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1898

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXII.

NOVEMBER, 1898.

No. 11.

## If The Lord Should Come.

If the Lord should come in the morning,

As I went about my work,  
The little things and the quiet things

That a servant cannot shirk,  
Though nobody ever sees them,  
And only the dear Lord cares,  
That they always are done in the light  
of the sun,

Would he take me unawares ?

If my Lord should come at noonday,

The time of the dust and heat,  
When the glare is white, and the air is  
still,

And the hoof-beats sound in the  
street,—

If my dear Lord came at noonday,

And smiled in my tired eyes,  
Would it not be sweet his look to meet ?  
Would he take me by surprise ?

If my Lord came hither at evening,

In the fragrant dew and dusk,  
When the world drops off its mantle,  
Of daylight like a husk,

And flowers in wonderful beauty,  
And we fold our hands and rest,  
Would his touch of my hand, his low  
command,

Bring me unhoped-for zest ?

Why do I ask and question ?

He is ever coming to me,  
Morning and noon and evening,  
If I have but eyes to see.

And the daily load grows lighter,  
The daily cares grow sweet,  
For the Master is near, the Master is  
here,

I have only to sit at his feet.

—Margaret E. Sangster, in S. S. Times.

## The Home Department.

The Banner has contributed very greatly to the Home Department of our schools, which has made such marvelous progress during the last four years. We bespeak the earnest co-operation of superintendents everywhere in these fall months to give the Home Department a chance to show what it can do. Twelve hundred of our schools are closed in the winter. This is a great and, in many cases, fatal mistake. Some of the schools are never opened again. Others open with weakened efficiency after their suspended animation. In the few cases where it is impossible, through bitter weather and impassable roads, to keep the school open, the Home Department will prove an admirable substitute. The school literature can be distributed, the interest in the lesson kept up in the households, and incalculable benefit will result to the homes and the schools. In many cases they will so stimulate the schools that they will be kept in vigorous operation during the whole year. Send a card at once to the Rev. Dr. Briggs for a free copy of Dr. Withrow's pamphlet on "The Home Department; What it is and What it Does." Only a small part of the large edition now remains.

Dr. Adam Clarke, in his last days, wrote: "The prayers of my childhood are yet precious to me; and the simple hymns which I sang when a child, I still remember with delight."

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## Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, NOVEMBER, 1896.

### The Meaning of the Plebiscite.

The plebiscite of September 29th was the greatest moral victory ever won for the cause of prohibition. For the first time in the history of the world, over a country as large as the whole of Europe, the will of the people was declared in one day on this question. Every province in the Dominion, save one, gave a majority in favour of prohibition. The vote was not a light one, but a very large one, and a majority at the time of writing of 18,000 is recorded as in favour of the most stringent prohibition of the manufacture, importation, or sale not only of whiskey, rum and brandy, but of ale, wine, beer and cider.

When this vote is examined, its true significance will be seen. It is the vote of the most intelligent, law-abiding and well-to-do portions of the community.

The people of the Maritime Provinces, than whom there are no more intelligent in the Dominion, who have had large experience for years of local prohibition in many of their counties and know its worth, gave a very large majority for it of about 40,000. But this is offset by the almost solid vote of the French Roman Catholic population of Quebec, the most illiterate in the Dominion. Thousands of them can neither read nor write, and many thousands more can speak no language but French, and are completely under the influence of their priests. Leading men of their race had on the Sunday before the plebiscite, harangued the people from the steps of the churches and urged them to vote against prohibition. A special ground of opposition was that this was a movement chiefly instigated and supported by the Protestant churches to force a yoke of bondage on the French Catholic people.

This vote is the harbinger of a brighter day. It heralds the dawn of a new era. The discussion from pulpit, platform, and in the press is a great moral education of the people. The majority is confessedly not great enough to furnish a mandate to the Government to bring in a prohibitory bill. But it is the hand-writing on the wall that this guilty traffic is weighed in the balance and found wanting. It is a warning to the liquor trade to set its house in order, to divert its capital to productive instead of destructive industry. It is the presage and the prophecy of the time—early, we hope, in the twentieth century—when this nefarious business shall be no longer known among us.

The people of Canada have failed to rise to the grandeur of their privilege and obligation. The apathy of many professed Christians and so-called temperance men, and the intense and mercenary activity, and in many cases corrupt practices, of the liquor traffic, have conspired to retard for a time the prohibition cause. It is only for a time. It is the temporary ebb of the tide, which shall rise, and in its resistless might and majesty sweep away the God-dishonouring, soul-destroying traffic.

Every selfish, sordid and sinister motive was appealed to by the liquor interest. The unnatural thirst for strong drink, the plea of so-called personal liberty, the mercenary menace of direct taxation—although the country pays six times as much for its drink bill as the wretched

revenue more huge of children. But, are a story is rise or

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revenue derived therefrom, and as much more for its direct results—and this huge drink bill is paid chiefly by the poor drunkard, and his starving wife and children.

But we are not disheartened. We are enlisted in this war for life. Victory is as sure to come as the sun to rise or the millennium to dawn.

"For right is right since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

### About the Future.

The Editor of The Methodist Magazine and Review and Sunday-school periodicals accepts his practically unanimous re-election by the General Conference as a mandate to still further improve to the utmost of his ability, and that of the Methodist Publishing House, the several periodicals committed to his care. Our readers will have observed the enlarged space given in The Banner to expositions of the Sunday-school lessons and to editorial and carefully selected matter on Sunday-school topics. Almost every number for the year has contained at least sixty-four pages, which for the low price of five cents is a marvel of cheapness. It beats the cheap ten-cent monthlies in their own field. The pages of music have also been very highly appreciated. The present high standard will in every way be maintained, and whatever further improvements may be possible will be added.

#### THE METHODIST MAGAZINE AND REVIEW.

This periodical has been received with very great favour. It has been much enlarged and improved, and its circulation has largely increased. The Editor has yet higher ideals, and his efforts to reach them will be a long stride forward in the history of this favourite family monthly. It is too early yet to make full announcements, but the hearty co-operation of every reader is earnestly solicited to, if possible, double the circulation. The Magazine will be made, the Editor confidently believes, the best denominational monthly in the world.

Some kind friends have said that it is that already, but it is far from his ideal.

It is a noteworthy fact that where once it secures an entrance to a household it becomes a permanent visitor. At the General Conference, the Eastern Book Steward said that one gentleman was so enthusiastic about it that he ordered it to be sent to a friend, who already received many magazines, with the promise to pay for it himself if the friend did not. The friend was surprised and delighted to find so excellent a family magazine in his church, and forthwith ordered it for himself. Will not our patrons, especially our ministers, kindly call the attention of their friends to its merits, lend them a copy, and ask their subscription.

#### FOURTEEN NUMBERS FOR ONE

##### SUBSCRIPTION.

As a special inducement we offer the fourteen numbers from November to the end of 1899 for one year's subscription. New patrons will thus receive the whole of the story by the Rev. Charles Sheldon, author of "In His Steps; or, What would Jesus Do," entitled, "His Brother's Keeper." This is a powerfully written story, discussing some of the most important social problems of the times, strikes, lock-outs, the liquor traffic and evangelizing the people. They will secure, too, the bright four-part story, specially written for our pages, "A Princess in Calico." The various departments will be maintained with increased vigour, with superior illustration, and great variety of contributions. Now is the time for a grand forward movement. Let us have the hearty help of all our friends. Send your subscriptions at once. \$2.00 a year, or \$1.75 if taken with either The Guardian or Wesleyan. Schools taking two or more copies—some have taken from 10 to 40 copies—will receive them at \$1.60 a year. Much cheaper, more attractive and up-to-date than books.

#### PREMIUMS.

Any subscriber, new or old, may receive a copy of either "Valeria, the Martyr of the Catacombs," or "Lawrence Temple, the King's Messenger." Price, 75 cents each, fully illustrated, for only 25 cents each, post free.

Address, Rev. William Briggs, Toronto; C. W. Coates, Montreal; or Rev. S. F. Huestis, Halifax, N.S.

## Temperance in the Sunday-school.

Our whole country has been marvelously stirred by the great temperance campaign which has just closed. Our ministers, teachers, and schools have been thoroughly alert in this regard. The following item from the Belleville Intelligencer indicates the kind of work that has been done in scores, if not hundreds, of these schools.

"The superintendent of Bridge Street Sunday-school, Mr. Wm. Johnson, referred to the plebiscite and expressed the earnest hope that all parties and creeds would unite in supporting prohibition. He asked all teachers and officers who were in favour of prohibition to range themselves around the platform, and every one present responded to the request. He then asked all the scholars present who were in favour of the measure to stand up, and this request met with the same unanimous response. Those present describe the sight of the whole school, teachers officers and pupils, declaring themselves so unanimously on the question as a most inspiring one."

The campaign has only begun. Each of us is enlisted for life in the war against intemperance, which is such a lawless, God-and-man-defying institution that not even the most rigid prohibitory law will not altogether prevent its outrages. The Sunday-schools may do incalculable service by getting every scholar enrolled in the temperance pledge book. The class books issued from our Book-Rooms contain this pledge. Let every teacher see to it that all his scholars' names are in it. The temperance Sunday, 27th of November, will be an admirable opportunity. We beg to call attention to the following communication to Sunday-school superintendents from the Woman's Temperance Union of Canada:

### APPEAL TO SUPERINTENDENTS.

We often hear it said that the teachers of the public schools are doing more towards the solution of the temperance question than any other agency—that the 593,840 scholars now passing through the Government schools of Ontario, and obtaining, wherever the law is observed, a knowledge of scientific temperance, are

forming a great phalanx of conscience voters that will render possible in our province enforced prohibition. We rejoice in this educational factor. It promises much for the future of temperance in Canada. We believe with Mary Hunt—the woman whose foresight and faith discovered and utilized it first, and whose one absorbing passion is to-day the further extension of the good work—that "the star of hope hangs over the school house." But we are also constrained to feel that the church school is just as chargeable with the faithful temperance education of the child as the public school.

The last provincial report of the Sunday-school Association shows us that in the Protestant schools alone there are 423,646 pupils. As Bishop Baldwin said recently, "It means a great deal to have the seal of the approval of God and the church so unmistakably placed upon the temperance reform, that from earliest childhood our young people will look upon the crusade against intemperance as a part of church work."

In addressing you, we feel that it will not be necessary to spend much time in convincing you either of the need or value of temperance teaching in the Sunday-school. A great change in this respect has taken place in our city during the last few years. Yet it is felt that an unusual effort should be made to provide interesting programmes in connection with the temperance lessons. It is also thought that if a uniform plan were adopted, there would be more likelihood of its successful working. The following method, therefore, tried with great success in other places, is suggested:

That on the quarterly temperance Sunday the usual exercises be dispensed with and the older or Bible classes in each school be in turn made responsible for presenting the theme of the day. For example, the young men's class would undertake one programme, provide a ten-minute Bible talk on the assigned verses, and follow this with a couple of five-minute papers or addresses on such topics as Canada's drink bill, Why this country needs prohibition, The value of the pledge, What a young man can do to further temperance, etc. A good recitation, and a song or two, that could be secured from amongst the younger scholars if necessary, would also come in appropriately.

Next quarter the adult Bible class could take the lead, depending perhaps on the infant class for the lighter ele-

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ments of the programme. On the last quarterly lesson let the teachers and officers try their hands. In one school where this plan was tried the verdict was that no previous arrangement had begun to equal it for interesting not only the school itself, but the parents of the children who came out in large numbers to hear their own boys and girls discuss temperance. The best programme of the year in that school was said to have been given by a class of ten boys whose ages ranged from fifteen to seventeen.

As it would not only be an encouragement to the promoters of the plan, but an assistance in further pressing it upon the attention of superintendents, if I could know what schools purposed trying it, I would be much obliged for a reply to this letter.

### Progress of Our Schools.

We take the following extracts from the admirable quadrennial report of the Rev. A. C. Crews, Secretary of the Sunday-schools and Epworth Leagues of the Methodist Church in Canada :

It is gratifying to note that considerable advance has been made in the Sunday-school work during the past four years.

The number of schools in 1894 was 3,251; in 1898, 3,387; increase, 136. Number of teachers in 1894, 30,807; in 1898, 33,018; increase, 2,211. Number of scholars in 1894, 252,546; in 1898, 270,239; an increase of 17,783.

Notwithstanding all the adverse criticism that has recently been directed against the Sunday-school, there is reason to believe that never before has so much attention been paid to this department of the church. Its importance is being realized more and more, and in its ranks many of the most intelligent and consecrated people of the church are earnestly working, and yet we are far from reaching the ideal. There are connected with the Methodist Church in Canada 900,000 members and adherents. As only 270,239 of these are in our schools, how to reach the other 630,000 is one of the momentous problems which the church should solve. The Sunday-school for every Methodist, and every Methodist in some of the departments

of the school, should be the church's motto for the coming century.

#### TEMPERANCE.

It is to be regretted that the reports for 1898 show a decrease of 22,930 in the number of scholars who have taken the total abstinence pledge. There is, however, a considerable difference of opinion as to the meaning of the words at the head of the column of schedule "Number who have taken total abstinence pledge." Some interpret this as meaning the total number of scholars in the school who have at any time taken the pledge; while others consider that it is intended to cover only those who have signed the pledge during the year. It is evident, therefore, that the figures are totally unreliable as affording any information as to the amount of temperance work that is being done. It would, in the opinion of many, be better if the schedule could be changed to read—"Number of pledged abstainers in the school." There can be no more fruitful field for temperance work than among the young. We would urge that every possible means be used to instil the principles of temperance into the minds of our boys and girls and to induce them to become pledged total abstainers.

#### MISSIONS.

The amount contributed for missions by our schools during the past four years is \$83,781.68, being a decrease of \$14,970.60 when compared with the previous four years. It is possible that the unusual activity displayed in missionary work by our Leagues during the past few years may have interfered to some extent with the collecting usually done by the Juveniles, but there is really no necessity for this. Each department has a constituency of its own.

The Missionary Report shows that in many places nothing whatever is contributed by the Sunday-schools. We would strongly urge superintendents to emphasize the importance of our missionary work, to frequently hold missionary services, and arrange for some systematic method of missionary giving. We recommend that at least one collection per month for missions be taken up in all our schools, in those months in which other connexional collections are not taken.

#### INTERNATIONAL LESSONS.

The International Series of Lessons are being used almost universally in our

schools, and are more popular than ever. The following resolution was recently unanimously adopted by the General Board in relation thereto :

"Resolved, That the Board desires to reiterate its devotion to the International series of lessons for the Sunday-schools. Few things have so drawn the Evangelical Churches together as the fact that in the Old World and the New many millions of scholars and teachers, Sunday after Sunday, for year after year, study the same portions of the Word of God. We earnestly deprecate any attempts to so modify the uniform system as to interfere with the plan of one lesson for the whole school and for all the schools."

#### SUNDAY-SCHOOL AID FUND.

This fund was established about twenty-three years ago for the purpose of assisting poor schools in remote and destitute neighbourhoods to secure papers and periodicals with which to carry on their work.

In some places the population is so scattered and the people so poor that it would be an impossibility to keep up a Sunday-school without some such help as this.

The principle of self-help is adopted to as great an extent as possible, and schools receiving aid are expected to contribute one-half of the amount of the grant. In this way the schools assisted have contributed during the past four years the sum of \$10,655.66.

In the case of entirely new schools in needy localities an entirely free grant is frequently made for the purpose of giving the workers a fair start.

The collections for this fund should be taken up annually in all our schools. The following is a statement of receipts from this source for the quadrennium :

1895 .....	\$2,712.36
1896 .....	2,747.04
1897 .....	2,556.11
1898 .....	2,699.28
Total.....	\$10,714.79
1890 to 1894 .....	10,362.61
Increase .....	\$352.18

This fund is very greatly indebted to Mr. Warring Kennedy, who for over twenty years has acted as General Treas-

urer. The business-like manner in which he has prepared the annual statements and the interest he has manifested in the welfare of the fund have been of the greatest value. We trust that the collections in the Sunday-schools for our other connexional funds will not be forgotten.

#### THE CATECHISM.

We would call attention to the new Catechism which has been specially prepared for use in our schools. The returns show that 27,504 of our scholars are learning the catechism, which is altogether too small a percentage. It is important that our young people be well grounded in the doctrines of their church, and no other means are so likely to accomplish this end as a systematic study of the catechism.

The committee appointed by the last General Conference have spent much time and care in the preparation of this new book, and it is expected it will be introduced into all our schools, memorized and carefully studied every Sabbath.

#### TRAINED WORKERS.

One of the greatest needs of our Sunday-school work is trained teachers and officers. While teachers in the day-schools are required to undergo a special and thorough preparation for their duties, Sunday-school teachers are in most cases placed in charge of classes without the slightest preparation. This ought not so to be.

Pastors and superintendents are strongly urged to conduct Normal classes wherever practicable. There should at least be a regular weekly meeting of teachers for the study of the lesson. It is most astonishing that out of 3,387 schools only 296 have such a meeting. Many of the difficulties which seem to stand in the way are imaginary, and the real obstacles might be removed by earnest effort.

The work of a Sunday-school teacher is so important that every possible means should be used to reach the highest possible standard of efficiency. We have our fears that the lesson helps in the International Series may lead our teachers to think that the weekly meeting for the study is not a prime necessity, and so result, too often, in mere routine and superficial instruction. The Board would urge upon pastors and superintendents to use their best efforts to correct this evident evil.

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EPWORTH LEAGUE READING COURSE.

(See advertisement in this number.)

The success of the Epworth League Reading Course has been almost phenomenal. Commencing in a small way it has steadily and rapidly advanced.

In 1895-96 there were sold . . .	420 sets,
In 1896-97 " " " "	1,600 "
In 1897-98 " " " "	2,000 "
In 1898-99, estimated sale . . .	2,500 "

The purpose of this Course is to help realize one of the objects for which the League was organized, the cultivation of intelligent piety. Reading Circles have been carried on all over our work, and the universal testimony of pastors and others is that the study of the good books provided has been a marvellous blessing to the young people.

GENERAL SECRETARY'S PERSONAL STATEMENT.

During the past three years the General Secretary has attended a large number of conventions, anniversaries, and other assemblies, in pursuance of the duties outlined for him by the last General Conference.

Every Conference in our work has been visited, and meetings held, not only in the large centres, but on many country circuits, which have been largely attended, and great interest manifested.

Eight hundred and eighty-six public addresses and sermons have been delivered. Leaving out July and August, this is an average of one for every day of the year, with the exception of Saturday. About one-third of these addresses have been in the interests of Sunday-schools, and two-thirds of the Epworth League.

During these three years 52,150 miles have been travelled, an average of 17,383 per year. For travelling expenses the sum of \$1,437.73 has been expended. The collections taken up at meetings attended have paid this with the exception of \$196.44, which has been drawn from the funds of the General Board. This deficit has been brought about by visits to small places where congregations were not large.

In addition to this field work, a large amount of office work has been attended to, the correspondence being so great as to require the employment of an office assistant.

A. C. CREWS,  
General Secretary.

A Possible Contemporary Representation of the Crucifixion.\*



"ALEXAMENOS WORSHIPS HIS GOD."

Some of the most interesting sidelights upon history have been found in the "graffiti," or wall inscriptions, of Pompeii and Herculaneum, and of the Catacombs and ruins of ancient Rome. Some of these were mere satirical scribbles or caricature pictures. One of these, which was discovered by Father Garrucci in 1857, we have personally examined in the museum of the Collegio Romano. It is thus described by Rev. Samuel Manning, LL.D. :

"In the chambers which were occupied as guard-rooms by the Praetorian troops on duty in the palace of the Caesars, a number of rude caricatures are found roughly scattered upon the walls, just such as may be seen upon barrack-walls in every part of the world. Amongst these is one of a human figure nailed upon a cross. To add to the 'offence of the cross' the Crucified One is represented with the head of an animal, probably that of an ass. Before it stands the figure of a Roman legionary with one hand upraised in the customary attitude of worship. Underneath is the rude, misspelt, ungrammatical inscrip-

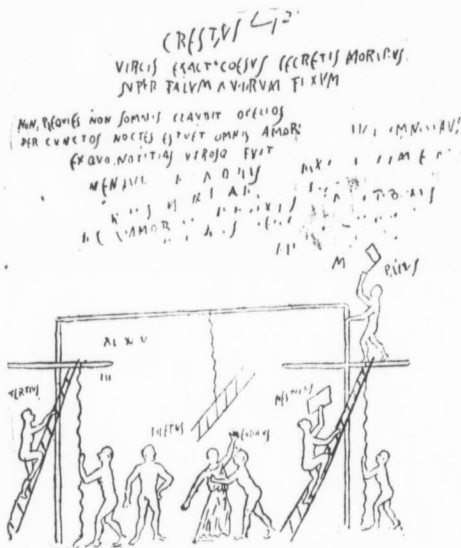
\* Abridged from *Methodist Magazine and Review*.

tion, 'Alexamenos worships his God.' It can scarcely be doubted that we have here a contemporary caricature executed by one of the Praetorian guards ridiculing the faith of a Christian comrade."

Other similar caricatures have been found. A short time ago another graffito of much interest has been found in Rome. Copies of both these graffiti have been forwarded to us by Prof. L. Reynaud, an esteemed correspondent in Rome. Prof. Reynaud, however, is not convinced that they are representations

of the Crucifixion. At any moment a force of soldiers was very much addicted, and owing to it we have been fortunate in obtaining much information which we could not have obtained in any other way.

"The picture is scratched on the level of the ground close by the angle of one of the passages which lie under the structures of the Palace of the Caesars. Beneath it is a vast series of substructures which supported the palace and which afforded rooms and passageways for the servants and especially the sol-



RECENT GRAFFITO FROM PALACE OF TIBERIUS.

of the Crucifixion. The second graffito is thus described in an article in 'L'Illustrazione Italiana':

"Not since the discovery of the 'logia' containing some unpublished sayings of Christ has anything been found which compares in interest to the student of Christian archaeology with the alleged discovery in the palace of Tiberius, on the Palatine Hill in Rome, of a 'graffito' representing the Crucifixion. A 'graffito,' it may be said, is a picture or inscription scratched on the wall. Making graffiti

diers. At any moment a force of soldiers could be concentrated at any point of danger.

"It is not surprising that the soldiers for diversion used to scratch lines and drawings on the rough plaster of the wall. The 'graffito' of the Crucifixion is very crude, as is so often the case in sketches of this kind. It is thought that the picture was drawn by a soldier who took a more or less active part in the Crucifixion on Mount Calvary. The figures are about six inches high. At

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III. SINGING.  
IV. THE TEN  
V. PRAYER.  
VI. SINGING.

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the right and left are crosses, and soldiers mount ladders placed against them. Each person in the great tragedy is duly inscribed with his name, and 'Piletus' was undoubtedly intended for Pontius Pilate. The inscription of twelve or fifteen lines begins with the word 'Crestus' which is known as a form of the name of Christ. There is considerable doubt as to the meaning of the rest of the inscription. M. Marucchi deciphered part of it: 'Crestus, virgis coesus decretus mori, super palum virus fixus est,' which is to say, 'Christ, after being beaten with rods, having been condemned to die, has been attached living to the cross.' Some contend that Prof. Marucchi is mistaken, and that the scene represents a ropewalk, but what object would Roman soldiers have in portraying a ropewalk, and how does this do away with 'Crestus' and 'Piletus'? M. Marucchi makes a great point in showing that behind the central figure there seems to have been a third cross, for it is still possible to distinguish a third ladder running up the same height as the others, and also a third rope hanging downward like the rest."

## Methodist Magazine and Review for October.

Two very fully illustrated articles in this number are "Mountaineering by Rail," and "Around the Mediterranean," by Dora M. Jones. Dr. Antliff, of Wesleyan College, Montreal, has an able article describing how we get the Bible, full of interesting information. Miss Ninde records the heroic devotion of Mary Reed, a Methodist missionary among the lepers in India. In lighter vein are "How the Methodists Got a Chapel at St. Germans, Cornwall," "The Glad Soul," by Miss Teskey, "Rhoda Roberts," and "In His Steps." Bishop Fowler's magnificent article on "British and American Methodism," is accompanied by an excellent portrait. The General Conference is fully treated. The re-election of the Editor by that body gives him a mandate to improve and develop this magazine. Fourteen numbers to the end of 1899 will be given for one year's subscription.

Toronto: William Briggs. Montreal:  
C. W. Coates. Halifax: S. F. Huestis.  
\$2.00 a year; \$1.00 for six months.

## ORDER OF SERVICES—FOURTH QUARTER.

### OPENING SERVICE.

#### I. SILENCE.

#### II. RESPONSIVE SENTENCES.

SUPT. This is the day which the LORD hath made; we will rejoice and be glad in it.

SCHOOL. I was glad when they said unto me, Let us go into the house of the LORD. Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

SUPT. The fear of the LORD is the beginning of wisdom:

ALL. A good understanding have all they that do his commandments.

#### III. SINGING.

#### IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

#### V. PRAYER, followed by the Lord's Prayer in concert.

#### VI. SINGING.

### LESSON SERVICE.

#### I. CLASS STUDY OF THE LESSON.

#### II. SINGING LESSON HYMN.

#### III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

#### IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

#### V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

#### VI. ANNOUNCEMENTS [especially of the Church service and the Epworth League and week-evening prayer-meetings.]

### CLOSING SERVICE.

#### I. SINGING.

#### II. RESPONSIVE SENTENCES.

SUPT. Stand thou still awhile, that I may show thee the word of God.

SCHOOL. What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

SUPT. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

ALL. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.



# INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER: STUDIES IN THE HISTORY OF JUDAH.

### LESSON VI. HEZEKIAH'S GREAT PASSOVER.

[Nov. 6.]

**GOLDEN TEXT.** Yield yourselves unto the Lord, and enter into his sanctuary. 2 Chron. 30. 8.

#### AUTHORIZED VERSION.

[Compare 2 Chron. 35. 1-19.]

2 Chron. 30. 1-13. [*Commit to memory verses 10-13.*]

1 And Hez-e-ki'ah sent to all Is'ra-el and Ju'dah, and wrote letters also to E'phra-im and Ma-nas'seh, that they should come to the house of the Lord at Je-ru'sa-lem, to keep the passover unto the Lord God of Is'ra-el.

2 For the king had taken counsel, and his princes, and all the congregation in Je-ru'sa-lem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Je-ru'sa-lem.

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

5 So they established a decree to make proclamation throughout all Is'ra-el, from Be-er-she-ba even to Dan, that they should come to keep the passover unto the Lord God of Is'ra-el at Je-ru'sa-lem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Is'ra-el and Ju'dah, and according to the commandment of the king, saying, Ye children of Is'ra-el, turn again unto the Lord God of A'bra-ham, I'saac, and Is'ra-el, and he will return to the remnant of you, that are escaped out of the hand of the kings of As-syr'i-a.

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

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

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

10 So the posts passed from city to city, through the country of E'phra-im and Ma-nas'seh, even unto Zeb'u-lun: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Ash'er and Ma-nas'seh and of Zeb'u-lun humbled themselves, and came to Je-ru'sa-lem.

#### REVISED VERSION.

- 1 And Hez-e-ki'ah sent to all Is'ra-el and Ju'dah, and wrote letters also to E'phra-im and Ma-nas'seh, that they should come to the house of the Lord at Je-ru'sa-lem, to keep the passover unto the Lord, the God of Is'ra-el. For the king had taken counsel, and his princes, and all the congregation in Je-ru'sa-lem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Je-ru'sa-lem.
- 2 And the thing was right in the eyes of the king and of all the congregation. So they established a decree to make proclamation throughout all Is'ra-el, from Be-er-she-ba even to Dan, that they should come to keep the passover unto the Lord, the God of Is'ra-el, at Je-ru'sa-lem: for they had not kept it in great numbers in such sort as it is written. So the posts went with the letters from the king and his princes throughout all Is'ra-el and Ju'dah, and according to the commandment of the king, saying, Ye children of Is'ra-el, turn again unto the Lord, the God of A'bra-ham, I'saac, and Is'ra-el, that he may return to the remnant that are escaped of you out of the hand of the kings of As-syr'i-a. And be not ye like your fathers, and like your brethren, which trespassed against the Lord, the God of their fathers, so that he gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were: but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified forever, and serve the Lord your God, that his fierce anger may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. So the posts passed from city to city through the country of E'phra-im and Ma-nas'seh, even unto Zeb'u-lun: but they laughed them to scorn, and mocked them. Nevertheless divers of Ash'er and Ma-nas'seh and of Zeb'u-lun humbled themselves, and came to Je-ru'sa-lem. Also in Ju'dah was the hand of God to give them one

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12 Also in Ju'dah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 And there assembled at Je-ru'sa-lem much people to keep the feast of unleavened bread in the second month, a very great congregation.

heart, to do the commandment of the king and of the princes by the word of the LORD.  
13 And there assembled at Je-ru'sa-lem much people to keep the feast of unleavened bread in the second month, a very great congregation.

### Home Readings.

- M. Hezekiah's good beginning. 2 Chron. 29. 1-11.  
Tu. Hezekiah's Great Passover. 2 Chron. 30. 1-13.  
W. Cleansing and sacrifice. 2 Chron. 30. 14-20.  
Th. The feast continued. 2 Chron. 30. 21-27.  
F. Zeal and success. 2 Chron. 31. 1-8, 20, 21.  
S. A prosperous king. 2 Kings 18. 1-8.  
S. The passover instituted. Exod. 12. 3-14.

### Lesson Hymns.

#### No. 124, New Canadian Hymnal.

Oh, for a heart to praise my God,  
A heart from sin set free.

#### No. 119, New Canadian Hymnal.

Oh, the bitter pain and sorrow  
That a time could ever be.

#### No. 120, New Canadian Hymnal.

I am thine, O Lord, I have heard thy voice,  
And it told thy love to me.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. A National Revival, v. 1-5.

- To what feast were the people summoned?  
What tribes were called?  
To what place?  
Who had agreed to keep this festival?  
Why could it not be held at the proper time?  
How widely was proclamation made?  
Why was this announcement necessary?  
Who bore the tidings?  
2. The Invitation, v. 6-9.  
What duty and promise were proclaimed?  
What caution was urged?  
To whom were the people to submit and render service?  
What further promise was made to them?  
What traits of God's character encouraged the return?  
How had God proclaimed himself to Moses?  
See Exod. 34. 6, 7.

### 3. The Response, v. 10-13.

- Where was the invitation spurned?  
By whom was it accepted?  
What moved Judah to compliance?  
What gathering resulted? Where? When?  
What king had a like national revival a century later? See chap. 35. 1-19.

### Teachings of the Lesson.

1. Do not neglect God's ordinances. His injunction is imperative. Public worship, baptism, the Lord's Supper—can we ignore them and be guiltless?
2. Turn to the Lord. He will be gracious. He delights in the prayer of the penitent.
3. Some laughed and mocked. That was perilous. Later, punishment came. See chap. 36. 16, 17. So is penalty promised to all who neglect. See Prov. 1. 24-31. Beware!

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. A National Revival, v. 1-5.

- To whom besides his own subjects did Hezekiah send letters?  
What great evil befell the kingdom of Israel while Hezekiah was king of Judah?  
What did the feast of the passover commemorate?  
Where was it always held?  
Had these people been in the habit of going to it?  
At what time of the year was it held?  
With whom did the king take counsel to change the time?  
For what reason?  
Was this right?  
How far did Hezekiah's proclamation reach?  
What two kingdoms were included in this territory?  
What was the name of the last king of Israel?  
Who had overthrown his kingdom?  
2. The Invitation, v. 6-9.  
Who were the priests?  
What was the first part of Hezekiah's message?  
"Turn again," etc.  
What promise did he make them if they returned to God?  
What had become of their fathers and their brethren who had so greatly trespassed?

What did Hezekiah exhort these people to do?

**GOLDEN TEXT.**

What promise did he make them?

Had he any foundation for such a promise?

**3. The Response, v. 10-13.**

How far did the posts go?

Why, probably, did they not go all the way?

What harsh treatment did they receive?

What people came humbly to Jerusalem?

How did the inhabitants of Judah feel?

Who worked on their hearts?

Did many come to the feasts?

**Practical Teachings.**

Where in this lesson are we shown—

1. A godly ruler?

2. An earnest exhorter?

3. An obedient people?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who was Hezekiah? **The thirteenth king of Judah.**

Who was his father? **King Ahaz.**

What kind of a king was he?

How did he leave the house of the Lord?

What good thing do we learn of Hezekiah?

What do we know about Hezekiah's mother?

**She was the daughter of the prophet Zechariah.**

Who was Hezekiah's good friend? **The prophet Isaiah.**

What did Hezekiah first do when he became king?

What did he then do?

Why had it not been kept for a long time?

**Because the people had forgotten God.**

What did the king say in the call?

What did this show?

**THE LESSON OUTLINE.**

BY J. L. HURLBET, D.D.

**The Call and the Response.**

**I. THE CALL.**

1. **From a godly king.** *Hezekiah sent... letters.* v. 1.

Did that which was right. 2 Chron. 29. 2.

In mine heart... a covenant. 2 Chron. 29. 10.

2. **Through a reconsecrated Church.** *All the congregation.* v. 2-4.

Consecrated yourselves. 2 Chron. 29. 31.

Come thou with us. Num. 10. 29.

3. **To a backslidden people.** *Throughout all Israel.* v. 5.

Did they all come? **No, some laughed at the invitation.**

What did many do? **Came and sought the Lord.**

**THE LESSON CATECHISM.**

(For the entire school.)

1. In the reign of what king of Judah was there a revival of religion? **King Hezekiah.**

2. What long-forgotten religious observance did he restore? **The feast of the passover.**

3. What good advice did he give to his people? **GOLDEN TEXT: "Yield yourselves,"** etc.

4. How were the messengers received by some? **They laughed them to scorn and mocked them.**

5. What did others do? **They humbled themselves and came.**

6. What did the hand of God do in Judah? **It gave the people one heart.**

**NEW CHURCH CATECHISM.**

36. What is the indirect witness of the Spirit? The indirect witness of the Spirit is the assurance which we have from the consciousness of the fruit of the Spirit in our heart and life.

2 Cor. 1. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1 John ii. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

The Lord removed Israel. 2 Kings 17. 29, 31. Thou art fallen. Hosea 14. 1.

4. **To repentance.** *Turn again unto the Lord.* v. 6.

Rend your heart. Joel 2. 13.

Cease to do evil. Isa. 1. 16, 17.

5. **To worship.** *Enter... his sanctuary.* v. 8. Enter into his gates. Psalm 100. 4.

Let us go up. Isa. 2. 3.

6. **To service.** *Serve the Lord your God.* v. 8. Let us reason together. Isa. 1. 18, 19.

If thou shalt hearken. Dent. 28. 1.

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## II. THE PROMISE.

1. *Shall find compassion.* v. 9.  
Then will I remember. Lev. 26. 40-42.  
To forgive us our sins. 1 John 1. 9.
2. *Your God is gracious.* v. 9.  
Merciful and gracious. Exod. 34. 6.  
Abundantly pardon. Isa. 55. 7-9.

## III. THE RESPONSE.

1. **Rejection.** *Laughed them to scorn.* v. 10.  
Hardened their necks. 2 Kings 17. 13, 14.  
Heart . . . waxed gross. Acts 28. 25-27.
2. **Acceptance.** *Dievs . . . humbled themselves,*  
v. 11.  
Such as set their hearts. 2 Chron. 11. 16.  
A remnant shall be saved. Rom. 9. 27.

## EXPLANATORY AND PRACTICAL NOTES.

The last historic note in our series of lessons was the call of Isaiah "in the year that King Uzziah died," which was, according to common chronology, 758, but according to the revised chronology now generally accepted by scholars, 735. In Uzziah's later years his son Jotham acted as regent, and a little later ruled for one year as king. Then came the wicked Ahaz, whose bad rule brought war and national privation. He introduced foreign innovations, and an idolatrous altar was set up by him in Jehovah's temple. It was a great relief to the God-fearing part of the nation when, at the death of Ahaz, in 726, Hezekiah ascended the throne. The venerable Isaiah was still prophesying; so was Micah. Hezekiah began his reign by a series of pronounced religious acts. "The closed doors of the temple had been the symbol of the national repudiation of Jehovah. To reopen them was necessarily the first step in the reconciliation of Judah to its God—but only the first step. The doors were opened as a sign that Jehovah was invited to return to his people, and again to manifest his presence in the Holy of Holies, so that through those open doors Israel might have access to him by means of the priests. But the temple was as yet no fit place for Jehovah, with its lamps extinguished, its sacred vessels destroyed, its floors and walls thick with dust and full of all filthiness; it was rather a symbol of the apostasy of Judah. Accordingly Hezekiah sought the help of the Levites. Before the building itself could be reached eight days were spent in cleansing the courts, and then the priests went into the temple itself and spent eight days in cleansing it. Then came a great dedication feast. So, with proper reverential formality, the inhabitants of Jerusalem returned to the worship of Jehovah."—*Bennett*. And as soon as possible after the renewal of the temple and the reconsecration of the priests Hezekiah celebrated the passover feast. The results of his renewal of Jehovah's worship, his cleansing and reconsecration of the temple, his celebration of the passover, in which many north-Israelites participated, and his other measures for the order and purification of the religious service of his nation, were, in spite of unpromising conditions, beneficent and permanent.

**Verse 1.** As Paris is said to be France in miniature, so Jerusalem was Judah in miniature. Nevertheless, the restoration of true worship in Jerusalem would not at once affect the remote parts of the kingdom. The people of the provinces took but little part in formal worship except by participation in the annual festivals. During the idolatrous interval these festivals had not been held. The greatest of them was the passover, and the regular time for holding it was already passed; but the king, as we shall learn from the second verse, was determined to keep it in the first year of his reign, although it was not possible to keep it at the regular time. **Hezekiah sent to all Israel and Judah.** "Judah" was his own kingdom by inheritance. "Israel" was just now in extremely disorganized condition. We cannot be sure whether or not Hoshea, the last king of Israel, was now on the throne. He was one of the very best kings of the northern nation, and it is not inconceivable that he might

welcome Hezekiah's religious messengers. But the language here seems to imply that Samaria was already taken and the bulk of its people made captive. According to 2 Kings 18. 10, however, Samaria was not taken until the sixth year of Hezekiah's reign, and this was the first year. But there is no question about the disorder and weakness of the land. **Wrote letters also to Ephraim and Manasseh.** These two tribes were the recognized leaders of the "ten," and Hezekiah sought their formal acceptance of his invitation, so as to make the return to God national as well as individual. **To keep the passover unto the Lord God of Israel.** "The division between Israel and Judah should not hinder Israel's attendance at the passover. Hezekiah had no political design to bring the northern kingdom back to the house of David, but a very pious design to bring its citizens back to the Lord."—*M. Henry*.

**2. The king had taken counsel . . . to**

**keep the passover in the second month.** The Levitical law prescribed a belated celebration of the passover for all those who, because of absence or defilement, could not celebrate it at the right time. Hezekiah followed this law, only that he applied it to the nation instead of the individual. The majority of the people were too far away from Jerusalem to be notified to come to a punctual passover, and, as we learn from verse 3, "the priests had not sanctified themselves sufficiently."

**3. At that time.** The fourteenth of Nisan, which was the first month. **The priests had not sanctified themselves sufficiently.** There was a ceremonial offering and cleansing which they had not had time to engage in, because the temple had only just been cleansed. "Sufficiently" does not refer to the sufficient cleansing, but to the sufficient number of priests who had been cleansed. **Neither had the people gathered themselves together to Jerusalem.** The holy custom of the passover had been disused for years, and indeed there was no reason for worshippers to assemble in Jerusalem so long as the temple was not open.

**4. The thing pleased the king and all the congregation.** As the religious reformation proceeded its momentum increased. The king was delighted at the prospect of a great religious festival. Jerusalem eagerly followed his leadership. All the people of Judah acquiesced, and now all eyes were turned to their brethren in Israel.

**5. All Israel from Beer-sheba even to Dan.** That is, from the southern extremity of Judah to the northern extremity of Israel. **They had not done it of a long time in such sort as it was written.** The Revised Version gives the true meaning of the Hebrew: They had not kept it in great numbers; the multitudes had not come; the worship of Jehovah had been in disfavor.

**6. So the posts went with the letters.** Special messengers, on horseback, doubtless, hastened from province to province with the king's proclamation. **The remnant of you that are escaped out of the hand of the kings of Assyria.** Apparently Tiglath-pileser was the king here referred to, and the plural is adopted because his viceroys were associated with him in Hezekiah's mind. Shalmaneser can hardly be meant, for his invasion apparently came later.

**7. Be not like your fathers and like your brethren.** The history of Israel had been the history of abandonment of the true God. **Gave them up to desolation.** The tribes beyond Jordan had practically fallen out of the history of

Israel. They had been so overrun by hostile eastern armies that they seem to have been almost forgotten.

**8. Yield yourselves unto the Lord.** God's grace goes hand in hand with his judgment. If even now Israel had truly and rationally returned to God, the complete overthrow might have been avoided.

**9. Your brethren and your children shall find compassion before them that lead them captive.** The first reason for restoring the full service of the true God in his temple was that the fierceness of divine wrath might be turned away from those that were left in the land. The second is that those already taken captive shall be restored. **The Lord your God is gracious and merciful, and will not turn away his face from you if ye return unto him.** Here is an everlasting truth, often sadly lost sight of even by Christian workers. When young men, and especially when young women, commit certain sins society casts them out, and there is an unwritten and unrecognized, but very wicked, superstition that God also casts them out. *God makes no difference between sins.* Society may think itself compelled to do so in self-protection; but there is no one of the commandments, whether of the ten or of the uncounted elaborations of them, which God marks as more holy or more binding than the rest. And we are especially told that he who breaks the least of these commandments (that is, the least in popular estimation) has broken them at every point. The moment any sinner, no matter how deeply stained he may find his soul to be, turns to God he will find that God has already turned to him, and, like the father of the prodigal son, has gone more than halfway to meet him.

**10. So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun.** Zebulun, however, was not the most northerly tribe; Ashur, Naphtali, and the northern Dan lay beyond it. The explanation may be either that the phrase "from Beers-heba to Dan" was used rhetorically and not literally, or that while the posts were sent to the uttermost point of Israelite territory, they were able to make their way only to Zebulun, because of the anarchical condition of the land. Another explanation is that Zebulun is used in a broad sense for all the tribes. **They laughed them to scorn, and mocked them.** So Hezekiah's appeal failed; but, as we presently learn, there were exceptions.

**11. Divers of Asshur and Manasseh and of Zebulun humbled themselves.** "Divers" is an old English word for many. People from

Ephraim where.

**12.** I give the king an of Judah stubborn tribes. heart to through

Hezeki ther, and "he did Lord." doors of them." Judah ewarnings he persi brought political duced by him that worship was close Judah wa and wrestle men was b ried off in king of services, the sacre reigning s such was that, thou they brou kings of I

**Verse** Soon after began to priests an themselves work of cl Hezekiah Believing natural th "to keep rael." Hi proaching, to be its p already fal and terrifi vision of a sion and d

Ephraim and Issachar are mentioned elsewhere.

**12. In Judah the hand of God** was to give them one heart to do the command of the king and the princes. "The pious enthusiasm of Judah stood out in vivid contrast to the stubborn impotence of the majority of the ten tribes. By the grace of God Judah was of one heart to observe the feast appointed by Jehovah through the king and princes, so that there was

gathered in Jerusalem a very great assembly of worshippers, surpassing the great gatherings which the chronicler had witnessed at the annual feasts."—*W. H. Bennett*. **By the word of the Lord.** The king's command and the messages of the couriers were founded on the divine prescription of the law.

**13. Much people.** They gathered by the hundred and probably by the thousand from all parts of the little territory.

### CRITICAL AND HOMILETICAL NOTES.

Hezekiah was the good son of a wicked father, and during a reign of twenty-nine years "he did that which was right in the sight of the Lord." At the very beginning "he opened the doors of the house of the Lord, and repaired them." His father, Ahaz, was the worst ruler Judah ever had. In spite of the protestations, warnings, and threatenings of the prophet Isaiah he persisted in his abominable course and brought the kingdom to the verge of moral and political ruin. The worship of Moloch was introduced by him, and so cruel had idolatry made him that he "burnt his children in the fire." The worship of Jehovah was neglected, the temple was closed, sacrifices were no longer offered, and Judah was rapidly degenerating. Enemies came and wrested pieces of Judah's territory; Jerusalem was besieged; many of the people were carried off into slavery; and Ahaz appealed to the king of Assyria for help in recognition of his services, despoiled the temple, and dishonored the sacred vessels to pay tribute to him. After reigning sixteen years this wicked king died, but such was the detestation in which he was held that, though "they buried him in Jerusalem, yet they brought him not into the sepulchers of the kings of Israel."

**Verse 1. To all Israel and Judah.** Soon after Hezekiah's accession to the throne he began to institute reforms. He summoned the priests and Levites, and ordered them to sanctify themselves and the house of God. When the work of cleansing and sanctifying was completed Hezekiah made "an atonement for all Israel." Believing in the solidarity of Israel, it was natural that he should issue a broad invitation "to keep the passover unto the Lord God of Israel." Historically the end of Israel was approaching. Captivity and obliteration were soon to be its portion (if, indeed, the blow had not already fallen, leaving only a remnant scattered and terrified). Then Hezekiah may have had a vision of a united kingdom, after years of division and disastrous wrangling and warfare.

**2. Second month.** It is said (2 Chron. 29, 36) concerning the cleansing and sanctifying of the temple, that "the thing was done suddenly." It is likely the determination to call all Israel together was also a sudden inspiration. The law required the children of Israel to "keep the passover at his appointed season," which was the fourteenth day of the first month, but there was a provision that if any should "be unclean by reason of a dead body, or be in a journey afar off," the feast might be held on the fourteenth day of the second month. So Hezekiah determined that "all Israel" should feel the good influences of the old feast which had fallen into decay through the sinful neglect and the idolatrous indulgences of his predecessor. "Let the circumstance give way to the substance, and let not the thing itself be lost upon a nicety about the time. It is good striking while the iron is hot, and taking people when they are in good mind."

**6. Turn again.** It is clear that Hezekiah's primary purpose was not the political consolidation of the tribes, but rather the acknowledgment of Jehovah's rule in all Israel. "The matters in difference between Judah and Israel, either upon a civil or sacred account, shall not hinder, but that if the people of Israel will sincerely return to the Lord their God, Hezekiah will bid them as welcome to the passover as any of his own subjects." What he desired was a revival of religion rather than political aggrandizement.

**7. Be not like your fathers.** Hezekiah may have had the terrible career of his own father in mind. He seeks to persuade "all Israel" to return to Jerusalem to this great historic feast because they are related to the God of Israel; because of the covenant made by their fathers; because of the frightful results of apostasy from Jehovah; because they are but a remnant escaped from the hand of the invader; because by yielding to God they not only discharge their duty, but turn away his justifiable

wrath; because of the blessings that will follow to themselves and their children, "for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

**10. They laughed them to scorn.** This was due, probably, to a misinterpretation of Hezekiah's motives, as well as to a repudiation of what they naturally thought were extravagant and unwarranted claims in favor of Jerusalem as the place of all places in which the passover should be kept. It is a remarkable fact, however, that the rejection of this invitation was followed by grievous calamities. In a short time Samaria was besieged by Shalmaneser, the Israelites were taken captive, and the northern kingdom was destroyed. This rejection of Hezekiah's invitation may be compared with Christ's parables of the marriage feast (Matt. 22, 1-14), and of the great supper (Luke 14, 16-22); his lament over Jerusalem (Matt. 23, 37-39), and the rejection of the Messiah by the Jews, and the influence it has had upon them.

**11. Humbled themselves, and came.** Many regarded Hezekiah as sincere, and their hungering souls turned toward Jerusalem for satisfaction, even though it involved outward humiliation. The blessing of God is offered to the humble and withheld from the proud, for the broken and contrite he will not despise. Spiritual enlightenment comes only to those who acknowledge their weakness and sinfulness and cast themselves absolutely upon the mercy of God. A genuine revival of religion is always accompanied by evidences of humility, not only on the part of those who are in the bonds of iniquity and desire to be freed therefrom, but also on the part of those upon whom the smile of God's approval rests. A proud heart frequently stands in the way of a soul's salvation. Let the heart be humbled, and the work of spiritual transformation and emancipation is soon completed.

### Thoughts for Young People.

**1. The failure of goodness in this world, so far as it ever fails, is due to the sinfulness and weakness of men; it is never due to God.** Why was God's temple closed? Why was Judah left to reel under the intolerable burden of tribute to Assyria? Why had the Israelites been taken captive? The whole race had become "stiffnecked" and turned away from God. He had not changed; they had changed.

**2. We must be right ourselves before we can help others to be right.** We are unclean in our sins, and are cleansed by faith in Christ and by the power of the Spirit of God. Only after such

cleansing are we of much service in bringing others to God.

**3. Penitence and turning to God bring joy to the heart.**

**4. Outward divisions are signs of divided hearts.** Alienations in the Church of God have their seed and beginning in sin.

**5. God's dealings with his people in grace and judgment go hand in hand.** Before the final blow falls on Israel Hezekiah is raised up to cleanse and repair the temple and to fortify Judah, so that a refuge may be provided at God's altars for all who would escape the coming storm.

**6. We must yield to God if we would have him as our friend.** Before we can really commune with him we must join ourselves to him in an everlasting covenant. If we give him our hearts, we should not keep from him our hands. We should not try to serve him in secret.

**7. The Gospel to-day is received much as Hezekiah's message was received.** The messages of God's grace and the warnings of impending judgment make some souls humble and loving while other souls are hardened by them. Each soul chooses for himself.

### Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The modern method of keeping the passover, according to a recent observer, indicates that the Hebrew population in at least some parts of the world observes the passover in a manner such as doubtless obtained in many of the periods of Hebrew religious declension in Old Testament times. The Rev. John Soutar, missionary to the Hebrews from the Free Church of Scotland, stationed at Safed, was recently present throughout all but a very small part of the ceremony. He says he had always thought the celebration of the passover a serious affair, but that his preconceived ideas had been dissipated. Throughout the whole ceremony he was impressed with the utter heartlessness and levity of the participants. Indeed, he says, there is a want of reverence among the Jews in all their religious services, as characteristic now as it was in the times of Isaiah. He declares there seems to be no idea of God's presence in their worship; that they are wholly taken up with forms and ceremonies, and their devotion to these is saddening. Referring to the observance of the passover which he was permitted to attend, he says, "Whatever its celebration may have been in early times, and whatever spiritual meaning the people may have seen in it, the passover is now a mere form, conveying, apparently, no spiritual meaning and truth to the people." He was interested in all the ceremony,

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but saddened at what appeared to him altogether a soulless affair. As there may be more or less variation in the present forms of observance of this great Hebrew ceremonial, we venture to summarize from his description of its observance on the occasion when he was present. He was given a book of instructions so that he could follow the whole proceedings, and from time to time was permitted to question his entertainer about what he did not understand.

Before the head of the family was placed a plate on which were placed three cakes of unleavened bread, named "Israel," the lowest; "Levi," the middle one; "Kohen," the one on top, representing respectively the people, the Levites, and the priests. These three cakes were covered with a napkin, upon which were laid as follows: At the top left-hand corner an egg, in memory of the temple; on the left-hand side a salad somewhat like celery. At the top right-hand corner a piece of roast lamb represented the sacrifice. Midway between the egg and the lamb was the bitter herb, and opposite the salad a small cup of sauce compounded of four kinds of fruit, dates, apples, nuts, and pomegranates, the four being used to remind them of the four materials the Israelites made bricks of in Egypt—straw, lime, clay, and water. A glass of wine was then poured for each person, not excepting the infant daughter—and, of course, the usual one for Elijah. This is "blessing the day with wine." Then hands must be again washed, this time with a blessing, which was not necessary at the first. The salad was put into salted water, and, after a blessing, was eaten. The middle cake (Levi) was then broken into two portions, one being taken away for heating. Next the story of the Egyptian deliverance was told, during which the roast lamb was taken away to be eaten on the morrow, the plate being held up at certain places in the narration; at others the wineglass was held up. As each plague was mentioned the little finger was dipped into the wineglass and a little of the wine spilled, as a symbolical invocation to God to pour out his wrath on heathen nations that forget him. At this stage on this occasion the little child fell over drunk; the company shouted with laughter, and the grandmother picked up the child inebriate and resumed her place, trying to "catch up" with the ceremonies. At the close of the reading a second cup of wine was drunk. There was another washing of hands and muttered blessing, called the "bringing out," or a "thanksgiving to God for bringing food out of the earth." Then the half of the middle cake on the plate was taken up, the bitter herb was dipped into the sauce, folded into the cake, and

caten, because "Hillel ate the two together." The egg was then beaten up in salt water, in commemoration of the destruction of the temple, a custom introduced about three hundred years ago, the reason for which Mr. Soutar could not learn.

The passover supper was then eaten, the table having been cleared and reset. Soup, meat, and unleavened bread were eaten by all. Near the end of the meal the remaining half of the middle cake, heated, was eaten; everyone must have a bit of it. Another blessing was pronounced, another cup of wine drunk, and the door opened for Elijah to come in to drink a glass of wine. He did not enter, so the head of the house distributed it among the family. More psalms were read, the fourth cup of wine was drunk. Then the benediction was pronounced, which was, "All that God requires of us has been done." Some further ceremonies followed to which no stranger could be admitted, so Mr. Soutar did not see them. The entire ceremony was mere ritual, which custom and tradition imposed upon them, and was rendered mechanically from first to last.

Verse 6 says, "The posts went with letters." The ancient oriental postal systems did not provide for departure of mail matter at any regular interval, but did establish a system of relay couriers, who were to be always subject to call. This system obtains still in the remotest parts of India. The writer has had couriers dispatched to follow him with mail matter wherever his camp might be in itinerations in the least penetrated recesses of the Himalaya Mountains. This is the only kind of mail service in Tibet, where it is made the duty of a certain native of a village to send mails by couriers or chance visitors. Seldom is anything lost, though letters are often a long time on the way. Sometimes a rope bridge is not found across the river, when the letters are attached to a stone and thrown across, not every letter reaching the opposite bank. Only when the dispatch is very urgent does the post "munshi" rouse himself to any expedition. In order to show the emergency the sender attaches a feather of an eagle to the missive, and in Chinese Tibet the address is written in blood.

The Chinese government has a service similar to this, but only for imperial documents and letters. Each district magistrate controls the courier service within his district, the couriers being required in urgent cases to make one hundred and sixty miles in twenty-four hours. But for the people the government provides nothing in the form of mail service. There has grown up in all parts of China a system of hongs, or mer-

cantile agencies, into whose hands the whole mail matter has drifted. In Persia there is a public service, with centers on the great highways at the posthouses, which are the places where relays of horses are found in public travel. Van Lennep says: "Some documents of importance, such as firmans or other special government orders, are in Syria put into tin cases or more costly material, and hung by a cord over the shoulder of the courier. Even richly embroidered cases suspended from the neck or breast are used; the courier has a special uniform, and is armed with a sword and staff of office."

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*A revival often begins with one person.* Mr. Finney tells of a blacksmith whose agony became so great at thought of the condition of the Church and of sinners that he could not work. So he locked up his shop and spent the afternoon in prayer. This was followed by a powerful revival.

Mr. Moody tells about a revival beginning in a most unpromising district, where there was no minister. An "ungodly farmer was so convicted of sin he drove to the next village to see the minister. He and his family and their neighbors and relatives were all converted. Upon inquiry it was found that the only Christian in the community, a bedridden invalid, had been praying for a revival.

*The work of revivals is well illustrated by the processes of agriculture.* There must be rooting out weeds, plowing, picking up stones, clearing the ground of roots and stumps. But this destroying process alone will never make a fruitful field. There must be seed sowing in order to have a harvest, and there must be culture, careful and continued. And there are times when a particular kind of work can be done to the best advantage. But all this is in vain without the sunshine and the rain from heaven and the gift of life from God.—*Select Notes.*

*Forsaking sin.* How shall we get rid of our sins? What did you do last winter when the panes of the window were covered with frost and you could not see out of them? Did you scratch the frost with a knife? That would have taken too long and would have been useless, because it would come back again. You heated up the room, and the frost went off the pane. Warm up the soul with the love of God and the besetting sins will melt away. This is what Chalmers calls "the expulsive power of a new affection."—*T. L. Cuyler.*

*The king's postmen.* As Hezekiah sent messengers to all parts of the kingdom to carry God's

message and call to worship, so our King, Jesus, would send us out as his postmen. Miss Butler says: "A German friend told us recently that Emperor William never uses the mails. All his communications are sent by a messenger, and there is great striving among the young officers of the army for the coveted position of one of the emperor's envoys. Lo, a greater than earthly kings desires living messengers to bear his commands."

*The new life.* Have you ever studied the life of the evergreen? All through the winter it retains its dull, dead leaves. But just so soon as spring comes it presses off the old leaves and they drop away, to be replaced by the new. So in your heart there is a new life, the Christ-life, pressing against the old habits and sins. Let them drop off. They are like graveclothes. Do you think that Mary and Martha expected Lazarus to grow out of his graveclothes? They would have been greatly astonished if he had tried to do so. Supposing he had said, "I shall drop them presently, you will excuse me now," would they not have shrank even from the brother whom they loved?

Having put off the filthy garments, have you donned the rich apparel? You must put on the Lord Jesus.—*F. B. Meyer.*

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

I have been thinking what would be the outcome for each one of us, members of this class and teacher, if we should fully obey the exhortation of the Golden Text. It is a call to unconditional surrender—not to an enemy, although we may have been treating him as if he were such—but to one whom we may perfectly trust to manage for us and do better for us in all respects than we could ever do for ourselves. It is a losing battle when we fight against God. Stores, ammunition, strength, life, are wasted in the unequal struggle, for the Lord is King, and he must reign until he has put all enemies under his feet. But the question is, Shall the surrender be of our own free will, or must it be brought about as in the case of Judah, when, because they were "stiffnecked," God gave them up to desolation? The story of Ahab pictures many a young man and woman—self-willed, regardless of God, neglecting his worship, going down, down, until, disappointed, broken-hearted, and without influence, he died unhonored in the prime of manhood.

Nothing is so sad as a wasted life. It breaks one's heart to see the wrecks of men and women whom God intended for a glorious destiny. Such wrecks are not possible when unconditional sur-

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render is made to him in early years. It is the uttermost folly to choose our own way: it is most sensible and blessed to yield to the guidance of divine wisdom and love.

I was once climbing a mountain in Switzerland. My vain endeavors to direct the horse I rode over the narrow path came near sending us both over a precipice. The guide seized the rein and said, "If madame will trust me entirely to lead her, she may go very safely and enjoy the beautiful scenery without care."

I did trust him, and reached the summit without real danger, and was free to note all the beauty of mountains, clouds, glaciers, and even the tiny flowers that grew here and there among the rocks. Yielding to God as our guide, we go through life safely and fully enjoy the good things he provides for us along the way. How shall we yield ourselves to him? Let us begin by throwing open the doors of the temple of our hearts and putting away everything that defiles it. Have we shut up these doors by self-will, disobedience, and lack of faith? Have we put out the lamps of truth by neglecting our Bible and grieving the Spirit? Do we burn no incense of prayer—praying only as a form, or perhaps not at all? And is the atonement of the Lord Jesus a truth dimly seen, with no vital power of life within us? Let us take Hezekiah's persuasive warning: "My sons, be not now negligent" or deceived. Let us open our hearts and ask the Saviour to come in, as he came into the temple at Jerusalem, and cleanse away the sin. Then let us make a covenant to serve him, trust him, obey him faithfully forever. Then let us seek instruction in "the good knowledge of the Lord," as they did in Hezekiah's time. Good books to read; the word to study; the worship of the house of God; pure companionships—all these are included in yielding ourselves to God, for in these ways he teaches and guides us. There was great gladness in Judah when the people turned thus to the Lord. It is a glad day for anyone. Yield your heart to God; he will make it pure. Yield your mind; he will enlighten and broaden it. Yield your will; he will control it wisely. Yield your time; he will show you how to make the best use of it. Yield your whole self, and he will change you into his own image of purity, power, beauty, and love. Can we hesitate to yield to the Master hand which transforms human imperfection into beings worthy to sit beside him on his throne?

### The Teachers' Meeting.

I. Begin by a brief survey of the origin of the feast of the passover; what great event it commemorated, and how it was celebrated. II. A

review of what the feast of the passover prophesied; what it was developed into by the crucifixion on the passover day of our Lord. The communion of the Lord's Supper is the Christian substitute for the passover. III. Here is a great representative passover midway between the inauguration of the feast by Moses and its development by the Christian. Show the conditions amid which Hezekiah's passover was held; the captivity of Israel; the poor peasants remaining amid imported foreign idolaters; the tribute which the kingdom of Judah had to pay to Assyria; the earnest young king who loved the Lord; the venerable prophet who guided that king. IV. Study the invitation, which is the Golden Text; (1) What it meant to the people in that day and what it means to us; (2) The character of the inviter, Hezekiah, an almost ideal theocratic king; (3) An invitation to a feast, not to a fast; (4) An invitation to backsliders and sinners; (5) An invitation scorned and mocked by some, humbly accepted in devout gratitude by others.

### Before the Class.

BY GEORGE W. PEASE.

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

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

1. *The king's desire.* King Hezekiah began his reign in the right way. He saw that his people had wandered away from God, and his first desire was to turn them again to the God of their fathers, that the blessings of such a course might be theirs. To this end he repaired the temple, reor-

ganized its services, and then planned to have all the people of both Judah and Israel meet within its sacred precincts to celebrate the nation's birthday feast, the passover. The king was moved by (a) An unselfish purpose—to bless others; (b) A noble purpose—it reached out to God; (c) An earnest purpose—it resulted in action. These three elements should characterize our purposes to-day.

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

3. *The people's response.* The response of the people is characteristic of human nature, which seems not to have changed, for as we see it then we see it now. Note the two ways in which the invitation of the king was treated: (a) Some laughed and mocked. Nothing in their hearts was touched by the royal proclamation and promises. (b) Some humbly accepted. They realized their need, saw their opportunity, and gladly accepted the proffered blessings. We have these two classes to-day. One is not touched by the invitation no matter how graciously it may be given, the other humbles itself, turns to God, and is blessed.

4. *The joyful feast.* The remaining verses of the chapter tell of the joy of the people in keeping the feast unto the Lord. It will be well to bring the entire chapter before the class, noting in the latter half: (a) The hearing and answering of Hezekiah's prayer for the people; (b) The prolonging of the feast for a second seven days; (c) The priestly blessing; (d) The destruction of the images, groves, and high places.

*Specific application.* As Hezekiah began to reign he looked out upon a people politically, morally, and religiously degenerate. His problem was to restore this people to their former position of power and greatness as the chosen people of God. He saw rightly that the way of restoration was to turn again to God; so he sends out the words of our Golden Text in his

proclamation to his people, "Yield yourselves unto the Lord, and enter into his sanctuary." The way of restoration to-day to the blessings of God which we may have lost is the same—turn unto the Lord. His face is ever turned toward us, never away. If we will but turn to him, we will be restored to the sunshine of his love.

#### OPTIONAL HYMNS.

From all that dwell.  
Angel voices breathing ever.  
Lord, this day thy children meet.  
In thy name, O Lord.  
Praise for his excellent greatness.

O thou to whom in ancient time.  
Praise the Lord.  
Shine on our souls.  
To-day the Saviour calls.  
Come, sinners, to the Gospel feast.

#### Blackboard.

BY J. T. HARTNAGEL.



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BY REV. S. G. AYRES, B.D.

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### LESSON VII. THE ASSYRIAN INVASION.

[Nov. 13.]

GOLDEN TEXT. God is our refuge and strength, a very present help in trouble. Psalm 46. 1.

AUTHORIZED VERSION.

[Read the chapter and Psalms 46 and 48.]

2 Kings 19. 20-22, 28-37. [*Commit to memory verses 32-34.*]

20 Then I-sa'iah the son of A'moz sent to Heze-e-ki'ah, saying, Thus saith the LORD God of Is-ra-el, *That* which thou hast prayed to me against Sen-nach'e-rib king of As-syr'i-a I have heard.

21 This is the word that the LORD hath spoken concerning him: The virgin the daughter of Zi'on hath despised thee, and laughed thee to scorn; the daughter of Je-ru-sa-lem hath shaken her head at thee.

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

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

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

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

31 For out of Je-ru-sa-lem shall go forth a remnant, and they that escape out of mount Zi'on: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of As-syr'i-a, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

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

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

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the As-syr'i-ans a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sen-nach'e-rib king of As-syr'i-a departed, and went and returned, and dwelt at Nin'e-veh.

REVISED VERSION.

20 Then I-sa'iah the son of A'moz sent to Heze-e-ki'ah, saying, Thus saith the LORD, the God of Is-ra-el, Whereas thou hast prayed to me against Sen-nach'e-rib king of As-syr'i-a, I 21 have heard thee. This is the word that the LORD hath spoken concerning him: The virgin daughter of Zi'on hath despised thee and laughed thee to scorn; the daughter of Je-ru-sa-lem hath shaken her head at thee. Whom 22 hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? *even* against the Holy One of Is-ra-el.

28 Because of thy raging against me, and for that thine arrogance is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee 29 back by the way by which thou camest. And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

30 And the remnant that is escaped of the house of Ju'dah shall again take root downward,

31 and bear fruit upward. For out of Je-ru-sa-lem shall go forth a remnant, and out of

mount Zi'on they that shall escape: the zeal 32 of the LORD shall perform this. Therefore

thus saith the LORD concerning the king of As-syr'i-a, He shall not come unto this city,

nor shoot an arrow there, neither shall he 33 come before it with shield, nor cast a mount

against it. By the way that he came, by the 34 same shall he return, and he shall not come

unto this city, saith the LORD. For I will defend this city to save it, for mine own sake,

and for my servant Da'vid's sake. 35 And it came to pass that night, that the angel

of the LORD went forth, and smote in the 36 camp of the As-syr'i-ans an hundred fourscore

and five thousand: and when men arose early 37 in the morning, behold, they were all dead

corpses. So Sen-nach'e-rib king of As-syr'i-a departed, and went and returned, and dwelt at Nin'e-veh. And it came to pass, as he was

37 And it came to pass, as he was worshipping in the house of Nis'roch his god, that A-dram-melech and Sha-re-zer his sons smote him with the sword: and they escaped into the land of Ar-me-ni-a. And E'sar-had'don his son reigned in his stead.

**Time.**—B. C. 609 or 608, toward the close of Hezekiah's reign. **Place.**—Jerusalem. **Hezekiah and Sennacherib.**—Palestine was now in deplorable condition. Every few years a fresh army of Assyrians devastated it. About 721 B. C. Salmanser had blotted out the kingdom of Israel and carried its people away. Sargon carried his conquests up to Egypt, and during his reign Judah submitted quietly to the Assyrian power. When Sargon died Hezekiah, together with other vassal princes, revolted; but Sennacherib, Sargon's successor, waiting two years to complete his preparations, swept over the revolting territory. Hezekiah sent a great present to avert Sennacherib's wrath, but it was not sufficient. Messages of insult and threat from the Assyrian king followed each other and terrified Hezekiah, who went to Jehovah with his trouble. The result is given in our lesson.

#### Home Readings.

- M.* Refuge in trouble. 2 Kings 19. 8-19.  
*Tu.* The Assyrian Invasion. 2 Kings 19. 20-28.  
*W.* The Assyrian Invasion. 2 Kings 19. 29-37.  
*Th.* Hezekiah's prayer. Isa. 38. 1-8.  
*F.* Thanksgiving. Isa. 38. 9-22.  
*S.* A song of deliverance. Psalm 76.  
*S.* Reliance on God. Psalm 46.

#### Lesson Hymns.

No. 52. New Canadian Hymnal.

The Lor' is our Rock, in him we hide;  
 A shelter in the time of storm!

No. 51. New Canadian Hymnal.

How firm a foundation, ye saints of the Lord,  
 Is laid for your faith in his excellent word!

No. 50. New Canadian Hymnal.

Oh, safe to the Rock that is higher than I,  
 My soul in its conflicts and sorrows would fly.

#### QUESTIONS FOR SENIOR SCHOLARS.

- 1. The Holy One of Israel, v. 20-22, 28.**  
 Who threatened the peace of Israel?  
 Of whom did Hezekiah seek counsel?  
 By whom did the Lord send an answer?  
 Who was Isaiah? What book did he write?  
 How did Judah regard the Assyrian threats?  
 Whom had Sennacherib challenged?  
 What punishment did God announce?

worshipping in the house of Nis'roch his god, that A-dram-melech and Sha-re-zer smote him with the sword: and they escaped into the land of Ararat. And E'sar-had'don his son reigned in his stead.

#### 2. The Protected City, v. 29-34.

- What "sign" was given to Judah?  
 To whom was the promise of fruit-bearing given?  
 To whose zeal would this be due?  
 What absolute protection was promised to Jerusalem?  
 What would become of the Assyrian king?  
 Why would the Lord thus give protection?

#### 3. The Angel of the Lord, v. 35-37.

- What destructive work did the angel do?  
 Where did the Assyrian go?  
 What fate befell him? Where?  
 Who succeeded him?  
 How does this lesson illustrate the GOLDEN TEXT?

#### Teachings of the Lesson.

1. Hezekiah prayed. So have all saints, at all times; so should we. Prayer is power; prayer means grace; prayer brings peace.  
 2. God answered. He always does. That accords with his promise. See Matt. 7. 7, 8; 1 John 5. 14, 15.  
 3. God is a sure defense. He was to Judah—"for David's sake." He is to us—for Jesus' sake.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Holy One of Israel, v. 20-22, 28.**  
 Who had threatened Hezekiah?  
 Where was he with his army?  
 Why did he want to fight against Hezekiah?  
 What had Hezekiah done to make peace with him?  
 What was the Lord's first message to Hezekiah?  
 How might the people of Judah regard the boasting Assyrians?  
 Against whom was Sennacherib really fighting?  
 Who had heard his boastful sneers?  
 What did God say he would do to him?  
 Where did he say he would send him?
- 2. The Protected City, v. 29-34.**  
 How does God now address?  
 How were the poor people to be fed that year and the next?  
 What were they to do the third year?  
 What pleasant prophecy was made about the remnant of the people?  
 What is our GOLDEN TEXT?  
 What about the siege by the king of Assyria?  
 For whose sake would God defend that city?

**3. The Angel of the Lord, v. 35-37.**

Who left heaven that night on a message from God?

What awful fact was discovered in the morning?

What did Sennacherib do?

Where did he dwell?

Whom did he worship?

Who killed him?

Where did they escape to?

Who reigned in his stead?

**Practical Teachings.**

Where in this lesson do we see—

1. God insulting by the wicked?
2. God comforting the godly?
3. God punishing the wicked?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Why were the people of Israel led into captivity?

What king took them captive?

What did he now want to do? **Take the people of Judah captive.**

Of what did he boast? **Of his great power and strength.**

Who was very much troubled? **Hezekiah.**

What did he seem to forget? **The great power of God.**

What did he do? **He went to the house of the Lord.**

What did he send a messenger to ask Isaiah? **To pray to the Lord for them.**

What answer came back? **That God had heard and would help them.**

What happened that night? **A hundred and eighty-five thousand Assyrian soldiers died.**

What did Sennacherib have to do then? **Go back to his own land.**

What became of him afterward? **He was killed by his own sons.**

**THE LESSON CATECHISM.**

(For the entire school.)

**1.** When Sennacherib injured and reviled Israel whom did he really abuse? **The Holy One of Israel.**

**2.** When the world misuses the children of God whom does it really misuse? **God.**

**3.** Who promised to defend Jerusalem? **"The Lord said, I will defend this city."**

**4.** Who overthrew the Assyrian host? **The angel of the Lord.**

**5.** What is the GOLDEN TEXT? **"God is our refuge,"** etc.

**NEW CHURCH CATECHISM.**

37. What is sanctification?

Sanctification is that separation from sin and consecration to the service of God, which is wrought by the Holy Spirit in the believer at regeneration and continued in his growth in grace

**THE LESSON OUTLINE.****The Reward of Faith.****I. FAITH'S TRIAL.**

*Sennacherib king of Assyria, v. 20.*

Will try them as gold. Zech. 13. 9.

More precious than of gold. 1 Peter 1. 7.

**II. FAITH'S PRAYER.**

*That which thou hast prayed, v. 20.*

Spread it before the Lord. v. 14-19.

Call upon me. Psalm 50. 15.

**III. FAITH'S ANSWER.**

*I have heard, v. 20-22.*

Before they call . . . answer. Isa. 65. 24.

The confidence we have. 1 John 5. 14, 15.

**IV. FAITH'S COURAGE.**

*I will turn thee back, v. 28.*

Wrath . . . shall praise thee. Psalm 76. 10.

The name of our God. Psalm 20. 7.

**V. FAITH'S TOKEN.**

*This shall be a sign, v. 29.*

A Sabbath . . . unto the land. Lev. 25. 4, 5, 19-21.

Thou shalt be fed. Psalm 37. 3.

**VI. FAITH'S PROMISE.**

*The remnant . . . take root, v. 30, 31.*

Israel shall blossom. Isa. 27. 6.

I am the vine. John 15. 5.

**VII. FAITH'S DEFENSE.**

*I will defend this city, v. 32-34.*

Fear thou not. Isa. 41. 10-13.

Can do all things. Phil. 4. 13.

**VIII. FAITH'S VICTORY.**

*The angel . . . smote, v. 35.*

Thine enemies shall perish. Psalm 92. 9.

*His sons smote him, v. 37.*

How art thou fallen. Isa. 14. 12.



## EXPLANATORY AND PRACTICAL NOTES.

Hezekiah was still king of Judah. He was a good man. He had developed from an ardent youth of godliness into a manhood of rarely symmetrical virtue. "After him was none like him among the kings of Judah, nor any that were before him." During Hezekiah's reign Shalmaneser, king of Nineveh, had captured Samaria and carried the ten tribes away. That was nearly twenty years before this lesson. Sennacherib, son of Sargon, was now king of Assyria. He had marched all the way from Nineveh, taking almost every city on his route. He had wiped out all that remained of Israel and Phenicia, and little was now left to poor King Hezekiah, but Jerusalem, and that was threatened. Sennacherib's first message thoroughly frightened Hezekiah, but Isaiah strengthened the king's heart, and he trusted in God with good immediate results also, for Sennacherib's attack on Jerusalem was delayed. Then came another message from the Assyrian king, which Hezekiah spread out before the Lord, and the answer to his prayer is our lesson to-day.

**Verse 20. Isaiah the son of Amoz.** This prophet, now in his advancing years, was, according to Jewish tradition, both of priestly and of royal blood. He was profoundly esteemed during most of his career by the people at large, and such a source of national strength was he that he might have been called, what the Israelite king called Elisha, the horses and chariots, the standing army of the nation. **Sent to Hezekiah.** This fact shows that the devout king recognized the prophet of God as outranking him. The prophetic message which was now sent begins in the form of an address to Sennacherib, contemptuously describing his vanity, haughtiness, and impiety; this is followed by an address to Hezekiah, with a promise and a sign of deliverance for the nation; and finally the failure of the Assyrian invasion is announced. **Thou hast prayed to me.** "Instead of relying on thine own resources and strength."—*Barnes.* Prayer always wins God's friendship.

**21. This is the word that the Lord hath spoken concerning him.** Concerning Sennacherib, and addressed directly to him. **The virgin, the daughter of Zion.** Always nations and cities have been personified by orators and poets, and usually when the personification is friendly nations have been regarded as women. Columbia, Britannia, Germania are familiar modern examples. The phrase "virgin daughter" heightens the beauty and pathos of the picture. Sad to say in that age of war and rapine the maidens of every country were regarded as among its chief treasures, not to be developed in beauty, intelligence, and virtue, as with us, but to be stolen and sold as captives. This fact, taken together with Sennacherib's plans for the capture of Jerusalem, sheds light on the phrases here coupled together, "virgin daughter of Zion" and "daughter of Jerusalem." Zion was one of the hills on which Jerusalem was founded, and is often used as a name for the entire city. **Laugh thee to**

**scorn. . . shaken her head at thee.** Originals, we must remember, are always demonstrative. Any threat against liberty or life would be sure to arouse either tremors and wails and tears and the rending of garments or scornful laughter, the pointing of the finger and the wagging of the head. Sennacherib's officers had seen only the symptoms of terror, but Jerusalem's strength, fortitude, and confidence in God were renewed by this message of his prophet; therefore the "daughter of Jerusalem" dries her tears and sings defiance.

**22. Whom hast thou reproached and blasphemed?** Sennacherib's prompt answer would be "Hezekiah, but the prophet says it is not Hezekiah" who has been condemned nor Hezekiah's guardian angel, but "the God of Israel, whose name is the Holy One." All Israel knew, even if Sennacherib did not, that "the Holy One of Israel" had overthrown every nation which opposed him. This title of the Deity is a favorite one with Isaiah. It appears in the Bible thirty-two times, and twenty-seven of these are in the prophecies of Isaiah.

Verses 23 to 27 are omitted from the lesson. They recount Sennacherib's absurd self-conceit and his cruelty, and assert that the "Holy One of Israel" has chastened many sinful nations, who in their day had been used to conquer and destroy other nations, just as Assyria was now used.

**28. Thy rage and thy tumult.** The Revised Version substitutes "arrogancy" or "careless ease" for "tumult." "God speaks to Sennacherib as an insulted master would speak to a servant, who, puffed up by the power intrusted to him to do his master's work, has defied his master to interfere with his carrying out his plans."—*Whittle.* **I will put my hook in thy nose, and my bridle in thy lips.** "Lead you like a bull and drive you like a horse." But the imagery does not stop in that familiar way. In the Assyrian sculptures there are representations of prisoners brought to Assyria with hooks fast-

tened in part of and the This wa the wick to Babo the pride God aban tual pun pletely. which accompl kingdom to do he then ba poleon a tion of t

**29. T** the speak ekiah. Through ing signs ants. " tion of s to serve predictio event."— necessari year su etc. Hus this great in the au In the au would be from the i fertile part of Jezreel where, the in abunda dance no year . year the s left it a stored in r armies mu ular work year sow prophecy. year on the growth, ju in the thir Assyrians. **30. Th** be like th downwar is the pr downward ward the

tened in the cartilage of the nose and the fleshy part of the under lip, a rope tied to the hook, and the captive thus led to receive his sentence. This was the fashion in which Manasseh, one of the wicked kings of Judah, was actually brought to Babylon. It was a familiar way of reducing the pride of a conquered oriental king. So would God abase Sennacherib; not perhaps with this actual punishment, but thus thoroughly and completely. **I will turn thee back by the way by which thou camest.** With thy purpose unaccomplished. Whenever the enemies of the kingdom of God have done what he intended them to do he puts his bridle in their mouths and leads them back by the way by which they came. Napoleon at Moscow is almost as fair an illustration of this as Sennacherib at Jerusalem.

**29. This shall be a sign unto thee.** God, the speaker, now turns from Sennacherib to Hezekiah. "The Jews seek after a sign," Paul says. Throughout the centuries of their religious training signs were freely offered to God and his servants. "They generally consisted in the prediction of some near event whose occurrence was to serve as a pledge of the fulfillment of another prediction of a still greater and more distant event."—*Randinson*. But such signs were not necessarily miraculous. **Ye shall eat this year such things as grow of themselves,** etc. Husbandry had been suspended because of this great Assyrian war. The invaders had come in the early spring, and no sowing could be done. In the autumn, therefore, all they could gather would be what had sown itself, what grew up from the leavings of the former crop. "In the fertile parts of Palestine, especially in the plain of Jezreel, on the highlands of Galilee and elsewhere, the grain and cereals propagate themselves in abundance by the ripe ears, whose superabundance no one uses."—*Keil*. **In the second year . . . the same.** Probably in the second year the Assyrians were still in the land, or had left it so recently that order had not been restored in rural districts. The devastation by their armies must have been great. Therefore the regular work and crops failed again. **In the third year sow ye.** This part of the sentence is a prophecy. "So certainly as ye have lived one year on the chance produce and one year on aftergrowth, just so certainly shall ye sow and reap in the third year, for the land shall be free from Assyrians."

**30. The remnant that is escaped shall be like the self-producing grain. Take root downward, and bear fruit upward.** "Such is the prosperity of the soul. It takes root downward by faith in Christ, and then bears upward the fruits of righteousness."—*Henry*.

**31. Out of Jerusalem shall go.** The best of the kingdom had sought refuge within the great walls of Jerusalem. Those of the peasantry that had not been captured hastened to the capital for security. In the quickly approaching times of peace these should again go forth and resettle the land. But that is not all. "It is the determination of God, adopted of old, that from Jerusalem, though distressed and apparently lost, salvation and redemption of every sort shall go forth."—*Professor Sumner*. **The zeal of the Lord of hosts shall do this.** "We have reason to think ourselves unworthy that God should do great things for us, but his own zeal performs them."—*Henry*.

**32. God now turns from the two kings, Sennacherib and Hezekiah, to the people at large, and notifies all concerned of the failure of the Assyrian invasion. He shall not come into this city.** He was probably about forty miles from it, though his troops must have come up close to the walls. **Nor shoot an arrow,** etc. There shall be no siege.

**33. Shall he return.** He shall be forced to retrace his steps. **For mine own sake, and for my servant David's sake.** This was one of the few hours in the world's history when the custody of the divine revelation seemed to be imperiled; therefore the promised delivery was for the Lord's own sake. But in David's family was wrapped up all hope of the Messiah; therefore it was for David's sake.

**35. The angel of the Lord went out.** What sort of messenger this angel was, whether what we call "natural" or heavenly, whether visible or invisible, we do not know and need not conjecture. In any case the fatal stroke was divine. **A hundred fourscore and five thousand.** Suddenly and silently the lives of one hundred and eighty-five thousand men were taken. Those who arose early in the morning survived the stroke that killed the others. **Dead corpses** is an old phrase, thoroughly good English at the time it was written.

**36. Departed, and went and returned, and dwelt.** Gave up his effort in chagrin, changed his plan, retraced his steps, and stayed thereafter at home.

**37. As he was worshiping in the house of Nisroch his god.** Bad as he was, Sennacherib was devout, but his own god could not save, much less give him success. **His sons smote him.** "Apparently to gain the kingdom, but they had to flee for their lives, and the younger son, **Esar-haddon**, one of the greater Assyrian kings, reigned in his stead."

## CRITICAL AND HOMILETICAL NOTES.

During the second half of his reign Hezekiah was involved in various military operations. He was by preference a man of peace, caring more for the internal development of the nation's resources and life and its religious improvement, but was found prepared to take the field against any enemy or endure a siege. For prudential reasons he submitted to the terms laid down by the king of Assyria, who was besieging Lachish, but Sennacherib, on breaking faith with Hezekiah, miscalculated the forces that the king was able to bring to bear against the invader. The Assyrians might make loud speeches and attempt to terrorize Hezekiah's men, and threaten them and the king with all manner of dire calamities in the event of non-submission, but Jehovah, the omnipotent, was Hezekiah's invisible and invincible ally, and the king had only to appeal to his God, and a great victory was achieved.

**20. I have heard.** God is always ready to succor those who are in distress; but the hour of utter helplessness usually arrives before the way of escape is made plain. In man's extremity, then, is God's opportunity. It must not be supposed that the king besought God only when some unusual danger threatened the nation. A man of his principles and purposes would be much in prayer before God. A constant recognition of dependence upon God is more honorable and better than that which is wrested from the soul by some appalling calamity.

**21. Virgin daughter.** The reference is to Jerusalem, who "hath despised" Sennacherib. This was an assurance that the power of Jehovah was to be exercised for the deliverance of Jerusalem from her oppressors. The confidence of ultimate victory may be the possession of any of God's children who may be besieged by the adversary of his soul. There need not be defeat for any struggling soul as long as the promises of God are valid.

**28. My hook.** This would be doing to them what they had done to others, and especially to captive kings as represented on the Assyrian tablets. (See 2 Chron. 33. 11; Isa. 30. 28; Ezek. 29. 4; 38. 4.) In this case the reference must be taken as indicating the utter humiliation of the Assyrian king, for this specific punishment and degradation was not visited upon Sennacherib.

**29. A sign unto thee.** As contrasted with the destruction of his enemies God gives Hezekiah evidences of returning prosperity, for, as Delitzsch remarks, "A sign is a thing or an event or an action, intended as the pledge of the divine certainty of another." **Ye shall eat this year.** The Assyrians having devoured the crops, and probably sown others, the besieged

were to be supported by them. The next year the law concerning the Sabbatical year was to be observed, and the Lord would provide for their needs. "God's blessing shall save them seed and labor, and that year, too, the voluntary productions of the earth shall serve to maintain them, to remind them that the earth brought forth before there was a man to till it. And then, the third year, their husbandry should return into its former channel and they should sow and reap as they used to do."

**30. The remnant.** Sennacherib had carried away in his first expedition 200,150 prisoners out of Judah, and had inflicted severe damage upon various places in his second expedition, and the country was devastated, so that there seemed to be only a "remnant" of Judah remaining; but so long as even a remnant was found the nation would be preserved and take root and bear fruit.

**34. For my servant David's sake.** In accordance with God's promise that the kingdom would come through David. Judah was in God's great plan for the redemption of man, and the preservation of Judah made it possible to carry out that plan in accordance with the original promise. Not that the wisdom of God could not have formulated other plans for the same beneficial end, but the preservation of Judah at this critical juncture would give the nation a larger appreciation of the transcendent honor that Jehovah had put upon it in making it the medium of the Messiah's entrance into the world, and might arouse it to a higher sense of its responsibility in connection with his coming. But probably the besieged in Jerusalem regarded it as of greater importance that they be delivered from the presence and the power of the Assyrian host. It is the present danger that seems most oppressive and escape from it most imperative.

**35. That night.** Whether the awful work was accomplished by slaughter, pestilence, storm, flood, or an attack by the besieged cannot be determined. The work was done; the promise of God was fulfilled, and the Assyrian king, although he lived for twenty years after this calamitous event, never returned to Palestine to retrieve his loss. Judah became prosperous. **The angel of the Lord.** This destroying angel suggests the angel that slew the firstborn in Egypt for the deliverance of God's people from their enemies. "See how great, in power and might, the holy angels are, when one angel, in one night, could make so great a slaughter! See how weak the mightiest of men are before Almighty God! Who ever hardened himself against him and prospered?"

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## Thoughts for Young People.

## A Plentiful Supply.

1. *God moves in a mysterious way his wonders to perform*; and he often uses enemies of his cause as whips and spurs and traces to guide and push forward his children in the right path. There are plenty of troubles in this world and always will be: "Many are the afflictions of the righteous;" but the saints of the Lord should know that "out of all the Lord will deliver them."

"Ye fearful saints, fresh courage take;

The clouds ye so much dread

Are big with mercy, and shall break

In blessing on your head."

2. *There is no lack of temptation.* Sometimes it comes insidiously, and caressingly beckons us; sometimes it browbeats; but with every temptation, whether enticing or browbeating, there is a way of escape.

3. *There is no lack of angels to do God's bidding.* "No matter what the trouble, the Lord has some one ready to meet it. It may be a brother or sister close at hand, who brings the answer to our prayer for help. It may be a kind friend who meets us unexpectedly, and gives the very aid we long for. It may be our pastor speaking in a sermon which seems written only for us. If necessary, an angel of heaven will come to us. God is never in extremity. If there be need of more than twelve legions of angels for our rescue or our comfort, the Lord will send them before he will have us suffer beyond what is best for us, and before one of his promises shall fail his trustful child."—*Trumbull*.

3. *There is no failure of help.* If you are weak, if you are beset by enemies, if you are in gloom, if you are in doubt, PRAY. No matter how humble or weak you are, prayer is always within reach, and prayer always brings answers of peace.

## Orientalisms of the Lesson.

Professor Sayce reminds us in his *Ancient Empires of the East* that geographically as well as ethnologically and historically Babylonia and Assyria formed but one country. It is therefore with justice that classical writers sometimes speak of the whole district between the Euphrates and Tigris as Assyria, though Babylonia, no doubt, would have been a more accurate name. "In populousness and antiquity," he says, "Assyria was far exceeded by the southern kingdom of Babylonia. Here was the center and starting point of the civilizations which afterward spread throughout western Asia." The physical type exhibited small eyes, high

cheek bones, the beard long and straight, and features long and narrow. The primitive population of Babylonia and Assyria belonged to a race which may have been allied to the Turanian. Until the decipherment of the cuneiform inscriptions our knowledge of Babylonian and Assyrian history was very slight and very uncertain. Dr. George Smith says that the two expeditions to Assyria brought to light a considerable number of texts and fragments of complete texts of the return of Sennacherib. He gives some translations of the texts found on the cylinders in excavations at the palace of Sennacherib. From these we learn that Sennacherib was recognized as "the great king," "the powerful king," "king of Assyria," "king of the four regions," the "appointed ruler," "worshiper of the great gods," "guardian of right," "lover of justice," "maker of peace," "one going the right way," "preserver of good," "the powerful prince," "the warlike hero," "leader among kings," "giant devouring the enemy," "breaker of bones." He declares that the great king Asshur had given to him an unequalled empire, had exalted his servants over all who dwell in palaces, from the "upper sea of the setting sun to the lower sea of the rising sun." That he had subdued "under his feet all the dark races," while "stubborn kings avoided war with him" and abandoned their countries "like birds and fled to desert places." These cylinders contain a minute specification of the conquest over Hezekiah of Judah, who did not submit to his yoke. But as this has been copied in the *Illustrative Notes on the International Sunday School Lessons* for this year, page 346, it is not necessary to repeat it here.

Verse 20. "Isaiah son of Amoz sent to Hezekiah, saying, Thus saith the Lord of Israel." It is well to bear in mind that the prophets of the Old Testament very rarely dealt with individuals, except as these individuals were representatives of the whole social and political order; that is to say, they were prophets dealing with the underlying moral quality of the community and not of the persons, save as they were a part of the whole social structure. They were concerned not so much with the reformation of the man as with the reformation or reorganization of society. This may be illustrated by a series of quotations which are selected from the greater number by Rev. George Stibitz in an article on "Old Testament Prophets as Social Reformers" in the *Biblical World* for July, 1898. We will not stop to give the references. "Cry aloud, spare not, lift up thy voice like a trumpet and declare unto my people their transgression and to the house of Jacob their sins." "Their

princes are rebellious and companions of fools; every one loveth gifts and followeth after rewards. They judge not the fatherless, neither does the cause of widows come unto them." "The Lord will enter into judgment with the elders of his people and the princes thereof." "Hear, O heads of Jacob....who eat the flesh of my people, and flay their skin from off them, and break their bones; yea, chop them in pieces as for the pot, and as flesh within a caldron." As the prophets thus arraigned the political leaders, so did they strike at the sins of the luxurious and wealthy, the disproportionate massing of wealth and the mischievous devices by which it was wrongfully accumulated; or they strike at the whole structure of society, in times when it lacked domestic purity and when parental authority was disregarded. They cry out against the sins of the community, Sabbath-breaking, treachery, profanity, murder, defiance of God's corrective providences. "There is naught but swearing and breaking faith, and killing, and stealing, and committing adultery; and blood toucheth blood" (Hosea 4. 2). Mr. Stibitz well says, "The ideal of the prophets was not a church or congregation of worshipping believers, but a community, society, or state of godlike men and women living in love and truth together under the Messiah as King, who is filled with the Spirit of God, exercising justice and judgment toward the poor and helpless." He says, "The use apparently so prevalent in pulpit and pew which makes religion chiefly, if not exclusively, an individualistic pious mood, a condition of personal salvation not primarily for the blessing of society, but preeminently for self, is not found in the prophets, and what in the prophets appears to support this view will invariably be found, upon an examination of the context, to apply only to society as a whole or to the individual as an intensely social factor."

### By Way of Illustration.

*Prayer for protection.*—Not many years ago the sultan of Turkey decreed that every Christian missionary should leave Turkey at once. The Christians met in earnest prayer, asking God to come to their help. And he did. The sultan died on the very day which he had named for the expulsion of the missionaries, and they were allowed to remain.

*Scripture examples.*—When God said he would defend that city for his own sake he meant that, without the secondary help of man, he would in a supernatural way defend it. Now and again God has done such things so that men might

have no excuse for their opposition on the ground of ignorance.

He did it with Pharaoh, who challenged his power. He did so with the Midianites when he used Gideon's little band. He did so with the great army that besieged Samaria. He did so when he delivered Elisha at Dothan. Now he will do so in delivering Jerusalem out of the hands of Sennacherib.—*Penitence.*

*God in history.*—"I believe in God, the Father, Almighty!" declared Captain Phillip, of the *Texas*, after the great victory at Santiago, and, gathering his smoke-stained crew about him, he requested that they stand with uncovered heads in silent thanksgiving to the God of battles.

Upon leaving his home for Washington to assume the duties of the presidency, Mr. Lincoln, in an address to neighbors and friends, said:

"I feel that I cannot succeed without the same divine aid which sustained Washington, and on the same Almighty Being I place my reliance for support. And I hope that you, my friends, will all pray that I may receive that divine assistance without which I cannot succeed, but with which success is certain."

When General Grant accepted the leadership of the great army of the United States he referred reverently to "the favor of that Providence which leads both nations and men."

*England's deliverance.*—Few darker days have ever confronted England than those of the summer of 1588, when Philip of Spain attempted the dethronement of Queen Elizabeth and the establishment of the Inquisition in England. It was a remarkable fleet. Nothing in the way of equipment seemed wanting. The ships were floating palaces. Pope Sixtus V had promised to give England to the invaders. As the fleet neared the English coast, on the 29th of July, the blaze of ten thousand beacon fires along the coast gave warning that the enemy were at last upon them. For three years the fleet had been preparing, yet in one month's time the few scattered ships bore back to Spain only their record of shame and disgrace. Yet, if it be asked what force confronted that splendid royal fleet, no name of Nelson or such as he is mentioned. What ships bore the brunt of the attack? No such ship has passed its name down into history. That ominous northwest wind—who bade it scatter the splendid fleet? Shall it be said that everything "happened" to destroy the brilliant and massive Armada? We believe that He who holds the winds in his grasp saved a nation for the work it should do.—*D. O. Mears.*

*Napoleon's invasion.*—Earthly state had never reached a prouder pinnacle than when Napoleon, in June, 1812, gathered his army at Dresden

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and there received the homage of subject kings. By whom was this tremendous power put down? By the direct interposition of God. I know of no language so well fitted to describe that victorious advance to Moscow, and the utter humiliation of the retreat, as the language of the prophet with respect to the advance and destruction of Sennacherib's host. "When they arose in the morning, behold they were all dead corpses," applies almost literally to that memorable night of frost in which twenty thousand horses perished and the strength of the French army was utterly broken. Beyond all controversy the deliverance of Europe from the dominion of Napoleon was effected by the hand of God. —*Thomas Arnold.*

### Heart Talks on the Lesson.

It was a time of trouble. A host was marching against Jerusalem. There was no human possibility of escape. The monuments dug from under the dust of ages to-day tell the story. Sennacherib wrote it for his own glory on a cylinder which is now in the British Museum. "Because Hezekiah king of Judah would not submit to my yoke, by the might of my power I took forty-six of his strong fenced cities with the marching of a host and surrounding of a multitude, with ranks and force of battering rams and mining and missiles I besieged and captured a countless multitude, and Hezekiah himself I shut up in Jerusalem his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates so as to prevent escape." And all this was like a film of vapor carried away by the breath of prayer. A bird in a cage, yet with pinions strong enough to break the bars and soar to freedom. Sennacherib wrote it for his own glory, but it stands to-day for the glory of the God whose power he defied, who is the shield and deliverer of all who trust him and whose promise is, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." There was nothing imaginary about Hezekiah's peril; nor did he lack courage to face his foe. But he was absolutely helpless. The taunts of the Assyrian king were well founded as far as human judgment could see. Circumstances were more than a match for him; looking at the things which are seen, anyone would have said he might as well surrender at once.

But we learned in our last lesson that he believed with all his heart in the God whom he worshiped, and he knew how to use a weapon more effective than battering rams or mines. He sent for Isaiah and they united in prayer.

"Two," agreeing in the thing they ask, is a cord of twofold strength to bring down blessings from heaven in the face of resisting winds. Hezekiah reached that place of power in prayer, which Jesus says can never fail. "If ye shall ask anything in my name, I will do it." His cause and God's cause were one; not for himself alone, but for God's honor, he prayed for deliverance—"that all the kingdoms of the earth may know that thou art the Lord God, even thee only." St. James says we do not get answers to our prayers because we pray selfishly. And the answer? It was royally given, as God always gives to the prayer of loyal faith. Four hundred and eighty thousand men lay dead upon the plains around Jerusalem the very next morning. What means were used we do not know. Other armies in the East have been destroyed by the simoon, the hot winds of the desert; but whatever it was it came in direct answer to Hezekiah's prayer. Is this unusual? No. The circumstances are conspicuous in history, but just as unmistakable answers to prayer have occurred in all ages in the experience of God's people and are occurring every day. Why should we think it strange? The Bible is full of exhortations to prayer. David's psalms are largely made up of praise to God for answers to prayer. Jesus teaches us by example, precept, and parable to be importunate in prayer because the heavenly Father gives to those who ask. Unseen hosts are with our armies in answer to the cry of God's people all over the land. His presence is real; his help is real; it is much more reasonable to believe that direct results follow the prayer of faith than to doubt it. I quite agree with the good old colored woman who used to say, "Honey, when you gets to heaven you'll be s'prised how many things you might have had if you'd only asked for 'em."

### The Teachers' Meeting.

I. *The Assyrians.* (1) Where did they live? (2) What was their capital city? (3) On what basis was their wealth founded? (4) How vast was their empire? (5) By what means was it extended? (6) Their history stretched through twelve centuries. (7) Their empire was at its culmination under Sennacherib and Esar-haddon. II. *The message.* (1) What king sent it? (2) To what king was it sent? (3) Where was Sennacherib? (4) Where was Hezekiah? (5) What had each monarch accomplished? (6) What peculiar proposition was made in this message? (7) Why did Sennacherib insult the God of the Jews? III. *The prayer.* (1) Hezekiah's natural allies had all been vanquished. (2) His

armies had been overcome. (3) His country had been overrun. (4) His treasure had been unavailingly forfeited. (5) He had only one recourse—the trusty weapon, prayer. (6) Notice four or five traits of Hezekiah's prayer, such as earnestness, humility, etc. IV. *God's answer.* (1) The prophet who spoke it. (2) What God said to Sennacherib. (3) What God said to Hezekiah. (4) What God said about Sennacherib's army. (5) What God said about the remnant. V. *The destruction of the Assyrians.*

### Before the Class.

*Introduction.* Present to the class very briefly the account of the stirring events of the years intervening between the last lesson and the present one. The time is toward the close of Hezekiah's reign. During Sargon's reign Judah paid tribute to the Assyrian power, but upon his death Hezekiah joined a confederation against Sennacherib, Sargon's successor. The new Assyrian king, in 701 B. C., invaded Palestine and defeated the various princes of the country, including the army of Egypt. Hezekiah sent him an immense tribute and humbly sued for pardon (2 Kings 18. 14). The Assyrian king sent a force to Jerusalem to demand the unconditional surrender of the city. Hezekiah, encouraged by the prophet Isaiah, refused. Then comes the sending of the insulting letter by Sennacherib, Hezekiah's appeal to God, and the answer to his prayer, which is the subject of our present lesson. A brief presentation of the part Isaiah played in these events would be helpful to an understanding of the times.

*Development of the text.* Place upon the board the subject, "The Way of Safety," and the following outline: 1. The king's prayer; 2. The promised peace; 3. The assured protection; 4. the fulfilled promise.

1. *The king's prayer.* The first verse of the lesson simply states that the prayer of Hezekiah had been heard, and then the answer follows. If we turn back to 2 Kings 19. 15-19, we shall find this prayer. The king was in great distress when he offered this prayer to God. Note concerning it (a) That it acknowledges the sovereignty of God over all the earth. This is significant in connection with the circumstances under which the prayer was offered. (b) That it presents Sennacherib's words as an insult to the living God. (c) That it asks for deliverance from the invader that God may be glorified among the nations. A wonderful prayer and one which brought a wonderful answer.

2. *The promised peace.* The answer to the prayer is sent to the king through the prophet

Isaiah. The first part of the answer looks forward to the future and promises peace to the besieged city. Note (a) That God accepts the thought in Hezekiah's prayer that Sennacherib's insult and defiance was direct ed against the Lord God of earth and heaven; (b) That the Assyrians are only instruments in God's hand for the accomplishment of his purpose; God controls them absolutely (chap. 19. 28); (c) That God promises peace and gives them a sign—a token of his favor and care.

3. *The assured protection.* The latter part of Isaiah's words deal with the immediate conditions as given in the introduction to the lesson. Note (a) That the protection assured is specific and complete. There is to be no siege of the city. This is positively promised. (b) That the danger is to be removed through the withdrawal of the Assyrian forces. (c) This is granted for the sake of David in fulfillment of the promises to him, and that God's name may be glorified. God is protecting us to-day, and his protection is just as sure as in the time of Hezekiah. The needs and the means may be different, but the divine protection is assured with equal certainty. (See 1 Cor. 10. 13.)

4. *The fulfilled promise.* The answer to the prayer was given to the king and people, and they waited in faith for its fulfillment. And the fulfillment came. God never breaks a promise; rather, he gives more than he promises. Do not spend much time in discussing the means of the great deliverance, whether it was by storm, or plague, or fever, or a night attack of the Egyptians. Impress the thought that the deliverance was (a) By divine omnipotence; (b) In accord with a promise; (c) In answer to prayer; (d) Called out by special need.

*Specific application.* Hezekiah, the king, was wise with the truest wisdom. He clearly saw in his trouble that "The Way of Safety" was to put his trust in the Lord. He did not depend upon walls, upon armies, upon chariots, but upon the strong arm of the Lord. He did all he could in a human way to meet the threatened disaster, but his chief dependence was upon God. The king found the words of the psalmist true, "God is our refuge and strength, a very present help in trouble." Many since have testified to the truth of these words.

### OPTIONAL HYMNS.

Praise for the Rock of our salvation.  
When all thy mercies,  
Though troubles assail,  
How firm a foundation.  
Since Jesus is my friend.

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Tenderly our Father.  
A mighty fortress is our God.  
When in the tempest he'll hide me.  
I am safe in the Rock.  
In heavenly love abiding.

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vol. II, page 546. Geikie, *Hours with the Bible*, vol. IV, page 292; V (index). McCurdy, *History, Prophecy, and the Monuments. Records of the Past*. FREEMAN'S HANDBOOK: Ver. 28, Prisoners bridled, 512. Ver. 29, The triple harvest, 172. Ver. 32, The "bank," 565. Ver. 37, Nisroch, 355.

Blackboard.



## LESSON VIII. MANASSEH'S SIN AND REPENTANCE. [Nov. 20.]

**GOLDEN TEXT.** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1. 9.

### AUTHORIZED VERSION.

[Read the whole chapter.]

2 Chron. 33. 9-16. [Commit to memory verses 12, 13.]

9 So Ma-nas'sesh made Ju'dah and the inhabitants of Je-ru'sa-lem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Is-ra-el.

10 And the LORD spake to Ma-nas'sesh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host of the king of As-syr'i-a, which took Ma-nas'sesh among the thorns, and bound him with fetters, and carried him to Bab'y-lon.

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

13 And prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Je-ru'sa-lem into his kingdom. Then Ma-nas'sesh knew that the LORD he was God.

14 Now after this he built a wall without the city of Da'vid, on the west side of Gi'hon, in the valley, even to the entering in at the fish gate, and compassed about O'phel, and raised it up a very great height, and put captains of war in all the fenced cities of Ju'dah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all

### REVISED VERSION.

- 9 And Man-as'seh made Ju'dah and the inhabitants of Je-ru'sa-lem to err, so that they did evil more than did the nations, whom the LORD destroyed before the children of Is-ra-el.
- 10 And the LORD spake to Man-as'sesh, and to his people: but they gave no heed. Wherefore the LORD brought upon them the captains of the host of the king of As-syr'i-a, which took Ma-nas'sesh in chains, and bound him with fetters, and carried him to Bab'y-lon. And when he was in distress, he besought the LORD his God, and humbled himself greatly before the God of his fathers.
- 13 And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Je-ru'sa-lem into his kingdom. Then Man-as'sesh knew that the LORD he was God.
- 14 Now after this he built an outer wall to the city of Da'vid, on the west side of Gi'hon, in the valley, even to the entering in at the fish gate; and he compassed about O'phel, and raised it up a very great height; and he put valiant captains in all the fenced cities of Ju'dah. And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the

the altars that he had built in the mount of the house of the LORD, and in Je-ru'-sa-lem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Ju'dah to serve the LORD God of Is-ra-el.

**Time.**—Manasseh ascended the throne about 698. His reign was the longest in the annals of Judah and the most calamitous. He deliberately set himself to undo his father's reformation.

**Esar-haddon**, one of the greatest of Assyrian monarchs, carried Manasseh captive to Babylon, but afterward restored him to Jerusalem.

**Places.**—Jerusalem and Babylon.

#### Home Readings.

- M.* A wicked son. 2 Chron. 33. 1-8.  
*Tu.* God's judgment. 2 Kings 21. 10-17.  
*W.* Manasseh's Sin and Repentance. 2 Chron. 33. 9-16.  
*Th.* Anger with sin. Jer. 15. 1-7.  
*F.* Promise of mercy. Deut. 30. 1-10.  
*S.* A penitent's prayer. Psalm 51.  
*S.* Repentance and return. Luke 15. 11-24.

#### Lesson Hymns.

No. 98, New Canadian Hymnal.

Depth of mercy, can there be  
 Mercy still reserved for me!

No. 100, New Canadian Hymnal.

With broken heart and contrite sigh,  
 A trembling sinner, Lord, I cry;

No. 102, New Canadian Hymnal.

What shall I do, where shall I flee?  
 I have no refuge, dear Saviour, but thee;

#### QUESTIONS FOR SENIOR SCHOLARS.

##### 1. Manasseh the Sinner, v. 9-11.

- At what age did Manasseh become king?  
 How long did he reign?  
 Name some evil acts of his reign.  
 Whom did he lead into sin?  
 To whose rebuke were the people deaf?  
 What judgment was sent on the king?  
 Who was the king of Assyria?

##### 2. Manasseh the Penitent, v. 12, 13.

- What evidence of penitence did the king give?  
 What gracious answer was given to his prayer?  
 Of what did the king become assured?  
 What ground had he before for doubt?  
 What encouraging promise is there now to the penitent? **GOLDEN TEXT.**

##### 3. Manasseh the Reformer, v. 14-16.

- What work of defense did he carry on?  
 What evils did he banish from the city?

mount of the house of the LORD, and in Je-ru'-sa-lem, and cast them out of the city.  
 16 And he built up the altar of the LORD, and offered thereon sacrifices of peace offerings and of thanksgiving, and commanded Ju'dah to serve the LORD, the God of Is-ra-el.

In what work of restoration did he engage?  
 What command did he give to the people?

#### Teachings of the Lesson.

- "One sinner destroyeth much good." A ruler leads his people astray. A single vicious pupil can mar the life of a school. A drop of iodine will color six thousand times its volume of pure water, but no amount of water can restore the purity.
- Penitence and prayer open the door of pardon. Penitence prepares the way for prayer; and prayer grips the hand of Omnipotence.
- "Learn to do well." Set up the altar. Offer daily thank offerings. Engage in good works. Serve the Lord actively, earnestly, constantly.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. Manasseh the Sinner, v. 9-11.

- Whose son was Manasseh? 2 Chron. 32, 33.  
 What kind of a son should we expect from such a father?  
 What was Manasseh's character?  
 What was his influence?  
 To what degree did the king and his people sin against God?  
 Did they receive warning from God?  
 How did they treat the warnings?  
 What does God say to sinners? Ezek. 33, 11.  
 What fate came to Manasseh as the result of his sin?

- Who attacked him and his people?  
 What did they do to Manasseh?  
 How did they treat him?  
 Where did they take him?  
 Where was Babylon? In Chaldea, five hundred miles east of Jerusalem.
- ##### 2. Manasseh the Penitent, v. 12, 13.
- What was the effect of affliction on Manasseh?  
 Does it always have this effect?  
 What did Manasseh do in the prison?  
 How should we go to God?  
 Did God hear the prayer of such a sinner?  
 What encouragement does that give us?  
 How was his prayer answered?
- ##### 3. Manasseh the Reformer, v. 14-16.
- Do people always keep the promises made in trouble?  
 How did Manasseh keep his?  
 What did he command his people?

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 2. Prayed

What is the **GOLDEN TEXT**?

Is there any sin so foul that it may not be pardoned?

Can we undo the evil results of our sins?

### Practical Teachings.

Where in this lesson do we learn—

1. That God sends affliction in mercy?
2. That God hears the prayer of the afflicted?
3. That true penitence is shown by forsaking sin?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was king of Judah after Hezekiah died? How old was this new king when he began to reign? **Twelve years old.**

What did he bring back to Judah? **The worship of idols.**

What dreadful thing did he dare to do? **To set up idols in the house of the Lord.**

What did many of the people do? **Followed him in his wicked ways.**

What did the Lord do? **He spoke to them, but they would not listen.**

What did he do then? **He spoke by another voice.**

What did he bring upon them? **The Assyrian army.**

What happened to Manasseh? **He was taken captive to Babylon.**

What was he willing to do then? **To listen to the voice of God.**

How did he humble himself? **He confessed his sin to God and begged to be forgiven.**

Did the Lord forgive him? **Yes, and brought him back to Jerusalem.**

What good lesson had Manasseh learned? **That the Lord was the true God.**

What did he begin to do right away? **To take away the false gods.**

What did he command his people to do? **To serve the true God.**

What is true repentance? **To leave off sinning.**

What does this show? **That we are really sorry for our sins.**

### THE LESSON CATECHISM.

(For the entire school.)

1. Who was the worst sinner of all the kings of Judah? **Manasseh; he did worse than the heathen.**

2. When Manasseh would not listen to the Lord's repeated warnings what did the Lord do? **Left him without defense.**

3. When Manasseh was in affliction in Babylon what did Manasseh do? **Humbled himself before God.**

4. What did God do? **He brought him back to his kingdom.**

5. What is true of all of us? **GOLDEN TEXT: "If we confess our sins,"** etc.

6. Did Manasseh try to be a good king after he was restored? **He did.**

### NEW CHURCH CATECHISM.

38. What is entire sanctification?

Entire sanctification is the attainment of fully consecrated believers upon the exercise of faith in Christ as Saviour from all sin, and consists in loving God with all our heart, soul, mind and strength, and our neighbour as ourselves.

1 Thess. v. 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

### THE LESSON OUTLINE.

#### A Sinner Saved.

#### I. SIN.

Made Judah... to err. v. 9.

There is none righteous. Rom. 2, 10-12.

No sin, we deceive. 1 John 1, 8.

#### II. REBUKE.

The Lord spake. v. 10.

Wrath of God... revealed. Rom. 1, 18.

Upon... disobedience. Eph. 5, 6.

#### III. DISCIPLINE.

The Lord brought upon them. v. 11.

As many as I love. Rev. 3, 19.

#### IV. REPENTANCE.

1. Humbled himself. v. 12.

Humble yourselves. 1 Peter 5, 6.

Happy... whom God correcteth. Job 5, 17.

2. Prayed unto him. v. 13.

Draw nigh to God. James 4, 8.

#### V. FORGIVENESS.

Heard his supplication. v. 13.

Then will I hear. 2 Chron. 7, 14.

Who is God like unto thee? Micah 7, 18, 19

#### VI. ASSURANCE.

Knew that... he was God. v. 13.

We have peace with God. Rom. 5, 1.

No more strangers. Eph. 2, 19.

#### VII. SERVICE.

1. Took away... strange gods. v. 15.

Put off... the old man. Eph. 4, 22-24.

2. Repaired the altar. v. 15.

A living sacrifice. Rom. 12, 1.

3. Commanded Judah. v. 16.

Then will I teach. Psalm 51, 10-13.

## EXPLANATORY AND PRACTICAL NOTES.

Very happily does our Golden Text condense the teachings of our lesson. The life of Manasseh would be an unsavory and unwholesome subject for close study. It is notable that, though he reigned longer than any other descendant of David, there is so little told of the events of his reign. He was a son of the good King Hezekiah, and ascended the throne at the age of twelve. For at least twenty-two years, according to Jewish tradition (perhaps longer), he reigned, the royal advocate of dark superstition and revolting wickedness. Every doctrine and custom was tolerated in his kingdom except the doctrines and customs taught by Moses. Every vice into which man or woman could sink, personified into a god or goddess, was by him formally worshipped. The most loathsome of all false deities, she whose worship was grossest licentiousness, he set up in the very Holy of Holies, having first removed the golden altar of Jehovah and the ark. Manasseh seduced his people "to do more evil than did the nations whom the Lord had destroyed before them." He burned his own child to death in sacrifice to Moloch. He "shed innocent blood very much, till he had filled Jerusalem from one end to another." During all his reign of sin he was warned and rebuked and pleaded with by prophets, but he scorned and persecuted the men of God. Good old Isaiah, through his long life deservedly one of the most venerated of men, the trusted counselor of Manasseh's own father, was now inclosed in a hollow tree and sawn asunder. It was to wizards and to those who used enchantments and who dealt with familiar spirits that the king turned for counsel. After years of divine patience awful punishment came at last. The Assyrian king, having captured him, put a ring in his nostrils, and dragged him thus across the desert to Babylon. In captivity Manasseh repented and acknowledged his sin against Jehovah. His humble prayer was heard, and he was restored to his throne in Jerusalem, where he proceeded measurably to undo the evil of his earlier reign. His repentance and attempts at national reformation are the subject of our lesson to-day. He ruled well, re fortified Jerusalem, restored the altar of the Lord, and sacrificed peace offerings and thank offerings to Jehovah. But beyond this the reformation does not seem to have gone. In spite of his repentance, his name through all the centuries has been a synonym and symbol of absolute depravity, of reckless squandering of the holiest opportunities.

**Verse 9. Manasseh made Judah and the inhabitants of Jerusalem to err.** It need not seem strange that in a successful and popular despotism the king's example should be generally followed. Even in our age fashions in clothes, in literature, and in art are set by a few very ordinary men who happen to be of royal blood. In ancient times (and quite as much with the Hebrews as with any other nation) the Church and the State were one; not merely related to each other as the Church of England and the crown of England are, but actually *one*, so that it was impossible to think at once of loyalty to one and disloyalty to the other. In such a condition everything depended on the character of the king, who was the recognized model of life. **Worse than the heathen.** Morally worse, for they sinned against light and knowledge. The false deities of the Canaanites were the holiest conceptions they had, but the Judahites turned deliberately from the conception of a true God to idols. Two men talked together in a railroad station at Buffalo, and were companions at table. But one was west bound on his way to Chicago, the other east bound for New York. Similarly, though the practices of the Jews may have been very like those of the surrounding heathen, they were traveling in opposite directions. The heathen were at least wor-

shipping the highest ideals they knew, and were therefore looking up; and God's providence always guides all sincere aspirants into better knowledge and holier virtue. But the Jews knew of the true God, and turned away from him, and therefore were deliberately descending in secular and moral life.

**10. The Lord spake to Manasseh.** By Hosea, by Joel, by Nahum, by Habakkuk, and by Isaiah. Psalms 49, 73, 77, and 140 are thought to have been written at this time. **They would not hearken.** To shut the ear against God's call is to close the door of hope. **Wherefore the Lord brought upon.** There is a sense in which the statement is true that God does not punish in this life, but the natural consequences of wrongdoing sometimes follow closely the misdeeds. Sin and sorrows are fastened together like a locomotive and a train of cars. **The captains of the host of the king of Assyria.** The king of Assyria was Esar-haddon, who ascended the throne at Sennacherib's assassination. He was one of the greatest of Assyrian monarchs. After consolidating his own government he hastened westward to reduce the subjugated provinces which had asserted their freedom. Tartan was the name of his chief general. **Too Manasseh among the thorns.** An attack on Jerusalem captured many of its citizens, includ-

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ing Manasseh. A hook or ring was fastened in his nose, much as rings are fastened now in the noses of bulls. This was the supreme indignity to which the king could be subjected. The translation "thorns" is not now accepted by scholars. **Bound him with fetters.** Loaded him with chains. **Carried him to Babylon.** Here is one of those startling evidences of the accuracy of Bible history which so often delight the student. A few chapters earlier we are told that Manasseh's father had formed an alliance with Babylon to protect himself against the advances of Assyria. The Assyrian kings ordinarily lived in Nineveh, and it was long believed to be an error in the copying that gave us the word Babylon here; for how could a king be taken to Babylon when he had just been captured by Babylon's enemy? It sounded almost as strangely as if one said that an American general had captured a Spanish general in the Philippines and brought him to President McKinley at Madrid. But it is now known that Esar-haddon actually reigned at Babylon for thirteen years, the only Assyrian king that ever dwelt there. Bricks from his palace, bearing his name, have recently been found. With the removal of Manasseh to Babylon the independence of Judah ceased, and thenceforth it was a territory of the Assyrian empire.

12. This verse pathetically shows the moral uses of adversity.

"Afflictions, though they seem severe,

In mercy oft are sent;

They stopped the prodigal's career

And caused him to repent."

13. **He was entreated of him.** God listened to Manasseh, and answered his prayer; and from his forgiveness and restoration we are to read messages of mercy to us. Just as divine grace is personified in Jesus Christ so sin and suffering and penitence and forgiveness are personified in Manasseh. **Brought him again to Jerusalem into his kingdom.** Probably as a provincial governor, with the title and some of the revenues of a king, but with little power ex-

cept to administer justice and fortify Jerusalem against Assyria's enemies. **Then Manasseh knew that the Lord he is God.** This perverse and sullen sinner, apparently as devilish a man as ever lived, had been deaf and blind to his father's holy life, to the teachings of the Levites and the ceremonies of the priests, to the historians and psalmists and prophets of the past. It was secular overthrow—the ring in his nose—that brought him to the altar of God as a penitent. "We will bless God through all eternity for the days of trouble that lead us to obey."

14. **Without the city of David.** Outside Zion's precincts. **Put captains of war in all the fenced cities of Judah.** Reorganized his army.

15. **He took away the strange gods and the idol out of the house of the Lord, and all the altars he had built.** He seems to have done everything in his power to destroy the idolatry he had set up. He was now bringing forth fruits meet for repentance. **Cast them out of the city.** As detestable things. "Now he loathed them as much as he had loved them, and said to them, 'Get you hence.'"—*Henry.*

16. **He repaired the altars of the Lord.** Which doubtless he had himself destroyed. **Sacrificed thereon peace offerings and thank offerings.** "Thank offerings to praise God for deliverance; peace offerings to employ his favor."—*Henry.* **Commanded Judah to serve the Lord God of Israel.** This was his duty and his high privilege. He had led the nation astray; he must now lead it back. But, alas, when he went wrong his efforts at leadership were reinforced by all the badness of all the bad hearts about him; now, when he is trying to climb up the hill toward righteousness, he has to drag up a dead weight which his former immoral life had greatly increased. Though Manasseh was doubtless saved, it would seem to have been what Paul would have called "saved as by fire." The impulse he had given to wickedness through the greater part of his reign produced a more permanent impression than his later efforts to do right.

### CRITICAL AND HOMILETICAL NOTES.

The iniquitous reign of Manasseh after the honorable and glorious reign of his father, Hezekiah, is one of the mysterious anomalies of history. It was a misfortune that Manasseh began to exercise regal power at so early an age, he being only twelve years old when he ascended the throne. Unhappy the land whose king is a boy and who falls into the hands of evil men. Manasseh had an opportunity to lift Judah to a still higher pinnacle, but he turned away from the royal path of

obedience to God, in which his father walked and by which he secured unparalleled prosperity to his people, and he entered into the way of moral and political degradation, whose end is destruction. The career of Manasseh is one of the most disappointing described in sacred or profane history.

**Verse 9. Manasseh.** He was the fourteenth ruler of Judah, began to reign at twelve, and continued for fifty-five years—the longest and

most disastrous administration in the history of Judah. Ahaz was a wicked king, but Manasseh, the degenerate, surpassed him in his criminality. By precept and example "he made the inhabitants of Jerusalem to err," in spite of repeated warnings and threatenings from the prophets of Jehovah. **Worse than the heathen.** All the laborious efforts of Hezekiah for the moral and spiritual reformation of the people were overwhelmed when the people were freed from restraint, and "the nation emancipated itself from the moral law as with a shout, and plunged into superstition and licentiousness." A catalogue of Manasseh's evil deeds is given in 2 Chron. 33. 3-7, the culmination being the erection of "a carved image, the idol which he had made, in the house of God." To what extremes will not one go who is under the domination of the evil one! Even the most sacred things become objects for his profane and polluting touch.

**10. The Lord spake.** The prophets and many of the faithful lifted up their voices in protestation against his frightful abominations, but neither king nor people hearkened, so utterly overwhelmed were they in their sinful indulgences. (See 2 Kings 21. 12, 13; Micah 6. 1-7; 7. 1-7). The tumult of sin is so deafening that "the still small voice" can hardly be heard.

**11. Wherefore. God does not always plead.** He stores up his wrath, but when his entreaties have been spurned, and there is no other way to bring the offender to his senses, the mutterings of divine displeasure are suddenly transformed into deadly thunderbolts of righteous anger. **To Babylon.** Manasseh was a captive long before he was taken by the captains of the host of the king of Assyria. His first disobedient act marked the forging of fetters, and the deportation to Babylon was but the natural culmination of a series of deliberately sinful deeds.

**12. When he was in affliction.** With the avalanche of evils that overtook Manasseh there came, also, a recognition of Jehovah, and an acknowledgment of his supremacy, as well as repentance for transgression against his will and law. Chastisement sometimes has the opposite effect, as in the case of Ahaz, who trespassed "yet more against God." But afflictions show us our own helplessness, and if our spiritual vision is not obscured, they disclose God's omnipotence and his great lovingkindness. The case of Manasseh suggests that of the prodigal in the parable, of whom it is said, "When he came to himself he said, I will arise and go to my father" (Luke 15. 17-20).

**13. He was entreated of him.** This is evidence of the eternal goodness of God. Even when he chastises his sons he loves them, and

his ear is eager for the cry of the penitent soul. Manasseh "saw what he had brought himself to by his sin; he found the gods he had served unable to help him. He knew that repentance was the only way of restoring his affairs, and therefore to Jehovah he returned, from whom he had revolted." **Jerusalem.** It is not stated why the king of Assyria released him, or on what conditions. Such clemency was rare among the Assyrians, but the omnipotent God has power over even an idolatrous king, and can compel him to cooperate with him in the fulfillment of his plans.

**14. He built a wall.** His repentance began to bear fruit immediately, as it always does when it is sincere. The first great desire, after a knowledge of the pardon of sin, is to know the will of God, and then there comes the fervid determination to work out that will. "Whatsoever he saith unto thee to do, do, do it." The protection of Jerusalem from the marauder or the enemy coming in great force seemed to be first duty, and to its performance the penitent king devoted himself with commendable promptitude and earnestness.

**15. Took away the strange gods.** This involved a complete repudiation of his former manner of life, and was a public acknowledgment of his apostasy and of his reclamation. This step was absolutely essential. He could not expect a continuance of divine favor so long as the strange gods were not removed. "Ye cannot serve God and mammon," said the Master when he uttered a fundamental principle of the kingdom of God. Formal and secret avowal of allegiance with God is not enough, there must be outward and complete separation from all that pertains to the world, the flesh, and the devil. Those who attempt the impossible feat of this double service rob themselves of the rich fruits of the spirit, and fill their souls with spiritual discontent, as well as interfere in a measure with the spiritual development and delight of others.

**16. Repaired the altar.** The "carved image, the idol which he had made," was cast out of the holy place, and the worship of the true God was instituted once more. This was one of the fruits of his affliction. The scourge is sometimes needed to remove the idols from our hearts, but they must be removed if we would be accepted of God. If, as Paul states, we are the temples of the living God, "what agreement hath the temple of God with idols?" So the sincere Christian, yearning for a closer walk with God, sings:

"The dearest idol I have known,  
What'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee."

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## Thoughts for Young People.

## Lesson from Manasseh's Career.

1. *The rule of bad men cannot undo the rule of God.* The God of righteousness sits in the heaven, and shall have his opponents in decision. Nothing can withstand his power. He will not interfere with the free will of any man, not even of Manasseh; but he will overthrow the champion of wickedness and bring his counsels to naught.

2. *The God of justice is the God of mercy.* "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Remember the story of the prodigal son. Remember the woman that was a sinner. Remember Zaccheus, the publican. Remember the thief on the cross. Remember Manasseh.

3. *Repentance includes an honest effort to undo all evil done;* and so it is not strange to find Manasseh diligently removing the strange gods and casting them out of the city. It is not discounting at all the sincerity and efficacy of Manasseh's repentance or his usefulness as a child of God to remind the student that—

4. *The best moral reformer is he that is godly from his youth up.* It probably never occurred to Manasseh to crush and reduce to powder the idols from which he now turned. There are indications that he was too mild and forbearing toward the idolatrous priests. It was left to Josiah, who turned to God in his childhood, to destroy all vestiges of those foreign abominations.

## Orientalisms of the Lesson.

Manasseh made the people to do worse than the nations of idolaters whom God had destroyed for their idolatry. He erected Baal altars for the worship of all the forms which this had assumed among Phenicians, Assyrians, and Babylonians. He carried this abominable worship into the very temple courts at Jerusalem, in both the inner and the higher, or the court of the priests, and the great court which inclosed the inner one. The audacity of this introduction of idolatrous worship into the very temple premises dedicated to the only God of the Hebrew nation seems beyond conception. He caused his own children to pass through the fire in the valley of Hinnom, according to the usages of the worship of Moloch. This valley was a ravine on the south and west of Jerusalem, the southeast end of which was called Tophet, which place, because it was the center of all defilement, was converted into a receptacle of all that was foul and offensive, for the destruction of which constant fires were kept burning. It was called Ge Hinnom (Gehenna now), and came to stand for the fire of eternal torment of the wicked. Manasseh appropriated every sys-

tem of fortune-telling or "augury," gathering the future from omens of sounds from the flight of birds; on which with similar superstitions was built up an extensive system of "lucky" or "unlucky" days on which to begin a business, start on travel, and everything else. The whole heathen world is locked in the grip of such lucky and unlucky signs. In China we find what everywhere pervades Bible lands, wrought into an extensive system, or "Science of Luck."

It is only the Bible that has revealed opposition to such systems. Hence the Hebrew Jehovah worship, first and last, antagonized this whole element of human nature—of the human nature of to-day, which speaks of unlucky Fridays or dining companies of thirteen persons, or first sight of the new moon over the wrong shoulder, or spilling salt—a superstitious idolatry which Manasseh accepted for his national government and favored as a social and civil element. It is the most insidious and pervasive idolatry in all the history of the human family, and Manasseh himself consulted those who had "familiar spirits;" a spirit was supposed to reside within the person and "possess" him, control through his own volitions or contrary to these volitions, so that he was subject to him sometimes consciously, sometimes unconsciously, but at all times the merest tool or instrument in the plans of the spirit. Sometimes this term was applied to the individual so possessed. Because the answers given to problems or interrogations propounded to these persons were supposed to be received from the spirits of the dead the same term, "familiar spirit," was applied to one called up from the dead. Professor Lumby gives two other senses. They that deal with the familiar spirit are called by that title, and again where the voice that is said to come out of the ground and to whisper out of the dust an application of ventriloquism to the superstition. Manasseh is supposed to have erected special offices to which were appointed persons to act as or deal with familiar spirits as a department of the government. It was "spiritualism" dignified into state sanction and adoption, to be consulted by the officers of state, who were held responsible to consult them for guidance in public proceedings. Law courts were to weigh testimony as to conduct pursued under the direct guidance of these wizards. The whole was accursed of Jehovah. Added to all this was the astrology and the element worship of the moon and stars, and worse and most licentiously debasing of the whole was the worship found all over India to-day, and remnants of which are found widely distributed over the world, the worship of the reproductive energy in all nature.



*Verse 12.* There is a traditional rendering of the subjugation of Manasseh found in the Jewish writings, which says, "For the Chaldeans made a brazen mule pierced full of small holes and put him within it, and kindled fires all around it, and when he was in this misery he sought help of all idols which he had made, but obtained none, for they were no use. He therefore repented and prayed before the Lord his God, and was greatly humbled in the sight of the Lord and of his fathers."

*Verse 13. And he prayed.* The Jewish writers add to this a good deal of rhetorical rubbish and superstitious poetry. They say: "While he was thus praying all the presiding angels went away to the gates of prayer in heaven and shut all the gates of prayer and all the windows and apertures in heaven, lest that prayer should be heard. Immediately the compassion of the Creator of the world was moved, whose right hand is stretched out to receive sinners who are converted to his fear and break their hearts' concupiscence by repentance. He made therefore an opening in heaven under the throne of his glory, and having heard his prayer, he favorably received his supplication, and when his word had shaken the earth the mule was burst and he escaped. Then the Spirit went out from all the wings of the cherubim, between which, being inspired by the word of the Lord, he returned to his kingdom in Jerusalem. And then Manasseh knew that it was the Lord God who had done these miracles and signs, and he turned to the Lord with his whole heart and left idols and never served them more."

### By Way of Illustration.

*Manasseh* becomes in the Old Testament what the prodigal son is in the New, the one great symbol of the possibilities of human nature and the infinite mercy of God.

*Manasseh in affliction.* The prodigal son had no thought of returning to his father's house till he had been humbled by adversity. Hagar was haunted under Abraham's roof and despised her mistress, but in the wilderness she was meek and lowly. Jonah sleeps on board ship, but in the whale he watches and prays. Manasseh lived as a libertine at Jerusalem and committed the most enormous crimes, but when he was bound in chains in the prison at Babylon his heart was turned to seek the Lord. Disease and suffering have turned many to seek Christ who in health thought nothing of him. The ground which is not rent and torn with the plow bears nothing but thistles and thorns. The vines will run wild if they be not pruned and trimmed. There can

be no gold nor silver finely wrought without first being purified by fire, and no elegant houses built with stones till the hammers have squared and smoothed them. So often only the hand of affliction can arrest the careless and turn them to God.

*A modern example.* An army colonel in New York city, of good family and fine position, lost all through drink. He was disowned by his friends, and went deeper and deeper into sin. He was arrested and thrown into prison, and there he considered his life and was convicted of sin. He cried to God for forgiveness and deliverance and was saved. He went out of that prison to organize a rescue mission, which was so successful that he has since organized many more. He is a flaming evangelist of wonderful power and usefulness, especially among those people who, like himself, had gone very low. On the anniversary of his conversion he goes back to that prison cell and holds a thanksgiving service.

*Verses 14-16. Works meet for repentance.* Faith and works are as necessary to our spiritual life as Christians as soul and body are to our natural life as men, for faith is the soul of religion and works are the body. Theodore Cuyler says, "A faith sound as that of the Westminster divines will not save us unless it flow out into action." Moody says: "We do not work to be saved, but because we are saved. We do not work toward the cross, but from it."

*God's mercy.* We may say of the penitent thief on the cross that one such case is recorded in the Scriptures, that none may despair of repentance on a deathbed, and but one, that none may presume.—*St. Augustine.*

*A great sinner.* Manasseh is unique alike in extreme wickedness, sincere penitence, and thorough reformation. The conversion of St. Paul was nothing compared to the conversion of Manasseh. It was as though Herod the Great or Caesar Borgia had been checked midway in a career of cruelty and vice and had thenceforth lived a pure and holy life, glorifying God by ministering to their fellow-men. Such a repentance gives us hope for the most abandoned.—*Professor Bennett.*

### Heart Talks on the Lesson.

Fifty-five years! What a wealth of blessing they might have held for himself and for Judah if Manasseh had given them all to the service of God. But so many of them were wasted, worse than wasted, for his influence was like poison, killing whatever it touched. His repentance in

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later life and all that he tried to repair of the wrong he had done could not wholly arrest the evil tides his sinful ways had started. Although he repaired the altar of the Lord, the people did sacrifice still in the high places. And see what he had to suffer before he came to his right mind and gave up his sins. The king of Assyria "took Manasseh among the thorns and bound him with fetters." It is the story of every soul that goes away from God. Thorns of conscience, disappointment, bitter regret, lost opportunities—how they prick and tear the heart when it wakes up to see the folly of wasted years. Chains of habit, doubt, discouragement, lost self-respect, lost confidence of friends—how they hold the soul captive from doing its best. Thorns and chains—yet all might have been saved him if from twelve years old to sixty-seven Manasseh had been a humble, faithful follower of his father's God. One sentence in the seventh verse of the chapter of our lesson tells the cause of all his mistakes and consequent sorrows. He "set the idol which he had made in the house of God." There it is; everyone begins a wrong course of life just that way. The heart is God's temple; he has said, "I will put my name there forever;" our hearts belong to him, and every blessing is promised if we keep them sacred to his service. But the idol of self is set up in the place of God. What can I do for myself? What can I get for myself? How can I please myself? These are the questions that rule the life, and even those who have been trained in right ways, as Manasseh no doubt was in his youth, go so far astray that they do worse than the heathen, who know no better. The lesson appeals very seriously to you, my young friends. Do not think you can sow "wild oats" now and reap good grain later. Wasted years are wasted. O, do make the most of these precious days of youth! But thanks to a merciful and loving God, it is not quite hopeless, although a part of life has been thrown away. Manasseh came to a better day, but not without affliction and humbling himself greatly before the God of his fathers. We may be thankful for sorrows that bring us to God; thankful for anything that shows us the folly and emptiness of a selfish life. Manasseh prayed, God heard, and brought him to Jerusalem into his kingdom, a captive no more; he sat upon the throne where God meant he should reign. So it is with every truly repentant soul. It is the breaking of fetters, it is the restoration from captivity to kingship; it is coming to Jerusalem, the "place of peace." If you have strayed like Manasseh, come back as he came, prayerful, humble, repentant; take the idol from the house of the Lord, repair the

altar, bring thank offerings, and prove to yourself and to all who know you that "the Lord he is God."

### The Teachers' Meeting.

Consider Manasseh's character in four lights: I. *The sinner.* He was the worst of all the kings of Judah. He was bad in religion, bad in politics, bad in private life. Several of his ancestors, such as Ahaziah, Ahaz, and others, had been wicked; but their wickedness had been largely due to self-indulgence. Without at all apologizing for self-indulgence we must recognize a new and worse sort of depravity in the youthful Manasseh, who sets out to break down all goodness and kill the good. II. *The sufferer.* The "stars in their courses" fight against the wicked ruler of a state. Manasseh's realm sank into helplessness; his armies were overpowered; he himself was captured, and in extreme degradation was taken to Babylon. There his sufferings were beyond measure. III. *The seeker.* Men who would never come to God in gladness are brought by sorrow. Manasseh forgot God in his palace, but remembered him in his prison. Five steps to follow sin and sorrow: (1) Turning to God; (2) Humble confession; (3) Earnest prayer; (4) Salvation and restoration. If Manasseh, the chief of sinners, can be saved, then any man or woman may have hope. IV. *The servant of God.* When discipline has wrought its work indulgent blessing takes its place. Watch Manasseh as in the fear of Jehovah he fortifies his city, organizes his army, destroys his idols, reconsecrates God's house, and strives to lead his people back to godliness. There is joy in even such tardy service as his. . . . V. *What was the cause of Manasseh's wicked life?* His own bad will. His father was one of the best of monarchs and one of the best of men. There is nothing to indicate that his mother was bad. His surroundings were godly. But he loved badness and was bad simply because he so chose. . . . VI. *What was the net result of Manasseh's life?* To-day he is not remembered so much for his penitence as for his wickedness. When in 2 Kings 21. 11, 12 the sacred historian seeks the cause of the calamities of the kingdom of Judah he finds them in the sins of Manasseh. Doubtless he was a thoroughly good man in his later years, and doubtless God accepted him, but the largest part of his life's activities had been evil.

### Before the Class.

*Introduction.* Manasseh, the most wicked of all the kings of Judah, succeeded his father, Hezekiah. He began to reign at the age of twelve,

and reigned the longest of any of the kings of Judah. His father's good work was undone, and the king and the people entered upon a career of crime and wickedness unsurpassed even by Ahaz. Baal worship was restored, Moloch sacrifices and the Chaldean worship of the heavenly bodies were introduced, and to crown his crime against his God an idol was set up in the temple and the altar and ark of Jehovah removed. Describe briefly the condition of Jerusalem during Manasseh's reign: (a) The denouncing of the king's course by many prophets of the Lord; (b) The persecution of the prophets and devout Jews; (c) The death (?) of Isaiah; (d) The final fall of the city and the capture of Manasseh.

*Development of the text.* Place upon the board the subject, "The Way of Forgiveness," and the following outline: 1. The great wickedness; 2. The divine warnings; 3. The terrible punishment; 4. The humble confession; 5. The restored servant.

1. *The great wickedness.* Manasseh exceeded all his predecessors in his willful wickedness and defiance of the law of God. Note some of his sins as recorded in 2 Chron. 33, 3-8, and 2 Kings 21, 2-9. Note also that these sins were committed in spite of (a) His godly parentage; (b) The many warnings from God (see sec. 2); (c) The history of the past. Seemingly Manasseh had no excuse for his course.

2. *The divine warnings.* The tenth verse of the lesson is very significant, "The Lord spake . . . but they would not hearken." The warnings to the king were direct from God through the mouths of the prophets, but the king and his party turned upon them, and instead of receiving their words, persecuted them even unto death. Here we note: (a) Divine love and mercy, and (b) Human folly and wickedness. Warnings come to us to-day in many ways—from the experiences of the past, from human counsel, from known operation of law, from divine providences. Some heed; many are like Manasseh and the people of Judah, who "would not hearken."

3. *The terrible punishment.* Captivity was Manasseh's punishment for disobedience. He was helpless. He could not call upon God for help, for he had turned away from him, and the idols which he had worshipped were impotent. Contrast the action of Hezekiah as seen in our last lesson with that of Manasseh in the present. In time of sore need the one turned to his God, the true God, and help came; the other, because of sin, received his merited punishment, from which there was no escape.

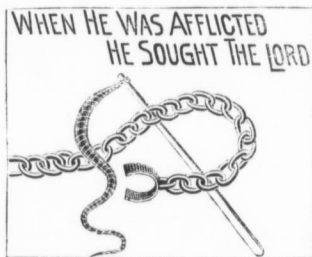
4. *The humble confession.* In captivity the king had time to reflect. What great results might come to many a sinner to-day if he would but

stop in his course and *think*. Manasseh realized: (a) His past folly; (b) His present need, (c) The only source of help; (d) The way of repentance. He humbled himself before God, confessed his sin, and prayed for pardon. The prayer was heard and answered, as all such prayers will be. These must be the steps a wanderer to-day must take in order to obtain the divine pardon and restoration.

5. *The restored servant.* The king was finally restored to his people and his throne. He at once began to undo his former acts. Note what he accomplished: (a) Increased the defenses of the city; (b) Destroyed the idols and altars; (c) Restored the temple services; (d) Commanded the people to serve Jehovah. He showed fruits meet for repentance, but the past could never be undone, and the nation suffered because of his wickedness. The sinner may be forgiven, but the evil of his acts lives on, bringing suffering to many.

*Specific application.* Manasseh in captivity turned to God, the God of his father, and in confession found "The Way of Forgiveness." The words of the hymn, "Turn ye, turn ye, for why will ye die?" need to be sung to-day with great persuasiveness and power. "With the mouth confession is made unto salvation." Seek to impress this thought upon the class, that "The Way of Forgiveness" is through confession. Read in closing 1 John 1, 9.

### Blackboard.



### OPTIONAL HYMNS.

Deep are the wounds,  
I'm poor, and blind, and wretched.  
Hasten, sinner, to be wise,  
Depth of mercy,  
God calling yet.

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Prov. 4

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I bring my sins to thee.  
Saviour, I come to thee.  
Come, every soul by sin oppressed.  
Of him who did salvation bring.  
Lik: the prodigal of old.

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FREEMAN'S HANDBOOK: Verse 11, Fetters, 320.

## LESSON IX. TEMPERANCE LESSON.

[Nov. 27.]

GOLDEN TEXT. My son, if sinners entice thee, consent thou not. Prov. 1. 10.

[The fourth Sunday in November is observed as "Temperance Sunday" in many churches.]

## AUTHORIZED VERSION.

[Read the chapter.]

Prov. 4. 10-19. [Commit to memory verses 14, 15.]

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

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

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

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

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

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

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

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

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

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

## REVISED VERSION.

10 Hear, O my son, and receive my sayings;

And the years of thy life shall be many.

11 I have taught thee in the way of wisdom;

I have led thee in paths of uprightness.

12 When thou goest, thy steps shall not be straitened;

And if thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go;

Keep her; for she is thy life.

14 Enter not into the path of the wicked,

And walk not in the way of evil men.

15 Avoid it, pass not by it;

Turn from it, and pass on.

16 For they sleep not, except they have done mischief;

And their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness,

And drink the wine of violence.

18 But the path of the righteous is as the shining light,

That shineth more and more unto the perfect day.

19 The way of the wicked is as darkness;

They know not at what they stumble.

## Lesson Hymns.

## No. 64, New Canadian Hymnal.

Yield not to temptation,

For yielding is sin.

## No. 65, New Canadian Hymnal.

Jesus, keep me near the cross,

There a precious fountain.

## No. 61, New Canadian Hymnal.

When I was far away and lost;

Oh, 'tis wonderful!

**Time.**—Solomon, to whom these words are attributed, reigned over the united kingdom, according to common chronology, from 1015 to 975 B.C.

## Home Readings.

M. Temperance Lesson. Prov. 4. 10-19.

Ta. Companionship. Prov. 13. 5-24.

W. The mocker. Prov. 20. 1-7.

Th. The way of sinners. Prov. 1. 7-19.

F. A path of woe. Isa. 5. 11-24.

S. Bad and good fruit. Gal. 5. 16-26.

S. The two ways. Psalm 1.

**QUESTIONS FOR SENIOR SCHOLARS.****1. The Right Way, v. 10-13.**

- Whose words point out the right way?  
 What reward is promised to obedience?  
 What way is pointed out as the right way?  
 What security is there in the way of wisdom?  
 What should we grasp firmly? Why?  
 Why are lessons of wisdom of great importance to the young?

**2. The Wrong Way, v. 14, 17.**

- Whose way is a wrong way?  
 What four warning counsels are given?  
 When only do the wicked sleep?  
 What is their food and drink?  
 Name any classes of people who fill this description.

**3. The End of the Ways, v. 18, 19.**

- What is the end of the right way like?  
 What contrast is there in the way of the wicked?  
 What caution should all heed? **GOLDEN TEXT.**

**Teachings of the Lesson.**

1. Heed good counsel. Follow pure examples. Walk in wise ways. Take no risks in conduct and character.
2. Shun evil associates. Avoid their company, their talk, their example. "The companion of fools shall be destroyed."
3. Keep the end in view. Gaudy vice is vice none the less. The attractive cup may hide the adder. The showy flower may exhale poison. The way of duty may appear rugged, but it shines—more and more.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Right Way, v. 10-13.**

- What is our **GOLDEN TEXT**?  
 What is the result of following wisdom?  
 What does science say about this?  
 Who are our leaders in right paths?  
 What is the meaning of verse 12?  
 In what ways may we take fast hold of instruction?  
 How should we treat good advice?  
 Why?

**2. The Wrong Way, v. 14-17.**

- Into whose way should we not go?  
 If urged to do wrong, what should we do?  
**Prov. 1, 10.**

- What four things are we advised to do?  
 What reason is given for this advice?  
 What is the food and drink of wicked men?  
 What do you understand by the "bread of wickedness" and the "wine of violence"?  
**3. The End of the Ways, v. 18, 19.**  
 To what is the path of the just likened?

- What is the way of the wicked like?  
 Do wicked people ever try to make others like themselves?  
 What should be the judgment of Christian people concerning alcoholic beverages?  
 Concerning those who make and sell them?  
 Concerning those who drink "in moderation?"

**Practical Teachings.**

Where in this lesson are we taught—

1. To heed good counsel?
2. To shun wicked ways?
3. To imitate good examples?

**QUESTIONS FOR YOUNGER SCHOLARS.**

- Why was Solomon such a wise teacher?  
 Where did he get his wisdom?  
 To whom will God give wisdom now? **To those who seek it.**  
 What does he expect us to do with it? Use it for him.  
 What book of the Bible is made up of Solomon's words?  
 What are his wise sayings called?  
 Why should no one ever be proud of his wisdom? **Because all true wisdom is from God.**

What way did Solomon teach? **The way of wisdom.**

When shall we walk safely? **When we walk in right paths.**

What path shall we fear and turn from? **The path of the wicked.**

What do wicked people love to do? **Harm others.**  
 What do they eat? **The bread of wickedness.**

What does this mean? **That they earn money in evil ways.**

Why is the making or selling of strong drink an evil way? **Because it ruins men.**

What is the path of the just like? **A shining light.**

What is a strange thing about this light? **It shines more and more.**

What is the "perfect day"? **The heavenly day.**

**THE LESSON CATECHISM.**

(For the entire school.)

1. Into whose path must we not enter? **The path of the wicked.**
2. What are we to do? **Avoid it, pass not by it.**

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3. What is the path of the wicked? **It is as darkness.**

4. What becomes of them? **They stumble.**

5. What is the path of the just like? **The shining light of the sun.**

6. What is in waiting for them? **The perfect day.**

7. What is the GOLDEN TEXT? "**My son, if sinners entice thee,**" etc.

### NEW CHURCH CATECHISM.

39. How is the law of love to God and man set forth in the Scriptures?

The law of love to God and man is set forth in the Scriptures in the Ten Commandments given to Moses, in their exposition in the life and teaching of our Lord, and especially in His Sermon on the Mount.

## THE LESSON OUTLINE.

### Two Paths Contrasted.

#### I. THE PATH OF THE JUST.

1. **A way of long life.** *Years....shall be many.* v. 10.

Length of days. Prov. 3, 13, 16.

Long life....satisfy him. Psalm 91, 16.

2. **A way of wisdom.** *I have taught thee.* v. 11.

The principal thing. Prov. 4, 7.

The fear of God. Psalm 111, 10.

3. **A safe way.** *Shall not stumble.* v. 12.

Shall not err therein. Isa. 35, 8, 9.

Making wise the simple. Psalm 19, 7.

4. **A joyous way.** *As the shining light.* v. 18.

With everlasting joy. Isa. 35, 10.

God will wipe away tears. Isa. 25, 8.

5. **A way to eternal life.** *Unto the perfect day.* v. 18.

From glory to glory. 2 Cor. 3, 18.

It doth not yet appear. 1 John 3, 2.

#### II. THE PATH OF THE WICKED.

1. **Its companionships.** *The wicked....evil men.* v. 14.

Counsel of the ungodly. Psalm 1, 1.

Evil communications corrupt. 1 Cor. 15, 33.

2. **Its perils.** *They sleep not except,* etc. v. 16.

Work evil upon their beds. Micah 2, 1.

Lest any man spoil you. Col. 2, 8.

3. **Its pleasures.** *Wine of violence.* v. 17.

Not in rioting. Rom. 13, 13.

Woe....follow strong drink. Isa. 5, 11.

4. **Its misery.** *Is as darkness.* v. 19.

We grope for the wall. Isa. 59, 10.

Silent in darkness. 1 Sam. 2, 9.

## EXPLANATORY AND PRACTICAL NOTES.

THE PROVERBS OF SOLOMON is one of the most interesting productions of the world's literature. Its interest to the general reader is due in part to its origin, in part to its form, in part to the peculiar utilitarian code of morals presented in it, and in part to the fact that its contents have (in the main) shown themselves to be as really proverbial now as when they were first collected, and so have passed with slight variations into the current maxims of almost every nation in Christendom. The book is called Solomon's in very much the same way that the great collection of Hebrew psalmody is called David's. As David was the greatest sacred minstrel of the Jews, so Solomon was their most famous sage. And as the germ and stock of the Book of Psalms came from David, so the germ and stock of the Book of Proverbs came from Solomon. But in each case much of the work of others has been added, and where the compilers knew the names of the other contributors they have been freely given. There are many reasons for believing that the passage to be studied to-day was written by Solomon. Its first four verses are part of the teachings of the writer's father recalled from the days of boyhood. This entire passage (beginning with verse 4 and ending with verse 13) is very beautiful, and should be carefully studied. Quite distinct is the second division of the lesson (verses 14-19). It is a warning view of the life-course of wicked men, the majority of whom, in Solomon's day and during the reigns of his successors, were outlaws. Sad—unutterably sad—is the fact that a majority of wicked men in our time are able to keep well within legal limits. When the Wise Man's pen wrote, "The way of the wicked is as darkness" (verse 14) he may have referred to the troubles brought on wrongdoers by the laws of the nation vigorously upheld. But, alas! alas! while in 1898 the way of the wicked is still "as darkness," it is not always our boasted government that makes it so; for in most parts of our land the men who are busiest in turning other people into sots, murderers, prostitutes, idiots, and lunatics, are just as legal in their activities, just as much in harmony with State and national law, as is the judge who sentences the mur-

derer, or the minister who calls the prodigal to repentance, or the physician who tries to control the lunatic and develop the idiotic mind. Indeed, many of them are *lawbreakers*. Our Golden Text was first uttered when most of the "sinners" were lawbreakers. To-day, while some of the boys and girls in our Sunday schools, especially in degraded neighborhoods, are tempted to overt acts against virtue and good order, we must press on the consciences of most of our scholars a more pointed application. He who votes to license liquor, he who indorses even by silence political corruption, he who is silent when he knows wrong is being done, has "consented" to the enticement of sinners, has begun fellowship with the unfruitful works of darkness.

**Verse 10. Hear.** Attend. **O my son.** If the same wise man were writing in modern days, doubtless he would add, "O my daughter;" but when this was written the average Jew did not dream that womanhood needed or could appreciate instruction in wisdom. The exaltation of womanhood is due to Christianity. **Receive my sayings.** These "sayings" give the results of two courses of life, in opposition to each other. A wise man is the man who profits by other people's experience, who sits at the feet of the teachers of the ages and weaves out of their wisdom his own thoughts and words and acts. **The years of thy life shall be many.** Not every good person lives to be aged; not every bad person dies early. Such a statement is not made; it would not be true. But this is true, that habits of virtue tend directly to health and longevity. Three generations of prudence and virtue will not issue in a fourth generation with physical weakness and early death. Wisely does Dr. Adam Clarke write: "Our principal diseases spring from indolence, intemperance, and disorderly passions. True religion excites to industry, promotes sober habits, destroys evil passions, and harmonizes the soul, and thus, by destroying the causes of most diseases, prolongs life."

**11. I have taught thee in the way of wisdom.** "I" stands not merely for Solomon or any other sage, but for the collected fatherhood and motherhood of humanity. "Thee" stands not merely for Rehoboam, or the Hebrew youth of his time, but for all young men and women, all boys and girls collected in our Sunday schools to-day. They, and the multitudes of young people who do not go to Sunday school, are alike the heirs of all the ages, in the foremost files of time, enriched by the teachings of the dead. Even if heedless, or unblest by the influences of a Christian home, still the world's inherited wisdom is theirs. If we to-day are more practically wise than the world was in Solomon's time (and the most confirmed pessimist will hardly dispute that statement), the improvement is due to the teachings of successive generations of observers and experimenters, the aggregated wisdom of the world. But if it be true

that the world has been taught in the way of wisdom, how specially true is it of those who have had Christian fathers and mothers. Emphatically have they been **led in right paths**. It is a bad temptation that comes to some young people to scorn or avoid the old. Disobedience to parents and doing in secret things which parents would disapprove is, as has been wisely said, "one of the first steps to ruin, and a long, long step." An added meaning is given to this verse by the fuller revelations of Christianity which its writer did without knowing. To us in these latter days has come the wisdom of God (1 Cor. 1. 24), the word of God (John 1. 1), who is made unto us wisdom, and in whom are hid all the treasures of wisdom and knowledge (Col. 2. 3).

**12. Thy steps shall not be straitened.** That is, narrowed, circumscribed. Where the Spirit is there is liberty. **Thou shalt not stumble.** God's providence turns the stumbling-blocks of life into stepping-stones. Note also the first part of each clause. Free course shall be insured to the wise man when he "goes" (that is, when he walks amid ordinary circumstances of life); but when he has to run (that is, in the emergencies of life) he is equally secured by God's providence. "Take no thought in that hour (the hour of emergency) what ye shall say."

**13. Take fast hold of instruction.** "Lord, I would clasp my hand in thine." Instruction, thus personified, is but one of the servant maids of God's great nursery. The thought here is of Discipline, however, rather than of Information. **She is thy life.** "Knowledge is power." Verily; but Self-discipline is life; without it we hasten toward spiritual, moral, intellectual, and physical death.

**14. Enter not into the path of the wicked.** We have commented a little upon this verse in the introductory paragraph. It couples well with verse 11, I have taught you the right path, so do not enter the wrong path. "Venture not into the company of those infected with the plague, though thou think thyself guarded with an antidote."—Henry.

**15. Avoid it; pass not by it.** This is a

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"sign" that the true Church of God would seek to throw out in front of every liquor shop, gambling house, and den of iniquity. Abstain from every appearance of evil. Touch not the unclean thing. Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. But if you find that you have already made a mistake, then take not one step more; stop at once; **turn from it, and pass away.**

**16. They sleep not except they have done mischief.** The old-fashioned "wicked" whom Solomon had in mind lay awake nights thinking whom they could next knock down and rob. Even to-day there live some of that sort. But there are others (and it is perfectly proper in a temperance lesson to specify them) who often sit up to plan how to make weak men break temperance pledges and how to decoy ignorant boys and girls into ruin. True, no such text as this is to be narrowed in its application to the liquor evil. It refers to the whole breadth of sin; and there are some very innocent businesses which are prosecuted in a very guilty manner. But perhaps there is no class of men in modern life who come nearer to being fitly described by verse 16 than the liquor dealers.

**17. They eat the bread of wickedness and**

**drink the wine of violence.** Sitting down at table, where instead of bread and meat they devour plans of malicious mischief and instead of drink they swallow plans of cruelty and swindling.

**18. The path of the just.** The manner of life of the man who seeks to conform to the rules of God. **The shining light.** The rising sun. **Shineth more and more unto the perfect day.** Every morning in its brightness is a figure of the Lord Jesus Christ, who is the Light of the world. Let us walk in that Light. Candles do not shine more and more; they burn down to the socket. Lamps do not shine more and more; their oil goes out. Meteors do not shine more and more; earth's atmosphere soon submerges them. But the sun of the morning shineth more and more unto the perfect day. So it is with the Light of the world and the path of the just on which its glory is shed.

**19. The way of the wicked is as darkness.** Midnight gloom. **They know not at what they stumble.** Ordinarily they cannot see that their own misdeeds lead them to downfall. But some of them do see it, but do not know how to get rid of the tendency to evil. The way to do so is to "come to Jesus," and "walk in the light."

### CRITICAL AND HOMILETICAL NOTES.

Solomon was the son of David's old age and was evidently a favorite, for he says, "I was my father's son, tender and only beloved in the sight of my mother." He was educated with the utmost care, having for his companion and instructor Nathan, the prophet, who gave him the name Jedidiah (the beloved of the Lord). Being much in the company of his father, Solomon received much wise and practical counsel from David, in accordance with which he attempted to fashion his own life. That the counsels of David and the instruction of Nathan were sound is seen from the fact that Solomon admonishes his own children and enforces his exhortation with the authority of David. These words of Solomon have value to-day not only because they represent the final conclusions of one of the world's wisest men concerning certain fundamental things in practical ethics, but because conditions in morals and in human nature have not changed much since Solomon's day, and the advice needed then is needed quite as much, if not more, now. When a wise man speaks all should listen and give heed to him.

**Verse 10. Hear, my son.** Solomon is quoting the "sayings" that he received from his father, David. Henry remarks that "though Solomon was a wise man himself and divinely

inspired, yet, when he was to teach wisdom, he did not think it below him to quote his father and make use of his words." This suggests that every parent is under obligation to give the best and wisest instruction, both by precept and example, to his children. **Years.** He who hears the instruction and receives the sayings of which this king gives evidence of that wisdom of which it is said, "Length of days is in her right hand, and in her left hand riches and honor."

**11. Way of wisdom.** Wisdom is personified frequently by Solomon, and "her ways are ways of pleasantness, and all her paths are peace." **I have led thee.** Referring to the unusual care taken by David in the training of his son Solomon, not only through the instruction received from Nathan, the prophet, but through the helpful example of David's own life, which during Solomon's childhood and boyhood was free from the unfortunate blemishes of earlier years.

**12. When thou goest.** Whoever puts into practice these precepts is sure to be untrammelled, whether in the ordinary or unusual affairs of life. They are calculated to develop the best qualities of the mind and heart, and to keep all the baser qualities in subjection. So there need be no fear of being "straitened" nor of stum-

bling. "To set one's foot in the way of good is oftentimes not so difficult as to go vigorously forward in it. The power of temptation is great: the tinder of vice is naturally in us; even a little spark can kindle it."

**13. Take fast hold.** Instruction is useless unless it is immediately seized and applied. If you dally with it, it will elude your grasp when you reach for it. To a man surrounded by an evil environment these precepts are life-preservers thrown out to one who is in danger of drowning. If he neglect to "take fast hold," he may be destroyed, for "She (wisdom) is thy life."

**14. Enter not.** Out of his own bitter experience and his wide observation of the evil results of such a course David exhorts his favorite son to avoid "the path of the wicked." There is no surer destroyer of the purity and the honor of youth than evil companionship. Not only do "evil communications corrupt good manners," but they cast a blight upon the whole life—physical, intellectual, and spiritual. "Impossible as it is that a stone fall into the water and remain dry, so impossible is it that a lover of evil company be not betrayed."—Zeltner. **Evil men.** One of the unfortunate things in this connection is that men who have heeded instruction frequently indulge in the worst forms of vice, and instead of soaring to the highest heaven seem to grovel in the lowest hell of wickedness and sin. This is seen particularly in connection with intemperance and its attendant evils, for there is no sin that entails a greater measure of awful consequences upon humanity. It is one of the most enticing paths of the wicked, and the wise man will give heed to the exhortation, "Avoid it, pass not by it, turn from it, and pass away;" or, as another has said, "Venture not into the company of those who are infected with the plague, no, not though thou think thyself guarded with an antidote."

**16.** Those who walk in the path of the wicked seem to have no greater delight than to entrap others and drag them to ruin also. It is their meat and drink to do evil, "for they eat the bread of wickedness, and drink the wine of violence." "I have made a thousand dollars in the last three months," said a saloon-keeper. "You have made more than that," quietly remarked a listener. "What is that?" was the quick response. "You have made my two sons drunkards. You have made their mother a broken-hearted woman. You have made much more than I can reckon, but you'll get the full account some day!"

**18. Path of the just.** The attractiveness, the glory, and the blessedness of the other path are hinted at by the way of summarizing and

clinging the argument. This path is "a growing light, not like the light of a meteor, which soon disappears, or that of a candle, which burns dim and burns down, but like that of the rising sun, which goes forward shining, mounts upward shining."

**19. The way of the wicked.** The sharpest contrast is drawn between the two paths, as revealed by the characters of those who walk in them and the results of their experiences. A wise man, or one desiring to order his life according to wisdom, should not hesitate as to the choice of paths—one full of light and leading to life, and the other full of darkness and leading to death. "Sinners are in such darkness that they are insensible to the objects that are leading them to ruin; thus they stumble at the great deceiver, at one another, at divine providence, at their common employments, at the nature and tendency of their religious performances, at the preaching they hear, and at the blindness of their own hearts."—Emmons.

### Thoughts for Young People. About Paths.

**1. Everyone is in a path.** Everyone is going somewhere. It is vitally important we should ascertain whether ours is "the path of the just" or "the way of the wicked."

**2. Every path in morals, as well as in geography, leads somewhere.** "The path of the just" intensifies in brightness till the perfect day dawns. "The way of the wicked" grows darker and darker daily.

**3. The most important question that can be asked concerning a man is not so much "Where is he?" as "Where is he going to?"** Not so much "What has he attained?" as "What is his ideal, and how zealously is he pursuing it?"

**4. Back of all human facts "standeth God amid the shadows, keeping watch above his own."** The reason that "the path of the just" is so delightful is, God is with them. The reason "the wicked stumble" is, God is against them.

**5. "In which path am I?"** When that question is answered it will be easy to ascertain what destiny I am approaching.

### By Way of Illustration.

**Obedience.** It was stated at a meeting of the American Prison Association that the history of the criminals showed that in almost every case their course of ruin began with disobedience to parents. No one is wise who does not take counsel with the experienced. The engineer who takes no notice of signals runs a serious risk of

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destruction. Obedience is not a hateful word. The farmer who wants a harvest must obey the laws of the seasons. A soldier must learn to obey before he can be accepted as a soldier. And if one has been promoted in army or navy, it is a sign that he has learned well the lesson of obedience.

*The way of folly.* It is a truth universally known and accepted that intemperance destroys character. The brightest minds and most brilliant endowments have become imbecility and stupidity through indulgence of appetite. The famous house of Clovis, in France, became a family of babbling idiots, dying of decrepitude in the prime of life, because of intemperance. The family name became a byword of contempt, and they appear in history with the title "*Rois fainéants*" (Do-nothing kings).

*A Greek proverb.* "The winepress is the fountain of insanity," says the Greek proverb. It is the fountain, also, of all sorts of crime. There are just as many policemen in London as there are grogshops—fourteen thousand of each. If there came next year an increase of five thousand grogshops, there would have to be five thousand additional policemen employed. But suppose there was an increase instead of five thousand bakeries or groceries or dry goods shops, not a single additional policeman need be employed in consequence, except to protect them from burglars and sneak thieves, who steal money to spend in grogshops.

*Testimony of athletes.* A visitor to the great athletic clubs of New York city found that with a single exception all these men emphatically insist that even moderate drinking is a positive injury to an athlete, and that the total abstainer is the better physical man from every point of view. The director of the New York Athletic Club, one of the largest in the city, whose specialty is rowing, says: "Alcoholic liquors as a beverage, moderate or otherwise, are entirely prohibited by athletic trainers everywhere."

*The contrast.* The contrast between the path of folly and the path of the just was illustrated in a city hospital the other day. A physician on the staff was called to see a man dying with delirium tremens. The doctor recognized in that friendless tramp his old boyhood chum, a brilliant fellow, with better opportunities than his own had been. And there they were, the one an honored Christian physician, with the prospect of a useful life and heaven at the end; the other a dirty, ragged, blaspheming drunkard in the agonies of delirium tremens, having already had a foretaste of perdition.

### Heart Talks on the Lesson.

A proverb has been called "a fortune in a single diamond." Here is a fortune right at our hand, but, like everything of value, it will cost something. It is not inherited; we gain it by good sense and wise management, and keep it by careful use and sound investments with good security. It is the wealth of wisdom, better than silver or much fine gold; a clear head, a clean heart, a pure life, and a perfected character, found by walking in right paths according to the directions here given. The first step toward it is to take fast hold of instruction. The boy or girl who will not listen to advice, and who is disobedient to parents or teachers, is starting on the wrong road. Inquiry into the history of criminals in the United States shows that in nearly all cases the downward course began by disobedience to parents and rebellion against authority in school. Such a spirit quickly grows to rebellion against the laws of God. It is a sad forecasting of the future when one will not take counsel of those who would do him good. It is no sign of cleverness to be proud and self-willed. The men who have distinguished themselves in our army and navy are men who when they were boys took fast hold of instruction in mind and in morals. The hero of the *Merrimack*, Hobson, was a boy of whom his mother says, with pride, "He was always a true and dutiful son." The only sure hope of walking in the right way is never to "enter" into the path of the wicked. Do not take the first step. If sinners entice thee, consent thou not. If some one says, "Smoke this cigarette; one will not hurt you," say no, for after the first dizzy discomfort is over you will probably try again, and once on the path, no one knows where you will end. If some one says, "Read this book, but do not let your mother see it," say no, for no poison is more subtle and fatal than thoughts put into the mind through impure reading. If some one says, "Take a glass of wine; intemperance is bad, but an occasional glass can do no harm," enter not; do not take the first step and you are safe; but the first too often leads to the last, which is taken in darkness, and they know not at what they stumble. Which will you choose? The path that shines more and more, like the dawn full of promise and song, or that which ends like a night without a star? Even the moderate use of stimulants is dangerous. Men training for athletic games are not allowed to touch them because they hinder the clear working of the brain and affect the action of the heart. This order was issued by the commander of our army at the beginning of the summer campaign: "In this most important hour of the

nation's history it is due the government from all those in its service that they should not only render the most earnest efforts for its honor and welfare, but their full physical and intellectual force should be given to their public duties uncontaminated by any indulgences that shall dim, stultify, weaken, or impair their faculties or strength in any particular. Officers of every grade, by example as well as by authority, will contribute to the enforcement of the order." A regulation to be heeded not only by the nation's army, but by every soldier of Jesus Christ.

### The Teachers' Meeting.

A worthy introduction to this lesson would be a word-picture of the splendor and wisdom of Solomon. Read I Kings 4, 20-34; 10, 1-29; besides the accounts of the erection of the temple of God and the king's palaces. Picture this wise and wealthy monarch as, in his purer days, he turned from the sordid power of gold and armies to the truer power which is to be found in wisdom, and counseled the youth of his day and of ours to covet instruction and avoid sin.... I. *The way of the wicked* (1) Is a path; (2) Leads from bad to worse; (3) Is full of moral infection, and brings misery to many who do not tread it; (4) Is a way of darkness. II. *The path of the just*. A way leading through ever-increasing light to perfect day.... Show how intemperance is the most typical of all sins, containing all others in it as the seed contains the beginnings of every part of of the full-blown tree.

### Before the Class.

*Introduction.* The Book of Proverbs, from which the lesson for the day is taken, is a composite book, written by different authors and at different times. The basis of the collection was perhaps Solomon's collection, which was added to in later years. This book contains the condensed practical wisdom of the ages. There is scarcely a condition in life which cannot be matched with one of these proverbs.

*Development of the text.* Place upon the board the subject, "The Way of Wisdom," and the following four divisions: 1. Listening to counsel; 2. Following instruction; 3. Avoiding evil; 4. Perfecting character.

1. *Listening to counsel.* The writer admonishes his hearers to listen to and receive his words. He had been well trained by his father and mother (see first few verses of chapter), and had been exhorted by them to seek after wisdom and to hold to her. This teaching he was now to pass on to the next generation. Note in this

connection that the counsel was (a) The result of experience; (b) Given with a promise of reward attached; (c) Intended to be a guide into the right path; (d) Intended to save the follower from many stumbles (verse 11). Wisdom crieth in the streets to-day, "Hear, O my son!" This is the first step in the way of wisdom.

2. *Following instruction.* Instruction or learning is essential to any well-ordered life. As the lesson well says, personifying instruction, "She is thy life." Learning is the means of mental and moral growth. Note that when properly used it (a) Enlarges capacity; (b) Gives pleasure, both in possession and in ability to gain further knowledge; (c) Adds to one's usefulness in the world; (d) Gives one greater power—"Knowledge is power;" (e) Saves from much that would harm, thus indirectly aids development; (f) Is the great means of direct mental and spiritual enlargement. The way of wisdom is certainly to follow instruction, to lay hold of her, that through such we may live, and live in a large and useful way.

3. *Avoiding evil.* The man of experience knows that there are many pitfalls in the way of the young. He has seen the awful results of associating with the wicked, and so turns away from the positive to the negative to warn his hearers against straying into the path of the evil men. Note (a) The earnestness of the warning (verse 15); (b) The intensity of the evil men's desires (verse 16); (c) The final result: Their entire living is gained by wickedness (verse 17). Association with such men would eventually drag one down to their level. The way of wisdom for all is to avoid all evil possible, and in the strength of God to overcome such as must be met. Remember certain cautions: (a) Do not temporize with evil—it is like playing with fire; (b) Do not rely on human strength—seek the divine; (c) Build up strongly right habits—the surest way of overcoming; (d) So far as possible give all form of evil a wide berth—"avoid it."

4. *Perfecting character.* This is the result of daily walking in the way of wisdom. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Each day opens to us new and brighter light. We can see our way more clearly and follow that way more easily. As we thus grow in power of discrimination between right and wrong, and in power to follow the right, we grow in perfection of character. The time is coming when our characters shall be like unto that of the Son of man—complete in the sight of the Father.

*Specific application.* The lesson for the day is entitled "Temperance Lesson." The way of wisdom with reference to the great evil of drink

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is very plain—"Avoid it, pass not by it, turn from it, and pass away." The counsel of many is against it. Listen: All instruction is against it—follow such; all pronounce it evil—avoid it. By so doing a powerful agent of the devil for the destruction of human character will have no influence over you. Be wise and walk in the way of wisdom.

#### OPTIONAL HYMNS.

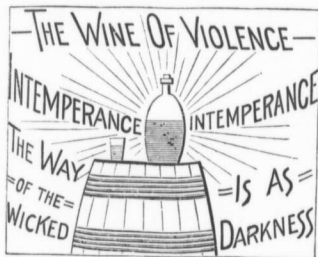
Take my life.  
Keep thou my way.  
Yield not to temptation.  
Dare to do right.  
God speed the right.

My body, soul, and spirit,  
Learning of Jesus.  
In the Saviour's steps I'll follow.  
Rally for the cause of temperance.  
Really to follow.

#### Library References.

Lees, F. R., *The Temperance Bible Commentary*, London, 1868, page 129. Story, *Alcohol, Its Nature and Effects*, New York, 1878. Gough, *Sunlight and Shadow*. Montgomery, *The Way Out*. Williams, *Where Satan Sows His Seed*. All these present various forms of the subject.

#### Blackboard.



#### Thoughts for the Quiet Hour.

—Time taken for deliberation is very well if it is wisely used. But it is better to act promptly on a good impulse than to wait a while and then decide to do wrong.—*Trumbull*.

—As a great tree in the forest when it falls drags down many others with it, so also are

many others carried along by the bad example of those who rule when they fall away from their religion or sin otherwise grossly against God.—*Bahr*.

—When the need is greatest God is nearest. If God often unexpectedly helps even apostates out of great need, how much more will he do this for his own, who call to him day and night.—*Cramer*.

—God's making use of us is the best evidence of his being at peace with us. Hereby it will appear that our sins are pardoned, and we have the good will of God toward us; does his good word come unto us, and do we experience his good work in us.—*Henry*.

—How vain are all outward helps without the influence of God's Spirit and that spirit that breathes where he listeth! Good education raiseth great hopes, but the proof of them is in the divine benediction.—*Bishop Hall*.

—In ourselves we were scattered; in Christ we are collected together. By nature we wander, driven headlong to destruction; in Christ we find the way to the gate of life.—*Catein*.

—Rain may to us seem lost when it falls on a desert, but it fulfills some purpose of God. So the Gospel word falling on the hard heart; it sometimes works a change at last; and even if not so, it leaves men without excuse.—*Fausset*.

—Earth has been known to whisper low yet clear Strange consolation for the wintry days.  
O listen, then, ye singers! learn and tell  
Those who must labor by the dusty ways.

—*Annie Fields*.

—Men are like cathedral windows, kaleidoscopic with stained glass of all manner of colors and shades, each piece transmitting light of its own peculiar color; and the revelation of truth is according to the faculties in the men themselves through which the truth reports itself.—*Beecher*.

—It is not by change of circumstance, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*Robertson*.

—It was a law in Israel: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." It is the law of Christ's kingdom, in which motives, not deeds, and spiritual susceptibility, not the accidents of the mode of its expression, determine place, capacity of receiving, and therefore reward.—*McLaren*.

—Let us remember that each day is ordered by almighty love, and brings with it that measure of the bitter and the sweet which, according to the judgment of infinite wisdom, is most conducive to our true peace and welfare.—*Krummacher*.

## PRIMARY TEACHERS' DEPARTMENT.

### Some Questions about Primary Work Answered.

BY MRS. W. F. CRAFTS.

**HOW MAY WE MEASURE OUR SUCCESS AS PRIMARY TEACHERS?** 1. By the amount of time and thought it claims in our lives.

2. By the degree of enthusiasm we are able to create for the work in those who are associated with us.

3. By the sympathetic unity we are able to bring about between ourselves and our scholars, when questions about "how to keep order" will never arise.

4. By the degree in which we have secured the cooperative interest of the mothers of the children.

5. By having convinced others that child Christians are the natural product of earnest teaching.

**WHAT SHALL BE DONE WITH THE PRIMARY COLLECTIONS?** They should be put into the Sunday school treasury, for the primary department is not a separate organization. The children should be told about the different kinds of Christian work their offerings will be used to sustain. It is only thus that intelligent and interested givers can be grown.

**HOW SECURE ASSISTANT TEACHERS?** Invite those you think you would like to have associated with you to help you for two or three Sabbaths, without any hint that they might become permanent assistants. In many instances they will become so interested they will ask to be made regular helpers. The short test will prove to you and to themselves whether or not they would be suited to the position. Mothers of little children can often thus be enlisted, and, all things considered, they will make the best teachers, because of their constant study of adapting themselves to children.

Undoubtedly the best organized primary class has an assistant teacher for every ten or twelve scholars. Beyond this number there can be very little personal contact of teacher with scholar; and surely, if there is any time personal contact is desirable, it is when religious truth is being taught.

**HOW CAN ASSISTANT TEACHERS BE BEST DEVELOPED?** By seeing a well-taught lesson every Sabbath, and then being set to work to review the lesson as taught with such changes as they find necessary to exactly adapt the lesson to the little group they teach. This plan can be carried out by having the lesson taught by the primary superintendent and reviewed by the assistant teachers.

Assistant teachers should be urged to attend the Primary Union, where they will come in contact with those who are giving consecrated talents to the study of the religious teaching of little children.

**HOW A PRIMARY UNION MAY GROW IN USEFULNESS.** 1. By arranging to have every primary teacher in the city visited who is not a member of the union and most cordially invited to join. Notices or even letters will not do.

2. By cultivating closer acquaintance with all who attend the meetings; no one should ever be allowed to come in and depart a stranger.

3. By increasing the number of committees as persons of special talents are discovered. The more individuals at work for the good of the whole the better.

4. By having a well-selected library on best methods of teaching; also on child study, as: *Froebel's Educational Laws for All Teachers*, by James L. Hughes; *Children's Rights*, by Kate Douglas Wiggin; *Practical Primary Plans*, by Mr. Israel P. Block; *Report of Mothers' Congress; Probable Sons*.

5. By having an Annual Primary Institute covering at least two sessions, with the best possible program. Let teachers from other unions be invited to assist. If possible, secure the presence of an acknowledged "primary leader."

6. By having Mother's Meetings, at least three or four in a season, at which primary Sunday school work can be explained, and mothers can be told ways in which their cooperation would best help the work of the class. Some phase of child study should be presented. It is best to hold Mothers' Meetings in the evening, for then fathers are likely to be at home on guard, and the children are asleep, not needing mother so much as when awake.

7. By helping to organize other Primary Unions, thus helping in the county and State work. No union should live only to itself.

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## Order in the Class.

BY ALICE MAY DOUGLAS.

It is very hard to maintain order in a class of children which is taught in the same room with the entire school. If there be but one extra room, the little ones should have it. If there be none, curtain off a corner of the vestry and teach the primary class there. Two or three of the juvenile classes might be taught at the same time in the church, each having a corner to itself. All of the classes, however, should be in one room at the close, and all but the primary class at the beginning of the school.

Disorder is often the result of physical weariness. Attend to the bodily comfort of the children; see that the room is of proper temperature and decently ventilated. Have the children remove their rubbers always, and their wraps when too warm. It is tiresome for the little scholars to sit so long. Let them stand to sing, also to go through motion exercises. A child cannot keep his feet still when they don't touch the floor; hence see that the settees are supplied with slats which the little feet can reach.

Disorder is seldom the result of ill intentions, but almost always of the buoyancy of spirit of the boy or girl. Therefore seek to turn this "smartness" in the right direction. Susy can't keep quiet one moment, but if you keep her hunting up references, she won't be making trouble for her neighbor. Mary has a "ceaseless tongue," but if you have previously given her a topic to read up concerning the lesson, while she is telling the class what she has read she won't be entertaining them with an account of the last party.

But what about the class of rogues, the little jumping jacks, ten and twelve years of age? I believe this is the most important class in the whole school, more so than the primary class, and it should have the brightest and most godly teacher in the church. Why? Because a little boy has twelve temptations where a little girl has one. He is tempted to smoke, swear, and drink beer. Mother won't let him bring his noisy associates into the home, and thus he drifts about with them from one end of the city to the other. He is brought in contact with godless men and hears their words of profanity and infidelity. He is seldom at home evenings. There are fewer good books for boys than for girls in the Sunday school, and if he once leaves, it will be fifty times as hard to get him back as it will to induce a girl to return.

To keep the restless boy orderly do not always appear to notice his disorder. Never say "Don't" to him, but when he is about to pinch

Tom ask him to pass you his lesson paper for a moment, or drop your handkerchief that he may pick it up for you. For I never saw a boy, not even from the slums, but tried to the best of his ability to be gentlemanly in such matters.

When Frank is about to whisper a joke to Fred quickly ask Frank a question that you know he can answer. He will be proud to give you the desired information, and will forget all about the joke.

Or at the first detection of disorder, if you are in a room by yourself stop in the midst of the lesson and sing a verse or two until order is restored, or ask the offender to point out some place on the map or to draw on the blackboard for you. But always treat a boy like a man. He won't stand petting.

Tell the children that you expect the same order in Sabbath school as in week-day school. Keep a record of their deportment. Offer prizes of cards, booklets, etc., to those who cause no disturbance. Talk privately with offenders. Threaten to send them home or to report them to parents if the offense be ever repeated. Be careful about making such threats, but when made always carry them out. The stricter you are with children the more they will respect you. In a word, be firm, but never scold.

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 Cooperation of the Class in Order-keeping.

[These suggestions by Miss Julia H. Johnston are so very applicable for an undivided class that we reproduce them from *The Superintendent and Teacher*.]

## HELPERS.

LITTLE helpers, trained from the ranks of the class, have been found excellent aids in many ways. The older girls, not ready or willing to be graduated, may be used as small assistants. If there are several of them, they may take turns in being "helpers." Have two sit at the front in chairs like the rest, and assume the regular duties. They may count the boys and girls, keep track of those promised beforehand the great honor of "taking up the collection," for which in many classes there is clamorous request weeks in advance; they may also count the money, and place upon the board the statistics for the day. They may lead in reciting the Golden Text, or give it first, to strengthen little memories, as the younger ones repeat it in turn. There are places to point out upon the map; there is the picture-roll to turn betimes, and various other services which these helpers may render.



But in maintaining order they help by setting a good example, and by doing some small service for tiny tots, who, if not instantly attended to when a paper is dropped or some little belonging misplaced, may make a commotion in one spot that is likely to spread, and that quickly.

## CAPTAINS.

In addition to the helpers, who may be girls, the older boys may act as "captains," that term being a most pleasing one. Four or five boys may be given two or three seats apiece, which he may call his company. He must sit at the end, in a certain place, and always in that place. He must receive from the "helpers" papers enough to distribute to his company, and see that all receive them. He must above all things set a good example, which, the children should understand, is one of the best possible ways of keeping a whole class orderly.

It sometimes happens in a class that a number of the older boys show a propensity to sit together, and their neighborliness seems to generate noise in a strange fashion. To separate them as a punishment may be very unwise, but to appoint them special seats of honor, far apart, with little responsibilities that put them upon their honor, may stimulate and please them, and turn the restless little fidgets into efficient aids to the teacher.

These "captains," in their turn, may have assigned them especial points of the lesson to remember, certain divisions of the lesson, parts of blackboard outlines or of the Bible story, so that by calling for the points in turn the lesson of the past week may be quickly reviewed, the rest of the class being kept on the alert to see if the parts are recalled correctly, after which a rapid general review may be feasible and far more enthusiastic.

A class may be quieted often by having a chance to listen to one of its own number tell in simple words the lesson story, or the illustration given in the scholar's own quarterly, assigned beforehand to the young learner. Attention centered, attracted, held in this way prevents disorder.

## USHERS.

Little "ushers" may also be appointed to take turns in seating the children as they come in, after a certain order. These may also assist the teacher in fastening and unfastening little wraps, putting on tiny overshoes, and looking after mittens and mufflers. Sometimes the service of more than one dressing maid seems to be needful in a primary room on a winter day.

Without any special or rigid organization a

class may yet be enlisted in doing its own work in a way that is most effective in preserving an orderly quiet, so much to be desired.

To keep little ones busy doing the right thing is surely the best way to keep them out of the wrong thing.

Let us win the children to cooperation, and we shall have order in the class.

## Primary Christmas Bags.

BY MARY EVA PECK.

It may be interesting and helpful to hear how a Brooklyn primary class illustrated the "giving" spirit in their Christmas celebration.

For several weeks the subject of "giving" had been dwelt upon in our "talks," and each Sunday as our offering was taken we repeated in concert, "The Lord loveth a cheerful giver," and "God so loved the world," etc. We talked of birthdays and how to celebrate them, and of ways to make him happy whose birthday we celebrate and honor. We pictured the coming of the baby Jesus, the gifts brought to him; but we laid special stress upon our Father's loving-kindness in giving to us Christ the Lord.

Our class of two hundred and fifty is subdivided into six groups. Every child in the class was given a bag, each group having a color of its own, and an appropriate text to go with its color.

Our bags were made of ordinary five-cent cambric, four to the yard, with a draw string of contrasting color. We arranged to give the contents of our bags to the King's Daughters' Society, which, every year, holds a Christmas festival for the children of the neighborhood poor.

Our children were asked to fill their bags with "something to make bright another's Christmas." Various "gifts" were suggested which the children might be able to obtain for their bags. Each child was also informed, in a little "aside with teacher," that she would help him if he was unable to "get things" for his bag. A tiny note was pinned to each bag, informing mothers of our "plan."

On Christmas morning it was a beautiful sight to behold the children coming from all directions, in Sunday array, gayly swinging brilliantly colored bags.

Every bag was filled to its utmost capacity, with "gifts for Christ's little ones."

An hour before the time the steps were crowded by eager, impatient children, whose greeting to "teacher" was: "See my bag! It's full of things to give away!"

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form—one exquisitely trimmed for the school, the other equally exquisite, though adorned only by the graceful beauty and symmetry which the Maker bestows on all his handiwork. This latter we called our "give-away tree."

After appropriate opening exercises, with invocation and Christmas carol, our "color texts" were called for. Each division stood in turn, to recite, until all were standing. For instance, the group carrying crimson bags recited, "Our color is crimson, the color of blood." "The blood of Jesus Christ cleanseth from all sin." "Yellow," "our color is gold, and reminds us of the Golden Rule." "Do unto others," etc. "Scarlet," "Jesus said, 'Though your sins be as scarlet, they shall be white as snow.'"

After singing "Freely give," each group marched in order to the front, and depositing bags on the platform, returned to place, and there sang the last verse of "Freely give."

The platform now appeared like a particolored mountain, and when several young men draped the untrimmed tree with the lightest, brightest of the bags we whispered softly among ourselves, "It is more blessed to give than to receive."

### A Suggested Lesson.

Your boys saw a soldier on the street the other day. His uniform attracted them. It may have been a sailor. His neat, trim, picturesque dress was noticed at once. Can you not get a lesson from this? A soldier in the ranks will march, manage his gun, halt, as an officer directs. It is obedience that a soldier must learn, and to obey is a long stride toward the verb "to succeed." Something of importance is lodged in this, like a seed in a seed.

You tell your young folks they must be soldiers in the ranks of an army whose columns stretch across the earth, soldiers behind a great Captain. Have they learned to obey Jesus Christ? Will they do it implicitly? To get an order, to be told to do right, does it for them mean to obey, to do or say the thing that is right, and now? If you will talk with your class on this subject, you will discover a grand opportunity to teach a grand lesson, obedience, now, in everything, in every place, as the great Captain may order.

Why fret thee, soul,  
For things beyond thy small control?  
Do but thy part, and thou shalt see  
Heaven will have charge of these and thee.  
Sow thou the seed, and wait in peace  
The Lord's increase. —*Kate Putnam Osgood.*

## INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

### LESSON VI. (November 6.)

#### HEZEKIAH'S GREAT PASSOVER.

2 Chron. 30. 1-13.

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

#### Primary Notes.

BY MARTHA VAN MARTELL.



When good Queen Victoria was a young girl there came a day that the crown of England became hers. She was a simple-hearted girl, and when they told her that she must now be the ruler of a great nation her

first thought was to ask God to help her. Where there is a crown to wear there is always a cross to bear. There is a heavenly crown for every child to win and to wear, and it is worth much more than any earthly crown. But the child who wants to wear the crown must be ready to bear the cross—that is, to give up his own way and follow Jesus's way.

"COME." [Make a great letter C on the black-board and tell the children that we are going to have a lesson about an invitation. Let them tell how to finish the word that begins with C. Children will give attention if there is only something for them to do.]

How many of you like to have an invitation? Sometimes it is spoken and sometimes written, like this. [Show a white envelope.] An invitation always means "come," and shows that some one has thought about you. That is why it is so pleasant. Once a boy was invited to go to the President's house, in Washington. How proud he was! He told all his friends about it, and could hardly wait for the day to come. Not long after the same boy had an invitation to visit his cousin, who was a poor boy and lived in a poor little house. He wanted to go, because he always had happy times with his cousin, but he did not think to tell about this invitation as he did about the other. Do you know why?

The king who said "Come." There was a new king in Judah now. His name was Hezekiah. There had been twelve kings before him, and some of them had been bad men. His father, Ahaz,

had been one of the worst of the kings of Judah. He had let the people build altars for the worship of idols, although he must have known that God would punish them for turning away from him. His heart was bad, and so he would not think about God and his law.

But the young Prince Hezekiah had some one to teach him the law of God. Perhaps it was a good mother. And so, when he became king, he began at once to try to get the people to be right and good. He knew that his feet were in the right way, because it was God's way, and so he thought he would invite all the people to come into that same way. A little boy in the primary class once gave his heart to Jesus, and right away he began to ask his little friends to come to Jesus too. It was the same spirit in his heart that was in Hezekiah's heart. Hezekiah was a good king. We will read in the Bible what God says about him. [Read 2 Chron. 29. 2.] When a king or a child in the primary class does "that which is right in the sight of the Lord" God and the good angels are pleased.

*Come to a feast.* It was the feast of the pass-over to which Hezekiah called the people. It was a glad feast, a time of rejoicing, and it was one of the feasts which the Lord himself had established. [Read about it in Exodus 12.] It was the Lord's feast, but he used Hezekiah to call people to it, just as now he uses his children to call others to come to him. Have you said "Come" to anyone?

[Tell how the invitation was sent out; how the "posts," or messengers, went riding through the land, calling all the people to come, and how some would not come, but laughed and made sport of the invitation, just as some people do now. But a great many came and sought God, and he heard and blessed them.]



*The lesson for us.* We are all invited to come to a feast to-day. What does it mean? Just what

it meant to the Jews who lived so long ago. Here is the sun on the board. What does it stand for? Yes, for light. Where the sun shines there can be no darkness. If we come to God, we shall be in the beautiful light, for God is a sun and a shield, and he shines on our way and keeps harm away from us.

Of what does the cross remind you? Yes, of the "love which led Jesus to die" on the cross for us.

And what does the crown promise? Heaven to each one who says, "I will come to Jesus, who will be my light and my love, and who will one day take me to heaven to live with him."

This is "my invitation." Is it yours? Yes; God sends it to each child here to-day.

Sing "Come to Jesus just now."

### Kindergarten Hints.

BY MRS. MARY J. CHISHOLM POSTER.

KINDERGARTEN DEPARTMENT. A King's Great Feast. 2 Chron. 30. 6, 9-12.

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

AIDS TO THE KINDERGARTNER. Holy Bible, 2 Chron. 30; *Handbook of Bible Biography*, page 209 (Barnes).

### ATTENTION STORY.

To-day we will talk of a king named Hezekiah. As soon as he was crowned king he took away all images and also a serpent to which the people had prayed, and he opened the temple that people might go there and pray. Then he called together the princes and other great men of the kingdom, and they planned to have a great feast that all the people might come together and remember God's great love to them and to their fathers and grandfathers and (keep the passover) thank him for his love to them all. The kings and princes wrote letters of invitation to the people, and these were carried to them all through the country. The letters spoke of the grandfathers, and asked the people to turn toward the Lord, who loved them and who brought them out of trouble. Part of the letter said that God was kind and loving and would not turn away his face if they came to him. [Read verses 6 and 9.] Well, the people heard the king's message and invitation, but some laughed about it and did not care to go. Others were glad to go to the feast. [Read verses 10 and 11.] But in one part of the country called Judah all the people thought alike about it as if they had one heart. [Read verse 12.]

Explain unusual words when you read them, such as "posts," meaning persons, in this connection. The definition may be found in the

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*Century Dictionary.* Explain "according," "compassion," "remnant," etc.

#### OUTLINE.

On Sunday, after giving the story and reading from the Bible, let the children talk about the narrative. The main points of the lesson are unity in worship and giving an offering.

Ourselves and our money take the place of the old sacrifices. Verses 21 and 23 show the harmony with which the people dwelt together in peace for fourteen days.

An illustrative story will add emphasis to the reception of the invitation, if you tell the children a story which Jesus told, of the man who made a great supper and invited people to come, but some made excuses and would not go, while others were glad to have the invitation and went to the supper. The parable is written in Luke 14. 16-24.

The teacher may show the invitations of this book to be many for all people by telling of the words of Matt. 11. 28, which Jesus spoke to those who were tired, and once a great and kind prophet who had a loving heart called out "Ho, ye!" to everyone that is thirsty to know God (Isa. 55. 1, 6). A great lesson of unity or oneness in heart is found in the twelfth verse, and it may be related to the story of the disciples who were willing to have others use their things, and who never quarreled about "mine" and "yours" (Acts 4. 32).

The prayer of Jesus that all may be one is found in John 17.

Each day a fresh and instructive story may be given of the lesson verses and the references given, these being supplemented by the Nature Talk, which may be upon the country into which the "posts" went with the invitations. In Whitney's *Handbook of Bible Geography*, pages 99, 392, may be found descriptions of these, especially Zebulun. Another topic may be November days, studying, air, sky, and outdoor appearances of vegetable and animal life. Why are there not so many birds flying about us in the northern countries in November as in July. In southern countries where some of you are living what forms of life are changing? How? Let the children observe these and other things, and then tell you what they see.

**HAND WORK.** Let the small children have an exercise in paper-folding, the form to be envelopes and letter sheets. The kindergarten game, The Postman, may be played some morning of a week day. With blocks picture cities may be built.

The TRANSITION CLASS may find all words of the lesson verses which begin with a capital letter and write a list of them in vertical form.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of the blessedness of agreement or unity in the family as being more necessary even than in a kingdom. This book teaches that people should "love one another" in the family, in the Church, and in the State. It is the State which provides schools for the children. Are you always peace-loving and generous little schoolmates.

#### LESSON VII. (November 13.)

THE ASSYRIAN INVASION. 2 Kings 19.  
20-22, 28-37.

GOLDEN TEXT. "God is our refuge and strength, a very present help in trouble." Psalm 46. 1.

#### Primary Notes.



When Walter's father went to live away out on the frontier of a Western State Walter and Jennie thought it was very nice. After a while they began to hear that some wild Indians not far away were going "on the warpath," and that made them a little afraid. Their papa prayed to God every day to keep them safe, and when the time of danger really came they all ran for refuge to a strong place which the Indians could not break into, and so they were safe. How safe and happy are all those who can say, "God is my refuge."

*Review.* Who was king of Judah now? How old was he when he became king? Was he sorry to find that so many of his people had forgotten God and worshiped idols? What did he call them to attend? Was it Hezekiah's feast, or the Lord's? Did all the people who were invited go? Who invites us to a holy feast? Who has accepted the invitation?

*The Golden Text.* How many of you have learned the Golden Text? It is so good and so beautiful that every child ought to know it and to make it his own. Do you know how to make it your own? I will tell you—by accepting last Sunday's invitation. If you have accepted it, then you can say, "God is my refuge and strength, a very present help in trouble." (Drill on the Golden Text as long as seems wise and

best. Each word of God planted in little hearts and minds may be "food in famine" for the days to come.]

*A time of trouble.* Good King Hezekiah had trouble, just as everyone in the world has. Some children think if they could be rich and great, they would never have trouble, but that is not so. Satan is always watching to see what he can do to turn the people of God away from him. It is Satan who puts it into little hearts to do and say naughty things, just as it was Satan who put it into the hearts of the people of Judah to forget God and worship idols. Then when punishment came upon them for their sin Satan could not help them any.

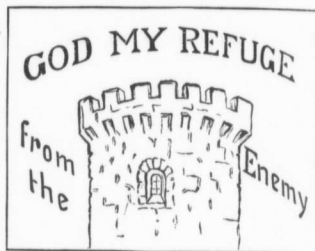
Do you wonder that God let trouble come to a good king like Hezekiah? Very often good people have to suffer for the sins of others. You know that Jesus suffered for the sins of all the world, and we must follow him in this way if we love him.

The heathen king of Assyria, you remember, came and drove the people of Israel out of the land of Canaan, and now he came to drive the people of Judah away from their land. He had taken some of their cities, and was getting ready to take Jerusalem, where King Hezekiah lived. This heathen king was very rich and strong, and Hezekiah was in great trouble. What do you think he would do? [Have class repeat the Golden Text.] Yes, he thought of God, and he sent word to Isaiah to pray to God for him. Isaiah was his friend and minister, and he soon sent word back to Hezekiah that the Lord would not allow the heathen king to take Jerusalem. How glad the good king must have been when he heard this!

*How God helped.* The heathen king had such a big, strong army that Hezekiah did not see how Jerusalem could be saved. But God found a way. In the night he sent his angel to touch the heathen soldiers, and in the morning a hundred and eighty-five thousand of them were dead. Then the heathen king went away, and not long after he was killed by his own sons. God always finds a way to help his own children when they are in trouble.

*My refuge.* [Call for the Golden Text again and show the blackboard.] If Walter and Jennie had laughed and run away when they were invited to come into the strong place to be safe from the Indians, do you think God would have saved them from the enemy? No. He will be our refuge if we are his obedient children. But if we choose to go our own way, and will not hear his call to come to him, then we have to fall into the hands of our enemies. God is always

ready to be our strong tower and hiding place. Let us be ready to run to him and find safety and protection.



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** The Strength of Kings and of People. Psalm 46 1-5.

**GOLDEN TEXT.** "God is our refuge and strength, a very present help in trouble." Psalm 46, 1.

**AIDS TO THE KINDERGARTNER.** Holy Bible, Josh. 1.

### ATTENTION STORY.

The Golden Text of last Sunday we will repeat together. This is a part of our lesson to-day, because we are to give ourselves to God and we are to come into the church (sanctuary). Now, if we do this, we will find that God is our loving Father, who cares for us, protects us, and he is our strength. All strength, like all love, comes from him. So we will say our Golden Text for to-day. [Repeat it together.] A great king wrote these words. He was a good king, too, some of the time, but some other times he did thoughtful and naughty things, as boys and girls have done sometimes. We hope, too, that the boys and girls at such times have done as this king did, for he was sorry when he did wrong and prayed to God, asking him to forgive and to help him to be good. This king's name was David, and he found out many things which we all have learned. One of these is he knew that he could no, be strong or good without help from God. The strong hand is God's gift, as well as the strong spirit, and the feet and all their muscles have strength given of God (physical). It was God who helped David's mind so that he could think and learn (mental), and God it was who made his spirit strong and loving and true (spiritual). After he learned all that he would not be afraid of anything that might come, no, not even if the earth moved or if the mountains should move into the sea. He was not afraid of roaring noises either. Here is what he says. [Read Psalm 46, 1-5.]

Explain "swelling" "removed," "tabernacles," etc.

## OUTLINE.

On Sunday commence with the Golden Text, to show that we are to "yield" and "go into the sanctuary" (Golden Text of last Sunday), then what we learn God will be to us is shown in the second text. An important lesson carried over from last week is church attendance; show its importance. This same king said once that he did not know how to view life or men until he went into the sanctuary, but then he understood. Make it plain that in church we get what we cannot find or learn anywhere else. The thought of unity, as spoken of last week, is a part of the lesson for to-day. When many people who have, each one, some of God's strength, ever so little, perhaps—come together they make a strong church. Many bits of gold or many, many pennies make a fortune, and the children will recall the thoughts about little drops of water and little grains of sand making something wonderful. So with the strength God gives, and if we love him and pray to him each day for a little of his strength, this daily gift will make our spirits strong and our natures beautiful, just as daily bread goes to make our physical life powerful. God's strength in people makes them strong in body, great in mind, and good in love and service. Who would like to be strong, and great, and good? All this will come if we live very near to God.

**NATURE TALK.** The lesson for to-day is full of topics. Find helpful thoughts in the nature books of Ruskin, Lubbock, and others. Earth, mountains, sea, waters, rivers, streams, are mentioned, and one alone of these will furnish more than you need for six talks in the circle six days of the week.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of trustfulness. Can we trust and depend upon this one? Some we know "trust in chariots and some in horses," some trust in themselves, but we, O, we will trust in our loving Father, who is so strong; in our dear Brother and Saviour, who is so loving, and in the Holy Spirit, who speaks in gentle, winsome tones to our hearts. Just as King Hezekiah asked the people to remember God's goodness to their grandfathers, Abraham and Isaac, so tell the children of his goodness to their fathers and mothers and grandparents. He will be their best friend, too; so teach them to trust him with a simple faith.

"Faith of our fathers! we will love  
Both friend and foe in all our strife;  
And preach thee, too, as love knows how,  
By kindly words and virtuous life;  
Faith of our fathers! holy faith!  
We will be true to thee till death!"

## LESSON VIII. (November 20.)

## MANASSEH'S SIN AND REPENTANCE.

2 Chron. 33. 9. 16.

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

## Primary Notes.



Nellie Bruce tried to be a good and obedient little girl, but one day she was tempted to disobey, and then, to cover that naughty act, she told a wrong story! Of course all this made her very unhappy, and when at last she told

the whole story to her mamma she said, "Mamma, I never knew that when you do one naughty thing you have to do a whole lot more!" This lesson shows how one step in evil leads to another. Manasseh found it out, and any child will find it out who tries it. The right and safe way is to let Jesus keep us from taking the first step.

*Introducing the lesson.* [Print at the top of the board "Hezekiah"—"Manasseh."] Call back from the class all you can about Hezekiah, and tell that now, after he had been king twenty-nine years, he died. His boy, Manasseh, only twelve years old, became king. You think he would be a good king because he had a good father, do you not? But he was not. He had a proud, foolish heart, and he began right away to do wicked things. Would you like to know some wrong things which he did? His father had broken down the places for idol worship, but Manasseh built them again. He built altars for Baalim, and worshiped the sun, and moon, and stars! He even built altars for idol worship in the Lord's house, and, what was still worse, he set up the carved image of an idol in the holy temple! [Read about it in 2 Chron. 33. 1-7.]

Manasseh must have had wicked friends and advisers to turn away so soon from all that his good father had taught him. How foolish he was, and how foolish all children are who think that they know better than father and mother what they ought to do!

[Erase "Hezekiah" and complete the title of to-day's lesson.]

This would be a very sorrowful lesson if it had only "Manasseh's Sin" to tell about. What is the other word in the title? Yes, "Repentance."

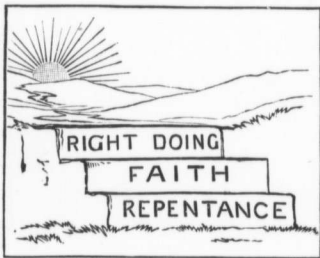
Has any child here ever been naughty and afterward felt sorry for it? Then you know what repentance is. But there are two kinds of sorrow for sin. One is the sorrow that we feel because of the trouble our sin brings upon us, and the other is the real heart sorrow it gives us to know that God is grieved because of our sin. This last kind makes us want to get away from sin. [Have class repeat in concert:

"Repentance is to leave  
The sins we loved before,  
And show that we in earnest grieve  
By doing so no more."]

This is the kind of repentance God wants to see in us when we have been naughty.

*Remembering.* When Manasseh was a little boy his good father taught him about God, and prayed for him, that he might know the right way and walk in it. God thought of all this, and so he sent word to Manasseh in different ways to come back to him. This lesson (verse 10) says that God spoke to him, but that he would not listen. Then the Lord let the heathen king of Assyria come and make him a prisoner, and bind him fast with fetters, and carry him away to Babylon.

Now he was away from his false friends and had time to think how unwise he had been. Then he remembered God, and began to pray to him. God could look into his heart, just as he can look into your heart and mine, and he saw that Manasseh was truly sorry, and wanted to leave off all his wrongdoing, so he had mercy on him, and brought him back to Jerusalem again. He had learned now that God is the Ruler of kings even, and he began right away to take away the false gods and to urge his people to serve the true God.



*Steps for me.* Was there ever a child in this world who had no sin in his heart? Only one, and that was the holy child Jesus. We are all

born in sin, but we have a Saviour who can keep us from sinning if we will only let him.

There are three steps that everyone must take who has sinned. [Print "Repentance" on the lower step, and by questioning carefully find if children have a clear idea of what real repentance is.] When we are sorry we must believe that there is One who can save us from sin. [Print "Faith" on second step, and slowly and carefully teach the Golden Text.] Then something must follow the Repentance and Faith, or they will do no good. [Print "Right Doing," and impress the importance of making our acts correspond with our words.]

### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Manasseh's Sin and Repentance. 2 Chron. 33. 1, 7, 10, 12, 13, 15.

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

AIDS TO THE KINDERGARTNER. Holy Bible, 1 Kings 21.

### ATTENTION STORY.

The king who had the great party finished his work, and after God called him away from this world there must be another king, so the little prince Manasseh was put upon the throne, and he began to rule when he was only twelve years old. We have found, you remember, that some of the kings who lived long ago began by being good and afterward they listened to voices which told them to be naughty. This new boy king was naughty at the first, for he told the people that they might pray to the sun and moon and stars, and he set images among the trees, and had one put just at the door of the church. He forgot all about God's loving care of his father and his grandfathers, and even when the Voice spoke to his people and to him they would not listen. [Read verses 1, 7, and 10.] Was it not too bad? What could be done about it? By and by some soldiers of another king came into King Manasseh's country and carried him away to another place where there was a city with one hundred brass gates and very beautiful gardens, but the people living there were not happy, because they liked to do naughty things. While King Manasseh was in this city, which was named Babylon, he had a long time to think of all he had done. He was there for about a year—that is, as long as from one Fourth of July to another, or from last Thanksgiving Day until now—and as Manasseh was a boy, it may have seemed a very, very long time to him. While he was waiting there away from home he remembered his naughty ways, and when he thought about these he wished for peace in his mind and love in his heart, and he prayed. Do you think he tried to go to the groves and pray to the images, which he had put there, or to the moon or the stars? No, he prayed to his heavenly Father, for he remembered that his grandfathers had found God good and true always. [Read

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verse 13, "And he prayed unto him," etc.] God opened a way for him to go back to his city of Jerusalem, where the great temple was. Let us see what he did the very first thing when he reached home! [Read verse 15.] This shows that he was really sorry for his naughty ways and he wished to help other people to be good.

Explain unusual words: "Carved," "hearken," "besought," etc.

#### OUTLINE.

On Sunday show the spirit of the Golden Text as being greater than repeating its words, and follow the Attention Story and the reading from the book by the practical thought that we may find peace if we ask God to forgive naughty acts and unkind words. Make clear the thought that God only can forgive people for being naughty for sin, and it is this which causes us to feel lonesome for our heavenly Father when we seem to be far away from him. ("Your sins have separated between you and your God.") If we love God and keep very near to him, we find it easy to be good, just as when a boy or girl can be good and helpful when near to father or mother.

**NATURE WORK.** One topic for conversation may be the gardens of the city to which the king was taken. Another may be the autumn season and November days. There may be a study of the birds, animals, and plants which were found in the vicinity of Babylon. Observation of November days may furnish lessons, when the children bring stories of what they have seen or found, which will teach a lesson of clouds, rains, and other features peculiar to this month, and interesting nature study.

**HAND WORK.** The different gifts and occupations of the kindergarten furnish materials for representing the form of the moon (gift of rings) walls of cities (cubes and oblongs), paper cutting and paper folding also.

**SCIENCE AT HOME WITH THE MOTHER.** Have practical talks about forgiveness in the family. If God forgives us, we should forgive each other. This is a most necessary thought, and it is easily understood by the children. Let the children talk about it. A blind girl said that forgiveness is the fragrance of a flower after it has been crushed.

#### LESSON IX. (November 27.)

##### TEMPERANCE LESSON. Prov. 4. 10-19.

**GOLDEN TEXT.** "My son, if sinners entice thee, consent thou not." Prov. 1. 10.

#### Primary Notes.

Once a poor man was in great trouble. There was sickness in the home. He was not able to work, and there was no money to buy food and

to get a doctor. He was not a Christian, but his mother and father, who loved God, had tried to teach him the right way.



His mother went first to live in heaven, and when his father went he gave his son the family Bible and asked him to read it every day. But he had scarcely opened it at all. Now in his trouble he thought of the Bible, and he took it from the shelf and began to turn the leaves. Soon he came to a ten-dollar bill! How quickly he turned the leaves then, and he found more and more, until quite a large sum of money was in his hands.

There is something better than money in the Bible for each of us. It is wisdom, shining down from God. Who wants it for his own?

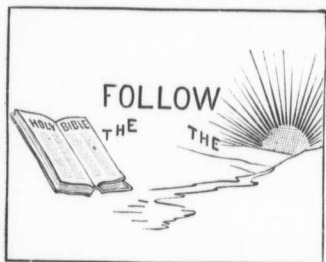
*Two ways.* This lesson shows us the two ways to live. One is the right way and the other the wrong way. Why? One is God's way and the other Satan's way. How is a boy or girl to know the difference? This book [hold up a Bible] will show it. Satan does not want anyone to look into this book and try to live by its teachings. He says it is old-fashioned and queer; he says that children cannot understand it, and tells them to wait until they get old enough to see what it means. But God tells us to come to him "in the days of our youth," and he will show what is the right and true way.

Here are two young men walking together. They were little boys together in school and in Sunday school. Then they were both happy and good. Their clothes were clean and whole, their eyes were bright, and they could look honestly and openly into anyone's face. Now there is a great change in one of them. His clothes are ragged and dirty. He looks down as if he was ashamed. His face is red and bloated and his eyes dull. Do you know what is the matter. He has gone in the wrong way. His friend has stayed in the church and the Sunday School, he has kept fast hold of wisdom, and so he is a manly, clean, bright young man. Hark! hear what the young man says who has gone in "the path of the wicked," "It's all my luck!" Is it his luck to be dirty, and poor, and degraded? No, it is his choice. Satan told him that the way of the wicked was much pleasanter than the way of the good, and he believed Satan, although this book says that he is a liar. Are you sorry for him? Yes; but you cannot help him now, for he has made his choice. But you can do this; you may learn from him not to choose Satan's way; you may look at the young man who has chosen God's way and say, "I will take the way he has taken."

[Hastily outline on the board a path which divides into two after a little. Get the children to help you tell how the boy taking the downward path began to go down.] He was careless about lessons in school; he stayed away from Sunday school to play; he disobeyed his parents and teachers; he learned to use bad words and to smoke cigarettes, and so he kept going down and down, and he says it is all his luck! O no; it is his foolish choice. He tried to get his friend to go with him in Satan's way, but he would not. Look at them now, and see if you think he was wise. Now he is trying to get the unhappy young man to come into wisdom's way, where he is walking, but Satan will not let him go if he can help it.

What will the end be? This book tells. If he stays, in Satan's way, he will go on stumbling and falling until he stumbles into a drunkard's grave. But the other one will go on in a path that is always growing brighter and brighter, because more and more of God's light shines upon it as it comes toward the end.

There is safety only in God for the boys and girls. Satan will try to get every one of them. But God is stronger than Satan. If we love this book and hold fast to it, God will hold fast to us, and lead us into his great, beautiful light, which can never fade away.



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** The Advice of a King. Prov. 4. 13-15, 18, 23-27.

**GOLDEN TEXT.** "The path of the just is as the shining light." Prov. 4. 18.

**AIDS TO THE KINDERGARTNER.** Holy Bible, Prov. 3. 5.

### ATTENTION STORY.

Another king who lived long ago and who was a great king was named Solomon. He said many good and wise words. His father was King

David, who said, you remember, that God was his strength. His son Solomon believed that God is wisdom, and that he will teach our minds and guide our thoughts. Both these kings knew what is needed to give happiness. King Solomon spoke very kindly to the people, and said, "My son," just as your father says it to the boys sometimes. He wished all the people to think and to study, that they might learn how to live and what to do. He spoke of learning as of a person, and said this: "Take fast hold of instruction; let her not go: keep her; for she is thy life." We need to find out things and try to learn, for this is such a great part of life. King Solomon knew that people who choose to be naughty sometimes try to have others do naughty things; so he said that we should keep away from the places where these people are and not even pass near to them, but keep away far off. This is what he says: [Read verses 14 and 15.] King Solomon knew that we should have the heart warm and loving, and that the mouth and the lips should have gentle speech and kind words. He spoke, too, of the eyelids, the feet, and the right and the left hands. How particular he was! But it is a very particular business looking after all these parts of our wonderful bodies and teaching them to obey us. Let us hear what he said. [Read verses 23 to 27.]

Explain unusual words: "Diligence," "perverse," "established."

### OUTLINE.

On Sunday give the Attention Story, Bible lesson, and Golden Text. The latter of itself is full of material for the lesson, as the children can understand much about a path and a light, and they will talk of these. Show them that to those who follow the instruction of Solomon as to their heart, eyes, lips, and hands have brightness as light within themselves, and the things outside themselves seem bright also. Contrasts between walking in a lighted path and stumbling in a dark way will teach the truth that those who walk in ways of naughtiness (the path of the wicked) cannot be happy or helpful, but they walk in a darkened way. The season of thanksgiving has come, and the Sunday school lesson would be incomplete without practical reference to it. Teach the children that they should be thankful for God's gifts to them, and thus lead them to think of his loving-kindness.

**NATURE TALK.** The gifts of God to us in the members of the body which Solomon mentions in the Bible verses are wonderful, and the bone structure, cells, tissues, and other parts, of eyelids, lips, feet, and hands, give us a wonder lesson, calling for great thanksgiving and praise. Solomon's father, King David, said at one time, "I will praise thee, for I am fearfully and wonderfully made."

Another man, named Paul, who lived long ago, said that our bodies are temples for God to live in. The teacher may lead through this thought

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to that other one, the spiritual side of our life—God living in us. The little child's body is his own little house in which he lives, and God lives in there with him. How careful should we be of the precious body! Take good care of it and see that what we eat and drink and wear is fit and becoming this temple, and see that what we put into it shall help build it up and make it strong. In connection with this thought may be taught the vital and essential part of a temperance lesson—self-restraint. Even a small child has individuality to choose, and may choose to do right and say right, even when others choose another way.

**HAND WORK.** Children may make straight and crooked paths in the sand table and outline the hand on the slate or on paper. The peculiarities of the season will furnish topics of interest.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of temperance in all things, some of which are to be used freely, being given in abundance (air, water, etc.), some only a little, and some not at all. The latter means strong drinks, which are taken to give pleasure, but which bring sore pain. The "temple" of the body is spoiled by these, and the home-life is sad and broken. The duty of self-control in the disposition must be taught; gentle speech is the fruit of love in the heart. "God is love."

### Whisper Songs for November.

#### SIXTH LESSON.

The Lord is our Father;  
He calls from above;  
He spreads for his children  
The feast of his love.

#### SEVENTH LESSON.

The Lord is our Refuge;  
His merciful arm  
Is always around us,  
'To keep us from harm.

#### EIGHTH LESSON.

The Lord is our Leader;  
We walk in his way;  
His word shines before us  
By night and by day.

#### NINTH LESSON.

The Lord is our Safety;  
No harm shall betide  
The children who love him,  
And walk by his side.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Fourth Quarter.

SINGING.

"Praise him, praise him, all ye little children,  
He is love, he is love:

Praise him, praise him, all ye little children,  
He is love, he is love."

*Teacher.* Let everything that hath breath praise the Lord.

*Children.* Whoso offereth praise glorifieth me.

*T.* Come before his presence with singing.

*C.* My lips shall utter thy praise.

SINGING. "Our Sunday Song." [Page 12 in *Song and Study.*]

[Before the opening prayer have the children, kneeling if possible, with clasped hands and bowed heads, sing softly and tenderly:]

"Gentle Jesus, meek and mild,

Look upon a little child;

Pity my simplicity,

Help me, Lord, to come to thee."

GIVING EXERCISE.

*T.* How does the Lord like to have his children give?

*C.* Gladly and lovingly.

*T.* What has God given us?

*C.* "God so loved the world, that he gave his only begotten Son."

[While the offering is being made the class may sing or recite these lines:]

"'Tis but little we can give,

But our mites we gladly bring;

Knowing that the blessed Lord

Will accept love's offering.

He who saw the widow's mites,

Hears the pennies as they fall!

From his throne in yonder sky

Jesus sees and counts them all."

BIRTHDAY SERVICE.

SUPPLEMENTAL TEACHING.

PREPARATION FOR LESSON.

*T.* What are we here to learn to-day?

*C.* A lesson from God's holy word.

*T.* If God speaks, how should we hear?

*C.* With earnest, loving, faithful hearts.

LESSON TAUGHT.

CLOSING SONG.

"Good-bye, good-bye,

The time has come to say good-bye;

Good-bye to those we love so well,

Yet ere we leave this happy place,

Where Jesus comes our souls to bless,

We lift our hearts to him in prayer,

To crave the blessing of his care."

—From *Sunny Songs for Sweet Singers.*

ECHO PRAYER, followed by "Mizpah."

## And He Healed Them.

BY FREDERIC LAWRENCE KNOWLES.

O souls that falter with falling breath,  
And wish that ye might not be,  
Have ye gone to the Healer of Nazareth,  
Who cureth such as ye ?

He blesses the sick who touch his hem,  
He cleanses the leper's sore,  
And all the wonders he wrought for  
them,  
He can do for you—yea, more.

And whether ye wait for the dear  
Christ's touch,  
At the angel-troubled pool,  
Or long for the hand that healeth such,  
By the gate called Beautiful,

It matters not; he will come—the Lord,  
The lover of souls that cry,  
And the lame shall leap and laugh at his  
word,  
And his smile will satisfy.

—S. S. Journal.

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through the 'windows of the soul,' whose portals freely admit a flood of light alike to the illiterate and the learned; for art speaks in a universal language, intelligible to all nationalities, with no embarrassment of moods and tenses." They further state that in this work they have had the assistance of nearly a hundred of the most prominent and capable artists of America and Europe, guided by theologians and archaeologists of ability and renown. The engravings are of not only superior artistic merit, but vividly impress the text upon the mind, sometimes with really illuminating force. The book contains 1270 pages, with Concordance and Teacher's Helps by Professor Sayce, Dr. Bitting, Dr. Peloubet, Dr. Hurlbut, Dr. Schaffner, and others. Excellent coloured maps add to its value. It is beautifully bound in leather.

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"Sunday-school Outlines." Being normal studies for teachers' meetings, normal classes, normal institutes, young people's societies, and individual students. By W. Bowman Tucker, M.A., Ph.D. Methodist Book-Rooms, Toronto, Montreal and Halifax.

We had the pleasure of reading this book in manuscript, and of heartily recommending its publication. It is, in our judgment, one of the very best books which can be put in the hands of Sunday-school teachers or senior scholars. It describes the principles of Sunday-school work—the teacher, officers, normal work; the book and its study; Sunday-school dynamics—the Holy Spirit, the prayer-meeting, the catechism, and other spiritual forces. The chapter on the Home Department is the best condensed statement that we have seen of that important forward movement of church work. It is gratifying to find that one of the busy ministers of our own church has found time for the preparation of such a useful volume.

This national crime is a thing that God will reckon with, and I wish it may not lie on the nation a day longer than you have an opportunity to find a remedy.—Oliver Cromwell.

## Since I Have Been Redeemed.

E. O. EXCELL

1. I have a *song* I love to sing, Since I have been re-deemed,  
 2. I have a *Christ* that sat - is - fies, Since I have been re-deemed, Of my Re-  
 3. I have a *Wit - ness* bright and clear, Since I have been re-deemed, To do his  
 Dis - pel - ling

**CHORUS.**  
 deem - er, Saviour, King, Since I have been redeemed. Since I . . . . . have been re-  
 will my high - est prize, Since I have been redeemed.  
 ev - 'ry doubt and fear, Since I have been redeemed. Since I have been redeemed, Since

deemed,  
 Since I have been redeemed, I will glo - ry in his name, Since  
 I have been redeemed, Since

I . . . . . have been redeemed, I will glo - ry in my Saviour's name.  
 I have been redeemed, Since I have been redeemed,

4 I have a *joy* I can't express,  
 Since I have been redeemed,  
 All thro' his blood and righteousness,  
 Since I have been redeemed.

5 I have a *home* prepared for me,  
 Since I have been redeemed,  
 Where I shall dwell eternally,  
 Since I have been redeemed.

-E. O. Excell.

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