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The Teacher's Monthly.

Vol. I.

OCTOBER, 1898.

No. 10.

The Lesson Helps for this issue, and the corresponding Helps for the *Senior Quarterly*, have been prepared, in the order of their date, by Revs. J. MacDougall, Holton, P.Q.; Rev. A. S. Morton, St. John, N. B.; Rev. W. P. Archibald, Sunny Brae, N. S.; Rev. G. S. Carson, Pictou, N. S., and Rev. A. Brown Agincourt, Ont.

SPECIAL NOTICE TO TEACHERS.

The Helps for the Fourth Quarter, October to December, have all been mailed well in advance. All the *Quarterlies*, *Senior* and *Primary*, were mailed by the printer before the 1st of September, the *Senior Leaflets* the first week in September, and the *Primary Leaflets*, before 17th September. If from any cause, such as miscarriage in the mails, any parcels have not been received, please give notice at once.

THE THIRD WORLD'S S. S. CONVENTION.

One great event in the Sabbath School World during the past summer has been the Third World's S. S. Convention, in the world's Capital City, big, busy, London, the third week of July.

Men and women, twenty three hundred of them, were there from different lands, from Canada and the United States, from Britain and the Continent of Europe, from India, Africa and Australasia, of different tongues and colors, but one in heart, to counsel together of the great work of the Sabbath School, to realize that scattering increaseth, and to go home richer in thought and spirit from the giving and receiving of that memorable week.

Most S. S. workers have read reports, more or less detailed, of the Convention and its proceedings, but many of the good things said

have not been so widely circulated. One of these was by Prof. H. M. Hamill, as given in the *Sunday School Chronicle*.

"Professor H. M. Hamill, who began very aptly by telling the familiar story of Themistocles, who, when greeted as the ruler of Greece, replied, "I rule Athens, Athens rules Greece, my wife rules me, and my little boy rules her; in him then, recognise the ruler of the State." Referring to the line from Wordsworth that had been quoted by a previous speaker, "Heaven lies about us in our infancy," the Professor said that, while believing that sentiment to be true to Christianity and to experience, he yet believed in the conversion of the little child.

He had no sympathy with mere educational schemes to induct the child into the kingdom of heaven without the direct and specific action of the Holy Spirit of God on the heart. He believed in the employment of the finest educational methods in Sunday School work. But it must be remembered that, after all, the primary aim of the Sunday School was not so much educational as evangelistic. God permitted them to encompass the child with the great forces that centred in and about the Sabbath School. What were these forces? The Word of God, the Christian Sabbath, the holy place, the personality of the godly man or woman.

Professor Hamill agreed with Bishop Fowler as to the desirability of getting children to learn passages of Scripture by heart. He had no sympathy with the educational theory that the memory should not be stored with anything that for the time being might not be understood. He referred to Gordon and Dewey as men who had been nourished on the Bible narratives, and repudiated the notion that such stories as those of Joshua and Gideon were not fit to be taught to children. These stories were as iron in the blood.

Finally, the Professor spoke of the power of the teacher's personality, and paid a touching

tribute to the memory of his own Sunday-school teacher, a rough uncultured man, but one from whose face shone "a light that never was on land or sea." Next to his father and mother, said Professor Hamill, he owed all that had come to him of sweetness and strength in this life to the personality of his old Sunday-school teacher.

THE HOME DEPARTMENT.

Mr. M. C. Hazard, Ph.D. (U.S.A.), read a paper on this subject. He observed that the Home Department commended itself as being simple, easy to work, and very productive in its results. In it everything centred around the pledge. It asked of those who were not connected with the Sunday School, either because they could not go, or did not wish to go, a pledge, written or verbal, that they would study the lesson at home for at least a half-hour each week, and keep a record of their work. It was for the securing of this pledge that the Home Department was formed.

Now it was a very simple thing to solicit people to make such a pledge as that, and through the Home Department, many who heretofore had been mere spectators had become active workers in the Lord's vineyard. That fact alone would justify its existence. Thousands would readily pledge themselves to study for a half-hour each week who would peremptorily refuse if more were demanded. A half-hour seemed such an inconsiderable portion of time to give to a matter so confessedly important, that for very shame of declining, thousands upon thousands would agree to make the pledge.

And experience had clearly proved, that a pledge to devote a half-hour each week in almost every case meant much more. It is almost impossible to master the lesson in a half-hour. Questions were started during that half-hour which would take other half-hours to settle, and before he was aware of it the Home Department student was eagerly investigating. And so some day he dropped into a Bible-class, taking a back seat but keeping his ears open.

How and by whom should that pledge to study be obtained? The answer to that would disclose the whole matter of organization, and that likewise was a very simple thing. A man

or woman, and in almost all cases a woman, was given a district to visit to secure pledges. That person was called a visitor. There were as many visitors as there were districts to be visited.

The object of the visitor should be to get thoroughly acquainted with, and to establish familiar and friendly relations with, all the people in her district, confining herself, of course, to those of her own denomination and to those of no denomination. It was her duty, first to secure the pledge of study, then supply the same Lesson Helps which were studied in the school; next to call at the end of the quarter to give out new Helps and to receive the report of study and whatever offerings each student has felt inclined to make towards those causes to which the school contributes. The Home Department was a movement for—

Bible Study Extension.—It enlarged the Sunday School to the size of the parish. It enlisted the individual and enrolled him along with the millions of others who were engaged in searching the Scriptures.

Some one felicitously called the Home Department a Pastor's Aid Society. It was so because the visitors are on the look-out for information which would be serviceable to him. In order to accomplish the most for his parish the pastor should visit it. A visiting pastor, if he was of the right sort, made a church-attending congregation.

But how shall he visit with the best advantage? The Home Department visitors could furnish him with just the information he needed. They could report to him any who were sick, who had a grievance, real or fancied, who were in affliction, who were suffering from poverty, or who desired to be talked with on the subject of their salvation. Not a pastor would be without the Home Department if he knew of how much service it could be to him.

The Home Department, therefore, commended itself, first, because it extends the study of the Bible into the home and throughout the parish; second, because it effectively and continuously aids to build up the church; and, third, because it is a constant and exceedingly useful ally of the pastor. Any Sunday School or church which does not adopt it fails to make use of that which would be greatly for its benefit.

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 thy hill 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. O 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. 15: 1-9.
 W. A solemn covenant, 2 Chron. 15: 13, 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.

Our course this quarter runs through the history of Judah, the Southern Kingdom. Last quarter's covered that of the Northern Kingdom, technically called Israel. The course dwells on what is typical of Judah, the seat of the worship of Jehovah. Accordingly we begin, not with the first king, but with the earliest representative one. The mark of Israel's history is apostasy, men falling away from God; of Judah's, chastisement, God leading men back to himself. This lesson takes up the third reign, the first reform.

Under Rehoboam and Abijah religion declined. It began to revive with Asa, and under Jehoshaphat the revival was complete. A second decline began with Jehoram the son-in-law of Ahab and Jezebel, and ran through a long succession of reigns down to Ahaz, followed by a second reformation under Hezekiah. Manasseh's dark reign marks the third descent, checked by the third revival under Josiah. The fourth fall was in the long correction of the captivity.

I. Reform through faith.—

Asa came early to the throne, probably at ten or eleven years of age. Dr. Edersheim

points out, with a Jew's insight into things Jewish, that his very youth accounts in part for his religious upbringing, for he would during his minority be under the official guardianship of the High Priest. It would also account for the idolatrous Maachah, the favorite wife of Rehoboam, retaining her official position as Gevirah or Queen-Mother until the fifteenth year of Asa.

In the true spirit of an Israelite king he began his reign. With foresight rare for a youth he took advantage of the time of peace to strengthen his kingdom. In absolute faith in God he met the myriads of Zerah. Upheld by Azariah he pledged all Judah, amid deep religious joy, in a sincere and oath-bound covenant to seek the Lord. And then, in his sad later years, through weakened faith, he failed at his very strongest point by relying upon men and not upon God.

Did good and right.—

In the parallel narrative we read 'As did David his father.' It is his conduct as a monarch that is here spoken of. As king here recognized himself ruling under God and for God, as David had done, and so did away with

idolatry, which was a crime as well as a sin in Judah. But while the purpose of the historian is to recount his conduct as a king, his character as a man is described as well, for personal views moulded his royal acts. He ruled well because he lived aright. He sincerely sought to please God.

His life was far from perfect. When Baasha built Ramah as a watchtower over against Jerusalem, Asa bribed Benhadad with the treasures of the temple to attack Baasha, rousing thus in Syria a cupidity which only conquest could glut; and when disease attacked him, he had recourse, not to God and healing but to physicians with charms and magic. Yet, we are told, his heart was perfect all his days; that is, through many failures his guiding purpose continued to be the doing of God's will.

Compare his conduct with that of the previous kings. Both Rehoboam and Abijah when in straits called upon God. Rehoboam humbled himself, and said the Lord is righteous. Abijah addressed Jeroboam in words having the ring almost of prophetic fire. Yet these occasions were exceptions and not the general stamp of their conduct. Rehoboam 'forsook the law of the Lord and all Israel with him . . . His heart was not perfect.' Abijah 'walked in the sins of his father . . . He prepared not his heart to seek the Lord.' They sought to serve two masters; Asa sought first the kingdom of God.

Altars of the strange god's; of all god's beside Jehovah. 'Altars dedicated to foreign gods' scarcely gives the idea. There is a special reference always in the words. "Strangers" were persons of foreign origin dwelling in the land of Israel, remnants of the old Canaanites, fugitives, captives, servants, and merchants. Strange gods were the gods of these residents but worshipped by Israel as well.

High places.—Generally natural hills, but sometimes artificial mounds, crowned by altars with or without tabernacles, often with trees around them.

Two distinct earlier customs appear merged in their later use. 1. Worship of God upon commanding sites. 2. Worship of deified heroes at their burial mounds. The first, "as innocent as it was natural" was patriarchal, but in it the sites were in no sense sacred.

The latter was as persistent and as universal as polytheism. The Mosaic law forbade the use of all such places even in the worship of Jehovah. The command was never strictly complied with.

The custom still exists. Thompson, in "The Land and the Book" says "Every conspicuous hill top has a *wely* or *mazar* beneath a spreading oak, to which people pay religious visits, and to discharge vows. All sects in the country without exception have a predilection for these "high places," strong as that of the Jews in ancient times. The customs are identical.

Many of the *mazars*, whose history no one knows, have probably come down from remote antiquity through all mutations of dynasties and religions, unchanged to the present hour. They are now frequented by the oldest communities in the country and those the most opposed to each other. For example, Neby Seijud, crowning the southern peak of Lebanon, is resorted to by Jews, wild Arabs of the desert, Moslems, Metawelies, and Christians. We have therefore in them, not only sites of the highest antiquity, but monuments of man's most ancient superstitions."

Images.—Not the same word as in v. s. 5. Here it means, "a standing image," a pillar, altar, an erected stone, anything set up as a centre for religious gatherings. It applies equally to a monolithic altar or a Jehovistic golden calf.

'Croves.'—A mis-translation. The word means an image of some sort, for it could be set up in the temple, placed on an altar, surrounded by hangings, ground to powder. "These "Asherim" are identified by some with the Assyrian symbol of the host of heaven, but were more probably figures of a Syrian goddess corresponding to Venus and connected with a gross nature worship. This worship, licentious and impure to the last degree, still survives among the Anseirlyeh pagans of Mount Lebanon.

Images.—Sun-images, probably of a conical form, and gilt. The sun had horses consecrated to him, 2 Ki. 23:11, and was worshipped with the face towards the east. Ezek. 8: 16. This worship of the sun, stars, and planets, was the Arab religion before Islam, and is still found among some tribes.

T. do the law and the command-

ment.—With special reference to Deut. 12 : 11-14, but also in reference to the whole law. "For a long time Israel had been without the true God, and without a teaching priest and without law." 15: 3.

Asa later on removed his grandmother Maachah from her official position as Queen-mother because of her patronage of idolatry, and bound Judah with an oath that whosoever would not seek the Lord God of Israel should be put to death, whether man or woman. This seems hard to those who do not know what idolatry is. The present writer can never forget that he lived for a time among the heathen. But the teachers of our classes cannot know, and may well thank God that they do not know, what idolatrous worship and heathen life really are.

II. Rebuilding in Faith.—

The land had rest.—The whole era was one of movement of mighty armies and changing fortunes of nations. "In those times there was no peace to him that went out or to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation and city of city: for God did vex them withal adversity." Shishak or Sheshouk, son of Nimrod king of Assyria, and founder of the Bubastic dynasty in Egypt, is typical of the age.

Israel and Judah, though of less importance among the nations than we are apt to think until we read contemporary history, were in the line of cross-fire between the world powers. But those were now all busy elsewhere, and Israel was still crippled by the great defeat at Yamaraim. So Judah had rest. But the same insight of faith which saw God's hand in the peace, saw that hand also in the cyclic conditions around. So he rebuilt the walls of his cities to be ready to do God's will. Faith did not say that God would defend him without walls. Faith is never fatalism, and is never foolhardy.

II. Repulse through faith.—

Zerah the Ethiopian.—In Hebrew, the Cushite. Cush as a country lay south of Egypt from Syene to the Blue and White Nile, but of the Cushites as a race many traces are found from the Tigris all the way to the upper Nile.

Dr. Jamieson, with Wilkinson, considers Zerah an Arabian Cushite, and quotes from

Bruce's Travels: "Twenty couriers on camels might procure that number of men to meet in a short time. Every one of these Cushite shepherds, carrying with them their own provision of flour and water, might have fought with Asa without eating a loaf of Zerah's bread." But Stanley, Wilson, Edersheim, and others, with more probability consider Zerah identical with Osorkon, successor of Shishak. The enormous numbers of his army have led many to cast doubt upon the text. But it is to be remembered that many of these were not professional soldiers, but camp followers; and that ancient eastern armies were not sustained in camp like those of Rome or of Modern Europe.

Mareshah.—One of the border fortresses which Rehoboam had built. It was at the converging point of many roads, and therefore the strategic point of defence against Egypt. G. A. Smith points out that it passes from history before Beit-Jibrin, later on the real capital of the Shephelah, comes into view, whereas Beit-Jibrin can be identified with no Old Testament site, and suggests that the people of Mareshah as a community moved bodily to Beit-Jibrin, two miles distant.

Valley of Zephathah—"About two miles north of Mareshah a beautiful valley debouches from the hills." Rawlinson says "This is the only occasion on which the armies of Judah ventured to meet, and with success, the forces of either Egypt or Babylon in the open field."

Asa cried unto the Lord.—A battle on the open plain was as new now to Judah as an attack upon a walled city had been when Joshua stood before Jericho. Now as then victory comes from God. "Never had there been a more distinct negation of things seen, and affirmation of things unseen which constitutes the essence of faith, nor yet a more trustful application of it, than Asa's prayer." Asa's words show real knowledge of God, and is utterly different from the forced cry of unbelief in distress. Such a prayer could not be in vain. The victory was from the Lord. "To wrest the hostile cities of the Philistines was only one consequence. Henceforth Egypt ceased to be a source of terror or of danger, and three hundred and thirty years passed before its armies were again arrayed against Judah."

THE PRACTICAL LESSON.

To-day's threefold division is not an arbitrary or artificial one, arranged by "apt alliterations artful aid." The Plan is built on the passage. The lesson has a real unity. The outline may be used in either of two ways: 1. To prepare and present the facts of the passage. 2. To outline the steps of a noble life. Remember that we study but part of the Reformation. Its full study would lead on to the renewed covenant and the rejoicing that followed. But the three points taken up, Reform, Rebuilding, and Relief, have a real relation to each other and therefore certain unity and completeness.

Under the first point, most teachers would do well to dwell on doing good and right in the sight of the Lord; and on keeping the law and the commandments. But in some classes the uprooting of idolatry might bring out the strongest lessons.

We are apt to think lightly of the guilt of idolatry, and to say that murder, for instance, or unchastity are far greater sins. But the duties enjoined in the first table of the law are the highest duties of man.

Other sins are transgressions of God's will; idolatry is a sin against God's own person, touching him more nearly than any other. His personal power and his personal love are impugned by idolatry, and the fiercest and most consuming of all human passions, that which avenges wounded personal love, is figuratively transferred to God in describing his attitude towards this sin.

Against other sins his anger burns; but here he feels more than anger; against this sin his jealousy is kindled. If the thoughtful and studious among our scholars will look up in their bibles this subject of the jealousy of God, they will find that it is connected almost exclusively with this sin of idolatry. "Thou shalt not make unto thee any graven images . . . for I the Lord . . . am a jealous God." It is with regard to this sin that our God is a consuming fire.

The duty of worshipping the living God is the highest duty of man. It is the foundation of all morality, for it is a principle of our nature that if a man disregard a higher obligation he cannot be controlled by a lower. Its transgression is the fountain head of all immorality, for God hath said that he will

give up to the unrestrained control of their own evil passions all who cast off their allegiance to him.

Idolatry is the chief of sins in God's sight. And what of its punishment? If we discuss this, let it be in the spirit of him who wept over Jerusalem. Though we may forget their doom, the heathen are without Christ, aliens from the commonwealth of Israel, and strangers to the covenant of promise, having no hope, and without God in the world.

But men say, their punishment is slight. Is it? God grant us tears as we read. God will render to every man . . . indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first, and also to the Gentile. For as many as have sinned without law, shall also perish without law. Can you measure the force of that one word "perish"?

Either of the other two parts might in the like manner receive the chief emphasis. It would be hard to find a truth more pregnant with lessons for a class

"Standing with reluctant feet

Where the brook and river meet."

than upbuilding in the Time of Peace, or for a class of Christian workers than Victory through Faith.

Or if the outline is used to present the successive steps of a noble life the three points will be found to agree with those successive steps which Paul rejoiced to see in the Thessalonians. Thess 1: 3, 9, 10. "Your work of faith" "how ye turned to God from idols," "and labor of love," "to serve the living God," "and patience of hope," "to wait for his Son from heaven." If this suggestion be followed, study Conversion, followed by Growth in character, crowned by Prayerful Trust.

CLOSET QUESTIONS FOR THE TFACHER.

1. Is my heart right in the eyes of the Lord? I trust that I need not raise this question, for my place as a teacher pre-supposes that I have found my Saviour. But let me ask prayerfully am I doing right in his sight, so as to please him and to give my teaching power with my class? Have I cast down all my Idols?

2. Have I built and prospered in my time

of rest? Did I conscientiously prepare, during my time of quiet this past summer, for a winter's work for Christ? If I spent time foolishly at school, and lived frivolously afterwards, to my great subsequent regret, am I now growing in power and influence for the Masters sake? Let me redeem the time.

3. Do I realize that I have a conflict with Zerah and his myriads, and if so, on what am

I resting my confidence, God's strength or my own? An Egyptian foe with his myrmidons, strong from the fleshpots and trained in skillful evolutions on Egypt's wide plains, fights against my work as a teacher. The lives of my scholars are at stake. Have I cast myself upon God? Do I go to my work after wrestling in prayer for victory through the spirit of God?

THE BLACKBOARD.

Re FORM THROUGH Faith. BUILDING IN PULSE BY

Lesson II.

JEHOSHAPHAT'S GOOD REIGN.

October 9th, 1898.

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 Nethaneel, and to Michasiah, to teach in the cities of Judah.

8. And with them he sent Levites, even Shemajah, 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 last lesson showed us Asa, a good king, by judicious reforms making his country great.

In chapter xv we find one of the Lord's prophets coming to speak words of encouragement and warning to him.

"The Lord is with you while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

Encouraged by these words Asa set himself even more vigorously to keep the worship of God pure in the hearts of his people. He even removed the queen-mother from her place of influence because she had made a hideous image of Asherah—a heathen goddess—and because she stood in the way of his purpose of removing the idols from the land.

Although chapter xvi. tells us how Asa in his old age lost his former simple reliance in God, and the righteousness of his cause, and hired that cruel heathen nation Syria to fight and punish his brethren of the Northern Kingdom, and how he came to a miserable old age, we feel that he had been in the main a good king and the influence he left behind him was good. At any rate, our lesson tells how Jehoshaphat, his son, followed the best traditions of his father's reign and succeeded in establishing in the kingdom the knowledge and worship of the Lord, and brought his people to a prosperity and greatness unknown since the days of Solomon.

1. Strengthened.—Gathered together his own strength, and as king that of his people. The feud between the Northern Kingdom and the Southern, calamitous as it was, continued. The policy of every king of Judah was to strengthen his kingdom against his enemy. The lesson tells us of different ways in which Jehoshaphat made his people great and strong.

2.—He put forces into the fortresses (with equipment and provisions doubtless,) to defend them. He had "fixed places," military stations at strategical points in different parts of the country with troops encamped at them. And the cities taken from Ephraim by Asa his father were properly provided with defence and defenders. All these precautions were for self-protection, not aggression.

Jehoshaphat showed his wisdom and goodness in setting aside a long-standing feud and in seeking rather to defend himself than carry war into his enemy's country. Not military glory but peace and prosperity were his aim.

It is the sign of the highest Christian character in a son to brush aside family feuds and to resolve for his part to act only on the defensive.

3. Ways of David.—His ancestor. The people always looked back to David as the ideal king—the national hero. Especially dear to them was the story of his heroic days spent in adversity when he walked in trust in God, and gave his every energy for his countrymen's good.

So it was the highest honor to any king to say "he walked in the ways of David his father," but Jehoshaphat won the highest praise, for he walked in the first ways of

David—i.e., the ways before his fall and the murder of Uriah, husband of Bathsheba.

Sought not unto Baalim.—Did not frequent the shrines of the Baals—did not go to the Baals to consult them as gods. When the king wanted guidance in the perplexities of life he did not go to Baal or Baal's prophets, but to that one God who giveth those who seek him light and guidance.

4. Sought to the Lord.—The soul of Jehoshaphat could not be content with earthly things like Baal and his impure rites but reached out after him who is Spirit and Truth. If he wanted guidance and rest it was in him he sought it.

God of his Father.—He had few books—a mere fragment of a Bible—but what he had he revered. He had the teaching and experience of his good Father. He availed himself of that and of the **commandments**, the book of the law, beginning Ex. xx. "God spake out those words and said." **The doings of Israel.**—These—his father's teaching and his God's book of the Law kept Jehoshaphat away from that pleasure-feeding sensual worship of Baal which shipwrecked the Northern Kingdom.

5.—Sum up the consequences of this faithful following after God.

1. *The Lord was with Jehoshaphat.*

2. *The Lord established the kingdom in his hands*—gave him success in his labor at building up the kingdom.

3. *All Judah brought presents, etc.* He grew in favor with God and men. Honor and esteem at the hands of men follows honor at the hand of God.

4. *His heart was lifted up.*

6. Was lifted up.—into a glad courageous life, as he served God, and led him on to attack the strong-holds of evil in the land.

Took away the high places.—Altars or shrines on hills or heights. The children of Israel erected sanctuaries on hills or heights for sacrifice to God. In 1 Sam. ix. 12 Samuel is to be found at the sacrifice on the high place; and in 1 Chron. xvi. 39 Zadok the high priest offers acceptable sacrifices to the Lord on a high place Gibeon.

The erection of the temple on Zion's hill did not at first put an end to these, but as they came to represent more and more in contrast with the temple an impure and often

sensual and idolatrous worship, it became the object of those kings who set their minds on a pure and more spiritual worship of the Lord to abolish the high places and exalt Zion as one hill of the Lord.

Such was Asa's policy—followed out now by his son.

Croves.—Really, great wooden pillars or images of the goddess Asherah, or Astarte who was worshipped as the consort of Baal and so gave rise to many sensual thoughts and practices.

7. Third year of his reign.—After organizing the army and abolishing idolatry Jehoshaphat began his system of education—no doubt feeling that his work was not done until he had an enlightened intelligent people. Enlightenment would make his soldiers better fighters, and make his people despise idolatry.

Princes.—The kingdom seems to have been divided into districts—a prince governing each district. **To teach**—probably to have teaching—to found a system of education.

8. Levites.—Priests of the lower order.

Priests.—The Levites and priests were then, as the priests of the Catholic Church in the Middle Ages, the most enlightened class of their day.

9.—We have the barest outline of their plan. It is evident these teachers went from place to place, perhaps laying down a permanent system of instruction, perhaps teaching themselves, but only for a short time in each place.

The book of the Law, was their text book. This is found within our present first five books of the Bible and begins at Exodus 20 "God spake all these words and said." Jehoshaphat's aim is plain to all. It was not enough to have walled cities and armies—nor to banish idolatry from the land, but the people must have God's law in their hearts. How can we love God, unless we know his ways, his character, his will, his law, and how can we know his law unless we study it.

10.—This verse briefly tells of the success of Jehoshaphat's plans. He raised up a great people fearing the Lord. The heathen nations around learned by the greatness of the people to fear their God. So the Lord's name was magnified and the country found rest from war.

PRACTICAL LESSONS.

I. Let us try to sum up briefly Jehoshaphat's reign as we find it pictured to us in this lesson.

First, there was the anxiety about his dying father, the confusion of the royal funeral, the excitement of his own coronation. We feel certain that for once it was no idle ceremony when the priest anointed Jehoshaphat in the Lord's name king of his chosen people.

If we were asked the secret of Jehoshaphat's success we should say.

1. That he was a man with a mission. He felt he was not called to enjoy the pleasures of kings, nor even the privilege of ruling simply as such. He must so rule the Lord's people as to make them good and great, he might have said "I must work the works of him that sent me while it is day for the night cometh when no man can work."

2. He was a man consecrated to his mission. "He sought the Lord" he must have felt that he must give up all that is earthly in his purpose and life if he is to carry out the mission set on him. So away from the busy officiousness of courtiers, he sought the Lord in the quiet chambers of his court, and consecrated himself to his mission as king to make the Lord's people a good and great people.

3. He took practical steps—fortified his cities, abolished idolatry, and introduced a system of education in the Land of the Lord.

For anyone to lead a successful life even in the humblest station these three are necessary.

1. To know we have a mission in life—that God has put us where we are to do his will, his work.

2. To consecrate ourselves to that work and to God in a holy unselfish life.

3. We must carry our resolutions out in practical, often common-place, ways.

II. We only have to set before us the different ways in which Jehoshaphat sought to make his people good and great to see their wisdom.

1. He fortified the country so that the people might have peace to labor and to worship God.

2. He abolished idolatry and sought to have his people worship God in pure and simple fashion.

3. He taught the people the Law of the Lord—feeling that fenced cities, and even the worship of God in purity are most easily de-

fended by an intelligent people who have the Law of the Lord written in their hearts.

Similarly to build up a great and good home we must seek

1. A good comfortable—even if plain—house in which we can retire from the seductions of the world without to find peace.

2. Simple whole-hearted service of God in the home.

3. Intelligent well educated parents and children.

Similarly to build up a great and good church, let us labor for

1. A comfortable peaceful church-home.

2. A pure and simple worship of God.

3. An intelligent band of members, well-read in the Word of the Lord.

III. We notice especially that after three years' trial of strong cities and pure worship Jehoshaphat felt that more than these were needed. He must have found that his people were always relapsing into idolatry. External law was not enough to hold them in the way of the Lord, they wanted the Law written in their hearts and it was to put the Law in their minds and hearts that he had the Book of the Law taught in all the land. Let them cherish the Law of the Lord and there would be no fear of idolatry and cowardice.

We see this well illustrated in the Catholic Church. When the Word of God was forgotten and made of little account, superstitions and idolatry crept in. When Erasmus and Luther and the Reformers found again the Word of God and cherished it they were forced by it to repudiate the sins of the church.

Just in so far as we cherish the Word of God shall we keep ourselves, our homes and our churches free from idolatries—the worship of

wealth or popularity or excitement, etc., which degrade the individual or church.

An intelligent Christianity is the surest guarantee of a pure Christianity.

QUESTIONS TO STUDY.

1-2.—What did Jehoshaphat set before him as his first work as king? How did he accomplish it?

3-4.—What can we say of the private life of Jehoshaphat? Of the secret purpose of his heart?

5.—What external blessings did God bestow on him?

6.—What blessings did God grant to him in his soul and what did that lead him on to?

7.—Why did Jehoshaphat feel that his work was not yet done? How did he seek to complete it?

8-9.—What plan did he follow out and whom did he call to assist him? What book did he find the surest means of making men intelligent?

10.—What was the whole result of his life's work?

THE BLACKBOARD.

DEFEND Against Foes without	For Upbuilding HEART HOME COUNTRY	DESTROY Idols within
	TEACH GOD'S LAW.	



ADDED QUESTIONS FROM OUR SENIOR QUARTERLY.
Juniors.

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 for 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.

Seniors.

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., an 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 them 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.) 369, 326, 513.

Jehoshaphat, Jehoram, Ahaziah, Athaliah, Joash' this is the succession of the kings of Judah, between the previous lesson and the present one. Jehoram, the son of the wise and good Jehoshaphat, married Athaliah, the daughter of Ahab, king of Israel, and his Phœnician queen, Jezebel. Crafty, cruel, and resolute like her mother, and as keenly devoted to the Baal-worship, Athaliah's influence over her husband and her people, was most injurious, leading them away from the true God into the abominations of heathenism.

On the death of her husband, their son Ahaziah succeeded. "His mother was his counsellor to do wickedly; wherefore, he did evil in the sight of the Lord like the house of Ahab." After a brief reign of a year, Ahaziah was slain by Jehu king of Israel.

The cruelty and ambition that scathed in the bosom of the unnatural and abandoned Athaliah, gratified themselves in the wholesale slaughter of her grand-children, the seed royal. The infant Joash was snatched from

the jaws of death by his aunt Jehosheba, the wife of Jehoiada the high priest, and kept hidden for six years.

During this time Athaliah reigned supreme; idolatry and wickedness ran riot in Jerusalem. At the end of this period Joash was anointed king and Athaliah was slain.

4.—The grandmother of Joash, the wicked Athaliah and her sons, had mutilated the temple of Jehovah. (Vs. 7.) Joash had been brought up in the temple courts (2 Chro. 22-12) under the training of the good high priest Jehoiada, and his godly wife. He had respect for the house of God, and it grieved him to see it in partial ruins. He set his mind on repairing it and was doubtless encouraged in his purpose by Jehoiada.

5.—The priests belonged to a particular family of the tribe of Levi—the family of Aaron. The remaining portion of the tribe called "the Levites," was set apart to keep the charge of the tabernacle of the testimony." Num. 1: 50-53.

There were, according to divine appointment, several sources of temple revenue: e.g., (1) Money paid in fulfilment of vows, Lev. 27: 2-8; 2 Kings 12: 4. (2) Voluntary offerings, Ex. 35: 5. (3) The temple half-shekel or atonement money, due by every male of the nation upwards of twenty years of age, Ex. 30: 12-16.

During the times of spiritual declension in previous reigns, these revenues had been neglected and had fallen off. The priests and Levites were now aroused by the young king Joash, to see to the gathering of the monies, and to apply them to the repair of the temple without delay. Many years, however, passed, and nothing was done. 2 Kgs. 12: 6.

6. Jehoiada.—One of the most noted figures of the later history of Judah. During all the troublous times after the death of Jehoshaphat, he had remained faithful to the true God, and to the best interests of the nation.

"His signal services to his God, his king, and his country, have earned for him a place among the very foremost well-doers in Israel." He was the guardian, friend, and counsellor of the youthful king. He stimulated and supported Joash in every good work.

The interest and devotion of the aged high-priest, were not shared by his order generally. The priests and the Levites had failed in the execution of the task entrusted to them. "Vested interests had been affected by the arrangement; work outside their sphere had been laid on them; the people had no satisfactory proof that the money given was laid out as they wished and contributions fell off." *Geikie*. The king reminds them that they had dishonored the name and authority of Moses, and been disobedient to God.

"The Tabernacle of witness."—The Tabernacle and temple in their furniture, appointments and services, bore witness to the holiness and graciousness of Jehovah.

7.—Wickedness will not go unpunished.

Atthaliah's sons were carried captive by a band of Philistine raiders. She was put to death by the soldiery on the day of the coronation of Joash, meeting a deserved doom. Forever she bears the brand "that wicked woman." In the Hebrew, "wickedness"; wickedness incarnate. The temple of Baal, the object of her devotion, for which she had despoiled Jehovah's temple, was razed to the

ground, and its priest slain before the altar. 2 Kgs. 11: 18.

8.—Here for the first time, the collection-box appears in history. In this narrative, the King gets credit for the origination of the idea. In 2 Kgs. 12: 9, Jehoiada is spoken of as executing the new idea. The two were in constant co-operation. A fuller description of the "box" and its position is given in 2 Kgs. "Jehoiada, the priest, took a chest and bored a hole in the lid of it, and set it beside the altar on the right side, as one cometh into the house of the Lord."

9.—The plan was made known to the people. An appeal was made to their conscience; they were summoned to the performance of a religious duty. They were called to bring the collection "in to the Lord." The authority of "Moses, the servant of God" was invoked to constrain to obedience.

10.—The appeal was successful. The heart of the people was moved. Prince and peasant vied with one another in a glad and free response. It was a beautiful sight: a whole nation flocking to the temple, and with loving hearts casting in their offerings for God's cause. It was a joyous springtime of religious life and service. Ex. 35: 21; Acts 2: 44, 45.

11.—The Levites who kept the door of the temple, handed over the collection-box day-by-day, to the king's scribe and high priest's officer, who counted the money and returned the box to its place. By their negligence, the Levites lost the honor of taking charge of the money and expending it. The new plan succeeded admirably. Confidence was restored and the people gave freely.

12.—The young king and the aged priest worked together nobly. When the fervor and strength of youth are yoked with the wisdom and experience of age, good results may be looked for. They hired the workmen that were necessary for the repairs of the temple and paid them. They were determined that the work should be executed with despatch; that there should be no room for corruption and jobbery in the handling of the funds. Personal interest and superintendence secured the most satisfactory work.

13.—The work was brought to a successful issue. The temple was restored to its former beauty and completeness. The king realized the desire of his heart, and the good priest

Jehoiada rejoiced with him. The national disgrace of a temple in ruins was wiped out. Energy and good management were soon crowned with success.

QUESTIONS FOR STUDY.

How did the reigning houses of Judah and Israel become connected by marriage?

What were the effects of this alliance on the state of religion in Judah?

Study the character and history of Athaliah. How did Joash escape, to a considerable extent, the evil effects of heredity?

What was the condition of the temple of Jehovah in the beginning of the reign of Joash and how had it been brought to that condition?

What was the condition of the temple service, and the character of the priesthood at that time?

What regulations were made in the Mosaic law for the raising of monies for the temple-service, and how were these rules being observed at the time of our lesson?

What method did Joash first adopt for the raising of money for the repairs of the temple?

Did this method succeed, and if not, why?

Compare the parallel passage in 2 Kgs. 12 with our lesson.

What change of method was introduced by Joash?

How were the people made aware of it? What principles were appealed to in seeking a response from the people?

What kind of a response was obtained?

What light do the facts of the lesson throw upon the question of "best method" of raising money for church purposes?

Mention some essentials in the management of funds for church purposes.

In what condition should we seek to have the house of God and its affairs?

What qualities should we display in our work for God?

Of what work of restoration is the work of repair on the temple emblematic?

What is the material of which the spiritual temple is built?

Who are the builders?

What kind of work should be done?

Will all the work stand inspection? 1 Cor. 3: 12, 13.

PRACTICAL THOUGHTS

1. *The condition of the "house of God" in any community is an index to the state of religion in that community.*—When the house of God is neglected and falls into a state of decay or partial ruin, true religion must be in a declining state. The broken walls, defaced pillars, and missing vessels of the temple in Jerusalem at this time, spoke of waning faith and prevailing sin in the hearts and lives of the people. David was not satisfied to dwell in a ceiled house, while the ark of God remained within curtains. He formed plans for building a temple, that should be in keeping with the wealth and progress of the nation, and God said to him: "thou didst well that it was in thine heart." Through a bad marriage, idolatry had been introduced into Judah, and made much headway. Baal's temple flourished and Jehovah's temple was partially destroyed. Where saloons, gambling houses and theatres flourish, the churches must suffer; and as the churches prosper and enlarge, those schools of vice must totter and fall.

2. *In beginning and carrying on any work of reform there must be leaders.*—The heart of Joash the king was moved as he looked upon the ruined temple. A good purpose took shape within him. The temple must be repaired. Those who are in high places of authority and influence, ought to be promoters of every good work. "Like ruler, like people." What a benign and ennobling influence Queen Victoria has exercised over her subjects during her long reign! Opportunity and responsibility are equal. No one in the realm could do so much as Joash towards bettering the condition of the temple. It was most commendable and hopeful when he took the matter in hand. He was assisted and encouraged in his purpose, by the good high-priest Jehoiada, who had done so much in influencing the life and forming the character of the young king. No good movement can succeed without wise, courageous, and faithful leaders. Such men are God-given.

3. *Leaders in a good work must be well supported or they cannot achieve complete success.*—Joash's good purpose was long delayed in its fulfilment, by the faithlessness and inactivity of the priests and Levites, who were charged with the raising of funds. They neglected their duty; aroused no enthusiasm among the

people, and evoked no adequate response. When the ministers of religion are indifferent, ease-loving, and time-serving, it cannot be wondered at if the people catch the same spirit. This work was one in which the whole people must have a part. They enjoyed the privileges of God's house, and they must show their gratitude and appreciation by their offerings. But the king's thought and interest failed to reach the nation through the priests and Levites. They were spiritual non-conductors. Let us give the leaders of every forward movement for God and humanity, loyal and hearty support, until the banners of truth shall be carried to complete victory. Let the love and zeal of our matchless leader, Jesus Christ, flow out through us, until our churches to the utmost fibre of their being, shall be throbbing with life and power.

4. *When one method fails in the raising of money for the work of the Lord, sanctified wisdom will adopt another.*—All methods ought to recognize with all possible clearness, the great cardinal principles of honoring God with our substance and gladly and regularly bringing a proportionate offering to his house. The king did not enact any new law. He took steps that the old law should be brought home with new force, to the memory and conscience of the people. The changes that he introduced were calculated to emphasize the voluntary and religious character of their contributions: to awaken fresh interest and inspire confidence.

By the new plan, the king infused something of his own zeal into the whole body of the people. Consecrated tact is no mean force in the kingdom of God.

5. *There is room for many varieties of work and talent, in connection with the house of God.*—The planning, directing mind, the cheerful giver, the faithful and competent artisan, all those had their part in raising the temple from its ruins. The church of to-day, our own congregation and Sabbath school afford scope for all the gifts of their members. The earnest minister, the devoted elder, the prudent manager, the attentive hearer, the sweet singer, the diligent visitor, the faithful teacher the careful treasurer or secretary, the punctual superintendent, the willing scholar, all contribute their share to the progress and prosperity of Christian work among us.

Be our talents one, two, or five, let us use and not bury them. Some are tapers: some are burning and shining lights, but all can lessen the darkness. All may be builders in the temple of God: some with massive deeds and great; some with ornaments of rhyme; but all are helping forward the time when the headstone shall be brought forth with shoutings of "grace, grace, unto it." Ministers Sabbath-school teachers, Christian workers, are preparing and polishing spiritual stones for the living temple which shall never know decay or ruin.

THE BLACKBOARD.

THE TEMPLE AT JERUSALEM RUINED OF THE SOUL RESTORED



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?

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 5?
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. 3: 1-11.

CATECHISM.

Q. 9. 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 chapter is a record of Isaiah's initiation into the office of a prophet. His inaugural vision, his call, consecration and commission, are vividly portrayed. The reference to time in the first verse implies that Isaiah did not publish the record of this experience at the time of its occurrence. He looks back over several years of his ministry, to that memorable year in which king Uzziah died, and relates the wonderful experience by which he was made a prophet.

Isaiah was called to his work at a critical stage in the nation's history. The tide of prosperity was about turning. Uzziah's was a long and glorious reign, but it had a sad ending. The king became proud and haughty, and at last was guilty of an act of irreverence which brought upon him the judgment of God. He was smitten with leprosy and had to live in a house by himself till his death.

Uzziah was succeeded by his son Jotham who though a good man, 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 way. He set up idols to Baal; introduced the sacrifice of children and other heathen abominations.

The divine judgments, referred to in our lesson, quickly followed this national decline. And it was in view of those that Isaiah was called and commissioned to deliver his message of warning from the Lord.

V. I. In the year.—About 740 B.C., near the time of the founding of Rome. The reference to king Uzziah's death suggests the contrast between his presumption and irreverence 2 Chr. 26: 16; and the vision of the adoring seraphim. **I saw**—i.e., not with his bodily eyes, but in a trance. Ezekiel, and apparently Jeremiah, like Isaiah, beheld a vision in connection with their call, Ezek. 1: 1; 2: 1; 3; Jer. 1: 4-10. For similar visions see, 1 Kgs. 22: 19-22; Dan. 7: 9, 10; Hab. 3: 3-6; Rev. 1: 13-17; sitting upon a throne. Denoting the sovereignty of God, over all earthly kings. **His train**, or skirts. Isaiah did not see God's face. **The temple**, the heavenly palace of the vision described in terms of the earthly temple.

Isaiah was probably in the temple at Jerusalem when he saw this vision. There, his conscience would be stirred and quickened by the formal and soulless worship of the people. Ch. 1: 13, and the recollection of Uzziah's sin and punishment. And "where the conscience is most roused there is the vision of God to be expected."

John in his gospel, Ch. 12: 41, says that it was Jesus whose glory Isaiah saw.

2. Seraphim.—Not elsewhere mentioned in Scripture as angelic beings. The singular form of the word, **Seraph**, is used for the serpent lifted up by Moses Num. 21: 8, and the "fiery flying serpent" of Isa. 14: 29. The form of the seraphim which the prophet saw in this vision however is not described. All we are told is that "they veiled their faces and their feet before the awful Holiness. All wings and voice, perfect readiness of praise and service." Did fly.—i.e., 12: hover. Their bodies were motionless.

3. Holy, holy, holy, as two choirs, facing each other, and singing responsively.

4. Foundations moved, 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 Kgs. 8: 10; Ezek. 10: 4; Rev. 15: 8. In this case the smoke seems to have some connection with the praises of the seraphim. "The incense of the altar of incense was set on fire by these praises." Some however understand the smoke to be a symbol of the "dark side of Jehovah's self manifestation Rev. 15: 8, the reaction of his holy nature against sin."

5. Woe is me—The vision of God deepens the consciousness of unworthiness and sin, see Job. 42: 5, 6; Lu. 5: 8. **Unclean lips**—Isaiah's consciousness of sin has special reference to the organ of speech, since "a pure lip" was essential to the acceptable worship of Jehovah Zeph. 3: 9. In a wider sense the lips might be taken as the organ through which the character of a man expresses itself. see Matt. 12: 34; Jas. 3: 2. **Seen the King**—That no man can see God and live is an idea frequently expressed in the Old Testament see Ex. 19: 21; 20: 19; 33: 20; Dt. 18: 16; Judg. 13: 22, compare with these our Lord's words John 1: 18. It was only a manifestation of God that Isaiah saw.

6. Live coal, or hot stone. The purify-

ing effect of fire is often referred to in the Bible, Mal. 3: 2, 3; Matt. 3: 11; Acts. 2: 3; etc. Fire also is a symbol of God's holiness, Ex. 3: 2-5; Isa. 33: 14; Heb. 12: 29.

7. Touched.—Thus God prepared Isaiah as he did Moses and Jeremiah for the service to which he called them, see Ex. 4: 11; Jer. 1: 19,

8. Who will go—It required courage to deliver God's message of rebuke and warning to the nation, given up to idolatry. It was God's will that Isaiah should offer his services freely for this work. **Us**.—Including those surrounding the throne of God. Ps. 89: 7; 1 Kgs. 22: 19.

9, 10.—These words express a great law of the spiritual world, viz., that man may become so self-hardened in evil as to lose all religious susceptibility and become incapable of improvement. This moral insensibility is here regarded as both the fruit and the punishment of sin. Compare Matt. 13: 14, 15; John 12: 39, 40; Ro, 11: 8.

While the great mass of the nation; however, had given themselves up to the infatuation of evil, there was still a possibility of individuals repenting and being saved. And so the message of Isaiah was a call to repentance as well as the utterance of judgment.

10. Heart, equivalent to the understanding Hos. 7: 11; R. V, Jer. 5: 4, **fat**, callous, unfeeling, Ps. 119: 70, **shut**, smear over, Isa. 29: 10; 44: 18.

11, 12 How long—i.e. how long will this spiritual insensibility and its dreadful results continue? **Cities be waste**, referring to the captivity of Judah, which occurred about 150 years after this.

13.—Isaiah's characteristic doctrine of a saved remnant. **Tell**, or terebinth, **oak**. These trees were noted for their vitality. "As the terebinth or oak when cut down retain the principle of vitality in their roots, which will again spring up into a great tree Job. 14: 7; so the ruined Israel contains the indestructible germ of the future kingdom of God; the "holy seed" is wrapped up in it."

PRACTICAL THOUGHTS.

1.—A true vision of God and of spiritual things changes the whole aspect of a man's life. No man can pass through such an ex-

perience and be the same person that he was before. The vision of Christ which Paul saw was the beginning of a new experience to him. When a man's spiritual eyes are opened to behold the beauty of holiness, he can no longer be content to live in the enjoyment of sin. His cry will be for spiritual cleansing and spiritual life. It is because so many are blind to spiritual realities that their hearts are set on lower things.

2.—The character of our religion will be determined by our conceptions of God. It was because the people of Isaiah's time failed to apprehend the holy nature of God and the requirements of his worship that they presumed to come into his presence with sacrifices and offerings while their hearts were full of corruption and their lives given up to all kinds of evil. The gross and sensuous forms of religion which prevail among the heathen are the result of their low conceptions of a supreme being. It was by revealing Him who is a Spirit, and who requires holiness on the part of his worshippers, that Jesus led men to pure and spiritual worship.

3.—The only becoming attitude in approaching God is that of deep reverence. The thoughtless presumption of the worshippers in the temple of Jerusalem contrasted strangely with the reverence of those angelic beings whom Isaiah saw standing before the throne of God. We should guard against irreverence, not only in worship, but in our study of God's word, in thinking and speaking of divine things and in all our relations to God's works. There is no doubt that irreverence is a very common sin even in the church of Christ. Like Uzziah and the thoughtless worshippers in the time of Isaiah, so now often "Fools rush in where angels fear to tread."

4.—The more exalted our views of God, the more humble our opinion of ourselves. Isaiah never realized his unworthiness and sinfulness as he did when he obtained a vision of the divine holiness. So Job and Peter both had the consciousness of sin deepened in them by a clearer vision of God. The greatest saints have been the most lowly-minded. Paul spoke of himself as "less than the least of all the saints."

5.—A true consciousness and confession of sin will lead to pardon and purification. The Psalmist said "I will confess my transgression

unto the Lord; and thou forgavest the iniquity of my sin." God's promise is "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

6.—When God calls us to service, he can justify us for that service, he can make of our lips, of our hearts, of all our members, instruments of righteousness unto him. Are courage, faith, strength, wisdom, patience, love needed for the work of God; he can give all these. Our God shall supply every need of ours. Therefore no one should hesitate to obey a clear call of God, because of the smallness of his resources. God's grace is sufficient for us and his strength shall be more perfect in our weakness.

7.—God desires of us a voluntary service. He might command; but he chooses to invite. "Who will go for us?" God doesn't want unwilling workers in his cause.

8.—No Christian is fully consecrated to God until he can say, "Here am I, send me"; make use of me for what thou wilt; send me on any commission thou chooseth. God doesn't wish every Christian to go on the errand of a prophet or a missionary or a minister of the gospel; but every Christian should possess the spirit of the prophets and missionaries and martyrs.

9.—One of the most terrible consequences of sin is the loss of all desire and capacity for good. Indulgence in evil brings its own punishment in the deterioration of character and the destruction of religious susceptibilities. "He that sinneth against me wrongeth his own soul." Prov. 8: 36.

10.—We are not responsible for results in doing the work of the Lord. Isaiah's ministry was a seeming failure, but that was no reason why he should not faithfully carry out the divine commission. God requires of us faithfulness, not success, as the world estimates success, "Be thou faithful." God will take care of results.

11.—God's great purpose of love to man cannot be defeated. Individuals and even nations may reject his grace and spurn his mercy, and so lose the supreme blessing of life; but the kingdom of God cannot perish from the earth. It must continue to grow in magnitude and power until the end. Christ "shalt" see of the travail of his soul and shall be satisfied."

QUESTIONS FOR STUDY.

1.—In what relation does this vision stand to Isaiah's ministry as a prophet?

What was the moral condition of the nation at the time in which he began his ministry? What contrast is suggested by the reference to Uzziah? What contrast did Isaiah observe between the worship of the earthly temple and that of the heavenly? Whose glory does the apostle John say Isaiah beheld? What other prophets beheld a vision in connection with their call? Mention some other visions referred to in the Bible.

2, 3.—What did the attitude of the Seraphim express? What feature of the divine character did they emphasize in their song?

4.—What was symbolized by the smoke with which the house was filled?

5.—What was the effect of this vision upon the prophet? Give similar instances. What is implied in Isaiah's reference to his lips? What is the relation of speech to character? Give scripture reference. What idea is expressed in the Old Testament about the consequences of seeing God? What did Isaiah mean by saying that his eyes had seen the king?

6.—What was symbolized in the touching of the prophets lips by a live coal? What attribute of God is frequently symbolized by fire?

7.—Why were the lips of the prophet especially touched by the live coal? What other

great teachers did God prepare for their work by the gift of consecrated speech?

8.—What was the nature of the call which Isaiah heard? Why was the call presented in the form of an invitation? What was there in the condition of the nation requiring courage to obey this call? What is implied in the use of the plural "us"?

9, 10.—What great law of the spiritual world is expressed in these verses? In what two aspects may this moral insensibility be viewed? What was the use of delivering this message if the nation was not prepared to hear it? In what sense is the word "heart" used? What condition is implied in the use of the word "fat"?

11, 12.—What did the prophet mean by the question "How long?" What particular judgment is referred to in these verses?

13.—What great hope is set before the nation in the closing words of Isaiah's commission?

THE BLACKBOARD.

C LEANSED
ALL
CONSECRATED
COMMISSIONED
FOR GOD'S SERVICE.



ADDED QUESTIONS FROM OUR SENIOR QUARTERLY.

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-

malty 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 fatted 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 over 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. 35,
 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.

The reigns of Uzziah and Jotham marked a period of great material prosperity in the kingdom of Judah. No wonder, then, that Isaiah at the beginning of his ministry of prophetic activity about 760 B.C., should graphically have drawn a picture of a great Judean Commonwealth with Jerusalem as the centre or great rallying point of the nation.

When Ahaz, young, foolish, without force of character, heedless of the moral or religious well-being of the people, ascended the throne, the sky soon became overcast with storm clouds. A Syro-Ephraimitish alliance was formed. Repeated incursions on the part of the allied forces into Judean territory, caused a political crisis which resulted in Ahaz seeking and obtaining help from Assyria. This step taken against the advice and warnings of Isaiah, cost Ahaz his independence, and burdened the treasury of the nation with a heavy tribute tax. Then followed days of darkness, misfortune, and disaster.

Isaiah, however, foresaw a time coming, when the rod of the Assyrian power would be

broken, and the dawning of a golden age with the advent of a mighty Deliverer.

To-day's lesson contains one of the most glorious prophecies in the Old Testament. This prophecy spoken between 711 and 700 B.C. should be studied in the light of preceding prophecies. "The house of the Lord established in the top of the mountains," Chap. 2: 2-4; "Immanuel," Chap. 7: 14; "The Prince of the Four Names," Chap. 9: 6, 7.

The Messiah, Kings 1-2.— "There shall come forth a rod," twig, sprig, or shoot, "out of the stem" or stump of "Jesse." Expressive of the humble origin, the manners, and obscurity of the appearance of the coming Deliverer. Assyria would be like the great cedar forests of Lebanon cut down incapable of putting forth new shoots. While from the decayed house of Jesse, like the Judean oak-stumps would come forth a fresh shoot, "rod, branch," beautiful and glorious.

The Spirit of the Lord.—The Holy Spirit given without measure unto Jesus, so emi-

nently fitting and equipping him for his great life's work.

The spirit of wisdom, etc.—The rich spiritual gifts and endowments bestowed on him. Jesus possessed perfect and absolute knowledge of his life's work in every particular, and thoroughly understood the best means and methods for its accomplishment. He is the Fountain and Treasury of all the rich and blessings of Divine grace to believers.

Of quick understanding—Lit, "of quick scent." Possessed of divine illumination. He would be quick to discern the right word to speak, and the right thing to do, on every occasion, under every circumstance.

A righteous government, vs. 3-5.

"And he shall not judge after the sight of his eyes—His judgment with respect to persons, shall not be according to outward show, appearances, nor public opinion, neither his reproofs after hear-say reports; but he shall judge by the inward man of the heart, and the hidden principles by which men are animated and actuated.

With righteousness...with equity.—Impartial justice shall be done by him who is no respecter of persons. Jesus ever proved himself the absolute friend of justice. Whenever the meek ones of earth do amiss, their correction or punishment shall be with equity or fairness.

Rod of his mouth.—The rod or staff the emblem of office. By the rod or word of his mouth, which is the sword of the spirit, shall he cause the wicked or ungodly ones of earth to be punished.

Girdle of his reins.—The girdle, the most essential part of the Eastern dress, that by which all the other parts are kept in their places. His righteousness shall be his strength and the administration of his government shall be in righteousness and truth.

The Golden Age, Vs. 6-10

Wolf also.—The idea is that under the Messiah's reign there should exist a state of peace and security; animals of all descriptions dwelling in harmony; the wild animals losing their ferocity, and the weak and defenceless ones would be safe. **A little child.**—Man once more shall occupy his position of superiority and authority over the lower animals.

The asp.—The cobra, a small but very poi-

sonous serpent. **The cockatrice**, or adder, a most venomous reptile.

Knowledge of the Lord.—The cause of the state of universal peace and tranquility is found in the wide-spread knowledge of the Lord, not alone in Judah but in all lands and among all peoples, shall there be the recognition of his glory.

The Gentiles.—The Gentiles shall be grafted into the "rich olive tree," and made to share the blessings of divine grace.

PRACTICAL LESSONS.

1. A study of the world's history reveals the fact that her greatest missionary heroes, statesmen, poets, inventors, discoverers, and benefactors, have for the most part been men that have risen from positions of great obscurity.

2. The events and movements that have revolutionized society and resulted in the highest form of civilization, can be traced to very insignificant beginnings.

3. Small and insignificant indeed, considered from the world's stand-point was the beginning of the Messiah's kingdom in the world. Its beginning, growth, extension, and facial glory is beautifully illustrated in Ezekiel's vision of the holy waters. Ez. 47: 1-12.

4. Like the Assyrian empire, all the kingdoms and empires of this world shall come to an end, leaving their impression for good or evil.

5. The kingdom of Christ is an everlasting kingdom, whose foundations can never be shaken.

6. The principles of government are mercy and truth, righteousness and justice.

7. The golden age consequent upon the advent of the Messiah marks the dawning of a period in the world's history, of unity and concord, safety and security. Vs. 6-10 have been differently interpreted. Some regard it as being descriptive of the marvelous transforming influence of the Gospel upon the infuriated enemies of the cross. Others have referred it to the millenium. While others see in it a picture of nature restored.

Pope beautifully describes the scene in the following lines:

"The lambs with wolves shall graze the verdant mead,

And boys, in flowery bands, the tigers lead.

The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrims' feet.
The smiling infant in his hand shall take
The crested basilisk, and speckled snake,
Pleased, the green lustre of the scales survey,
And, with their forked tongue, innocently
play."

QUESTIONS FOR STUDY.

1.—What was the object of forming a Syro-Ephraimitish alliance?

2.—State the cause and result of the political crisis in Judea.

3.—How was the rod of the Assyrian power broken?

4.—Describe the state and condition of the House of David at the time of Christ's birth.

5.—Define the office and work of the Holy Spirit in his relation respectively, to the Old and New Testament dispensations.

6.—Give Scripture proofs showing to what extent the prophecies in to-day's lesson have been fulfilled.

THE BLACKBOARD.

	WORLD WITH	CHRIST	LIGHT LIBERTY PEACE LIFE	
	WORLD WITHOUT		DARKNESS OPPRESSION STRIFE DEATH	



ADDED QUESTIONS FROM OUR SENIOR QUARTERLY.

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.—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: 3.)

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?

Primary Department.

HELPS FOR TEACHERS OF LITTLE FOLKS, BY MR. & MRS. G. H. ARCHIBALD, MONTREAL.

LESSON I.—October 2nd, 1898.

REFORMATION UNDER ASA. 2 Chron. 14 : 2-12.

I. GOLDEN TEXT : " Help us, O Lord, our God, for we rest on Thee." 2 Chron. 14 : 11.

II. REVIEW THOUGHT FOR THE QUARTER : Pictures and Stories about Good Men of the Old Testament.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON : Breaking Down Idols.

IV. REVIEW : Briefly recall from the children points in the history of Israel which we learned last Quarter.

V. SYNOPSIS OF LESSON : The Synopsis of Lesson this Quarter are selections from Eadie's Bible Dictionary. Asa was son and successor of Abijam on the throne of Judah. The first part of his reign was peaceful, and he improved the opportunity to purify his kingdom from idolatry, and to build and fortify several cities ; and when Zerah, an Ethiopian king, invaded his territories, with an army of a million of men, and three hundred chariots, Asa met him with six hundred thousand and defeated him.

At the suggestion of Azariah, a prophet whom God specially deputed for that purpose, Asa set about the reformation of every abuse in his kingdom, and appointed a solemn festival of thanksgiving to God, at which all the people were assembled, and entered into a formal covenant with God.

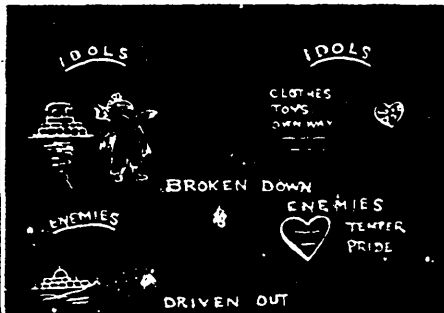
Baasha, the king of Israel, finding his subjects too much disposed to go into Judah and dwell there, commenced fortifying Ramah, a place near the frontiers of both kingdoms, with a view to cut off the passage of emigrants to Jerusalem, and other parts of Judah.

Asa, though he had so long enjoyed the favour and protection of God, was now tempted to forsake him. Instead of trusting in his Almighty arm for deliverance, as he had done in years past, he sent to Benhadad, the King of Syria, and prevailed on him, even in violation of a treaty which existed between Benhadad and Baasha, to come to the help of Judah against Israel.

The Syrian King, won by the presents

which Asa had sent him, immediately attacked and destroyed several important cities of Israel. Baasha, finding his kingdom thus invaded, abandoned the fortification of Ramah, that he might protect the provinces of the interior from desolation. Asa seized the opportunity to demolish Ramah and take away the stone and timber which were collected there, and used them in the building of his own cities.

He was afterwards visited with a most distressing disease of the feet ; but even this did not lead him to renew his trust in God. " He sought not to the Lord, but to the Physicians," that is, placed more faith in their skill than in God's goodness. He died A.M. 3090,



in the forty-first year of his reign, and his burial was attended with great pomp.

VI. PRINCIPLES OF TEACHING AS APPLIED to this Lesson :

1. ADAPTATION.

How shall we adapt this lesson to the child life ? Asa broke down the idols, and God drove out his enemies. The Golden Text is " Help us, O Lord, our God, for we rest on Thee."

The thought which we want to teach is, that if we are willing to break down the idols that are in our hearts, love of self and love of our own way, etc., etc., God will, on his part, drive out our enemies, temper, pride, etc., etc.

The idea that toys, and clothes, and that sort of thing, may be an idol, must be carefully taught. Some children do not make these things idols, and we should avoid suggesting evil that is not there.

In teaching that the love of our own way is an idol, we are usually pretty safe with all the children. This very thing will adapt the application of the lesson to the child.

2. DEFINITENESS.

The one central definite thought that we want to teach in this lesson is, that we should break down the idols that are in our hearts, and allow God to be the king of our lives. Asa did this, so should we. Avoid attempting to teach too much. Be definite.

2. CO-OPERATION.

We will gain and keep the co-operation of the children by beginning at the point of contact. What will be this point of contact? It is always hard to suggest a point of contact for others. The teacher knows his own class best. Perhaps the thought of enemies will be a

point of contact. The enemy of temper, or pride, or self-will, will usually be known to the child. Therefore, begin with enemies, then lead to the enemy of temper, and so on.

In fifteen minutes of teaching work, perhaps thirteen should be spent in talking about things known to the child. The teacher will observe that this is the secret of gaining and keeping co-operation.

4. SYSTEM.

Proceed from the known to the unknown. Talk about the child's idols, and talk about the child's enemies. Now talk about Asa's idols and Asa's enemies, and lead to the truth that when the idols are cast down, God drives out our enemies.

5. ILLUSTRATION.

Use the blackboard to "light up" your thoughts. Use Asa as an illustration of the definite central thought that you are aiming to teach. By easy words and apt illustration make the one thought clear and plain.

LESSON II.—October 9th, 1898.

JEHOSHAPHAT'S GOOD REIGN. 2 Chron. 17: 1-10.

I. GOLDEN TEXT: "In all thy ways acknowledge him and he shall direct thy paths." Prov. 3: 6.

II. REVIEW THOUGHT FOR THE QUARTER: "Pictures and Stories about Good Men of the Old Testament."

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Following God's Guidance.

IV. REVIEW:

1. Begin with the child's idols and enemies.

2. Asa's idols and enemies.

3. The story of Asa breaking down the idols.

4. The story of a boy who gave up his own way and thus broke down that idol.

V. SYNOPSIS OF LESSON:

Jehoshaphat was the son and the successor of Asa, King of Judah. He is called "King of Israel." Possibly because his kingdom was a part of the ancient kingdom of Israel, but probably by mistake; Israel being written for Judah.

He was a prince of distinguished piety, and his reign, which lasted twenty-five years, was powerful and prosperous. This remarkable commendation is given Jehoshaphat by the sacred historian, that the more his riches and honour increased, the more "his heart was lifted up in the ways of the Lord." Among other evidences of his piety and benevolence, we are told he caused the altars and places of idolatry to be destroyed, a knowledge of the law to be diffused throughout the kingdom, and the places of judicial and ecclesiastical authority to be filled with the wisest and best men of the land. His sin in forming a league with Ahab, contrary to the counsel of Micah against Ramoth-gilead was severely censured by Jehu, and had nearly cost him his life.

VI. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON:

1. REVIEW.

Do not fail to review last week's lesson. Observe in reviewing what points taught were

retained by the scholars. Also observe the points which have been missed by them, and upon past successes and failures build up a better lesson this week. The law of review must not be broken.

2. DEFINITENESS.

The central thought suggested for this lesson is that of "Following God's Guidance." Jehoshaphat did so. He took God's word as his guide, so should the child. Obedience to father and mother, and God, are practically to the child one and the same thing. As he gets older he distinguishes, but in the meantime we should urge upon the child obedience to father and mother, and to God. This, then, is the central definite thought for to-day's lesson.

3. ADAPTATION.

Froebel says, "The child-mind ripens and unfolds to the abstract only by and through the concrete." If this be so, let us bring to the child some concrete illustrations of obedience, and thus adapt our lesson to the child.

4. CO-OPERATION AND ILLUSTRATION.

Let us gain and keep his co-operation by appealing to his love of story, using the blackboard at the same time to appeal to his curiosity and imagination. Here is a story to begin with.

One day Walter was asked to go to a party. His mother was very busy and could not go with him. She told him to follow right down the street until he came to a certain sign, when he was to turn to his left hand, and the fourth house was where the party was to be.

Walter was confident he could easily find his way, but became so busy looking in the windows that he did not pay any attention to the sign, and soon he was lost.

After a while it began to grow dark, and he sat down on a door step and began to cry. While there, a policeman found him who took him home, but Walter lost his party. All because he did not follow his mother's directions and look out for the guide.

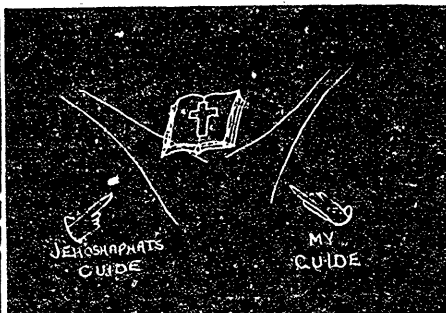
Note.—As this story is told, make a mark on the board to stand for the sign on the street

corner, but which ultimately will be the cross piece of the cross in the cut.

Story No. 2.—A bicyclist went for a ride. He came to a place where the roads parted. There was a signboard there like this (here make another stroke underneath that already drawn which will make a signboard such as is commonly seen at the parting of roads), but he did not pay any attention to the sign, got on the wrong road and went a long distance out of his way. All because he did not follow the directions of the signboard.

Ill. No. 3.—Tell the story of Jehoshaphat and teach the Golden Text.

Ill. No. 4.—What is the best guide in the world? Draw a Bible outside of the signboard, as suggested in the cut. Complete the cut by making the last mark which forms the com



plete cross inside of the Bible, and teach that Jesus is the guide of life, and we learn about him in the Bible. If you cannot draw a Bible off-hand, have it done in slate or lead pencil beforehand, and then with the chalk follow the lines. The children are interested thus and co-operation is gained and kept.

VII. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. How Walter was lost.
2. How the bicyclist was lost.
3. Jehoshaphat kept on the right road, because he followed God's Guidance. See Golden Text.
4. The Bible is our guide.
5. In the Bible we learn about Jesus, who also speaks to us in our hearts.
6. Follow the guide.

LESSON III.—October 16th, 1898.

THE TEMPLE REPAIRED. 2 Chron. 24: 4-13.

I. GOLDEN TEXT: "And the men did the work faithfully." 2 Chron. 34: 12.

II. REVIEW THOUGHT FOR THE QUARTER: Pictures and stories about good men of the Old Testament.

III. REVIEW THOUGHT FOR TO DAY'S LESSON: Reverencing God's temple.

IV. REVIEW QUESTIONS:

1. Who was Jehoshaphat?
2. How do you know he was a good man?
3. What is the best guide to follow in the world?
4. What was last Sunday's Golden Text?

V. SYNOPSIS OF LESSON:

Joash was the son and successor of Ahaziah, king of Judah. Jehosheba, the wife of Jehoiada the high priest, his aunt, preserved him from the murderous designs of Athaliah, his grandmother, when he was but a year old, and kept him hid six years in a chamber belonging to the temple. When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah and others, to set up young Joash for their sovereign and dethrone the wicked Athaliah.

After preparing matters in the kingdom, and bringing the Levites and such others as they could trust, to Jerusalem, they crowned him in the court of the temple with great solemnity. Joash behaved himself well while Jehoiada the high priest lived and was his guide, but no sooner was this good man removed, than he began to listen to the counsels of his wicked courtiers. The worship of God fell into neglect, and idolatry prevailed. Zechariah, the high priest, son of Jehoiada, warned him of his sin and danger, but as a reward of his fidelity he was, by order of Joash, stoned to death between the porch and the altar. When dying he assured them that God would avenge his death, to which event our Saviour is supposed by some to refer.

Hazael invaded the kingdom, but Joash, with a large sum of money, including all the treasures and furniture of the temple and palace, redeemed his capital from plunder. After suffering other injuries from the Syrians, and after being loaded with ignominy, he was

murdered by his own servants after a reign of forty-one years.

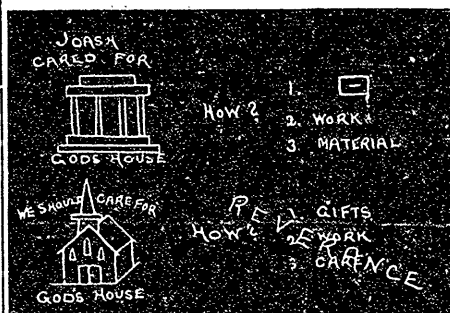
V. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON:

1. REVIEW.

Do not fail to review. Nothing shows up the weak points in our teaching like review. As these weak points are discovered, aim by more careful preparation to do better work. Always review.

2. ADAPTATION.

How shall we adapt this lesson to the child? Perhaps no better thought could be emphasized than that of reverence for God's house. Let us make the teaching positive, not negative. The best way to drive out irreverence is to teach reverence. Therefore emphasize



the strong positive teaching of this lesson.

3. DEFINITENESS.

Aim at the one central definite thought of "Reverence for God's house." Joash took care of the temple, God's house. We should take care of the Church which is God's house.

In an older class the thought might be carried one step further, namely, our bodies are the temples of the Holy Spirit. Therefore, we should take care of them. Be careful, however, lest you attempt to teach too much, and perhaps it would be best to aim simply at reverence for the Church.

4. CO-OPERATION AND ILLUSTRATION.

(a) Begin by asking some questions about the church in which the Sunday-school is held. This will surely be a point of contact

with the children, and known to them. It ought to be kept in order. It ought to be made a beautiful place and should never be defaced in any way.

(b) Perhaps the co-operation can be gained and kept by building a temple in blocks, telling the story of the care that Joash took of the temple of old. Refer to the Golden Text here "and the men did the work faithfully." Tell how he gathered the money, made a chest, and had it put in the proper place, how he employed the workmen, gathered the material, and decorated it. (See cut for suggested blackboard work.)

It cost a great deal of money and was made very beautiful, and the people were expected to take good care of it. So it should be in our churches.

(c) So it should be in our Primary room. It should be kept clean, tidy, nothing broken.

Who is going to help by gifts?

Here is a good lesson to start some work of church repair, or something that is needed for the primary room.

Apply the lesson as you think best.

By your work.

By being careful of the books, chairs, walls, etc.

LESSON IV.—October 23rd, 1898.

ISAIAH CALLED TO SERVICE. Isaiah 6: 1-13.

I. 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.

II. REVIEW THOUGHT FOR THE QUARTER: Pictures and stories about good men of the Old Testament.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Listening to God's voice.

IV. REVIEW QUESTIONS:

1. Who was Joash?
2. How old was he when he was crowned king?
3. What were some of the good things he did?
4. How did they get the money with which to repair the temple?

V. SYNOPSIS OF LESSON:

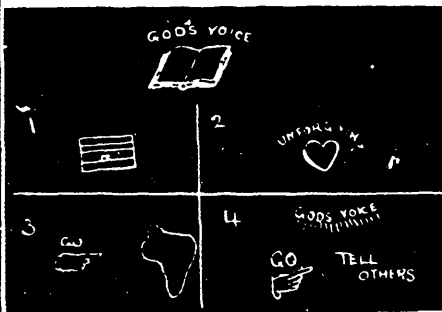
Very little is known of the personal history of this eminent prophet. We know that he was the son of Amoz, and the Jews say that Amoz was the brother of Amaziah, king of Judah.

Isaiah lived and prophesied between the year of the world 3164 and 3305, for the "days of Uzziah, Jotham, Ahaz, and Hezekiah" embrace that period, and his prophecy was uttered in their successive reigns.

Uzziah, or Amariah, reigned fifty-two years, Jotham and Ahaz each sixteen, and Hezekiah twenty-nine, making in all one hundred and thirteen; of course, Isaiah did not live throughout the whole of their reigns. The

period of the four reigns extends from the year of the world 3194 to 3306, being before Christ 810 to 698. The city of Rome was founded in the time of Isaiah, namely, in the year before Christ 753. Isaiah wrote some historical books, such as the life of king Uzziah (2 Chron. 26:22), and also a biography by Hezekiah (2 Chro. 32: 32).

Isaiah was nearly contemporary with Hosea, Amos, and Micah; and tradition says



that he was one of the faithful who were "sawn asunder," and that the event happened about 698 years before Christ. There is no evidence, however, as to the time or manner of his death.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. It would be well to review Lesson No. 2. The thought there bears directly upon the

teaching of this lesson. Bring out the idea in the review, that the best guides in life are "God's Word," and our "Conscience." Instead of speaking of conscience with the little children, it is better to speak of it as the little voice that whispers within our hearts.

2. So as to prepare the mind for the truth, we would suggest that the following story be told: A little girl named Mina, was given some candy, and when mother went away she put the box on the shelf, and told Mina that she should not touch it.

By-and-bye Mina had occasion to go into the room, and looking up she saw the box of candy and thought she would like some. She got a chair and climbed upon it, and the little voice said "do right, do right." When she heard the little voice she got down off the chair and was going out of the room, but again was tempted. She *did* want some of that candy very much. Back again she went, climbed upon the chair, reached out her hand, touched the box, and then she stopped, the little voice spoke so plainly, "do right, do right," and she listened to it. She got down from the chair and went out of the room a very happy girl.

3. Sometimes a negative story is necessary, not often; for a younger class we do not want to suggest evil, but for an older class where the evil is well known, a negative story can be used with power. If you think this is necessary in your class, the story of a boy who had been wronged in some way, and when the boy who had wronged him asked his forgiveness, would not forgive him. The little voice in the heart said "Do right, do right." The Golden Text of the S. S. Lesson a week before had been about forgiveness, but he would not listen to the little voice, and his life was made very unhappy thereby.

4. Tell the story of a man whom God wanted to send as a missionary away off to South America. The man knew God wanted him to go. He heard his voice very plainly, but he would not go, and his life was made unhappy.

5. Tell the story of the lesson, God's call to Isaiah. Like Mina in our story, Isaiah listen-

ed to God's voice, not only when God told him not to do wrong, but also when he told him to do right.

6 Application. Always listen to God's voice.

NOTE.—As these stories are told, use the blackboard in sketching the stories, be it ever so roughly, in some way as is suggested in the cut.

VII. PRINCIPLES OF TEACHING AS APPLIED IN THIS LESSON:

1. REVIEW.

Always review. Make the review to lead up as nearly as possible to the new lesson. Specially review Lesson No. 2.

2. ADAPTATION.

The story of Mina brings this lesson down to the children's comprehension, and adapts it to the child-life.

3. DEFINITENESS.

The one definite central thought taught in this lesson is, "Listening to and obeying God's voice."

4. CO-OPERATION.

The co-operation of the class is gained and kept by the stories, the blackboard work, the use of curiosity, and imagination, etc.

5. SYSTEM.

We must proceed from the known to the unknown. This is done by beginning with the story of Mina, quite a known condition, touching the child's plane of experience, and proceeding to the unknown Isaiah, his call, his obedience, and then on to the personal application.

6. ILLUSTRATION.

A good illustration prepares the mind for the truth, helps the imagination, impresses the truth. The illustration of Mina who listened to God's voice, and perhaps that of the boy who would not listen to God's voice, do all of these things.

As you teach, watch the effect on your class. Observe that if you break these principles your teaching will not be effective, but as you keep them the effect is increased.

LESSON V.—October 30th, 1898.

MESSIAH'S KINGDOM FORETOLD. Isaiah II: 1-10.

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

II. REVIEW THOUGHT FOR THE QUARTER : Pictures and Stories about Good Men of the Old Testament.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON : Pointing others to Jesus.

IV. REVIEW QUESTIONS :

1. Who was Isaiah ?
2. What is a prophet ?
3. When God called Isaiah, how did he answer ?
4. Does God ever speak to people now ? How ?

V. SYNOPSIS OF LESSON :

To day we have another lesson concerning Isaiah. Last week we dealt with his call to service. To day we find him as full fledged prophet pointing to the coming Messiah. The life of Isaiah, surrendered to, and managed by God, is being wonderfully used in pointing the nation to Jehovah, and to the coming Prince of Peace.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Review last week's lesson and stories.
2. Recall to mind especially those persons who listened to God's voice and obeyed it. Especially recall that Isaiah listened to God's voice, and that God has been using him, as he will every one who obeys him, to point others to Jesus.
3. Begin with the Golden Text. Everybody does not know about Jesus, and what he will do for boys, and girls, and men, and women, because we are not always pointing to Jesus in word and deed, as Isaiah did.

Hold in the hand a cross, also an index hand, both made from paper, and ask the question, "How many in my class have this week been pointing to Jesus?" It is probable all the hands will be raised. Now turn the hand the other way so that it points away from the cross rather than to it, and ask the question, "I wonder who has been pointing this way this week."

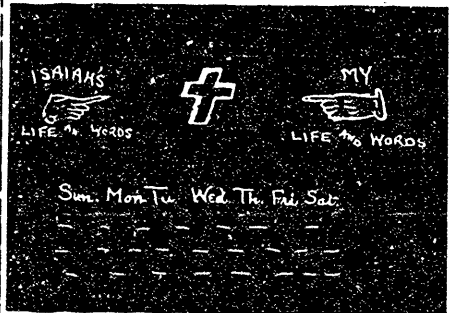
Now teach that every unkind or thoughtless word or action points away from Jesus, while every kind word and deed points to him. Who has done an unkind thing this week? If so, they have been pointing the other way. This lesson can be made very impressive just here.

4. Those who are trying to obey God, he

uses to point others to Jesus. He did this with Isaiah, nearly one thousand years before Jesus was born. Here tell the lesson story.

5. Tell the story of a child who, willing to do what Jesus wanted, was playing with others in the street. A man was watching and listening to them. She was tempted to do wrong, but said to the others, "I will not. Jesus would not like it; I cannot do it." Thus the man was pointed to Jesus, and learned about him. Our actions point to Jesus, or away from him, and actions speak louder than words.

6. All the days of this week let us write them down—S. M. T. W. T. F. S. Every deed this week you will be pointing one way or the other. I wonder if next Sunday you will be able to say that your actions and your words, like Isaiah, have been pointing to Jesus.



VII. PRINCIPLES OF TEACHING AS APPLIED IN THIS LESSON.

1. REVIEW.

See Suggested Steps, 1 and 2.

2. ADAPTATION.

Children by their actions can point to Jesus.

3. DEFINITENESS.

The one central definite thought is "Pointing to Jesus."

4. CO-OPERATION.

The co-operation of the class will be gained and kept by the story, and also by the use of the blackboard, as suggested in Steps 3 and 5.

5. SYSTEM.

Always begin with the known, and proceed to the unknown. This we do by speaking of the child's actions the past week, and then teaching that Isaiah pointed to Jesus, and that God always uses those who are willing to obey him, to point others to Jesus.