



**RADIAL KEY MAP**  
**ILLUSTRATING**  
**THE CAPTIVITY**  
 (With approximate distances and directions from Jerusalem)

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 1887.

Longitude 42 East from 44 Greenwich 45 48 51 54 57 60 63 66 69 72 75 78 81 84 87 90 93 96 99 102 105 108 111 114 117 120 123 126 129 132 135 138 141 144 147 150 153 156 159 162 165 168 171 174 177 180 183 186 189 192 195 198 201 204 207 210 213 216 219 222 225 228 231 234 237 240 243 246 249 252 255 258 261 264 267 270 273 276 279 282 285 288 291 294 297 300 303 306 309 312 315 318 321 324 327 330 333 336 339 342 345 348 351 354 357 360 363 366 369 372 375 378 381 384 387 390 393 396 399 402 405 408 411 414 417 420 423 426 429 432 435 438 441 444 447 450 453 456 459 462 465 468 471 474 477 480 483 486 489 492 495 498 501 504 507 510 513 516 519 522 525 528 531 534 537 540 543 546 549 552 555 558 561 564 567 570 573 576 579 582 585 588 591 594 597 600 603 606 609 612 615 618 621 624 627 630 633 636 639 642 645 648 651 654 657 660 663 666 669 672 675 678 681 684 687 690 693 696 699 702 705 708 711 714 717 720 723 726 729 732 735 738 741 744 747 750 753 756 759 762 765 768 771 774 777 780 783 786 789 792 795 798 801 804 807 810 813 816 819 822 825 828 831 834 837 840 843 846 849 852 855 858 861 864 867 870 873 876 879 882 885 888 891 894 897 900 903 906 909 912 915 918 921 924 927 930 933 936 939 942 945 948 951 954 957 960 963 966 969 972 975 978 981 984 987 990 993 996 999 1002 1005 1008 1011 1014 1017 1020 1023 1026 1029 1032 1035 1038 1041 1044 1047 1050 1053 1056 1059 1062 1065 1068 1071 1074 1077 1080 1083 1086 1089 1092 1095 1098 1101 1104 1107 1110 1113 1116 1119 1122 1125 1128 1131 1134 1137 1140 1143 1146 1149 1152 1155 1158 1161 1164 1167 1170 1173 1176 1179 1182 1185 1188 1191 1194 1197 1200 1203 1206 1209 1212 1215 1218 1221 1224 1227 1230 1233 1236 1239 1242 1245 1248 1251 1254 1257 1260 1263 1266 1269 1272 1275 1278 1281 1284 1287 1290 1293 1296 1299 1302 1305 1308 1311 1314 1317 1320 1323 1326 1329 1332 1335 1338 1341 1344 1347 1350 1353 1356 1359 1362 1365 1368 1371 1374 1377 1380 1383 1386 1389 1392 1395 1398 1401 1404 1407 1410 1413 1416 1419 1422 1425 1428 1431 1434 1437 1440 1443 1446 1449 1452 1455 1458 1461 1464 1467 1470 1473 1476 1479 1482 1485 1488 1491 1494 1497 1500 1503 1506 1509 1512 1515 1518 1521 1524 1527 1530 1533 1536 1539 1542 1545 1548 1551 1554 1557 1560 1563 1566 1569 1572 1575 1578 1581 1584 1587 1590 1593 1596 1599 1602 1605 1608 1611 1614 1617 1620 1623 1626 1629 1632 1635 1638 1641 1644 1647 1650 1653 1656 1659 1662 1665 1668 1671 1674 1677 1680 1683 1686 1689 1692 1695 1698 1701 1704 1707 1710 1713 1716 1719 1722 1725 1728 1731 1734 1737 1740 1743 1746 1749 1752 1755 1758 1761 1764 1767 1770 1773 1776 1779 1782 1785 1788 1791 1794 1797 1800 1803 1806 1809 1812 1815 1818 1821 1824 1827 1830 1833 1836 1839 1842 1845 1848 1851 1854 1857 1860 1863 1866 1869 1872 1875 1878 1881 1884 1887 1890 1893 1896 1899 1902 1905 1908 1911 1914 1917 1920 1923 1926 1929 1932 1935 1938 1941 1944 1947 1950 1953 1956 1959 1962 1965 1968 1971 1974 1977 1980 1983 1986 1989 1992 1995 1998 2001 2004 2007 2010 2013 2016 2019 2022 2025 2028 2031 2034 2037 2040 2043 2046 2049 2052 2055 2058 2061 2064 2067 2070 2073 2076 2079 2082 2085 2088 2091 2094 2097 2100 2103 2106 2109 2112 2115 2118 2121 2124 2127 2130 2133 2136 2139 2142 2145 2148 2151 2154 2157 2160 2163 2166 2169 2172 2175 2178 2181 2184 2187 2190 2193 2196 2199 2202 2205 2208 2211 2214 2217 2220 2223 2226 2229 2232 2235 2238 2241 2244 2247 2250 2253 2256 2259 2262 2265 2268 2271 2274 2277 2280 2283 2286 2289 2292 2295 2298 2301 2304 2307 2310 2313 2316 2319 2322 2325 2328 2331 2334 2337 2340 2343 2346 2349 2352 2355 2358 2361 2364 2367 2370 2373 2376 2379 2382 2385 2388 2391 2394 2397 2400 2403 2406 2409 2412 2415 2418 2421 2424 2427 2430 2433 2436 2439 2442 2445 2448 2451 2454 2457 2460 2463 2466 2469 2472 2475 2478 2481 2484 2487 2490 2493 2496 2499 2502 2505 2508 2511 2514 2517 2520 2523 2526 2529 2532 2535 2538 2541 2544 2547 2550 2553 2556 2559 2562 2565 2568 2571 2574 2577 2580 2583 2586 2589 2592 2595 2598 2601 2604 2607 2610 2613 2616 2619 2622 2625 2628 2631 2634 2637 2640 2643 2646 2649 2652 2655 2658 2661 2664 2667 2670 2673 2676 2679 2682 2685 2688 2691 2694 2697 2700 2703 2706 2709 2712 2715 2718 2721 2724 2727 2730 2733 2736 2739 2742 2745 2748 2751 2754 2757 2760 2763 2766 2769 2772 2775 2778 2781 2784 2787 2790 2793 2796 2799 2802 2805 2808 2811 2814 2817 2820 2823 2826 2829 2832 2835 2838 2841 2844 2847 2850 2853 2856 2859 2862 2865 2868 2871 2874 2877 2880 2883 2886 2889 2892 2895 2898 2901 2904 2907 2910 2913 2916 2919 2922 2925 2928 2931 2934 2937 2940 2943 2946 2949 2952 2955 2958 2961 2964 2967 2970 2973 2976 2979 2982 2985 2988 2991 2994 2997 3000

Scale of Miles  
 0 20 40 60 80 100 120

# The Home Study Quarterly.

Vol. IV.

October, November, December, 1898.

No. 4.

For a Register of attendance, etc., during the quarter, to be kept by the scholar, see page 126. For an Order of Service, page 99.

This QUARTERLY is for help in studying the S. S. lesson at home, not for taking to school. Use your Bible both at home and in Sabbath school, that you may become better acquainted with that best guide book of life.

DEAR YOUNG PEOPLE,

This is the last QUARTERLY for the year. On your behalf, and my own as well, I wish to thank all those who have kindly assisted in preparing your Lesson Helps for 1898.

For a year our paths have run together. Have we all tried to give and get all the good that was possible? My opportunity is past, for this QUARTERLY is finished. You have yet a quarter of the year to profit by. Ask God to make the lessons of this Quarter helpful to you, for when it is ended it will never come again.

Our weeks and years are passing. God puts a great deal of real good into them. May we seek to get much real good out of them and into ourselves; so that when our weeks and years are ended, and God looks over the use we have made of them, he may be so well pleased that for Christ's sake he will say to each one of us, "Well done."

Beginning with the first Quarter of next year our S.S. Lesson Helps will be published in Toronto. On the outside back cover you will see the notice of it.

That all our S. S. scholars and their S.S. Helps may have a very pleasant and profitable 1899 together, is the earnest wish of

Your Friend,  
E. SCOTT.

## OUR LESSONS, PAST AND FUTURE.

Our lessons for this Quarter are of the same kind as those of last Quarter, the study of the life of a nation,—not the same nation as last Quarter, but a sister nation, or rather the other half of the same nation.

The people of Israel divided into two nations at the death of Solomon, about 937 B.C. Last Quarter we studied the history of the ten tribes, called the Kingdom of Israel, until they were taken captive, 722, B. C., never to return, and their country filled by the King of Assyria with heathen people.

This Quarter we study the history of the other part of the nation, the Kingdom of Judah, until they were taken captive, 606-586 B.C., by the King of Babylon.

As the lessons are of the same kind as those of last Quarter, please remember what was said in last Quarterly about the study of Scripture History.

You study history in schools, but this is the study of history from another standpoint. In your schools you study the sayings and doings of men only, in their dealings with one another. Here you have history, with God's part in it as well as man's part, showing his sayings and doings as well as those of men.

Studying history during the week is like looking at a clock; you simply see the hands go round. Studying history in these Sabbath school lessons is like looking inside the clock and seeing what makes the hands go round.

One thing that impresses us is the very large part that God has in history. He is the chief one in it.

In this study of history with God in it, we must remember that he is always the same. He may not do the same things at one time as at another, but he always works on the same principles. We know that what he is pleased with, and favors, at one time, he will be pleased with and will favor at another time. This it is that makes these Scripture history lessons helpful to us, showing us how to live so that God may be pleased with us.

We learn here, too, that the favor of God is more than all else. A country may have a great many other things, but if it have not the favor of God it will come to grief. If it have his favor then it will be a prosperous, happy, land.

We know from these lessons what kind of a country we should have in order to have God pleased with it; and we learn what our duty is in trying to make our country one that

God will favor. We should put down all that is wrong in our laws, and in the carrying out of these laws; and should make it our one inquiry, in matters belonging to our country, "Will God be pleased with it?"

Especially should we do this at the present time, when the question of Prohibition is before the country. God cannot be pleased with our country for having a share in the drink traffic and its profits. Cannot each scholar do something to lead some to vote at the coming Plebiscite against having a share in the drink traffic? All who do not vote against that traffic are responsible for its continuance.

#### SOME FACTS AND THOUGHTS ABOUT OUR LESSONS FOR THE TWO QUARTERS.

1. While Solomon lived, the taxes had been very heavy, to support the great splendor of his government. The people of Jerusalem and Judah did not object to the heavy taxes, because the money was all spent among them; but the ten tribes, who lived in the north of the country, who had to pay most of the money, but who seldom saw the splendor or got any of the money spent in their part of the country, were growing more dissatisfied every year.

They bore with it while Solomon lived, but when Rehoboam, Solomon's son, came to the throne, they met and told him that if he did not make their taxes lighter they would not serve him. You remember his foolish answer and how they rebelled against him and chose a king of their own, and how they were henceforth two nations, Israel and Judah, sometimes at war against each other, and each going farther and farther astray from God.

He bore with Israel 215 years, and then, 722 B.C., gave them into the hand of the King of Assyria, who carried them away captive, and settled strangers in their land. He bore with Judah 350 years, and then, 606-586 B.C., came the carrying away into Babylon, in three successive carryings, 606, 598, 586.

From this, some of them were sent back by Cyrus, 70 years later, 536, to rebuild the city and temple, and to live there again as a nation until Christ came.

In the 215 years of Israel's history as a separate nation, they had nineteen kings, belonging to nine different dynasties or fam-

ilies, new leaders continually starting up, killing the old ones, and seizing the government.

In the 350 years of Judah's history as a separate nation, they had the same number of kings, nineteen, and one queen. The kings all belonged to one dynasty or family, the royal line of David, showing that there was a great deal more respect for law and order in Judah than in Israel.

While this separation was due to Rehoboam's foolishness, we read that it was of God, 1 Kings 12: 24. He wished to keep the nation to himself. The Northern tribes were more inclined to idolatry, and Judah, with the temple in their midst, would not be so liable to wander when by themselves.

We see, too, that the ten tribes when separated went faster and farther into sin, and were given up by God as hopeless, more than a century before Judah was carried into captivity. This would serve as a warning, an object lesson, to Judah, and make them more careful.

One thing that God did to keep the people from leaving him and worshipping idols, was to send prophets to warn them against idolatry. Elijah, Elisha, Isaiah, and many others did all they could, but often they paid little attention to God's messengers.

#### THE LESSONS FOR THIS QUARTER.

They cover the story of Judah, nearly three and a half centuries, beginning with the division of the Kingdom, 937 B. C., and ending with the "carrying away into Babylon," 606-586 B.C.

There are some Lessons in the Quarter that speak of the Messiah's Kingdom. It is more fitting to have these in connection with Judah than with Israel, for the Messiah was of the tribe of Judah. God wished to keep them as pure as possible until the Messiah came; and to that end he first separated the ten tribes which had such a strong tendency to idolatry, and then he sent Judah into captivity for seventy years, bringing back only the best of them to preserve the Kingdom till Christ should come.

Even then, though they never relapsed into idolatry after their return from captivity, they became very proud and formal, and when Christ came they put him to death.

## AN ORDER OF SERVICE.

### I. OPENING EXERCISES.

1. Singing.
2. Prayer.
3. Singing.
4. Responsive Reading, of a passage selected by the Superintendent.

### II. LESSON SERVICE.

1. Teachers with their classes.
2. Desk Review.
3. Prayer.
4. Singing.

### III. CLOSING EXERCISES.

1. Distribution of books, papers, gathering of class offerings.
2. Notices.
3. Closing hymn, prayer or benediction.

## STUDIES IN THE HISTORY OF JUDAH.

### Lessons for the Quarter.

1. Oct. 2—**Reformation under Asa.**—2 Chro. 14:2-12. Commit vs. 2-5. Read 2 Chro. Chaps. 14, 15, 16. *Golden Text*—"Help us, O Lord our God, for we rest on Thee." 2 Chro. 14:11.

2. Oct. 9—**Jehoshaphat's Good Reign**—2 Chro. 17: 1-10. Commit vs. 3-6. Read 1 Kings 14: 21 to 16:34. *Golden Text*—"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3: 6.

3. Oct. 16—**The Temple Repaired.**—2 Chr. 24: 4-13. Commit vs. 9-11. Read 2 Ki. Chaps. 11, 12. *Golden Text*—"And the men did the work faithfully." 2 Chro. 34:12.

4. Oct. 23—**Isaiah Called to Service**—Isaiah 6:1-13. Commit vs. 5 8. Read Ezek. Chaps. 2, 3. *Golden Text*—"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." Isa. 6:8.

5. Oct. 30—**Messiah's Kingdom Foretold**—Isaiah 11:1-10. Commit vs. 2-4. Read

Chap. 2; also 4: 2-4; 9: 1-7. *Golden Text*—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9.

6. Nov. 6—**Hezekiah's Great Passover.**—2 Chro. 30: 1-13. Commit vs. 10-13. Compare 2 Chro. 35: 1-19. *Golden Text*—"Yield yourselves unto the Lord, and enter into his sanctuary." 2 Chro. 30:8.

7. Nov. 13—**The Assyrian Invasion.**—2 Kings 19: 20-22, 28-37. Commit vs. 32-34. Read the chapter, and Psalms 46 and 48. *Golden Text*—"God is our refuge and strength, a very present help in trouble." Pea. 46:1.

8. Nov. 20—**Manasseh's Sin and Repentance**—2 Chro. 33: 9-16. Commit vs. 12, 13. Read 2 Chro. 33. *Golden Text*—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

9. Nov. 27—**Temperance Lesson**—Proverbs 4: 10-19. Commit vs. 14, 15. Read the Chapter. *Golden Text*—"My son, if sinners entice thee, consent thou not." Prov. 1: 10.

10. Dec. 4—**The Book of the Law Found.**—2 Kings 22: 8-20. Commit vs. 19. Read 2 Chro. 34. *Golden Text*—"Blessed are they that keep His testimonies, and seek Him with the whole heart." Ps. 119:2.

11. Dec. 11—**Trying to Destroy God's Word.**—Jeremiah 36:20-32 Commit vs. 32. Read Jeremiah 36. *Golden Text*—"The word of our God shall stand forever." Isa. 40:8.

12. Dec. 18—**The Captivity of Judah.**—Jeremiah 52:1-11. Commit vs. 9-11. Read 2 Kings 25, and Jeremiah 8. *Golden Text*—"Ye shall seek me and find me, when ye shall search for me with all your heart." Jer. 29:13.

13. Dec. 25—**Review**—*Golden Text*—"Return unto me, and I will return unto you saith the Lord of hosts." Mal. 3:7. OR,

13. Dec. 25—**Christmas Lesson**—Heb. 1:1-9. Commit vs. 1, 2. Read Luke 2:1-20. *Golden Text*—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 11.

Lesson, 2 Chron. 14: 2-12. Read 2 Chron. 14, 15, 16. Commit vs. 2-5.

2. And Asa did that which was good and right in the eyes of the Lord his God :

3. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves :

4. And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5. Also he took away out of all the cities of Judah the high places and the images : and the kingdom was quiet before him.

6. And he built fenced cities in Judah : for the land had rest, and he had no war in those years ; because the Lord had given him rest.

7. Therefore he said unto Judah, let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us ; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side : so they built and prospered.

8. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand ; and out of Benjamin, that bare shields and drew bows, two hundred and four-score thousand ; all these were mighty men of valour.

9. And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots ; and came unto Mareshah.

10. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11. Then Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power : help us, O Lord our God ; for we rest on thee, and in thy name we go against this multitude. (1) Lord, thou art our God ; let not man prevail against thee.

12. So the Lord smote the Ethiopians before Asa, and before Judah : and the Ethiopians fled.

## GOLDEN TEXT.

"Help us, O Lord our God : for we rest on thee."—2 Chron. 14: 11.

## LESSON PLAN.

1. Reform Through Faith, vs. 2-5.
2. Rebuilding In Faith, vs. 6-8.
3. Repulse By Faith, vs. 9-12.

## DAILY READINGS.

M. Reformation under Asa, 2 Chron. 14: 1-12.  
 T. God's presence, 2 Chron. 17: 1-9.  
 W. A solemn covenant, 2 Chron. 15: 10-19.  
 T. Call to repentance, Amos, 5: 4-15.  
 F. Trust in God, Psalm 20.  
 S. God the strongest Defender, Isaiah 31.  
 S. Reward of obedience.—Prov. 3: 1-10.—I. B. R. A. Selections.

## CATECHISM.

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

## LESSON HYMNS.

Nos. 217, 239, 254, 465.

Last quarter's lessons lay in Israel. Our course this quarter covers the history of Judah. We begin with the third reign—the first reformation. The mark of Israel's history is apostasy, men falling away from God ; of Judah's, chastisement, God leading men back to himself. Asa is the earliest representative king.

2. **Of Asa.**—He came early to the throne, at 10 or 11. His very youth "in part accounts for his pious upbringing, for he would, during his minority, be under the guardianship of the high priest." **Did Good and Right.**—In 1 Kings 15, is added "as did David his father." It is his conduct as monarch that is spoken of. But his character as a man is described as well, for personal views moulded his royal acts. He sincerely sought to please God. The two kings before him, when in straits called on God, but this was not the general stamp of their conduct. They tried to serve two masters. Asa sought first the kingdom of God.

3. **Strange Gods.**—All gods beside Jehovah, but with a special reference. Strangers were persons of foreign origin dwelling in the land of Israel, principally remnants of the old Canaanites. Strange gods were their gods. **High Places.** Altars on the tops of hills, either for worship of God on lofty sites, or for worship of deified heroes. The Mosaic law forbade all such places. **Images,** not the

same word as in v. 5. Here it is "things set up," anything set up as a centre for religious gatherings, e.g. the golden calves, **Groves,** not trees, but images, probably a Syrian goddess, Asherah, whose worship was very impure. **Images.**—Sun-images, very likely of a conical form, and gilt.

4. **Do the Law.**—See Deut. 12: 11.

5. **Had Rest.**—The whole era was a time of unrest. See 15: 5. The victory at Zemaraim secured peace. Asa saw God's hand in this. He also foresaw attack, so he rebuilt the walls of his cities. Faith did not say God would defend him without walls. Faith is never foolhardy.

9. **Zerah.**—In Hebrew called "the Cushite." Cush, as a country, lay south of Egypt. The Cushites, as a people, spread from the Tigris to the upper Nile. This great army may have been from Arabia, but was more probably from Egypt. **Mareshah.**—Where the roads from Egypt met. One of the border fortresses Rehoboth had built. This was the only time Judah met Egypt in battle on a plain.

11.—Asa's prayer shows true faith. He was clearly used to prayer.

12.—The victory was miracle. Egypt was crushed. 300 years passed before she again fought against Judah.

## QUESTIONS.

### Juniors.

### Seniors.

- What history do we study this quarter?  
With what reign do we begin?  
When did Asa come to the throne?  
2.—What did Asa do as king? What was his rule of good and right? What other kings pleased God?  
3.—What four acts of Asa's are told in this verse? What does "strange gods" mean? What were "high places" and "groves" and "images" ?  
4.—What was the first thing Asa commanded Judah to do? What was the second?  
5.—How far did his reform extend? How did these images differ from those in v. 3?  
6.—What were "fenced cities"? What left him free to build? Who gave peace?  
7.—Tell in your own words what he said to Judah.  
8.—What army had Asa? What kind of soldiers were they?  
9.—Who came out against him? How large was the army?  
10.—Where was the battle?  
11.—Report Asa's prayer. How far can we use the same prayer?  
12.—Who really won the battle?

What is our course of study this quarter? What marked difference is there between the histories of Israel and Judah? What is Asa's place in Judah's history?

2-5.—Whether are Asa's personal or his official acts described here? What was his standard of right? Was all his reign marked by equal faith?

Can you name any of these strange gods? What does the first commandment forbid? What were "high places"? Did the Mosaic law allow the worship of Jehovah at such places? What kings favored them? What were "the groves," "these images"? Mention some images of this sort. How did those in v. 5 differ from them? Read the special command referred to. Deut. 12:11-14.

6-8.—By what battle had peace been assured? What was the general character of the era? 15:5. What ground had Asa for assurance that the peace was God-given? How is faith shown in his work?

9-12.—Were the Israelites used to battles in the valley? (1) what ground does Asa ask help? How is faith, the evidence of things not seen, shown in his prayer? What was the result of his faith?

### PRACTICAL THOUGHTS.

1. Asa did good and right. He who is right will do right. "By their fruits ye shall know them." "Out of the heart are the issues of life."

2. Goodness is the only imperishable crown. Asa's crown of gold and gems is lost in dust. His real coronation lies in these immortal words.

3. Eyes of the Lord. Plummet and right-line and mate-wand of good. "His eyes behold, his eyelids try, the children of men." Read Stalker's "The Four Men." The man his friends see; the world sees; himself sees; and God sees. 1 Cor. 4:3. Idolatry abolished, though the queer wather must share its fall. Lincoln said of slavery before he came to the Presidency, "If ever I get a chance to hit that thing I'll hit it hard." There are serpents still to smite.

4. Commanded Judah. Oh how grand to be a king, and sway others with a word! But we each influence others, just as each small satellite affects the motions of the solar system, and influence and responsibility are propor-

tionate. The two-talent servant is commended equally with the ten-talent one. Let us use our lesser influence as faithfully.

5. Prosperity rewards right-doing. Inheritance of the earth is one of the beautitudes. They who seek first the kingdom of God and his righteousness shall have these other things added unto them. But if you make the "other things" your ultimate aim, you are not seeking righteousness, and shall obtain neither reward.

6. Peace is not perpetual. Electricity gathers during the warm, sunny day. The duty during rest is to grow strong for conflict.

7. Faith never bids us fold our hands and wait. Cromwell's motto "Trust in God and keep your powder dry" is not inconsistent. Faith is never fatalistic. Faith is never foolhardy. The pious are the prudent. "Work as though all depended on you. Pray as though all depended on God."

8. Christianity has a brutal antagonist. We wrestle against principalities and powers. We need to cast ourselves upon God.

### ANSWER IN WRITING.

1. How did Asa uproot evil?
2. How did Asa establish the good?
3. How did Asa "redeem the time"?
4. How did Asa wait upon God?
5. How did God answer Asa?

Lesson, 2 Chron. 17: 1-10. Read 1 Kings 14: 21 to 16: 34. Commit vs. 3-6.

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.  
 2. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.  
 3. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim:  
 4. But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel.  
 5. Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.  
 6. And his heart was lifted up in the ways of the Lord; moreover he took away the high places and groves out of Judah.

7. Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obediah, and to Zechariah, and to Nethaneei, and to Michajah, to teach in the cities of Judah.

8. And with them he sent Levites, even Shemaiah, and Nathaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

## GOLDEN TEXT.

"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3: 6.

## LESSON PLAN.

1. Strengthening the Defences, vs. 1, 2.
2. Purifying the Worship, 3-6.
3. Educating the People, 7-10.

## DAILY READINGS.

- M. Jehoshaphat's good reign, 2 Chron. 17: 1-10.  
 T. Good instructions, 2 Chron. 19: 1-11.  
 W. Refuge in trouble, 2 Chron. 20: 1-13.  
 T. Resting in God, 2 Chron. 20: 14-21.  
 F. Deliverance, 2 Chron. 20: 22-30.  
 S. The King and the Scriptures, Deut. 17: 14-20.  
 S. A joyful Bible reading, Neh. 8: 1-12 —I. B. R. A. Selections.

## CATECHISM.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment and made perfectly blessed in the full enjoying of God to all eternity.

## LESSON HYMNS.

Nos. 96 (Ps.) 574, 149, 595.

Our lesson tells us how Jehoshaphat pleased God by his plans and purposes, and how in return for his labor God made the people a great and good people, and feared by the nations around.

**V. 1. Against Israel.**—The bad feeling caused by the dividing of Solomon's kingdom remained for many reigns and every new king of Judah tried to strengthen his kingdom against Israel; so the ambitious young king set himself to fortify his cities and make his people brave in case of war.

**2.**—He made his people strong by putting **forces**, or bands of soldiers, in the **fenced** or walled cities, and by setting **garrisons** or bodies of troops in different suitable places in the land, and especially in the towns which Asa had captured from **Ephraim**, the leading tribe of the Ten Tribes.

**3.**—The Lord was with him because he walked in the **first ways** of David his father, i. e., he was good as David his ancestor was in his early and best days, and **sought not unto Baalim**—did not worship idols. Baalim is the plural of Baal (which means Lord or master), a god whose idol the Phœnicians and other heathen nations worshipped. Omri and Ahab, kings of Israel, had taught the northern kingdom to worship this idol with sinful rites, but (verse 4) Jehoshaphat, like a wise man, worshipped the God of his **father Asa**, and did not follow after the **doings** of Israel.

**5.**—God, as a reward for this faithful service, "**established** the kingdom in his hands ;"

men rewarded him by giving him presents and honor.

**6.**—His heart was lifted up in the **ways of the Lord.**—His heart was full of courage and gladness as he walked in the ways of the Lord. This courage pushed him to the second step which made his kingdom great. He restored the pure worship of God by taking away the **high places**, the altars on hills and mounds, where sinful practices were common, and the **groves**, wooden images of a heathen goddess of wicked character, by name Asherah. So Jehoshaphat saved his people from sin and made them happy and brave.

**7**—By the **third year** of his reign Jehoshaphat had found that to make his people great he must have not only, (1) walled cities, and (2) pure public worship, but (3) the ignorant must become intelligent, so he was for setting up schools all through the lands. So he sent to his princes to teach, probably to make arrangements for and to inspect the teaching.

**8.**—He sent **Levites**—subordinate priests—and two **priests** to help the princes.

**9.**—But these did not stay in one place teaching school so much, but they passed from city to city and taught the people from the **book of the Law of the Lord**, i. e., the Bible of that day. The book of the Law began with the ten commandments (Exodus 20) and is now contained within the first 5 books of our Bible.

**10.**—The knowledge of God's law made the people great, and their God feared, by the nations around.

V. 1.—What was the name of Jehoshaphat's father? Why did Jehoshaphat want to be strong against Israel?

2.—What were fenced cities like? Jehoshaphat did not want to attack Israel, why then did he want soldiers and walled cities?

3.—Why was the Lord with Jehoshaphat? What are Baalim?

4.—How did Jehoshaphat show that he preferred the Lord God of his fathers to the doings of Israel?

5.—What reward did he get from God and what from men for his good life?

6.—What were the high places and the groves? And why were they removed?

7.—What did Jehoshaphat send to the princes to do?

8.—What were Levites and what were priests? What were these Levites and priests sent to the princes for?

9.—What did they do in Judah? From what book did they teach? Why was it such a good thing for the people to know God's word?

10.—How did the heathen nations round about Judah feel when they saw Jehoshaphat and his people serving the Lord.

V. 1-2.—In what way was Jehoshaphat like his father? What did he put before him as the object of his life? What was the first way in which he tried to reach that object?

2-5.—What did he think was necessary on his own part, in order that he might lead the people to serve God? What blessings did God heap upon him for his worship and his labor? What were the doings of Israel, and how did Jehoshaphat show that he counted them sinful?

6-9.—What steps did Jehoshaphat take to make his people the servants of God? Explain the phrase "high places," and say what was done on them? What are "groves"?

Jehoshaphat sent a message to his princes, what was it about? Whom did he send to help them and how did they do so? What were they to teach? Why was it not enough that the people should worship the Lord, but they must be taught? What book can do most to enlighten the conscience?

10.—What did this worshipping of the Lord, and the learning of his law, do for God in the eyes of the heathen nations? What did they do for Jehoshaphat and his people? What will they do for us?

PRACTICAL LESSONS.

1. Those who set great and good objects before them as the aim of their life, are rewarded by God granting them their purpose, and by men respecting and honoring them. Jehoshaphat determined to make his people a great and good people. God accepted his work and gave him a great nation, while men honored him and brought him presents as tokens of their esteem.

2. We read in verse 3, that Jehoshaphat walked in the first ways of his father, i.e., ancestor, David, and in verse 4, that he sought after the God of his father. When we have good parents who fear and serve God, we cannot do better than walk in their ways and seek after their God.

3. We learn from the work of Jehoshaphat's life what makes a great nation:

(a) Walled towns with brave soldiers to protect from enemies.

(b) Men worshipping the true God in pure and simple ways.

(c) Men who have studied and know the Law of the Lord, i.e., the Bible.

We can learn too, what makes a good home.

(a) A house where you can find protection from your tempters and enemies.

(b) Father and mother and children who worship the true God with pure and simple hearts.

(c) Parents and children who have studied and know the Law of the Lord—the Bible.

Can we not say too, that these go to make a good man:

(a) A body protected by its healthy habits, like a city by its walls, against tempters and enemies.

(b) A heart that worships God in pure and simple ways.

(c) A mind that has studied and knows the Law of the Lord, i.e., God's word.

Try to have healthy bodies and happy homes.

Try to serve God and have others serve him with you.

Try to study to know God's Law and word, and to have others study it and know it with you.

ANSWER IN WRITING.

1. What was the object of Jehoshaphat's life?
2. In what ways did he try to attain that object?
3. Why is knowledge of the Law of the Lord needful, besides the desire to worship Him?
4. What was now the influence of Israel upon the nations about them?



Lesson, 2 Chron. 24: 4-13. Read 2 Kings, chaps. 11 and 12. Commit vs. 9-11.

4. And it came to pass after this, that Joash was minded to repair the house of the Lord.

5. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

7. For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

8. And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord.

9. And they made a proclamation through Judah

and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness.

10. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

13. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

## GOLDEN TEXT.

"And the men did the work faithfully."—2 Chron. 34: 12.

## LESSON PLAN.

1. Repairs needed for the Temple, V. 4.
2. Raising money for the Temple, 5-11.
3. Restoration of the Temple, 12-13.

## DAILY READINGS.

- M. The Temple repaired, 2 Chron. 24: 4-13.  
 T. Another record, 2 Kings 12: 1-12.  
 W. Repaired by Josiah, 2 Chron. 34: 1-12.  
 T. The ransom money, Exodus 30: 11-16.  
 F. Willing gifts, 1 Chron. 29: 6-17.  
 S. A widow's offering, Mark, 12: 38-44.  
 S. Love for God's house, Psa. 84.

## CATECHISM.

- Q. 39. What is the duty which God requireth of man?  
 A. The duty which God requireth of man, is obedience to his revealed will.

## LESSON HYMNS.

Nos. 69; 5-8 (Ps.) 389, 326, 513.

Joash was the third King of Judah, in succession from Jehoshaphat. He was but an infant when his father Ahaziah died. His wicked and cruel grandmother, Athaliah, put all the rest of the royal family to death and took the throne herself for six years. Joash only escaped her cruelty by the kindness of his aunt Jehosheba, the wife of Jehoiada, the high-priest (see 2. Chron. 22. 11). When Joash was seven years old, he was anointed and crowned in the temple by the high-priest. At the same time Athaliah was slain. Joash reigned forty years (878-838 B.C.).

4.—Under the direction of Athaliah, the temple of Jehovah had been partially despoiled, in order to build a temple for Baal. Joash set himself to repair the house of the Lord.

5.—Money was necessary for the work. The priests and Levites were charged to collect what was needed. Twenty-three years passed, and the work was not done. (2 Kings 12:6).

6.—The King remonstrated with Jehoiadah the chief-priest, for the sloth, and possibly corruption, of his order (2 Kings 12:7) **Tabernacle of witness** or "tent of testimony," i.e. God's witness or testimony to Himself as a God of holiness and truth; and yet gracious, forgiving iniquity, transgression, and sin.

7.—**That wicked woman.** Athaliah was the daughter of Jezebel, and rivalled her mother in cruelty and hatred to the true God. Her sons, at her instigation, defaced and robbed the temple of Jehovahn.

**Baalim.**—The plural form of Baal: frequently used in the O. T. to designate the Phœnician god.

8. **Chest.**—A collection-box with a hole in the cover (2 Kings 12:9.) **At the gate.** On the right side of the altar of burnt offering, which stood at the entrance of the tabernacle and temple.

9. **Proclamation.**—Calling attention to the ancient law of God in the matter. **Wilderness.**—Marking the time of the origin of the law.

10.—There was universal and hearty compliance. It seems from 2 Kings 12:9, that the priests who kept the door, received the contributions from the people and put them in the box.

12. **King and Jehoiada.**—They received the money at the hands of their officers, hired the workmen and paid them.

13. **Perfected.**—The repairs were completed. **In his slate.**—"According to its proportion." They gave to the house of God the attention and expenditure that were its due.

## QUESTIONS.

### Juniors.

What Kings occupied the throne of Judah since the time of last lesson? What was their character?

4.—Whose son was Joash? Who brought up Joash? How did this happen? How old was Joash when he came to the throne? What purpose did he form?

5.—What was needed for the carrying out of his purpose? What plan did he take to raise it? How did this plan succeed? Who were to blame in the matter?

6.—Whom did the King call to account? Whose authority did the King give for what had been done?

7.—Who had damaged the temple? For what purpose? Who was responsible for this?

8.—What new plan did the King adopt? Where was the collection-box placed?

9.—What proclamation was made?

10.—Who responded to the call? What kind of a spirit did they show?

11.—Who had oversight of the collection-box at the door of the temple? Who opened it and counted the collection?

12.—Who spent the money? What kinds of workmen were hired?

13.—How did the work go on? What was the result?

### Seniors

In what condition did Jehoshaphat leave the kingdom of Judah? What was the state of religion at his death? How did his successors follow his example? Whom did Jehoram marry? What was her influence upon the King and Kingdom? What notable act of cruelty did she perform? How long did she hold the throne? How did she meet her end?

4.—How did the temple come to need repairs? What rival temple had been built in Jerusalem? What became of this temple at the beginning of Joash's reign? Who took the first steps in repairing Jehovah's temple? Who exercised a powerful influence over Joash?

5.—11.—To whom did Joash at first entrust the raising of the money for temple repairs? What instructions did he give them? To what method now in use does this correspond? Was this method successful? Assign some probable reasons for failure? What new method did Joash adopt? How did it differ from the previous one? To what method now in use does it correspond?

12-13.—Who disbursed the funds after they were raised? What classes of workmen were employed? What qualities should be displayed in the management of funds raised for religious purposes?

## PRACTICAL LESSONS.

1.—Beneficent works and movements of reform have their birth-place in the brain and heart of good men. Every noble deed is first a noble thought.

2.—Those who are in high places of authority should be zealous for the highest welfare of their subjects; they should be examples in the promotion of every good work. Opportunity brings responsibility.

3.—The ministers of religion ought to be deeply interested and active in all that pertains to the house and worship of God. When they are indifferent, ease-loving, and time-serving, religion must be in a declining state.

4.—All who enjoy the privileges of God's house should liberally support them. He whose are the silver and the gold and the cattle on a thousand hills, requires us to honor him with our substance, in the maintenance and extension of His cause and Kingdom.

5.—God has given us directions in His Word both as to the spirit and amount of our contributions to His cause. They are to be willing, proportionate, and regular.

6.—A mother's influence is incalculable for good or evil. The example and teaching of a Jochebed and a Hannah reproduce themselves in a Moses and a Samuel. The wickedness of an Athaliah is perpetuated in her abandoned sons.

7.—Methods are of much importance in the raising of money. A wise adaptation to circumstances is most likely to meet with success. There is much room for sanctified skill along this line.

8.—The collection-box appears here for the first time in history. It is placed in the house of God beside the altar. The giving of money to God's cause is a religious act; an acknowledgment of the offerer's dependence upon God and an expression of his gratitude.

9.—The voluntary offering proved in this case a grand success. From the King on the throne, to the meanest subject, the spirit of willingness pervaded the people.

11.—Children should take a deep interest in and contribute to the work of the Lord. Joash was but a youth when he busied himself about the repairing of the temple.

## ANSWER IN WRITING.

1. What is the distinction between priests and Levites?
2. What kind of a man was Johoiada, the chief priest?
3. What is the collection referred to in verse 6?
4. How and when should we contribute to the cause of God?
5. Describe the first collection box; where it was put, and how it succeeded?

Lesson. Isaiah 6; 1-13. Read Ezekiel, chaps. 2 and 3. Commit vs. 5-8.

1. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.

7. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin purged.

8. Also I heard the voice of the Lord, saying Whom shall I send, and who will go for us? Then said I, Here am I; send me.

9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.

11. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12. And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

13. And yet in it shall be a tenth, and it shall return, and shall be eaten: as a tall tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

## GOLDEN TEXT.

"I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6: 8.

## LESSON PLAN.

1. Isaiah's Vision, vs. 1-7.
2. Isaiah's Call, v. 8.
3. Isaiah's Commission, 9-13.

## DAILY READINGS.

- M. Isaiah called to service, Isa. 6: 1-13.  
 T. Call of Moses, Exodus 3: 7-15.  
 W. Ezekiel commissioned, Ezek. 2: 1-8.  
 T. Jonah's mission, Jonah 3.  
 F. Messengers of Christ, Luke 10: 1-16.  
 S. The harvest waiting, John 4: 31-38.  
 S. Laborers with God, 1 Cor. 9: 1-11.

## CATECHISM.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

## LESSON HYMNS.

Nos. 6 (Ps.) 536, 357, 238.

This vision occurred at the beginning of Isaiah's ministry. The kingdom of Judah had enjoyed a long period of outward prosperity under the reign of Uzziah; but this material prosperity led to moral corruption. Uzziah was succeeded by his son Jotham, who, though a good man himself, was not able to restrain the wickedness of the people. His son and successor Ahaz was a very wicked king, and only encouraged and aided the people in their idolatrous ways. He set up idols, and established the degrading heathen worship. The judgment of God, referred to in our lesson, quickly followed.

**V. 1. The year.**—About 740 B.C. near the time of the founding of Rome. **Saw**—i.e., in a vision.

**Upon a throne.**—As king, above all earthly sovereigns. **His train.**—Isaiah did not see God's face. **The temple.**—The prophet was probably in the temple at Jerusalem when he saw the vision.

**2. Seraphim.**—"Burning ones." Not elsewhere mentioned in Scripture as angelic beings. **Covered face—feet.**—In reverence and awe. **Fly.**—Held himself up by the hovering motions of his wings, ready for service.

**3. Holy, holy, holy.**—As two choirs, facing each other, and singing responsively.

**4. Shook.**—As a building is made to vibrate by the sound of a great organ.

**Smoke.**—A usual accompaniment of the divine presence. Ex. 19: 18; 1 Kings 8: 10; Ezek. 10: 4; Rev. 15: 8.

**5. Woe is me.**—The vision of God deepens the consciousness of unworthiness and sin. Compare Job 42: 5, 6; Lu. 5: 8. **Unclean lips.**—As a prophet, Isaiah would require to use his lips in the service of God.

**6. Live coal.**—Used in the temple for carrying fire. The purifying effect of fire is referred to in Num. 31: 23; Mal. 3: 2, 3; Matt. 3: 11; and many other passages.

**7. Touched lips.**—Thus God prepared Isaiah, as he did Moses and Jeremiah, for the service to which he called him. See Ex. 4: 11; Jer. 1: 9.

**8. Us.**—"The council of the holy ones." Ps. 89: 7; R.V., or the "Hosts of heaven." 1 Kgs. 22: 19.

**9-10.**—Compare Matt. 13: 14, 15; Ro. 11: 8. This moral insensibility was both the fruit and the punishment of sin. **Fat.**—Unfeeling, Ps. 119: 70. **Shut.**—Smear over, Isa. 29: 10; 44: 18.

**11. How long.**—i.e. How long will this spiritual insensibility and hardening in sin continue.

**11-13.**—As the green shoot springs up from the stump of a tree which has been cut down, so a saved remnant would arise out of the destruction of Israel.

## QUESTIONS.

### Juniors.

- 1.—When did Isaiah see the vision described in this chapter? What did he see? Where was he?
- 2.—Why did the seraphim cover their faces and their feet with their wings? For what did they use the remaining pair of wings?
- 3.—What was the song of the seraphim? How was it sung?
- 4.—What effect was produced by their singing? What did the smoke symbolize?
- 5.—What did Isaiah exclaim when he saw this vision? Why was he afraid? What did Job think of himself when he obtained a vision of God? What did Peter say to the Saviour, when he saw an exhibition of his divine power?
- 6-7.—What symbolic act did one of the seraphim perform? What did this act shew? Mention a few passages in which fire is referred to as that which purifies?
- 8.—What was the call which Isaiah heard? Who is meant by "us"?
- 9-10.—What was Isaiah's commission? What is meant by the "heart"? What condition is implied in the word "fat"? What had led to this moral condition of the nation?
- 11-12.—How long was this condition to continue?
- 13.—What assurance was given the prophet with regard to the future of the nation?

### Seniors.

- 1-7.—At what period of his ministry did Isaiah see this vision? What was the condition of the nation at the time? Of what sin had Uzziah been guilty near the close of his reign? 2 Chr. 26: 16. How was he punished for this sin? 2 Chr. 26: 20-21. What bearing has the vision of Isaiah upon the sin of Uzziah? What did the exalted throne symbolize? Whom does John say Isaiah saw? (John 12: 41.) What vision of the Saviour had the apostle John? Rev. 1: 13-16. What other prophets beheld visions of God? 1 Kgs. 22: 19-22; Ezek. 1: 26-28; Dan. 7: 9-10; Hab. 3: 3-6; What effect did this vision produce upon Isaiah? Why did the prophet make special reference to his lips in his confession of unworthiness?
- 8.—Contrast the readiness with which Isaiah volunteered to do the Lord's bidding with the hesitation of another: great and good man. Ex. 3: 11; 4: 13. What apostle was led by a vision of Christ to offer his services to God?
- 9-13.—What was to be the first effect of Isaiah's message upon the people? In what way does John apply these words (vs. 9, 10.) to the ministry of Jesus? John 12: 39-40. In what connection did our Saviour quote them? Matt. 13: 13-15. What doctrine is taught in the last verse of this chapter?

## PRACTICAL THOUGHTS.

1. A true vision of God is as necessary today to a consecrated life or a worthy service as in Isaiah's time. Only in the light of such a revelation can we have a right ideal of worship or a true conception of life. What every Christian needs is such a view of God as will lead to self abasement, and the desire to live a consecrated life in the service of God.
2. Right views of God will lead to a true knowledge of self. Isaiah felt his sinfulness as never before, when he beheld the Divine glory. The greatest of earth's saints have had very humble ideas of themselves. Paul spoke of himself as "less than the least of all saints." There is no room for spiritual pride in the presence of the Holy One.
3. Reverence is one of the great essentials to a right approach to God. The sin of irreverence is not confined to the godless. Its most dangerous manifestations are in the Church of Christ, in a thoughtless approach to God, for-

- mality in worship, lightness and flippancy of speech in regard to sacred things. In worship and in dealing with spiritual things "fools rush in where angels fear to tread."
4. When God calls to service he can fit for service. Isaiah, Moses, Jeremiah, all the prophets and apostles, are examples. Our God can supply every need of ours. No man need hesitate to obey a clear divine call for lack of resources. He who made us and who calls us can also equip us for the work for which he has appointed us.
5. God wants volunteers for his service. "Whom shall I send, and who will go for us?" Should not our eager response be that of the prophet, "Here am I, send me."
6. We are not responsible for results. Isaiah's ministry was a seeming failure, for the people only became more hardened in indifference and sin. It is ours to be faithful. God will take care of results.

## ANSWER IN WRITING.

1. Write a description of Isaiah's vision.
2. Describe the effect of this vision upon the prophet.
3. How was Isaiah fitted for the work to which God had called him?
4. What was the message which he was told to deliver?
5. How would this message be received by the people?

Lesson, Isaiah 11: 1-10. Read chap. 2; also 2: 2-4; 9: 1-7. Commit vs. 2-4.

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
2. 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:
3. 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.
4. 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.
5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them.
7. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.
8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
9. 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.
10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious,

## GOLDEN TEXT.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 9.

## LESSON PLAN.

1. The Messiah King, vs. 1-2.
2. A Righteous Government, 3-5.
3. The Golden Age, 6-10.

## DAILY READINGS.

- M. Messiah's Kingdom foretold, Isaiah 11: 1-10.  
 T. Without end, Isa. 9: 1-7.  
 W. The Deliverer, Isa. 42: 1-12.  
 T. Spirit of the Lord, Isa. 61: 1-6.  
 F. King of Glory, Psa. 24.  
 S. A peaceful kingdom, Isa. 55,  
 S. A spiritual kingdom, John 18: 33-40.

## CATECHISM.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves.

## LESSON HYMNS.

Nos. 74 (Ps.) 155, 463, 449.

Isaiah prophesied between 760 B.C. and 700 B.C. During the reigns of Uzziah and Jotham, Judah enjoyed prosperity. Under Ahaz came darkness and misfortune. Against the allied forces of Syria and of Israel, Ahaz, against the advice of Isaiah, sought the help of Assyria, and thus lost his independence and burdened his country with a heavy tribute tax. In the wonderful prophecy of to-day's lesson Isaiah foretells brighter days to come, when a mighty deliverer, the Messiah, should appear.

1. **A rod**—Twig or shoot, such as sometimes, when a tree is cut down, springs from the roots, making in time a new tree. The kingdom of Judah, or the house of Jesse, or of David, became very weak, and insignificant. But with the birth of Christ it sent forth a most glorious branch.

2. **Spirit of the Lord.**—The Holy Spirit, descending upon Jesus at His baptism, imparted to him special gifts and qualifications for His life work.

3. **Quick understanding.**—He who has most of God's Spirit is best fitted to understand spiritual truth. **Shall not judge.**—Christ had perfect knowledge of all things and did not judge from appearances, or hearsay reports.

4. **Righteousness** in judging the poor was almost unknown in Eastern lands. He who could give the largest bribe usually won the case. One of the bright things about the promised future was that the Messiah would judge all rightly. We see that to-day in the righteousness and justice of law courts in Christian lands.

5. **Girdle**—That part of an Eastern dress which keeps the other parts in place. Righteousness and faithfulness pervade and bind all that Christ does.

6-8. **Wolf-Lamb, etc**—These three verses contain a number of pictures, or figures, to show the peace and safety of the time when the Messiah shall reign. Where Christ does not reign, the strong now destroy the weak. Where He reigns, He subdues savage passions.

9. **Knowledge of the Lord.**—The more we spread that knowledge, the more are we helping to bring about that good time.

10. **Root, Christ, Ensign,**—that which the people love and glory in. **Gentiles** as well as Jews shall seek to belong to His kingdom. **His Rest.**—When His work is completed. **Glorious.**—Matt. 24: 30; 2 Cor. 3: 18; Col. 3: 4; 1 Pet. 5: 1; Also Rev. chapters 20-22.

## QUESTIONS.

### Juniors.

What time did Isaiah prophesy? What was the condition of the kingdom at the time he prophesied? See Isaiah 1; 2: 1-5.

1.—To what is the royal line of David here likened? What good thing was to happen to that line? Where is the Messiah first foretold? Gen. 3: 15.

2.—When did the Holy Spirit come in a very special manner upon Christ? In what different ways did the Holy Spirit fit Christ for His work?

3.—How do men usually judge of things? How did Christ judge? How will He judge at the last day?

4.—What sometimes causes injustice to be done to the poor? What is said of the poor when Christ shall reign? How do we see that to-day? What will he do to the wicked? See Ps. 2.

5.—What is a girdle for? What is Christ's girdle?

6-8.—How many different kinds of figures or pictures does the prophet use to shew the harmony and peace that is to be when Christ reigns? How do we see these pictures coming true in the world now?

9.—What is to fill the world? Who are to fill the world with this knowledge? What will be the result?

10.—What is the "root" of Jesse? What will it be for? Who will seek to it? What will the rest be like when His work is all done?

### Seniors.

1-2.—What is the first mention of the promised Messiah? Gen. 3: 15. What references are made to the Messiah by Isaiah? (Is. 2: 2-4; 7: 14; 9: 6, 7, etc.) What was the condition of the "House of David" at the time of Christ's birth? (Luke 2: 7; Matt. 2: 11.) When did the Holy Spirit descend upon Jesus, and by what other names is He called? (Matt. 3: 16; Mark 1: 10; Matt. 28: 29; John 14: 16; 16: 13; Acts 1: 8.) Give Scripture proofs showing that the Holy Spirit is a person and not an influence? (John 15: 26; 16: 7; 16: 13; Acts 1: 8.)

3-5.—What remarkable things does the prophet say would take place when the Holy Spirit should be given? (Joel 2: 28-32.) What is the principle on which Christ's kingdom is founded, and by which it is to be extended and perpetuated in the world? (John 3: 16; 13: 14, 15.)

6-10.—What is to be the character of Christ's kingdom? How do we see this prophecy fulfilled to-day? In what way can we help in the fulfilment of it? What should be the character of the Christian life?

## PRACTICAL THOUGHTS.

1.—Despise not the day of small things. The House of David was feeble, but the shoot from the root of that house is now one of the mightiest powers in the world.

2.—There is much of wrong and evil in the world, and the workers for good sometimes get discouraged, but right shall triumph. Whatever the darkness of the present, there is no darkness nor uncertainty about the future. "Be of good cheer, it is I," is the word of Jesus across life's stormy sea.

3.—The Holy Spirit, who was given without measure to Jesus, is the same Spirit who takes of the things of Christ, and reveals them savingly to us if we are God's children.

4.—If we are going to worthily fulfil our mission in this world by being faithful witnesses to the truth, and living epistles of Christ, it

can only be by putting on the Lord Jesus Christ.

5.—We can "hasten the coming of the day of God," in a very important sense, by seeking to govern our hearts, our lives, our country, by the principles which shall characterize Christ's kingdom.

6.—The one thing that is going to illuminate this world lying in darkness and sin, transform, uplift, and ennoble the nations of the earth, is the "knowledge of the Lord," through the preaching of the gospel of the everlasting kingdom of Christ.

7.—Where Christ reigns, "they shall not hurt nor destroy." The laws will not endorse the liquor traffic, nor the government make gain from it. There will be no legalized saloons to lure young men to ruin, and to blight happy homes. Can we not now cause that kingdom to come in Canada?

## ANSWER IN WRITING.

- 1.—When did Isaiah live, and to which of the two kingdoms did he belong?
- 2.—What special gifts did the Messiah possess, and whence?
- 3.—What is to be the character of the Government of Messiah's kingdom?
- 4.—How do we see that prophecy fulfilled to-day?
- 5.—What is to bring about the Golden Age?

Lesson, 2 Chron. 30: 1-13.

Compare 2 Chron. 35: 1-19.

Commit vs. 10-13.

1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4. And the thing pleased the king and all the congregation.

5. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7. And be not like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to dissolution, as ye see.

8. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified forever, and the Lord your God, that the fierceness of his wrath may turn away from you.

9. For if ye turn again unto the Lord, your brethren and your children shall find compassion before him that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10. So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

## GOLDEN TEXT.

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

## LESSON PLAN.

1. Sending the Proclamation, vs. 1-5.
2. Contents of the Proclamation, 6-10.
3. Reception of the Proclamation, 11-12.

Hezekiah was the 13th King of Judah, he succeeded his father Ahaz. Almost the first thing he did after coming to the throne was to begin a reformation of religion. He re-opened the door of the temple, closed by his father. He restored the temple service and made the first attempt to collect the sacred books of his country. The reign of Hezekiah is the culminating point of interest in the history of the kings of Judah. His character was marked by the commendation which had not been reported since the days of Jehoshaphat. "He did that which was right in the sight of Jehovah, according to all that David his father had done."

**To all Israel.**—He issued a proclamation giving notice of a solemn feast. **Ephraim and Manasseh.**—Two of the tribes that had revolted. **House of the Lord.**—He was anxious to bring them back to the worship of the Lord God of Israel.

**2. Taken Counsel.**—Had consulted both princes and people as to what was best to do, and he had no doubt searched the Word of God. **Second Month.**—There was a proviso in the Law of Moses for those who were unclean in the first months, to keep the feast on 14th day of the second month, Numbers 9: 11.

**3. At that time.**—14th day of first month.

**4. Pleased.**—He was pleased that they would not be obliged to wait a whole year.

## DAILY READINGS.

- M. Hezekiah's good beginning, 2 Chron. 29: 1-11.  
 T. Hezekiah's great passover, 2 Chron. 30: 1-13  
 W. Cleansing and sacrifice, 2 Chron. 30: 14-20.  
 T. The feast continued, 2 Chron. 30: 21-27.  
 F. Zeal and success, 2 Chron. 31: 1-8; 20-21.  
 S. A prosperous King, 2 Kings 18: 1-8.  
 S. The passover instituted, Ex. 12: 3-14.

## CATECHISM.

Q. 43. What is the preface of the ten commandments?

A. The preface of the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

## LESSON HYMNS.

Nos. 16 (Ps.) 574, 526, 552.

**5. A decree.**—They had resolved to keep the passover in the second month and declared accordingly. **Beersheba** a city in the South West. **Dan** a city in North East; marking the extreme limits of the country. **Had not done it**—This feast had not been observed for years, through neglect.

**9. Turn again.**—They had forsaken the Lord and gone to the worship of false gods.

**7. Like your fathers.**—Their fathers forsook God, transgressed against him, and God had severely punished them. Let their punishment be a warning.

**8. Stiffnecked.**—Obstinate; hard to influence, stubborn. **Yield.**—Come into covenant relation with the Lord. Before you can come into communion with God you must accept Him as your God. The stubborn will must yield to the will of God.

**9. If ye turn.**—Turning to the Lord is the only way of escaping the due reward of our sin. If we return to God in the way of duty, He will return in the way of mercy.

**10. Scorn**—They made light of the invitation and not only refused to comply, but refused with disdain.

**11. Humbled.**—Manifested sorrow for their sins. **Came.**—Signifying submission to God.

**12. One heart.**—They were unanimous in their desire to observe the feast.

## QUESTIONS.

### Juniors.

1. Who was Hezekiah? To whom did he write letters? Why did he want them to come to Jerusalem? What kind of a king was Hezekiah? What was the "Passover"? Where was it to be observed?

2. What did the king and princes do?

3. Why could they not keep the feast at the proper time? At what other time could they keep it?

4. What did the king think of this plan?

5. What did they establish? To whom did they make the proclamation? Where was Dan? Where was Beersheba? What is meant by "from Beersheba to Dan"?

6. How did they call the people? Who commanded the letters? What request did the king make? Why did he ask them to return? What great blessing would follow their return?

7. What had their fathers done? How did they transgress? How did God punish them?

8. What is "stiffnecked"? What is meant by yielding to God. What is it to enter into his sanctuary? How can we serve God? Why was God angry with the people of Israel?

9. What would they find if they turned to God? What will God do to those who repent and turn to him?

10. How far did they send the letters? How did the people of Israel receive them?

12. What did the people of Judah think of the feast?

### Seniors.

**Vs. 1-5.**—What kingdom did Hezekiah rule over? To what kingdom did Ephraim and Manasseh belong? What led to the division of the tribes? When was the Passover instituted and what did it commemorate? What obstacles were in the way to prevent the observance of the feast at the proper time? How did the king obviate the delay of a year? Where did he find his authority for the change of date? What steps did they take to secure full attendance? What is implied in the observance of the ordinances of God's house? What results follow neglect of worship of God?

**6-9**—What was Hezekiah's desire in regard to the whole of Israel? What was implied in the title with which Hezekiah speaks of God? What was the sin of their fathers mentioned in v. 7? To what great duty does Hezekiah urge the people of Israel? What results would follow its observance? What attributes of God's character are mentioned in v. 9.

**10-13.**—How was the message from the king received? Do you know of any other king who sends messages to men? How are they received? What is the result if they are neglected?

### PRACTICAL THOUGHTS.

First things first. Our Lord, who knew all things and all interests, says: "Seek first the kingdom of God and His righteousness." It was upon this principle that Hezekiah was acting. He desired first to worship and serve God; being convinced that no success or prosperity could come to his kingdom or people without the blessing of God.

Whatever the Lord has commanded that we ought to obey. Whatever else we may forget or neglect we cannot afford to forget or neglect the commands of God.

Our greatest delight should be in the observance of the ordinances of God's house. If we truly love God we will delight to meet and commune with him in his sanctuary. Some wholly forsake the house of God, others attend only occasionally, just as convenience or inclination may serve. In other cases any trifling thing is sufficient excuse for absence.

Attendance upon public worship is sanction-

ed by divine authority; the example of Christ and his disciples. We are enjoined not to forget to assemble in the house of God. If we had nothing more, the promise of the Lord to be present to bless should be enough.

Forgetfulness of God and his worship will certainly be followed by sorrow and distress. The apostasy and idolatry of the fathers of Israel had been their ruin. We should be warned against this sin by their punishment.

Forsaking of sin and turning to God is the only way whereby we can enjoy the favor and blessing of God.

We should enter into covenant with the Lord to serve him forever. This is our honor and happiness.

God's mercy and grace will be abundantly manifested to those who seek to honor and serve him.

We should be all of one mind and heart as regards the serving and worshipping of God.

### ANSWER IN WRITING.

1. What was the Passover?
2. What rules had been given for its observance?
3. Tell what you know of Hezekiah's Passover?
4. Who is called "Our Passover"? Why?



Lesson, 2 Kings, 19: 20-22, 28-37.

Read the chapter and Psalms 46 and 48

Commit vs. 32-34.

20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

23. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29. And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

32. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34. For I will defend this city, to save it for mine own sake, and for my servant David's sake.

35. And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

36. So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh.

37. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

## GOLDEN TEXT.

"God is our refuge and strength, a very present help in trouble."—Psa. 46: 1.

## LESSON PLAN.

1. Warning to Evil Doers, 20-25.
2. Promises to God's People, 29-34.
3. Doom of Evil Doers, 35-37.

## DAILY READINGS.

- M. Refuge in trouble, 2 Kings 19: 8-19.  
 T. The Assyrian invasion, 2 Kings 19: 20-28.  
 W. The Assyrian invasion, 2 Kings 19: 29-37.  
 T. Hezekiah's Prayer, Isaiah 38: 1-8.  
 F. Thanksgiving, Isaiah 38: 9-22.  
 S. A song of deliverance, Psalm 76.  
 S. Reliance on God, Psalm 46.

## CATECHISM.

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

## LESSON HYMNS.

Nos. 65: (Ps.) 552, 642, 503

Hezekiah was one of the best of the kings of Judah. As recorded in last Sunday's lesson, he restored the feast of the Passover, which had been long neglected. It is said in the chapter preceding this one, that he surpassed all other kings of Judah in his trust in God. Yet he was not without trouble both from sickness and war. Sennacherib, king of Assyria, invaded his land and besieged Jerusalem. He used threats, reviling, and blasphemy, to lead the people to surrender. Hezekiah sought help from God and asked the aid of his true prophet Isaiah, and was not disappointed. Our lesson tells of the end of the siege.

20.—God revealed to Isaiah the prayer of Hezekiah, and sent his answer by the great prophet. **I have heard.**—That is, heard favorably, and determined to give help.

21.—Many in Jerusalem were very much afraid of the Assyrians; but the words of this verse are from the point of view of Jehovah, and all who fully trusted him.

22.—These questions are intended to convict the Assyrian king and his captains of presumptuous and very sinful conduct in their reproaching of God and his people. To reproach is to charge with disgraceful conduct.

23. **My hook.**—A figure drawn from the breaking in of unruly animals, such as bulls, teaching that Sennacherib is wholly under the

control of God, and can proceed in conquest only as far as God permits. **Bridle.**—A similar thought, founded on the method of subduing a fractious horse.

29.—Here the words begin to be addressed to Hezekiah and the people of Jerusalem. The siege was to last for two years, during which the people would be hindered from cultivating the soil; but by the third year all hindrance would be removed by the destruction of the Assyrian army.

30. **Remnant.**—This word shows that many would perish during the siege, but that the remainder would become again firmly established in the land.

32.—The words of this verse suggest a blockade rather than an active siege.

34. **David's sake.**—In order that God's promise to David might be fulfilled.

35.—The way in which this multitude was slain is not made known; but the cause of the destruction is stated, namely, God. Whatever God sends to do his work may be called an angel. **When they arose.**—Those remaining alive found their fellows dead.

36.—**Departed.**—Terrified because of the awful destruction which had overtaken his army.

37.—The blasphemer of the true God was thus cut off by his own sons, whilst worshipping his own false gods.

## QUESTIONS.

### Juniors.

**20.**—Name a great prophet of the time of Hezekiah? What was his father's name? Whose words did this prophet send to Hezekiah? About what had Hezekiah prayed? Did God hear his prayer? Who was Sennacherib?

**21.**—What was Zion? What does God say the people of Zion did to Sennacherib?

**22.**—What is the answer to both questions in this verse? Give the meaning of the words "reproach," and "blaspheme"? Who is the Holy One of Israel?

**23.**—Did God know what Sennacherib had been saying about him? What did God threaten to do to him?

**29.**—To whom does God here speak? What is meant by "the things that grow of themselves"? Why could the people not sow nor reap during three years? What change was to come by the third year?

**30.**—What is a remnant? What was to become of the others? What is meant by taking root and bearing fruit?

**31.**—Who would preserve this remnant? What two names of places are in this verse? Do they refer to the same place?

**32.**—Who promises to defend the city? What city? For whose sakes would God preserve it?

**35.**—How were the Assyrians slain? How many? Were there any left alive?

**37.**—Tell about Sennacherib's death?

### Seniors.

**20.**—Give another instance of an answer to a prayer of Hezekiah. Isa. 38: 1-5. Had Hezekiah asked the help or advice of Isaiah? V. 2. What had already happened to the kingdom of Israel? Ch. 17: 5, 6.

**21-28.**—Under what figure is the city here represented? What did the shaking of the head mean? Mk. 15: 29. What words show the presumption of the Assyrian leaders? Can anything be gained by rage against God? Does God hear insolence as well as prayer? Give another example of such conduct. 1 Sam. 17: 45. What is the common use of hooks (nose rings) and bridles? Are literal hooks here meant? What is the force of the statement about hook and bridle?

**29-34.**—To whom are the words of verses 29-34 addressed? In what books of the Bible do we frequently find the word remnant? Isa. 1: 9; 10: 20, etc. Jer. 23: 3; 31: 7, etc. What figure representing this remnant is suggested by the words "root" and "fruit"? In what ways are the acts of beseegers described? Who was to defend the city?

**35-37.**—Give another notable instance of smiting attributed to an angel. What book of the Bible relates largely to Ninevah? What was the nature of Sennacherib's death? In what act was he engaged at the moment of death? What must have been the character of his sons? What does this murder show about the effect of heathen religions?

## PRACTICAL THOUGHTS.

1. The twentieth verse gives God's assertion through Isaiah that he has heard prayer; and if he heard the prayer of Hezekiah, he will hear that of any one who comes to him in a similar spirit and with similar faith. Prayer seemed the only thing possible for man at the time, and there are circumstances in every life in which prayer is the only resource. At such times let prayer to God not be forgotten; and as here, it may be all that is needed. God will do all the rest if the prayer is sincere.

2. The destruction of Sennacherib and his host is a warning for all against blasphemy, speaking against God, and profaning God's name. It reminds us of the commandment "Thou shalt not take the name of the Lord thy God in vain." This sin is the most manifest folly, either in the case of one who believes in God or an atheist. It is rank nonsense to use the name of One whose existence you deny; and it is plainly madness to pro-

fane the name of the Almighty One, in whose power is the life of both body and soul, if you believe he exists.

3. The 28th verse shows how completely all are in God's power. Every movement of body and mind is under the control and permission of God. But God cannot force men to be good or bad. In this, in order to be free, that is, in order to be man, he is permitted to choose. But God can put his hook in our nose and bridle in our lips, to use the same figure, and turn us back from any exploit which we may pursue.

4. God's ways of dealing with man's impiety are various. He shows much patience; but often, when destruction does come, it is swift and terrible. One hundred and eighty-five thousand deaths in an army in one night, without human agency, appals one, and should lead us not to trifle with the name above every name.

## ANSWER IN WRITING.

1. Sketch briefly Hezekiah's conduct in this time of trouble.
2. Compare his conduct with that of Jehoram under similar circumstances. 2 Ki. 6:24-33.
3. Give other instances of Israel's enemies being destroyed by God's direct agency. Judges 7: 19-23; 1 Sam. 14: 12-16.

Lesson, 2 Chron. 33: 9-16. Read 2 Chron. 33. Commit vs. 12, 13.

9. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

10. And the Lord spake to Manasseh, and to his people; but they would not hearken.

11. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12. And when he was in affliction, he besought the Lord his God, and he humbled himself greatly before the God of his fathers.

13. And prayed unto him, and he was entreated of him, and heard his supplication, and brought him

again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

14. Now after this he built a wall within the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings, and commanded Judah to serve the Lord God of Israel.

## GOLDEN TEXT.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

## LESSON PLAN.

1. Sinning Greatly, vs. 9, 10.
2. Greatly Afflicted, v. 11.
3. Humbled Greatly, vs. 12, 13.
4. Greatly Changed, vs. 14-16.

## DAILY READINGS.

- M. A wicked son, 2 Chron. 33: 1-8.  
 T. God's Judgment, 2 Kings 21: 10-17.  
 W. Manasseh's sin and repentance, 2 Chron. 33: 9-16.  
 T. Anger with sin, Jer. 15: 1-7.  
 F. Promise of mercy, Deut. 30: 1-10.  
 S. A penitent's prayer, Psalm 51.  
 S. Repentance and return, Luke 15: 11-24.

## CATECHISM.

Q. 45. Which is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me.

## LESSON HYMNS.

Nos. 529, 579, 530, 506.

Manasseh lost his father, the good Hezekiah, when twelve years old, and passed his youth in that perilous seat—a throne. His comrades would be such men as are wont to haunt the court of a minor king, ready to flatter his vanity, that they might prey on his bounty, or to lure him to evil, that they might secure their sway. But his guardians were not all evil. Eliakim, that father to Jerusalem, was a good man, and Hezekiah's care was about him in childhood. Isaiah, Hosea, Joel, Nahum, and Habakkuk, prophesied in his reign.

9. **To err.**—He led them astray in religion, turning from God to idols, and then, as usual, all other ills followed. **Do worse.**—In two ways: They ran to greater excess in the evils that accompanied their idolatrous worship, and besides, it was worse for them because they knew better than the heathen. **Destroyed.**—The Canaanites who had lived there when Israel came from Egypt.

10. **Spake.**—By the prophets, Isaiah and others. God first tried warning and persuasion. **Not hearken.**—Parent calling disobedient child that pays no attention.

11. **Brought upon them.**—God uses evil men to effect His purposes. He has widely diverse ministries to make men listen to him. **The thorns.**—Perhaps he had taken refuge in

a thicket. **Fetters.**—Double chains of brass. **Carried.**—Captives were sometimes chained to the victor's chariot wheels. The march would be a long, toilsome, and cruel one, with a little of the horrors of the slave trail in Africa in recent times.

12. **Affliction.**—See Ps. 137. **Besought, Humbled, Prayed.**—The rod had been sent in love, and fulfilled its purpose.

13. **Heard.**—God is merciful. **Brought.**—The king of Babylon sent him back in honor, to serve as a offer between Egypt and Assyria, but really God was carrying out His own purposes. **Knew.**—Manasseh had a sore lesson, and did not forget it.

14. **Built.**—He now trusted in God, but he used all the means within his power. Like Cromwell's "Trust God and keep your powder dry."

15. **Strange gods.**—See Lesson I. It was like the "reformation under Aca" over again. **Altars.**—To strange gods.

16. **Repaired, Sacrificed, Commanded.**—He set the example, and bade the people follow. But he found that it was easier to lead astray than to lead back again, for the people loved the excesses of the worship in the high places, and kept to it.

## QUESTIONS.

### Juniors.

### Seniors.

- When did Manasseh come to the throne? V. 1.  
 Who was his father?  
 Name the prophets who lived then.  
 8.—By what means did he make the people err?  
 Name the several kinds of idols he brought in.  
 What were some of the evil things the heathen did?  
 Can you tell about the Lord's driving out the heathen?  
 10.—How did God speak to Manasseh? 2 Kings, 21 : 10.  
 What was the message?  
 How was it received?  
 11.—How was the king punished for not obeying God?  
 12.—How did he act in his affliction?  
 What name is given to God here?  
 13.—How did God answer his prayer?  
 What effect had the prayer and its answer on Manasseh?  
 14.—How did he strengthen his kingdom?  
 15.—What reforms did he bring about?  
 16.—What did he do for the Temple services?  
 What was his command to Judah?  
 How far could this command undo the evils he had wrought?

What good influences was about Manasseh in childhood and lost in early youth? To what influence would a young king be exposed? Mention the prophets who lived during his reign.

9-10.—By what means did Manasseh make the people err? Mention the different kinds of idolatry he introduced. How did he treat the temple service? What were some of the evils of the heathen? Tell of their destruction. What would have been the consequence to Israel had the iniquitous Canaanites been left side by side with them? Were the Lord's messages for the people's evident good? Did the people consider them so? How does God speak now?

11.—What manner of men were the Assyrians? Deut. 28 : 49, 50; Jer. 5 : 15; 6 : 22.

How were captives treated by conquerors in ancient times? Is affliction altogether evil?

12-13.—What change came over Manasseh in affliction? How was his humility shown? With whom does the Lord delight to dwell? What is the typical attitude of the sinner coming to Christ?

14-16.—What knowledge did he thus gain? What is it to know God? How did his changed life show itself in deeds?

## PRACTICAL THOUGHTS.

- 1.—How great the loss of a godly parent before the character is fixed.
- 2.—How perilous the early inheritance of wealth and power. Manasseh ruled others before he had learned to rule himself.
- 3.—“When the children of the godly become vicious they sometimes become worse than the average of wicked men.” Apostate Israel does “worse than the heathen.” This is a law of character. “Both virtue and depravity are in exact ratio to the resistance overcome. “The child of godly parents cannot tamper with temptation without the greatest peril. His conscience suffers a more fatal violence. His subsequent conversion is less probable.”
- 4.—How great is the encouragement to believing parents to pray for their children. What instance could seem more hopeless than Manasseh's? A half century after his godly father's death; a monumental sinner meantime; at last he calls upon his father's God.
- 5.—Manasseh's case gives no encouragement

to presumption. It has often been said of the malefactor on the cross that “one deathbed repentance is recorded that none may despair, but only one, that none may presume.” Manasseh “became an example of illustrious guilt. But he was one of a thousand. No other such is clearly declared in the Scriptures to have run that risk with safety at last. God can save a soul in such extremity of sin. But it is like lifting to its place again a fallen star.”

6.—Manasseh's return is a well-spring of hope to all true penitents. If anyone might despair on looking back, Manasseh should. He had sinned exceeding deeply against exceeding grace. He had seduced others into sin. Yet he was pardoned and restored, that all who share his penitence might have hope.

7.—The scars of sin forgive are still remain. Manasseh could not undo the evil he had wrought. Though he removed idolatry and threw all his influence upon the side of the temple worship, the people did sacrifice still in the high places.

## ANSWER IN WRITING.

1. How did Manasseh sin exceedingly?
2. How was Manasseh afflicted severely?
3. How did Manasseh humble himself greatly?
4. How was Manasseh prospered exceptionally?
5. How was Manasseh changed completely?

Lesson, Proverbs 4: 10-19. Read the Chapter. Commit vs. 14, 15.

10. Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11. I have taught thee in the way of wisdom; I have led thee in right paths.

12. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13. Take fast hold of instruction; let her not go: keep her; for she is thy life.

14. Enter not into the path of the wicked, and go not in the way of evil men.

15. Avoid it, pass not by it, turn from it, and pass away.

16. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17. For they eat the bread of wickedness, and drink the wine of violence;

18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19. The way of the wicked is as darkness; they know not at what they stumble.

**GOLDEN TEXT.**

"My son, if sinners entice thee, consent thou not."—Prov. 1: 10.

**LESSON PLAN**

1. Counsels, vs. 10-13.
2. Warnings, 14-17.
3. A Contrast, 18-19.

**DAILY READINGS.**

- M. Temperance lesson, Prov. 4: 10-19.  
 T. Companionship, Prov. 13: 5-20.  
 W. The mocker, Prov. 20: 1-7.  
 T. The way of sinners, Prov. 1: 7-19.  
 F. A path of woe, Isaiah 5: 11-23.  
 S. Bad and good fruit, Gal. 5: 16-26.  
 S. The two ways, Psalm 1.

**CATECHISM.**

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

**LESSON HYMNS.**

Nos. 53, 1-3 (Ps.) 127, 260, 53.

A proverb is the "wisdom of many in the wit of one." In Scripture the word means similitude or comparison. The book we study to-day is called "the Proverbs of Solomon" or simply "Proverbs". Solomon is said (1 Kings 4: 32) to have spoken three thousand proverbs. Selections from these were probably made by himself, and are found in chap. 1: 7-24. The men of Hezekiah, probably Isaiah, Hosea, and Micah, collected chaps. 25-29.

Agur is said to have written chap 30. Chap. 31: 1-9 is ascribed to King Lemuel.

**I. Counsels. 10. Hear, O my son.**—The advice of a teacher to his pupil. Scholars in the schools of the prophets were called sons of the prophets. Jud. 17: 10, 1 Sam. 10: 12. 2 Kings 2: 12. In Prov. 1: 8, the reference is to parents and their son, but here probably to teacher and pupil.

Parents are the natural teachers of their children. Honor, in the fifth commandment, includes obey. Obedience here has the promise of long life.

**11. I have taught, led,** but will now teach thee more fully, and lead thee further. 3 17. Instruction and direction are the two elements in the father's teaching.

**12. Goest,** refers to the daily life with its ordinary events, duties and temptations. **Runnest,** refers to life's special duties and more important undertakings. Wisdom is needed always in being, doing, and suffering.

**13. Take fast hold** implies to learn and put into practice. In moral things we know really only what we practice. We lose what we do not use. Matt. 25: 29. **Instruction** implies discipline. It always costs us effort, often pain. **Life.** It gives life, and makes our life a worthy one.

**11. Warnings.**—The ways of wisdom and folly are antagonistic from beginning to end.

**14-15. Enter,—go not,—avoid,** are three stages. He forbids taking the first step in the way of the wicked. If already the first step has been taken, go no further, withdraw as far as possible from evil. Never dally with temptation. Refuse at once. Eve listened to the tempter and yielded. Jesus resisted at once and conquered. Gen. 3: 1-6; Matt. 4: 1-11. This is the true method of dealing with the sin of strong drink. *Enter not, go not, avoid, pass away.*

**16. They sleep not.**—The tendency of doing evil is to become a habit. The habit is always with us. It becomes the daily life. Worse still, they cannot sleep unless evil is done; and they are troubled unless they have tempted others to fall. Read carefully Matt. 18: 6-9. Strong drink has this effect. It loves the company of other sins.

**17.**—The tendency of a wicked life is to become a violent one. **Bread of wickedness** is bread obtained by evil deeds. **Wine of violence** is not wine which produces violence, but wine obtained by violent deeds. They get their daily food by acts of violence. See Deut. 16: 3; Ps. 127: 2; Amos 2: 8. How true this is of those who are victims of strong drink.

**III. A contrast** is drawn in 18-19 between the path of the just and the path of the wicked. **Path** is course of life. The path of the just is like the sun rising, and brightening till noon. The life begins in the light of goodness, purity, and joy, and goes on increasing until it ends in fulness of joy, and the pleasures at God's right hand. Ps. 84: 7.

The path of the wicked begins in the darkness of ignorance, error, and sin, and grows darker and darker till it ends in the "outer darkness," "the blackness of darkness for ever."

## QUESTIONS.

### Juniors.

What is a proverb? What are your three favorite English proverbs? Your three favorite Scripture ones? What writers had a share in making or collecting the proverbs in this book?

Is Solomon was the teacher, who was the son in verse 10? How did he carry out his father's instructions? Was Solomon's son fond of proverbs? Pick out the proverbs in 1 Kings 12: 9-11. How can we lay hold of instruction? How keep it? What does the first psalm say about progress in evil?

What are the steps in the life of one who becomes a drunkard? What reasons can you give for being a total abstainer?

Can you give any good reason why you should learn to drink intoxicating liquor?

What things make the good man's path a bright one?

What things make the wicked man's path a dark one?

### Seniors.

**10-13**—Solomon spoke three thousand proverbs. How many of them are in this book?

What other books are said to have been written by Solomon? What subjects did he write upon? When the Lord said to Solomon, "ask what I shall give thee," what was his request? Find passages in Scripture where father means teacher, and son, scholar. What is the meaning of "wisdom" in this book? Try to make a complete definition of it. What things block the path to evil? What gate opens into the path of the just? Why does Jesus call it a strait gate, and why speak of the narrow way?

**14-17**.—What is the wise course in reference to strong drink? What are the effects of strong drink upon the person using it? How does it affect his body, his mind, and his spirit? What other sins are the companions of drunkenness?

**18-19**.—What helps are there along the path of the just to make it even brighter? Name some things the good man gains along his path. What does the sinner lose along the path of evil? What are some of the enemies that rob him as he goes? When he reaches the end what has he lost?

## PRACTICAL THOUGHTS.

Read our Lord's parable of the sower to learn the different kinds of soil upon which the good seed of the kingdom falls. Upon what kind of soil will your teacher's instruction fall when you are taught this lesson? What means should you take to lay fast hold upon it and keep it?

An old man became a believer in Christ at eighty years of age. When he was celebrating his birthday at the age of eighty-four his grandson asked him how old he was, he replied, "I am only a little child of four years. Four years ago I began to live a real, true life." The years of the body may be many, while the years of the spirit may have been few. We begin to live when we give ourselves to Christ. Give yourself early to Him that the years of thy real life may be many on earth.

Only a good life is a free one. In leading an evil life we are binding ourselves hand and foot, and making ourselves slaves.

The wise way in dealing with evil is not to

enter upon it. If a bad habit has begun to be formed let it get no further hold upon you. Avoid evil companions, whether they be thoughts, feelings, pictures, books, boys, or girls.

Read the story of Samson to learn how a man is gradually conquered by sin. It first binds a man with green withs, which he may easily break, then with new ropes which are stronger, but at the last it puts out his eyes, sends him a prisoner to grind in the prison of his enemies, and only brings him out to make sport for Philistines.

The wise choice in selecting life's path is to take the one which grows brighter right on to the end. Shakespeare speaks of a "primrose path which leads to the eternal bon-fire"—flowers in the beginning, suffering at last. Choose the one on which you can have the companionship of Jesus all the way, and then when you reach the valley of the shadow you will fear no evil, for His rod and staff will comfort you.

## ANSWER IN WRITING.

1. What different paths are here mentioned?
2. What is said of those who travel in them?
3. Where do they end?
4. What things help in either path?
5. In which are you trying to walk?

Lesson, 2 Kings 22: 8-20. Read 2 Chron. 34. Commit Verse 19.

8. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

9. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

11. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michajah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13. Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah,

son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16. Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17. Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18. But to the king of Judah, which sent you to inquire of the Lord, thus shall you say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard;

19. Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord

20. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

## GOLDEN TEXT.

"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Psa. 119: 2.

## LESSON PLAN.

1. The Law Found, vs. 8-10.
2. The King's Sorrow, vs. 11-13.
3. The Doom of Sin, vs. 14-17.
4. Mercy to Penitence, vs. 18-20.

Amos was one of the most wicked kings of Judah; yet his son Josiah was among the best—tender, pious, and faithful. But he was only eight years old at the time of his father's death, so that he was not long under the influence of his father's example, and he does not seem to have inherited his father's disposition.

His mother's name was Jedidah, (Beloved), and though we know nothing of her life, it may be that, as has so often happened, the young prince's life and character were moulded by the influence and teaching of a good mother. In the eighth year of his reign, which was the sixteenth year of his life, he set himself to destroy idolatry out of Judah; and ten years later the event took place which is described in our lesson.

**8. High Priest.**—Only one held this office at a time. **Scribe**—A student and interpreter of the Law. Matt. 22: 35, 36. **Book of the Law.**—See Deut. 31: 24.

**9. The money.**—Planned by king Jehoshaphat, 2 Kings 12: 4-9. **Oversight.**—See 2 Chron. 34: 8-13.

**11. Rent his clothes.**—As a sign of fear or sorrow.

**13. Enquire of the Lord.**—Find out God's will. This was generally done by means of a prophet. V. 11. **This Book.**—Probably

## DAILY READINGS.

- M. A good King, 2 Kings 22: 1-7.  
 T. The Book of the Law found, 2 Kings 22, 8-29.  
 W. Effect of the Book, 2 Kings 23: 1-8.  
 T. Putting away evil, 2 Kings 23: 15-25.  
 F. The law in the heart, Deut. 6: 1-13.  
 S. Hear, learn, and fear, Deut. 31: 7-13.  
 S. The perfect law, Psalm 19: 7-14.

## CATECHISM.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying or not worshipping and glorifying the true God, as God and our God; and the giving of that worship and glory to any other which is due to Him alone.

## LESSON HYMNS.

Nos. 92, (Ps.) 435, 504, 575.

the Mosaic Law and the warnings in Deuteronomy. See Deut. 29. **Kindled against us.**—Here God's wrath is compared to a fire, which is ready to destroy the people of Judah.

**14. Hilkiah,** means 'portion of Jehovah'; **Achbor,** a mouse; **Shaphan,** a coney; **Huldah,** a weasel; **Shallum,** retribution; **Tikvah,** expectation.

**15.**—This verse shows that Huldah knew the mind of God regarding the breaking of his law; but how she discerned God's thoughts we are not told. See Amos 3: 7. **The man,** Josiah.

**16. Bring evil.**—Calamity, such as war, exile, captivity. God is never spoken of as the cause of moral evil. **Words of the Book.**—The destruction threatened in Deuteronomy as sure to follow disobedience to God.

**17. Forsaken.**—Ceased to worship and obey. **Burnt incense.**—One form of honoring a deity, by burning some sweet-smelling substance. **Not quenched.**—Would continue until Judah would be carried into captivity, and cease to be a nation.

**19.**—This verse is a promise that the captivity would not take place during his life.

**20. Gather thee, etc.**—A frequent phrase in the Old Testament which indicated the death of the person referred to. **In peace.**—Before the war which would end in captivity should begin.

## QUESTIONS.

### Juniors.

8.—Name the high priest at this time. Name one of the scribes. What had the high priest found? Where? Deut. 31: 24-26. What did the scribe do with the book? Who had sent Shaphan to the temple? On what errand? Vs. 4-6. What word did he bring back?

10.—What did he show the king? What else did he do?

11.—What did the king do? What for?

13.—What did Josiah do about it? Whose will did he wish to know? Whose wrath did he fear? What was the cause of this wrath?

14.—To whom did they go? Where did the prophetess live?

15.—Whose words did she give in answer? Who had sent them?

16.—What did God say he would do to the city and people?

17.—What were the reasons for bringing evil upon them? How had the people provoked God?

18.—Who was king of Judah? What had he sent them for?

19.—What is said of the king's heart? What had he done? What had led him to humble himself? What were the signs of his humility?

20.—What do the words "gathered unto thy father" mean?

### Seniors.

1-7.—Regarding Josiah, give the names of his parents, the character of his father, and his own character. For what purpose did Josiah send Shaphan to Hilkiah? What was the character of the men who repaired the temple?

8-10.—What does the finding of the book as of an unknown thing show? To what does disuse of the Bible always lead? What privilege belonged to the High Priest alone? Heb. 9: 7. What was the occupation of the Scribes? What part of Shaphan's report seems to have interested the king most?

11-14.—What sign of sorrow or fear did the king show? What did his sorrow lead him to do? For whose sake did he wish to know God's will? Whose power did Josiah fear as a result of the broken law? What was the nature of the work of a prophet or prophetess?

15-20.—What did Huldah say as to the consequences of the disregard of the law? What sins are mentioned? Was it a national calamity that was threatened? Under what figure is God's anger represented in the words "kindled" and "quenched"? What individual was promised exemption from the threatened destruction, and why? What encouragement to penitence have we in the 19th verse? How was Josiah to escape the threatened destruction?

## PRACTICAL THOUGHTS.

1. The losing sight of the Book of the Law was one cause of the sin and idolatry of the people. The two things naturally go together. This should teach us to make use of the Bible constantly. Copies are now so numerous that they will not all be lost; but if their contents are not studied and applied, the result will be the same—forgetfulness of the true God, and practical idolatry. The larger the place which the truths of the Bible occupy in the minds of the people, the less likely are they to become unfaithful to God.

2. The greater interest shown by the king in the contents of the book, as compared with the laying out of the money found in the temple, shows us the true way of valuing obedience to God as compared with outward forms of worship. It is well to repair and beautify churches, but if the Word of God is neglected, and little account taken of it, all our labor and external worship will amount to nothing.

3. The important question about all our conduct is—what does God think about it? This should be the inquiry before every act of our life; and if God's will is consulted beforehand, there will be no need to fear the results of our conduct, nor to weep over the past.

4. The 19th verse shows us what we ought to do in regard to past sins. First, our hearts should be tender. This probably refers to what we call tenderness of conscience. When Josiah realizes how the nation has sinned against God he is filled with a horror which he cannot express by words, but by the symbolical act of rending the garments. Secondly, self-humbling, in which Josiah seemed to assume the guilt of the nation, and mourn and weep for it, although his own life had been carefully ordered according to what he knew of God's will.

5. Tenderness regarding sin, and humility and sorrow therefore, are always acknowledged by God. "I also have heard thee."

## ANSWER IN WRITING.

1. What was the state of Bible knowledge in Judah?
2. What was the effect of finding the Bible?
3. What power makes the Word of God effectual?
4. What do we learn about repentance?



20. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21. So the king sent Jehudi to fetch the roll, and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22. Now the king sat in the winter-house, in the ninth month: and there was a fire on the hearth burning before him.

23. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25. Nevertheless Elnathan and Delaiah, and Gemariah, had made intercession to the king that he would not burn the roll; but he would not hear them.

26. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azicel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet; but the Lord hid them.

27. Then the word of the Lord came to Jeremiah,

(after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying,

28. Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

29. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roll saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30. Therefore thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31. And I will punish him, and his seed, and his servants, for their iniquity, and I will bring upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire: and there were added besides unto them many like words.

## GOLDEN TEXT.

"The word of our God shall stand forever."—Isa. 40: 8.

## LESSON PLAN.

1. The Roll Read, vs. 20-22.
2. The Roll Destroyed, 23-26.
3. The Roll Restored, 27-28.
4. The Roll Vindicated, 29-32.

## DAILY READINGS.

- M. Writing the prophecy, Jer. 36: 1-10.  
 T. Reading the Word, Jer. 36: 11-19.  
 W. Trying to destroy God's Word, Jer. 36: 20-32.  
 T. Despising the Word, Jer. 11: 1-10.  
 F. Rejecting God's Word, Isaiah 30: 8-17.  
 S. Christ's reproof of rejectors, John 5: 36-47.  
 S. Rejecting and receiving, Acts 17: 1-11.

## CATECHISM.

Q. 48. What are we specially taught by these words [*before me*] in the first commandment?

A. These words [*before me*] in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

## LESSON HYMNS.

Nos. 92, (Ps.) 118, 119, 559.

The kingdom of Judah was tottering, yet Jehoiakim, the king, would not be persuaded that his doom was approaching.

For over twenty years God had been speaking through his servant to His people, but finding that his warnings were of no avail, Jeremiah is commanded to write the substance of all his predictions concerning Judah in a roll, and have it read to the people on a public fast day. Michaiah, a goodly young man, heard it, and was so deeply impressed that he hastened to the Royal Chancery, where the princes were assembled, discussing the troubled state of the kingdom. In much agitation, he told them what he had heard, whereupon Baruch was ordered to read it in their presence. The reading alarmed the princes, who decided to inform the king, but before doing so requested Baruch and Jeremiah to hide themselves in some secret place. Our lesson tells what followed.

**20. The Court.**—The private apartments of the king. **Laid up the Roll.**—For safe keeping. **Told all the Words.**—What they could repeat from memory.

**21. Jehudi.**—The same messenger was sent previously for Baruch. **The Roll.**—A strip of parchment rolled upon a stick. **Stood beside.**—Literally, *above* the king. The king sat on a rug while his attendants stood around him.

**22. Winter House.**—The warmer room. **Ninth.**—Corresponding to our December, a cold and rainy time. **On the Hearth.**—Rather, in an open pan, in the middle of the room. Charcoal was used as fuel.

**23. Leaves.**—*i. e.*, Columns of writing. **Penknife.**—Used by Scribes to prepare their reed - pens. **Into the Fire.**—To show his contempt for the Prophet and the Word.

**24.**—When the roll was found Josiah rent his garments because it had been lost. His son cuts up God's word and burns it.

**26.**—He would put them to death for being faithful to their Divine Commission. **The Lord hid.**—Divinely guided to a safe place.

**27. Burned.**—Increasing his guilt, and the number of the prophecies, as the new roll was larger.

**29. King of Babylon.**—The burning of the roll does not ward off the impending doom. **30. None to sit.**—Jehoiachim succeeded his father, but was dethroned and carried captive to Babylon.

**31. Punish.**—"With the burial of an ass shall he be buried," and none shall mourn for him.

**Many like words.**—By a dreadful experience the people learned that their warnings by Jeremiah were no empty words.

## QUESTIONS

### Juniors.

20.—Who went? What was the king's name? Whose son was he? What kind of man was Josiah?

21.—Who first read the roll to the people? On what occasion? Where? Why did not Jeremiah read it himself?

22.—What time of the year would this be? How did the people heat their houses?

23.—Did the king allow the whole roll to be read? If not, why not? How much of it was consumed?

24.—Were the king and his servants sorry for their act? Why not? Would the servants be able to justify their conduct?

25.—Did any try to stop them? How many? Were they successful?

26.—Why did the king want to kill Jeremiah? Why could he not find him?

28.—Did the king gain anything by his rash act? Was any other part of the Bible rewritten? Why?

29.—What did he say would become of the people? Where were they to be carried to? How long remain? Would they all be taken?

30.—What was the name of the king's son? How long did he reign?

31.—What became of the king? Would the punishment have come if they had repented?

### Seniors.

20-22.—Name the different persons in our lesson to whom God's word had come. How did they treat it? Why did the princes not take the roll at once to the king? Why was the fact mentioned in Jer. 36:9 held?

23-26.—Some hiding places of God's children. See Ps. 27 : 5, 31 : 20, Isa. 49 : 2, Col. 3 : 3. How would you characterize the king's act? What classes of people are guilty now of Jehoiakim's sin? Did the cutting alter the facts? How may we unconsciously reject parts of the Bible? Math. 12 : 29, 13 : 14-15. What did Josiah do when the roll was found? 2 Kings 22 : 11.

27-28.—What Scripture is illustrated by the second writing? Matt. 5 : 18, Prov. 19 : 21. Give instances of when persecutions have been used by God to strengthen his cause?

29-32.—Shew how Prophecy was fulfilled in regard to his successor, 2 Kings, 24 : 8-12; in regard to the King's death, Jer. 22 : 18-19; in regard to Jerusalem, 2 Kings, 24 : 13-17. What would have saved the people from this terrible catastrophe? Deut. 30 : 1-8.

## PRACTICAL THOUGHTS.

1.—The king in his madness may cut to pieces and burn the parchment, but the Word is imperishable. As long as there are hearts on which the word of God is indelibly impressed, the rage of kings will be impotent to destroy it.

2.—It is better to be angry with our faults than with the friend who points them out. God's word is the mirror that reveals, not creates, our true nature.

3.—Every attack on the Bible makes it stronger. The more bitterly it is assailed the dearer it becomes and the more widely it becomes known.

4.—Silence at times is golden, but being silent when duty calls for speech is allying ourselves with evil. "For he that hideth him God-speed is partaker of his evil deeds."

5.—Man is immortal until he dies. No enemy can find God's servant when he is hidden for a work which yet remains to be done.

6.—Herod destroyed the little children, but

God hid Jesus. The world crucified Christ, but God raised him from the dead. Stephen was stoned, James was put to death, and the Church persecuted, but the number of believers increased, and the knowledge of God's word was spread abroad.

7.—God is always on the side of the true reformer, and bids him do his duty regardless of the consequences.

8.—As long as we have an imperishable Word and a strong belief in the vitality of conscience, we need never lose hope for the future. These give us guarantees of warning and faithful teaching.

9.—Would-be destroyers of God's word are only heaping up wrath against the day of wrath. "Vengeance is mine. I will repay, saith the Lord."

10.—"All flesh is as grass, and the goodness thereof is as the flower of the field. The grass withereth and the flower fadeth, but the word of our God shall stand forever."

## ANSWER IN WRITING.

1. What name is given to Jeremiah, and why?
2. Give a short account of the Roll.
3. Give some instances to show that unbelief did not prevent God's word from being fulfilled.
4. What is a strong proof of the Inspiration of the Bible?
5. How may we be sure not to repeat this King's terrible sin?

Lesson, Jeremiah 52: 1-11. Read 2 Kings 25 and Jeremiah 8. Commit vs. 9-11.

1. Zedekiah was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem. and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

2. And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done.

3. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

5. So the city was besieged unto the eleventh year of king Zedekiah.

6. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7. Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls which was by the king's garden; (how the Chaldeans were by the city round about;) and they went by the way of the plain.

8. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9. Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11. Then he put out the eyes Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

**GOLDEN TEXT.**

"Ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. 29: 13.

**LESSON PLAN.**

1. Twofold Treachery.
2. Foretold Penalty.
3. Lifelong Captivity.

**LESSON HYMNS.**

Nos. 531, 294, 297, sel. 109, 147.

**DAILY READINGS.**

- M. Captivity of Judah, Jer. 52: 1-11.  
 T. Complete destruction, 2 Kings 25: 8-21.  
 W. Sin and its punishment, 2 Chron. 36: 11-21.  
 T. Refusing to be warned, Jer. 32: 1-5.  
 F. Prophecy of captivity, Jer. 32: 26-35.  
 S. Cry of the Captive, Lam. 1: 1-11.  
 S. Christ's warning, Luke 20: 9-13.

**CATECHISM.**

Q. 49. Which is the second commandment?

A. The second commandment is Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Jehoiakim, Burner of the Book, soon found "the burial of an ass," falling unheeded and unburied. His son, Jeconiah, was carried captive after three months' reign. Then Josiah's third son was made to swear fealty to Babylon, and placed on the throne as Zedekiah.

1. **Zedekiah.**—What irony in his change of name. His own name was "Gift of God." His throne name is "Justice of God." God's gifts are indeed withdrawn, and the hour of God's justice has struck. **Jeremiah**, not the prophet, who was of Anothoth.

2. **Did evil.**—His sin was not Manasseh's, idolatry, but, Jehoiakim's, resisting God's word. He knew God's word and scorned it.

3. **From—His presence.**—From the land where He had given tokens of His presence, and the temple, His abode. The meaning is—because God in his anger would send them from the land,—He let the king follow his own will and rebel. **Rebelle**d.—His rebellion was two fold; first, against God, secondly, against Nebuchednezzar. The latter involved perjury, for the condition on which he came to the throne was an oath of fealty to Babylon, 2 Chron. 36: 13; Ezek. 17: 13-16.

4. **Pitched against it.**—This siege and the captivity were foretold by Moses. Deut. 28: 49. Jeremiah for a life time had given warning. Ezekiel in far off Babylon told of the siege on its opening day and recorded the

date. Ezek. 24: 1. For pictures of the siege and famine see Jer. 15, Lam. 4, Ezek. 6. All was for sin. As history unfolds before our dazzled gaze her brilliant scroll, its gilded lettering is blurred by many a darkened page of crime, but by none of blacker hue than Judah's closing reigns. "**Forts,**" towers of woods over-topping the walls.

6. **No Bread.**—The city had been besieged for 18 months. The famine had grown sorer.

7. **Broken Up.**—A breach was made in the walls. The enemy gained the lower city and reached the gate in the middle wall, 39: 3. The king could still have held the upper city, but famine forced him to flee. He made an opening in the wall to get out. Ezek. 12: 12. The king's garden was at the pool of Siloam. Neh. 3: 15.

8. **Overtook.**—Some 20 miles from Jerusalem, fleeing alone.

9. **Riblah.**—North of Anti-Lebanon. **Judgment.**—As guilty of treason.

10. **Slew the Sons.**—The last sight that Zedekiah ever saw. It would ever be a bitter, cruel memory to him.

11. **Put out the eyes.**—He was carried to Babylon, yet did not see it, as Ezekiel had foretold. Ezek. 12: 13. He was put in the "House of Visitation," not only a prison but a house of torture. Judah was not colonized as Israel had been, but remained empty.

## QUESTIONS.

### Juniors.

- 1.—How old was Zedekiah when he began to reign?  
How long did he reign?  
What was his mother's name?  
Who was his father? 37: 1.
- 2.—What was Zedekiah's conduct?  
What is the standard of right?  
What evil did Jehoiakim do in the last lesson?
- 3.—Why was the Lord angry with Judah?  
What had He said in His anger? 2 Kings 23: 26.  
What did Zedekiah do which led to their being cast out?
- 4.—Who came up against Jerusalem?  
How did he attack the city?
- 5.—How long did the siege last?
- 6.—From what did the people suffer during the siege?
- 7.—When was the city taken?  
What did king and soldiers do when the famine was sore?

- 8.—Where was the king captured?
- 9.—What was his punishment?

### Seniors.

Where in the list of the kings of Judah does Zedekiah come? How was he related to Jehoiakim? What was his former name? Where was Jeremiah the prophet from?

1.—What double rebellion was Zedekiah guilty of? What was Jehoiakim's sin which he followed? What had been Manasseh's sin? What is the true standard of morality? What had the Lord said in His anger? 2 Kings 23: 26. What did He, in anger, permit?

2.—What long foretold penalty now came upon Jerusalem? When had it been foretold? Deut. 28: 49. When did Ezekiel prophesy of the siege? Ezek. 24: 1. Describe, from the marginal references, some of the horrors of the famine.

3.—How did the king attempt to escape? What was his doom? When did the captivity begin? How long did it last? Was there any respite for Zedekiah?

## PRACTICAL THOUGHTS.

1.—A new beginning. "One more opportunity is given by God. Even yet, Judah may be saved, if now, when Zedekiah reigns, king and people turn to God. Jer. 38: 17. So decisive, so vital, is each new step. So each year, each day, comes to us as a new beginning.

2.—It was their last opportunity. How blind is habit, above all, sinful habit. "If thou had'st known." This opportunity of thine may be thy last.

3.—"Evil in the eyes of the Lord." Before those patient eyes how many an evil has passed. Men seek to hide their evil from men, but God sees it.

4.—Jehoiakim's sin was putting an arrest upon prophecy. He flung the parchment on the fire. Zedekiah improved upon his method by giving the prophet into the hand of the princes. The pen-knife and brazier are still employed, and the cords are not idle that lower into the dungeon of Hammeleck. All that

tends in any way to lessen the supreme authority of Holy Scripture, or to cast doubt upon its precepts and teachings, is the same spirit that shewed itself in these men of old

5.—The Romans had a proverb "Whom the gods would destroy, they first make mad." When God is angry with men He gives them, over to blindness to their own interests. But little worse can happen to a man than to be left to his own counsels. Zedekiah perjured himself to plot against The Battle-axe of the Nations. His sin was folly, and his folly, sin.

6.—"The mills of God grind slowly, yet they grind exceeding small." God is very patient, but if men persistently choose sin they must at length take the doom of sin.

7.—He who would flee from God must be fleet of foot.

8.—Prisoners of war, because captives first of sin.

9.—"From him that hath, not, shall be taken away even that he hath."

## ANSWER IN WRITING.

1. What double evil was Zedekiah guilty of?
2. Explain "the anger of the Lord?"
3. Describe the siege of the city?
4. Narrate the flight of the king?
5. What was Zedekiah's sad doom?

Lesson, Hebrews 1: 1-9. Read Luke 2: 1-20. Commit vs. 1, 2.

1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,  
 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds,

3. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5. For unto which of the angels said he at any time,

Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8. But to the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

**GOLDEN TEXT.**

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2: 11.

**LESSON PLAN.**

1. How Divine Revelation has been given.
2. The greatness of Jesus who completed Divine Revelation

**DAILY READINGS.**

- M. A Christmas Lesson, Heb. 1: 1-9.  
 T. A Saviour given, Isaiah 9: 1-7.  
 W. Sent of God, 1 John 4: 9-15.  
 T. Head over all, Col. 1: 9-19.  
 F. The Guiding Star, Matt. 2: 1-11.  
 S. The Angel's message; Luke 2: 1-14.  
 S. Seeing and rejoicing, Luke 2: 15-20.

**REVIEW.****LESSON HYMNS.**

Nos. 301, 556, 548, 474, 477.

This epistle was written to prevent Jewish believers from turning away from Christianity. They felt that the religion in which they had been brought up was divinely appointed; but they saw that the new religion they had embraced was very different in many respects. There was no temple, no altar, no priest in rich dress, no imposing ceremonies. This wide difference might perplex them. This epistle is written to point out to them the true greatness of Christianity.

**1. Different times—divers manners;—**The Old Testament was not written by one man, or in one age. The composition of it extended over many centuries, and a great number of writers contributed to it; perhaps as many as forty. But they were all under one guiding hand. They are called prophets, and God spake by them.

**2. These last days—By His Son.**—This tells us how the New Testament was prepared. Jesus did not write anything himself. But his followers, the Apostles, wrote down many of his sayings; and, guided by his Spirit, according to the promise in John xiv: 26, they wrote all the book we now call the New Testament.

**3. Brightness of his glory.**—Jesus is described here; and he is described as equal to God. No mere man could be said to have "the brightness of God's glory and the express image of his person."

**4. Better than the angels.**—The angels are very great and powerful and holy beings. But Jesus is better than the angels. He has a more excellent name. He is the Son.

**5.** No angel is called the Son of God in the high sense in which Jesus is called the Son.

**6.** The angels are ordered to worship him. He must therefore be very great.

**8.** He is seated upon a throne, and he wields a sceptre. These are symbols of majesty and authority. He is addressed as divine. "Thy throne, O God, is forever." Such an account as this of their Saviour Jesus is well fitted to give believers confidence and assurance.

**9.** His character is set forth here. As he has a Divine position and Divine titles, so he has the Divine character. He loves righteousness and hates iniquity. These two qualities or characteristics are most God-like and they are ascribed to Jesus.

## QUESTIONS.

### Juniors.

What event is commemorated by Christmas? Where was Jesus born? In what condition? Where was the home of his parents? What can you tell of the greatness of this Infant born in poverty?

**V. 1**—Who spake in times past? By whom? To whom?

**2.**—Who speaks in these last days to us? By whom does he speak to us? What books did he write? How were his sayings given to us? Where may we find them?

**3.**—Who does Jesus resemble? Who else can be the express image of God? What then must Jesus be?

**4.**—Compare the angels with ordinary men. Compare the angels with Jesus.

**5.**—How does God address Jesus? What does he call him? How does he address the angels?

**6.**—Who is the first begotten? What order is given the angels about him?

**7.**—How are angels described?

**8.**—How is Jesus described? On what seated? What is a sceptre? Who sits on a throne and wields a sceptre?

**9.**—What does Jesus love? What does he hate? What should be the loves and hates of his people?

### Seniors.

To what distinguished earthly house or family did Jesus belong? Where was the original home of that family? Why did Joseph and Mary come up from Nazareth to Bethlehem? Luke 2: 4. Why was Jesus born in Bethlehem? How long since Jesus was born? What expectation of

some great thing was there at that time? Who was king in Jerusalem? What did he think, and say, and do, when he heard about this child? What kind of a kingdom did Christ establish? What does our lesson tell of his royal dignity?

**1-2.**—What time was the Old Testament written? How many authors were engaged upon it? What were they called? Under whose direction did they write? What do we call this direction? What did Jesus write? How does he speak to us? What part had Jesus in the work of creation? What then must we infer as to his existence?

**3-7.**—What is implied as to Jesus' nature when he is said to be the brightness of God's glory? How is Jesus like God? What part has Jesus in divine providence? Col. 1: 16, 17. What did he do with our sins? 1 Peter 2: 24. When did Jesus purge our sins? When did he sit down on right hand of the Majesty on high? Who are the angels? Under whose direction employed? What do they do? Matt. 4: 11. Luke 2: 13-15; 16-22. John 20:12. What do you know about bad angels?

**8-9.**—Who addresses the Son here? Who is the Son? How is he addressed? What title or name? What doctrine is supported by this verse? If Jesus were only a man or a creature could such language be properly applied to him? Why is Jesus enthroned at this time? See Phil. 2: 6-11. How long will Jesus occupy this mediatorial throne? See 1 Cor. 15: 24-28. What kind of Government will Jesus conduct? How will righteousness be regarded? How will iniquity be regarded?

## PRACTICAL LESSONS.

1. God has taken great pains to give us a full revelation for our guidance. It has been given as men were able to receive it. It has been completed by Jesus. We should receive it with the greatest gratitude and reverence. Every man should study it.

2. We should be attentive to the New Testament, for we find God speaking to us here by his Son. The Gospels are largely taken up with reports of the teachings of Jesus; and the other parts of the New Testament set forth the principles and doctrines of his teaching; so we take the whole New Testament as the word of the Son.

3. Jesus is very great. He is heir of all things. He made the worlds. He upholds them. He has all the glory of God. He is addressed as God. He is on a throne, and wields all power. Matt. 28:18. Phil. 2, 9-11. His character is perfect. He loves righteous-

ness, and hates iniquity. Therefore we should love, serve, and obey him.

4. Angels are real beings employed by God in the administration of his universe. They are great and powerful. But they are all inferior to Jesus, and they are all commanded to worship him.

5. This lesson gives great prominence to the work of atonement. For although it does not say much about it, what it does say is very significant. (v. 3.) "When he had by himself purged our sins, sat down on the right hand, etc." This means that the work of purging our sins was a necessary thing before sitting down on his mediatorial throne. But he purged our sins by his death which was the crowning work of atonement. We are, therefore, led, when we think of the greatness and majesty of Jesus, to think also of his suffering and death.

Answer in writing six selected questions from the above Questions.

## REVIEW CHART—FOURTH QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.
I. 2 Chron. 14: 2-12	Reformation under Asa.....	Help us, O Lord our God, etc., 2 Chron. 14: 11.
II. " " 17: 1-10	Jehoshaphat's good reign ....	In all thy ways acknowledge Him, etc., Prov. 3: 6.
III. " " 24: 4-13	The Temple Repaired.....	And the men did the work faithfully, 2 Chr. 34: 12.
IV. Isaiah 6: 1-13	Isaiah called to service....	I heard the voice of the Lord, etc., Is. 6: 8.
V. " " 11: 1-10	Messiah's kingdom foretold...	The earth shall be full of, etc., Is. 11: 9.
VI. 2 Chron. 30: 1-13	Hezekiah's great Passover....	Yield yourselves unto the Lord, etc., 2 Chron. 30: 8.
VII. 2 Chron. 19: 20-37	The Assyrian Invasion.....	God is our refuge and strength, etc., Ps. 46: 1.
VIII. 2 Kings 18: 9-16	Manasseh's sin and repentance	If we confess our sins, etc., 1 John 1: 9.
IX. Proverbs 4: 16-19	Temperance Lesson.....	My son, if sinners entice thee, etc., Prov. 1: 10.
X. 2 Kings 22: 8-20	The Book of the Law found....	Blessed are they that keep, etc., Ps. 119: 2.
XI. Jer. 36: 20-32	Trying to destroy God's Word.	The word your God shall stand, etc., Is. 40: 8.
XII. Jer. 52: 1-11	The captivity of Judah.....	Ye shall seek Me and find Me, Jer. 29: 13.
XIII. Hebrew 1: 1-9	Review, or Christmas Lesson.	For unto you is born this day, etc., Heb. 1-9.

What nation's history did the Lessons of last Quarter cover? What, the Lessons of this Quarter? Over what period of time did the Lessons of last Quarter extend? The Lessons of this Quarter? What great events at the beginning and end of last Quarter's Lessons? Of this Quarter's Lessons? How many kings were there in Israel's separate history? In Judah's? How many dynasties in Israel's? In Judah's? Who were the leaders away from God in Israel's history? In Judah's? Who were the workers for God in Israel's history? In Judah's? What was

the great, prevailing, national sin in Israel's separate history? In Judah's?

What do we learn during the Quarter, and from what lessons and incidents do we learn, of the following things?—God's love? God's patience? God as the hearer and answerer of prayer? God's care for his people? God as the disposer of all events? God's power? God's truth? God's justice? The effect of bad home training? Of foolish obstinacy? Of evil associations and companionships? Of the downward tendency of sin? Of the doom of sin?

### MY OWN RECORD OF ATTENDANCE.

Name.....Address.....Class.....

	OCTOBER.					NOVEMBER.				DECEMBER.			
	2	9	16	23	30	6	13	20	27	4	11	18	25
Present.....													
Early.....													
Late.....													
Lesson.....													
Catechism.....													
Contribution.....													
Church attendance.....													

### MY HOME REVIEW.

#### I HAVE LEARNED FROM LESSON I

That a boy may be in the midst of bad example, and even have a bad father, and yet if he will, he may make of himself a good and useful man. Asa did so. V. 2.

That, therefore, no boy or girl can plead bad example or bad training, as an excuse for being bad.

That, if a boy has a good father and

mother, he is still more guilty if he does not do right himself.

That a boy or girl should be very thankful for a good mother. So far as we know Asa's was such.

That the way to help others to do right is to first set the example. V. 3.

That when one honestly wishes to live a good life, he is not content with getting into a better way himself but tries to get others right also. V. 4

That one who is trying to do right, to be on God's side, always has God on his side.

That in measuring the greatness or litness, weakness or strength, of opposing forces, we should not merely look at size or number, but ask on which side God is. V. 11

That when one, honestly trying to do right, asks God for help, it will be given. V. 12.

#### I HAVE LEARNED FROM LESSON II

That a good son followed in the footsteps of a good father. V. 3.

That when rulers walk in the right way, always trying to do right and honor God, the nation prospers. V. 5.

That one who truly seeks to honor and please God will do all that he can to put away all forms of evil, all things that are dishonoring to God, from his heart and life and home, and community, and country. V. 6.

That the worship of God and right living, go hand-in-hand, whether with kings, countries, or boys and girls. V. 9.

That where the Book of the Law of the Lord is made much of, a people will prosper. V. 5.

That one who loves God will show it by loving his Word, his message, as one delights in letters and messages from loved ones. V. 7.

That those who truly serve God will be held in good esteem by their fellow men. V. 10.

That good men sometimes make mistakes, for we read elsewhere that Jehoshaphat not only made peace with Ahab, king of Israel, which was right, but to show his friendliness, married his son to Ahab's daughter, daughter of the wicked Jezebel, which was wrong, and brought much sin and misery to Judah.

#### I HAVE LEARNED FROM LESSON III

That there were more good kings in Judah than in Israel.

That the lessons of this quarter are chiefly about the better parts of Judah's history, the best of her 19 kings.

That some of the best kings of Judah were boy kings, and some of their best work was done when they were quite young.

That the good work of Joash was because he listened to the wise counsel of Jehoiada.

That if a boy loses a wise and good counselor, a father, mother, friend, he should be careful to follow the counsels they gave, and not to allow foolish or sinful advisers to influence them as did Josiah.

That one who tries to do what is pleasing to God will like to keep the house of God, the church, in good repair. V. 4.

That giving for God's house should be by all, young and old, rich and poor, as God has prospered them. V. 10.

That giving for God's cause from the right motive makes men glad and happy. V. 10.

#### I HAVE LEARNED FROM LESSON IV

That those who know most about God come into his presence with most reverence. V. 2.

That in proportion as men come to know what God really is, they will feel themselves to be unworthy. V. 5.

That those who boast of their own goodness do not know much about themselves, or about the greatness and holiness of God.

That God wants helpers to do his work. V. 8.

That those who truly love to do God's will are ready to go where he would have them go, and to do what he would have them do. V. 8.

That sin dulls the mind and heart and keeps men from obeying God's Word. V. 10.

That if men close their eyes and refuse to see God's wonderful love and goodness, all that love and goodness will be of no avail.

#### I HAVE LEARNED FROM LESSON V

That when a thing seems hopeless to human eye, if God's promise is behind it, that promise is sure to be realized. V. 1.

That the Holy Spirit enables us to understand the things of God, His Word, His Work of Redemption, etc. V. 3.

That those who live and act as in the sight of God will do what is just and kind and true and right. V. 4.

That where the Law of God prevails among men, there will be peace and safety. V. 6-9.

That better days are coming to our world than ever have been known before.

That the one thing which shall bring to our world all that is good is the knowledge of the Lord. V. 9.

That when the world is filled with that knowledge, all hurtful and harmful things shall be driven out.

That this knowledge of the Lord can only be spread abroad by each one, young and old, doing his part in spreading it.

#### I HAVE LEARNED FROM LESSON VI

That there was a great revival of true religion in Judah in Hezekiah's time.

That it shewed itself first in their care for observing one of their sacraments that had long been neglected. V. 2.

That such a revival brought estranged brethren together, Israel, the ten tribes, was invited and many came. V. 5.

That there were scoffers then, as now. V. 10.



That a great many then, as now, joined in it with glad hearts. V. 13.

That the revival shewed itself in breaking down and destroying idols and their altars.

That the revival brought with it peace, and gladness, and prosperity.

#### I HAVE LEARNED FROM LESSON VII

That God's eye is upon the enemies of His cause. V. 20.

That while good people may be anxious as they see sin prevailing, God is not anxious. V. 21.

That those who love and practise sin, and are bold against God, can only go so far as He permits. V. 23.

That great armies are not necessary for God to do His work. That he can lay low the mightiest by His word. V. 35.

That it is better and safer to be a friend of God than to have all the power and might of the world on our side.

That idolatry and crime go hand in hand. V. 37.

#### I HAVE LEARNED FROM LESSON VIII.

That the son of a good father and mother may go astray, though he should not. Manasseh did so.

That men sometimes will not hearken even to God. V. 10.

That when men will not listen to his pleadings, God sometimes sends trouble upon them to call them to himself. V. 11.

That trouble brings men to themselves when nothing else will, and that often it is the greatest kindness God can do. V. 12.

That God is very merciful, and when men turn to him in their trouble he will hear and help them. V. 13.

That when men are truly humbled under trouble, it will show itself in a changed life after the trouble is removed. V. 15.

That a life turned from sin to God will show itself in care for God's house and worship. V. 16.

That such a life will also show itself in doing faithfully one's duty in daily life. V. 14, 16.

That even though one may repent of the sins of earlier life and turn from them, he cannot undo the evil he has wrought by his sin.

#### I HAVE LEARNED FROM LESSON IX.

That right living tends to long living. V. 10.

That right living makes safe living. V. 12.

That right living is the only real, true, life. V. 13.

That the only safe way to keep from being ensnared by sin is to keep away from it altogether. V. 14.

That those who sin like to get others into the downward way. V. 16.

That the way of evil is dark, and grows ever darker the longer it is followed, until it becomes hopeless, eternal, night. V. 19.

That the way of goodness grows ever brighter the farther one travels in it, until it is perfect, eternal, joyous day. V. 18.

#### I HAVE LEARNED FROM LESSON X.

That when idolatry of any kind is indulged in, the Word of God is liable to be laid aside and forgotten.

That God watches over his own Word and in his own good time and way brings it to light. V. 8.

That the reading of the Word, by the blessing of the Holy Spirit, awakens men to a sense of their duty to God. V. 11.

That the sin of a people brings the wrath of God upon their land. V. 17.

That when men are truly sorry for their sin, God is very kind and merciful towards them. V. 19.

That the punishment of a people on account of their sin is sometimes delayed because of the presence of even one person who is penitent. V. 20.

#### I HAVE LEARNED FROM LESSON XI.

That unless the warnings of God's word cause repentance, they cause hardening. The king in last lesson turned to God; in this one, he cut up the Book. V. 23.

That men either turn from sin and try to get rid of it, or they try to get rid of the Bible.

That many to-day try to get rid of the Bible as did this king, because it condemns their sin.

That those who love any sin and are unwilling to give it up, do not love their Bibles.

That the attempt of evil men to get rid of the Word of God is in vain. V. 28.

That the one who fights against God is but laying up for himself destruction and ruin. V. 29.

That fighting against God's Word because it condemns sin, only brings the heavier penalty. V. 22.

#### I HAVE LEARNED FROM LESSON XII.

That though God waits long in patience, an end and the doom of sin must come at last.

That as what Zedekiah last saw would haunt his memory, so we are filling our memory chamber with pictures that we will have to look upon forever.

That happy is he who is filling his mind-chambers with pictures pure and good.

That the warnings of prophecies against sin came true in Judah's case, and the same God warns against sin now, and just as surely must these warnings against sin come true.