



LESSON V.—OCTOBER 30.

Messiah's Kingdom Foretold.

Isaiah xi., 1-10. Memory verses 2-4. Read chapter xi., also ii., 2-4 and ix., 1-7.

Golden Text.

'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.'—Isa. xi., 9.

Home Readings.

- M. Isa. ix., 1-7.—'The government shall be upon his shoulder.'
- T. Isa. xi., 1-10.—'Messiah's kingdom foretold.'
- W. Isa. xlii., 1-16.—'I have put my Spirit upon him.'
- T. Jer. xxiii., 1-8.—'The Lord our righteousness.'
- F. Isa. lxi., 1-11.—'The Spirit of the Lord God is upon me.'
- S. Luke iv., 14-32.—'This day is this scripture fulfilled.'
- S. John i., 29-51.—'I saw the Spirit descending upon him.'

Lesson Story.

The prophet, whose lips had been touched with the fire of cleansing and inspiration of the Holy Ghost, catches a wonderful glimpse of the coming glories of Christ's kingdom. Isaiah prophesies about seven hundred years before Christ's coming, of his birth (Isa. ix., 6), of his peaceful kingdom, (xi., 1-12) and of his rejection and crucifixion because of his people's unbelief (lii.).

The nation which for their sins was to be cut down to the roots as a tree, was to send up new shoots which might be stronger than the first. From the root of the family of Jesse and David a Branch should spring forth, who should reign in righteousness and peace on the earth. 'And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.'

'And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.' This beautiful word-picture of our Saviour is followed by a picture of the peacefulness of his kingdom—'They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' And this 'Branch of Jesse,' this Saviour and King, is not only for the Jews but for the Gentiles and for every nation in the world.

Lesson Hints.

- 'Jesse'—the father of Daniel (I. Sam. xvi., 19: Acts xiii., 22, 23.)
- 'Branch'—the name given to the Messiah in Zechariah's prophecy, also in Jeremiah (Jer. xxiii., 5: Zech. iii., 8.)
- 'Roots'—the stock had been entirely cut down—only the roots remained, but from those roots, from the lowly family stock of Jesse, should come forth a beautiful fruit-bearing Branch, whose kingdom should extend over the whole world in peace and righteousness.
- 'The Spirit of the Lord'—the Holy Spirit, whose attributes are wisdom and understanding, counsel and might, knowledge and reverence.
- 'Quick understanding'—and obedience. The Revised Version says, 'His delight shall be in the fear of the Lord.'
- 'Not judge after the sight of his eyes, —'The Lord looketh on the heart,' (I. Sam. xvi., 7) he will not be deceived by any outward show of piety or justice, nor misjudge any motive of purity and truth. We are perfectly safe in leaving all judgment to him who only judgeth righteously (Matt. vii., 1, 2.)
- 'Neither reprove'—without thorough investigation of all the facts.
- 'Reprove with equity'—rebuke with perfect justice and fairness the oppressors of the meek, on behalf of the afflicted ones.

'Rod of his mouth'—his word, 'Out of his mouth went a sharp two-edged sword (Rev. i., 16, see also Rev. xix., 15: Eph. vi., 17, and Heb. iv., 12). 'The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.'

'The girdle of his loins'—the belt or garment fastened round the waist to hold the other garments in place. The apostle Peter exhorts us to gird up the loins of our mind in steadfastness and sincerity. And Paul (Eph. vi., 14) charges us to stand 'having our loins girt about with truth.' The loins signify the strongest and yet the most vulnerable part of the body, it is, therefore, most important to have this part well protected and surrounded with strength. The everlasting strength of righteousness and faithfulness is the girdle of the Son of man.

'The wolf' and 'lamb'—these animals are paired each with its natural enemy to intensify the picture of peace.

'Asp' and 'cockatrice'—exceedingly poisonous serpents.

'Waters cover the sea'—entirely, leaving no crack unfilled, no rock uncovered, sweeping on with unconquerable force.

'Gentiles'—all the nations of the earth. This prophecy points past the first coming of our Lord to that glorious second coming in power and glory which any day may bring us (Matt., xxiv., 42: xxv., 31: Acts i., 11: I. Thess. iv., 16, 17: II. Thess. i., 7-10.)

Questions.

1. How long before Christ's birth did Isaiah prophesy?
2. Did Isaiah foretell our Saviour's rejection and humiliation as well as his glorious kingdom?
3. What lesson do we learn about judging?
4. Give three verses about the word of God.

Suggested Hymns.

'To us a Child of hope,' 'Praise Him! praise Him!' 'Peace, perfect peace,' 'Sweet peace the gift of God's love,' 'The peace the Saviour gives,' 'When peace like a river,' 'Jesus shall reign where'er the sun.'

Practical Points.

A. H. CAMBERON.

While we cannot have the same measure of the Holy Spirit that Christ had, we may have enough to fill our souls if they are first emptied of selfishness and vanity. Verses 1, 2.

It is a pleasing thought that he who is our saviour will also be our judge, and his judgment is always just. Verses 3, 4: Gen. xviii., 25.

The righteousness of Christ is the hope of his people, 'All other ground is sinking sand.' Verse 5.

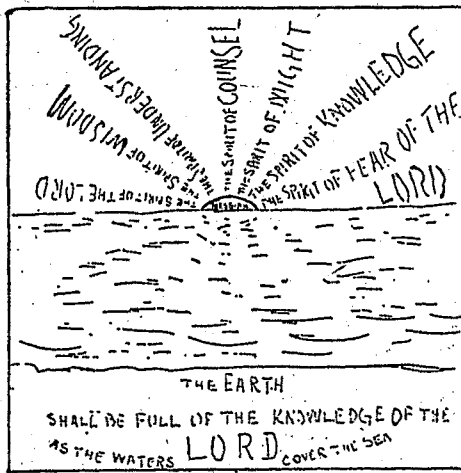
Nothing is so productive of peace between antagonizing forces as the practice of the Christian religion. Verses 6, 8.

'The earth is the Lord's,' and 'The sea is his,' therefore should the glad news concerning Jesus extend over land and sea from pole to pole. Verses 9, 10.

Tiverton, Ont.

Lesson Illustrated.

Isaiah's vision, still afar off, of the dawn of the Messiah's kingdom. Therefore we represent the Sun of Righteousness rising from



the waves. The rays of light are the different spirits resting upon him as given in the first part of the lesson. As the Rabbis called it, the seven-fold spirit of God.

Use yellow for the sun and yellow and red for the lettering of the rays, and the reflection 'already lighting up the waters and brightening the earth.'

Christian Endeavor Topics.

Oct. 30.—Helpfulness.—Ex. xix., 8-13: Gal. vi., 1-5.

Scholars Should Attend Public Worship.

There is complaint in many places that the scholars of the Sunday-school do not attend public worship as they should. Many never attend at all, and others very irregularly. They seem to lack the sense of obligation to attend. This is the worst feature about it. There must be a cause for this state of things. The responsibility must rest somewhere. Without charging the cause of this evil to any one, we will try and see how it may be remedied. It cannot be cured without the hearty co-operation of three parties—the Sunday-school, the pastor and the parents. With the earnest co-operation of these three parties we believe that the boys and girls, the young men and young women of our Sunday-schools can be made regular and interested attendants on the public services of the house of God.

The Sunday-school has a very important duty to perform in this matter. Not all superintendents and teachers are as wise in what they say and do as they ought to be. In some way the impression has been made on the minds of the scholars that the Sunday-school is a substitute for public worship; that what the regular church service is for the older people the Sunday-school is for the children. Let it be understood once for all that the Sunday-school is an auxiliary to the public worship of God, and in no sense intended to take its place. The superintendents and teachers should urge attendance upon public worship as one of the grandest privileges given us by a merciful God, and also a solemn duty, for the performance of which he will hold us accountable. As a matter of course, this instruction must be backed up by the example of the superintendent and teachers. — 'Evangelical Sunday-School Teacher.'

The Sunday-School and Missions.

With regard to our Sunday-schools we expect our scholars to take an interest in foreign missions. We show that we do so by asking them for a weekly subscription to the Society. It is to be feared, however, that our expectations are not largely realized in this respect. Is not the reason to be found in the scholars' lack of knowledge of the subject? Do we not depend too much upon the occasional address from a missionary, or the reading of a missionary letter, and are we not apt to forget that in many cases (with the exception, of course, of what they may learn from their own teacher in class) these are the only opportunities which the children have of hearing anything upon the subject? Our own children can often listen to conversation on missionary matters, and may have the occasional privilege of meeting a missionary in their own homes. But these children have not such advantages. Is it not probable that they too often give, because it is the custom in the school to do so? But when they get older and hear adverse criticism on foreign missions, they have not the knowledge to combat it, and so often become as elder scholars, really antagonistic to the foreign cause.

I would suggest, in the first place, that our Sunday-school children be instructed in the history of missions. That they be so taught that they would be able to stand an examination in the subject. We examine them from time to time in bible knowledge; could we not sometimes see that they had an examination in missionary knowledge? Would it not be a good plan occasionally, instead of an address, to have a missionary afternoon that should be prepared for some weeks previously by teachers and scholars? Let the school be divided into sections, each taking one part of the missionary field as a study. Then let each of these sections, as questioned from the desk, contribute something as to the commencement and growth of the mission in that portion of the field, naming some of the striking features concerning it, and the chief missionaries who have labored there.—Mrs. Henry Cook.