

The Sunday School

Crumbs Swept Up.

THE Sunday-school is the right arm of the church.

ARE you using your best exertions to secure the attendance of your scholars at the Sunday preaching services?

A BIBLE command for teachers: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15).

AN ideal Sunday-school session:—*Opening service*: devotional, cheerful, inspiring; *Bible teaching*: practical, personal, uninterrupted; *Closing service*: bright, evangelistic, inviting. All of them spiritual and winning. Do not suffer a lower ideal in your school.

THINK, plan, work, and pray for the best season's work in the history of your school. Keep expecting it each week until it is seen and felt. Do not be discouraged if it does not come just at your expected moment. Patient continuance in "hustling" will sooner or later have its reward.

AN intermediate teacher, whose class is in the main room, always carries his geography to Sunday-school. His idea is "to indelibly locate the map of Palestine in the minds of his class, and to brush away all doubts about the reality of its present existence." A plan worthy of imitation.

After you have gone through your usual Sunday-school exercises, and are about to dismiss, while the school is quiet, *just at the close*, say a few words about the *homes* and the home department members, and ask some one to offer a short prayer. The school will be dismissed with a thought about the many homes and home department members that will result in giving this new feature its due prominence, and in tying it closely to the Sunday-school. Let it be done occasionally.

ATTENTION should be gained and held by making the lesson more attractive than anything else. The younger pupils best comprehend it in the form of a connected story or familiar illustration, and the teacher should take advantage of this trait. Christ always adapted His teaching to the capacity of those whom He taught. He did this largely by use of the parable or allegory. The facts of nature and observation are always at hand to furnish a never-failing fund from which the wide-awake teacher may draw at will. Thus he may make nature what it should be—a handmaid of inspiration.

Notes and Suggestions on the International Lessons.

By George W. Pease, in *The Sunday School Journal*.

LESSON 6.—NOVEMBER 6, 1898.

Hezekiah's Great Passover.

(Lesson Text: 2 Chron. 30: 1-13. Memory Verses: 10-13.)

(Compare 2 Chron. 35: 1-19.)

GOLDEN TEXT.—"Yield yourselves unto the Lord, and enter into His sanctuary."—2 Chron. 30: 8.

DAILY READINGS.—Monday: Hezekiah's good beginning, 2 Chron. 29: 1-11. Tuesday: Hezekiah's great passover, 2 Chron. 30: 1-13. Wednesday: Cleansing and sacrifice, 2 Chron. 30: 14-20. Thursday: The feast continued, 2 Chron. 30: 21-27. Friday: Zeal and success, 2 Chron. 31: 1-8, 20, 21. Saturday: A prosperous king, 2 Kings 18: 1-8. Sunday: The passover instituted, Exod. 12: 3-14.

Introduction. The reign of the three kings succeeding Joash (lesson of October 16), Amaziah, Uzziah, and Jotham, were on the whole good, and the country prosperous, especially during the reign of Uzziah. During the sixteen years' rule of Ahaz, the father of Hezekiah, the kingdom rapidly deteriorated, and Hezekiah, on coming to the throne, found his kingdom in a terrible condition, both morally and politically. Idolatry in its worst forms had been introduced, the temple of God had been closed, sacrifices discontinued, and everything possible done to stamp out the true religion. Hezekiah started in as a reformer, and our lesson to-day deals with one of his great reforms—the turning back of the people to their God. Bring before the class (a) The temple cleansing (2 Chron. 29: 3); (b) The renewal of the covenant (2 Chron. 29: 10); (c) The reorganization of the temple services (2 Chron. 29: 11-36).

Development of the text. Place upon the board the subject, "The Way of Restoration," and the following outline: 1. The king's desire; 2. The royal proclamation; 3. The people's response; 4. The joyful feast.

1. *The king's desire.* King Hezekiah began his reign in the right way. He saw that his people had wandered away from God, and his first desire was to turn them again to the God of their fathers, that the blessings of such a course might be theirs. To this end he repaired the temple, reorganized its services, and then planned to have all the people of both Judah and Israel meet within its sacred precincts to celebrate the nation's birthday feast, the passover. The king was moved by (a) An unselfish purpose—to bless others; (b) A noble purpose—it reached out to God; (c) An earnest purpose—it resulted in action. These three elements should characterize our purposes to-day.

2. *The royal proclamation.* After taking counsel the king prepared and issued the royal proclamation. Note concerning this that (a) It was sent to all Israel, to the remnant of the northern kingdom as well as to the people of his own kingdom. Hezekiah wanted every Israelite to have a share in the blessings which would surely follow the people's return to their God; (b) It reminded the people of their wickedness and punishment in the past; (c) It held out to them the promise of compassion and mercy in the future; (d) It clearly stated the condition of blessing—the people's return unto the Lord God. The Lord to-day is sending out a similar proclamation to all people; warning them by the past,