

SCHOLARS' NOTES.

(From the International Lessons for 1877, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON V.

FEBRUARY 3.

JEHOSHAPHAT REPROVED. [About 897-890 B. C.] READ 2 Chron. 19: 1-9. REWRITE vs. 2-4.

DAILY READINGS.—M.—2 Chron. 19: 1-9. T.—2 Cor. 6: 14-18. W.—Ex. 17: 10-20. Th.—Deut. 10: 12-22. F.—Acts 10: 21-43. Sa.—Eph. 6: 1-9. S.—Matt. 25: 31-46.

GOLDEN TEXT.—There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.—2 Chron. 19: 7.

CENTRAL TRUTH.—The Lord reproves those who join the ungodly.

CONNECTED HISTORY.—In about the eighth year of Jehoshaphat's reign his son Jehoram married Athaliah, daughter of Ahab and Jezebel, the wicked rulers of Israel. Eight or nine years later Jehoshaphat formed an alliance with wicked Ahab; with him attacked Ramoth-gilead, where Ahab was slain. Jehoshaphat was reproved by the prophet Jehu for this alliance with the wicked Ahab.

TO THE SCHOLAR.—Notice that this king was reproved for associating with a wicked ruler; we may be rebuked for going with evil companions.

NOTES ON PERSONS AND PLACES.—Je-hu, a prophet who foretold the destruction of Baasha (1 Kings 16: 1-7); about thirty-five years later rebuked Jehoshaphat (2 Chron. 19: 2); was also a historian of Jerusalem (20: 34). He-nai-mi, father of Jehu the prophet, probably the "seer" who rebuked Aza, 2 Chron. 16: 7. Be-cr-she-ba, (or Be-cr-she-ba), a place twenty-five miles south-west of Hebron; still has seven wells, two having water. (2 Sam. 3: 10.) Fathers of Israel, were the heads of families; the "chief of the fathers" were the patriarchal chiefs, the heads of great houses or clans.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) THE REBUKE. (II.) THE JUDICIAL REFORMS.

I. THE REBUKE. (1.) RETURNED, from the battle of Ramoth-gilead, where Ahab was slain; IN PRISON, or "safe," uninjured. (2.) JEHU, see Notes; SEER, "a seer of visions," or prophet; THE UNGODLY, Ahab, with whom Jehoshaphat had joined in war, was an idolater; His son had also married Ahab's daughter. See Connected History. (3.) GOOD THINGS FOUND IN THEM, God regards the right-doing in us when he condemns the wrongdoing.

I. QUESTIONS.—State the strength of Jehoshaphat's army, 2 Chron. 17: 14-19. Whom did his son marry? What king asked Jehoshaphat to help him in war? Where was the battle fought? Who was slain? Which king returned safe? To what place? Who met him? With what reproach? Whose wrath was upon the king? Why would punishment be delayed?

II. THE JUDICIAL REFORMS. (4.) DWELT AT JERUSALEM—that is, went no more to Samaria to help Ahab; BETHSHEBA . . . TO MOUNT EPHTAIM, Bethsheba was on the south, and Mount Ephraim on the north side of the kingdom of Judah; BROUGHT THEM BACK, from idolatry to the worship of God. (5.) JUDGES, probably local judges. See Deut. 16: 18; 1 Chron. 23: 4. (6.) JUDGE . . . FOR THE LORD, compare Deut. 1: 17 with Eph. 6: 6, 7; Col. 3: 23. (7.) NO INIQUITY WITH, etc., Deut. 10: 17; 16: 10; RESPECT OF PERSONS, 1 Pet. 1: 17; Rom. 2: 11. (8.) SET OF THE LEVITES, etc., comp. 2 Chron. 17: 7, 9; JUDGMENT OF THE LORD, causes of dispute about religious duties, as payments to the temple, offerings to redeem the first-born, etc.; vs. 8 and 9 may be translated as follows: "Moreover in Jerusalem had Jehoshaphat set, etc., for controversies." "And they returned."

II. QUESTIONS.—Where did Jehoshaphat dwell? Whither go? For what purpose? What did he "set in the land"? In what portions? For what purpose? For whom were they to judge? In whose fear? Why were they so to judge? From what classes were the judges selected? With what kind of a heart were they to judge?

What facts in this lesson teach us—

- (1.) That we are not to join those who hate the Lord?
(2.) That the Lord regards the good in rebuking the evil?
(3.) That judges are to act in the fear of God?

LESSON VI.

FEBRUARY 10.

JEHOSHAPHAT HELPED OF GOD. [About 893 B. C.] READ 2 Chron. 20: 14-22. REWRITE vs. 17-18.

DAILY READINGS.—M.—2 Chron. 20: 14-22. T.—2 Chron. 20: 1-13. W.—Ex. 14: 13-26. Th.—Heb. 6: 9-20. F.—Joel 2: 12-27. S.—Luko 14: 25-33. Sa.—Ps. 118: 1-12.

GOLDEN TEXT.—Believe in the Lord your God, so shall ye be established; believe your prophets, so shall ye prosper.—2 Chron. 20: 20.

CENTRAL TRUTH.—Confidence in God is strength before men.

CONNECTED HISTORY.—After Jehoshaphat's reform (2 Chron. 19: 4), he was attacked by Moab and Ammon; sought help of the Lord; was promised and received victory over his enemies. This event is placed two or three

years after the rebuke by Jehu (v. 1), but before Jehoshaphat had associated his son with him on the throne.

TO THE SCHOLAR.—Our safety and help must come from God, and by repentance of sin and seeking God's favor.

NOTE.—Ja-ha'-zi-el, a Levite possessing the spirit of prophecy. He is not elsewhere mentioned. A-saph, a leader of David's choir; a noted seer or prophet as well as a musical composer (2 Chron. 29: 30; Neh. 13: 40); twelve psalms are ascribed to him, viz.: Ps. 50 and 73-83. Cliff of Ziz, or "ascent of Ziz," a pass leading from the shore of the Dead Sea at Engaddi. It is noted now as a "fearful pass." Wilderness of Jer-mol (or Je-rul-el), the flat country from the Dead Sea to Tekoa. Ko'-hath-ites, one of the great families of the tribe of Levi; had charge of the ark; granted ten cities. Josh. 21: Ko'-hath-ites, a branch of the Kohathites; famous for their industry. Wilderness of Teko'-a, Tekoa was a city about twelve miles south of Jerusalem; the bare table-land to the east of Tekoa was "the wilderness." Am'-mon, descendants of Lot, living on the east side of the Dead Sea, north of Moab. Mo'-ab, also descendants of Lot, living on the east side of the Dead Sea, south of Ammon. The river Arnon was the boundary between Moab and Ammon. Mount Setr, a range of mountains south of the Dead Sea, extending toward the Gulf of Akabah; the home of the Horites and of Esau's descendants, hence called Edom.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) VICTORY PROMISED. (II.) PRAISE FOR VICTORY. (III.) VICTORY GIVEN.

I. VICTORY PROMISED. (14.) JAHAZIEL, a prophet of some note, not elsewhere mentioned; ASAPH, see Notes; CAME THE SPIRIT, 2 Pet. 1: 21. (15.) BE NOT AFRAID, Deut. 1: 21; Josh. 1: 9; THE BATTLE IS NOT YOURS, Deut. 31: 6; Jud. 7: 2-7. (16.) CLIFF OF ZIZ, see Notes. (17.) STAND YE STILL, Ex. 14: 3.

I. QUESTIONS.—Who attacked Jehoshaphat after his reform? v. 1. Whom did he seek for help? What prophet came to him? State what you know about this prophet? To whom did he speak? From whom had he a message? Where did he say the battle was to be fought? By whom? What was Judah to do?

II. PRAISE FOR VICTORY. (18.) HIS PACE TO THE GROUND, a common method of showing reverence in the East. (19.) TO PRAISE THE LORD, at the king's command and with singing, as if the victory were already gained. (20.) TEKOA, see Notes; BELIEVE . . . BE ESTABLISHED, Isa. 7: 9; John 11: 40; Rom. 8: 31; HIS PROPHECY, those sent of God. (21.) SINGERS . . . BEFORE THE ARMY, going into battle with songs of victory.

II. QUESTIONS.—How did the king show that he believed the prophet? How did the people show it? Whom did they worship? Who stood up to praise God? Into what wilderness did the army go? At what time of day? What did the king say before the battle? Whom did he appoint to go before the army? With whose approval? What were they to do? Whose was their song?

III. VICTORY GIVEN. (22.) TO SING, or "in singing and praise;" SET AMBUSHMENTS, literally, "laid in wait"—that is, either (1) Jews or (2) Edomites, who attacked the Moabites by mistake, or (3) angels to confuse the Moabites; the last seems most probable; THEY WERE SMITTEN, or "they smote one another," as the margin reads.

III. QUESTIONS.—How did Judah go to battle? How did the Lord aid them? The probable meaning of "set ambushments"? State the three nations united against Judah. Who are meant by "Mount Seir"? The result of the battle?

What facts in this lesson teach us—

- (1.) That God can give victory?
(2.) That we are to praise Him for the victories he gives us?
(3.) That the Lord establishes those who believe him?

HELP FROM GOD FOR HELPLESS MAN.

JESUS THE LIGHT-GIVER.

BY THEODORE L. CUYLER, D. D.

A plain, coarsely-clad man, from the north country of Galilee, is seated in the treasury-court of the Temple at Jerusalem. A portion of the crowd who have come up to the Feast of Tabernacles are gathered around him. Among them leer out several malicious pharisaic faces and contemptuous scowls of the Rabbis. Beside the company stand two colossal candelabra, fifty cubits high and overlaid with flashing gold. These, when lighted, throw a brilliant illumination over the whole Temple area.

Pointing, probably, to these gigantic lamps, the plain peasant from Nazareth says, with modest dignity: "I am the light of the world." A look of pity or contempt steals over the countenances of the Jewish auditors as they listen to such an astounding assertion. Yet he, the derided Nazarene, who had led up a band of fishermen to the capital, knew that he was to be the illuminator of the whole globe and bathe all its continents in spiritual glory. Other teachers were but torches, soon to burn out. He was the divine sun that should yet "light every man that cometh into the world."

The ferocious bigots at Jerusalem fancied that they had put out the light when they slew him on the cross; but in millions of hearts and homes his warm radiance is felt to-day. No

word describes our beloved Lord more perfectly than this one—the light-giver to humanity.—N. Y. Independent.

"GO ON, SIR, GO ON."

Arago, the French astronomer, says in his autobiography that his best master in mathematics was a word of advice which he found in the binding of a text-book. Puzzled and discouraged by the difficulties he met with in his earlier studies, he was almost ready to give over the pursuit. Some words which he found on the waste leaf used to stiffen the cover of his paper-bound text-book caught his eye and interested him.

"Impelled," he says, "by an indefinable curiosity, I damped the cover of the book and carefully unrolled the leaf to see what was on the other side. It proved to be a short letter from D'Alembert to a young person disheartened like myself by the difficulties of mathematical study, and who had written to him for counsel."

"Go on, sir, go on," was the counsel which D'Alembert gave him. "The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn, and shine with increasing clearness on your path." That maxim," says Arago, "was my greatest master in mathematics."

Following those simple words, "Go on, sir, go on," made him the first astronomical mathematician of his age.

STOOP AS YOU GO.—The celebrated Dr. Franklin, of America, once received a very useful lesson from the excellent Dr. Cotton Mather, which he thus relates in a letter to his son, Dr. Samuel Mather, dated Passy, May 12th, 1781:—"The last time I saw your father was in 1724. On taking my leave, he showed me a shorter way out of the house, through a narrow passage, which was crossed by a beam overhead. We were still talking as I withdrew, he accompanying me behind, I turning toward him; when he said hastily, 'Stoop! stoop!' I did not understand him till I felt my head hit against the beam. He was a man who never missed an occasion of giving instruction; and upon this he said to me: 'You are young, and have the world before you. Stoop as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and troubles brought upon people by carrying their heads too high."

PLEAD FOR THE WORK.—Besides working more and giving more we ought especially to pray more for all our benevolent enterprises. The prayer-meetings that one may attend, and the Christian families that one may visit, without ever hearing a prayer for any of these enterprises, is a sad comment on our consistency as Christians. If we believe that God controls the hearts of men as he turns the rivers of water, and then if we feel the anxiety for our missionary and educational work that we profess to feel, how can we be so silent about it before his throne? In a very important sense, the money that we so much need is the Lord's. Let us often plead with him for it, instead of always knocking at the hard hearts of men. And then there are the spiritual results that we ought to be very desirous should attend these enterprises, as well as the anxiety that we ought to feel for the upbearing of the workers under the burdens that are upon them. Do we sufficiently lay these things before God? Let us pray more for the success of all our missionary and benevolent work, for the money which is so much needed to carry it forward, and for the workers themselves.—Standard.

CAMPAIGN NOTES.

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