



LESSON VII.—NOVEMBER 13.

The Assyrian Invasion.

II. Kings xix., 20-22, 28-37. Memory verses 32-34. Read the chapter and Psalms xlvi., and xlviil.

Golden Text.

'God is our refuge and strength, a very present help in trouble.'—Psa. xlvi., 1.

Home Readings.

- M. II. Kings xix., 1-19.—Sennacherib's blasphemous letter.
- T. II. Kings xix., 20-37.—The Assyrian invasion.
- W. II. Chron. xxxii., 1-23.—'With us is the Lord our God.'
- T. Psa. xlvi., 1-11.—'God is our refuge and strength.'
- F. Psa. xlviil., 1-14.—'This God is our God forever.'
- S. Psa. cxviii., 1-29.—'The Lord is on my side.'
- S. Psa. xviii., 1-29.—'I will love thee, O Lord, my strength.'

Lesson Story.

Hezekiah, 'the perfect king of Israel,' rebelled against the king of Assyria, to whom he had been paying tribute. Sennacherib, king of Assyria, with a mighty army, took captive and laid waste all Israel and came to Judah, then Hezekiah sent much gold and silver to Sennacherib, and begged him to go away. The Assyrian king sent an army to Jerusalem, the leaders of which taunted the Jews with their inability to cope with such a great host and blasphemously defied Jehovah to save his people from the Assyrian army.

When Hezekiah heard their threats and taunts he was much disturbed and went to the temple to pray for help. He sent also to Isaiah to beseech God to protect his people. But Isaiah met the messengers with a proclamation from God, bidding the king to fear not. Again the king of Assyria sent a threatening letter which Hezekiah prayed much about. Again God sent word by Isaiah that the prayer was heard, and that God had heard the blasphemy of Sennacherib and would punish him for it. Moreover God promised that the Assyrians should not come into Jerusalem, or even shoot an arrow at it, 'For I will defend this city, to save it, for mine own sake, and for my servant David's sake.'

That very night as the Assyrian army lay in camp God sent the messenger of death and slew one hundred and eighty-five thousand of them. The dismayed Sennacherib with his few surviving warriors, departed early the next day and was afterwards slain in his own land by two of his sons.

Thus did Jehovah deliver Jerusalem in answer to prayer.

Lesson Hints.

- 'Sennacherib' (pronounced Sennak-erib)—a mighty conqueror, son of Sargon, King of Assyria. Nineveh was his capital.
- 'I have heard'—God hears and answers all real prayer. (Isa. lkv., 24.)
- 'Daughter of Zion'—Jerusalem, the city of God's temple.
- 'Blasphemed'—by likening Jehovah to the idol gods of other nations. (Isa. xxxvii., 10-12.)
- 'Put my hook in thy nose'—as one would lead a wild bull. God's omnipotence is not to be mocked at by the mightiest men.
- 'Sign unto thee'—Hezekiah was to know by this that Isaiah's message was true.
- 'The remnant'—God would not permit his people to be wholly destroyed, there will always be a remnant. (Isa. vi., 13: xl., 12: Rev. vii., 4-8.)
- 'I will defend this city'—not because its inhabitants deserve it, but for the sake of David, and for the sake of God's promises to David.
- 'That night'—a speedy fulfilment of the promise.
- 'The angel of the Lord'—probably this

messenger was in the form of a pestilence which silently and swiftly did its deadly work.

'When they arose'—Sennacherib and those of his followers who were still alive.

'So'—because Jehovah had saved his people and put to flight the Assyrians, Sennacherib returned to his own country, and never again ventured near Judah, though he lived some years after this.

Questions.

1. What did Hezekiah do in his great trouble?
2. How was he comforted?
3. Who defeated the Assyrians?
4. Why did Sennacherib depart?
5. What do we learn about prayer?

Suggested Hymns.

'Blessed hour of prayer,' 'Prayer is the soul's sincere desire,' 'Ho, my comrades,' 'God moves in a mysterious way,' 'When storms around are sweeping,' 'He is able to deliver thee.'

Lesson Hymn.

The Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea;  
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest, when summer is green,  
That host, with their banners, at sunset were seen;  
Like the leaves of the forest, when autumn hath blown;  
That host, on the morrow, lay withered and strown.

For the angel of death spread his wings on the blast,  
And breathed on the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and forever grew still!

And there lay the steed, with his nostril all wide,  
But through it there rolled not the breath of his pride;  
And the foam of his gasping lay white on the turf;  
And cold as the spray on the rock-beaten surf.

And there lay the rider distorted and pale,  
With the dew on his brow, and the rust on his mail;  
The tents were all silent, the banners alone,  
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,  
And the idols are broke in the temple of Baal;  
And the might of the Gentile, unsmote by the sword,  
Hath melted like snow in the glance of the Lord!  
—Byron.

Practical Points.

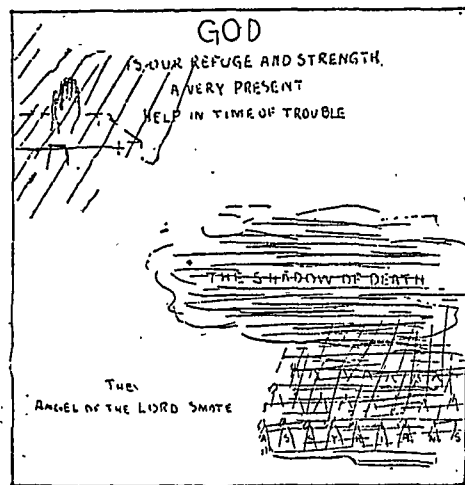
BY A. H. CAMERON.

- Prayer is the Christian's breath, and our Heavenly Father loves to hear the deep, regular breathing of his children. Verse 20.
- They have wrong ideas about God who despise his goodness. Verses 21, 22.
- They who fight against God always lose the battle. Verses 28, 29.
- The Lord has a people in all lands to whom he shows wonderful favor. Verses 30, 31; also Isaiah li., 11.
- The enemies of God must yield sooner or later to the King of all kingdoms. Blessed are they who have such a king reigning in their heart. Verses 32-34.
- They whom God smites are sorely wounded, yet the wilfully impenitent are their own executioners. Verses 35-37. Proverbs x., 27.

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Lesson Illustrated.

Here we have the clasped hands representing the prayer of Hezekiah, in the midst of the besieged Jerusalem. Yellow rays coming down upon it, are God's loving answer, while over the tents of the besieging As-



syrians settles down slowly that darkness of death, blotting out that great army. How often the storm clouds that have seemed to hang over the heads of God's people have burst upon their enemies.

Christian Endeavor Topics.

Nov. 13.—Christian recreation.—Isa. xxxv., 1-10.

The Immediate Conversion of the Scholars.

In the work of the Sunday-school teacher there is nothing so important as the conversion of his scholars. If the conversion of the members of his class is so important, he should do everything in his power to secure it as soon as possible. He should labor for their immediate conversion. And this for a number of reasons which we will specify.

Because now is God's time. God, in his word, says: 'Now is the accepted time; behold, now is the day of salvation.' In the great work of securing the salvation of the unsaved the nearest future dare not be depended upon. Not to seek their conversion now shows a disregard for the way God would have us to undertake this great work.

There will never be a more favorable time for the conversion of his scholars than now. In many cases, if individuals are not converted in early life they will never be converted. In early life the heart is less occupied by the world and worldly thoughts and ambitions than later on, is more susceptible to religious influences, and has fewer sins to repent of than in more mature years. If the teacher neglects to make use of his opportunity now, he will find the difficulties of reaching the hearts of his scholars will increase day by day, and the probabilities also that they will never be converted.

It is to the advantage of the scholars to be converted early in life. Youth is preeminently the time for laying the foundation of a useful and blessed Christian character. For this reason the most devoted and efficient workers in the Lord's vineyard, as a rule, were converted to God early in life. It gives an opportunity for long enjoyable service in doing good. Who would exchange the unspeakable satisfaction of being a child of God and an heir of heaven, for the doubts and fears of twenty, or thirty, or fifty years, 'without God and without hope in the world.' The greatest possible happiness of the scholars, for time and eternity, can only be secured by leading them to the Shepherd and Bishop of their souls while young.

Efforts to secure the immediate conversion of the scholars should be unceasing. The prospects may at times be anything but favorable, but the teacher must not become disheartened. The words of holy writ, that 'his labors are not in vain in the Lord,' apply to him as much as to any other worker for God. The prayer offered, the exhortations given, the consistent life lived will not fail of blessed results.—'Evangelical Sunday-School Teacher.'