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The Teacher's Monthly.

Vol. IV.

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No. 11.

The Lesson Helps for this issue, with the corresponding Helps in the *Senior Quarterly*, have been prepared, in the order of their date, by Revs ;—Dr. Abraham of Burlington, Ont.; R. MacKay of Hemmingford, P. Q.; J. MacDougall, Holton, P. Q.; and Dr. Summerville, Owen Sound, Ont.

Superintendents and Teachers will kindly take notice that all correspondence relating to the Lesson Helps for 1898 and all payments for the same, should be addressed to Rev. E. Scott, Record Office, Montreal. Everything relating to the Lesson Helps for 1899 should be addressed to Rev. R. D. Fraser, 592 Markham St., Toronto. All Children's Day contributions for this year should be sent to Rev. T. F. Fotheringham, St. John, N. B.

Teaching is causing another to know. No one can teach what he does not know. No one can teach all that he knows. No one can rightly teach but a small part of what he knows. The more one knows, other things being equal, the better he can teach, even the simplest lessons. Therefore Sabbath School Teachers should seek to know all they can about the lessons which they teach.

But none who feel their own ignorance should on that account decline to teach, for if there be a willing mind and an earnest heart, it cannot fail of good.

Mere knowledge, even with ability to cause others to know, is a poor equipment for a S.S.

teacher. If that be all there will be signal failure.

The object of Sabbath school teaching is persuasion as well as instruction; and of the two, the former is the chief. Vastly more important is it that the scholar should do than know; should have the heart filled with desire to serve Christ, than the head filled with mere intellectual knowledge about Christ. Let knowledge be increased, but let the heart be won to serve Christ.

It is heart that speaks to heart, therefore the S. S. teacher who would influence the hearts of the scholars, must do so by his own heart. That heart again can only be fitted for its high task by contact with the Divine. In proportion as the teacher lives in loyal obedience to Christ, in honest, trustful, communion and fellowship with Him, in that proportion will he receive "of His fulness," and out of his own fulness thus received impart to others.

A cold body placed in contact with a warm one receives of its heat, and in its turn transmits that heat to other bodies which it may touch. So our cold hearts placed in contact with Christ, receive of his warmth and life, and transmit, through the agency of the Holy Spirit, that warmth to other hearts and lives that they may touch.

"Honor the Holy Spirit" said Moody to a young worker. Moody's great success lies in the fact that He takes his own advice. S. S. Teachers, no matter how well equipped, should remember that Paul may plant, Apollos water, but that God, the Holy Spirit, giveth the increase.

PREPARING TO TEACH.

No teacher in the course of regular work, should ever come before a class without having made the best possible preparation. We do not realize the criticalness of the work we have to do when we sit down beside any one to talk with him of Spiritual things. We do not know what that very hour his peril may be. His eternal destiny may depend upon the words we say to him in that very lesson. He may be at some turning point in his life, at some parting of the ways, and when we have finished our teaching the decision may have been made. It is always most serious work to teach others in spiritual things.

One part of personal preparation must be made in the teacher's own character. If he is not a good man he is not fit to touch the souls of others. He should live so carefully, so conscientiously, that he will never be afraid to look any man in the face. He needs the preparation of attested character. His neighbors must be able to witness well for him. A doubtful reputation disqualifies one for effective teaching. The good work he may do in his lessons on Sunday will be neutralized by the influence of his life on week-days.

Any inconsistency will hide something of the brightness of light. Rudeness in manner will also do it. Anything that is not Christ-like is our behavior or disposition will hinder the full and free shining out of the light within us. A beautiful life is a noble preparation for teaching. Those who sit before classes on Sunday should have white souls, untarnished names.

Another element of personal preparation is in the teacher's own heart-life. Really we can teach only what we have learned by experience. When the minister said he had been thirty years preparing the sermon which he had just delivered with such power, he spoke truly, although, perhaps, the immediate preparation of that discourse had required but a few hours. Thirty years' life with its rich experience had gone into the sermon. Any sermon or lesson is valuable just in proportion to the amount of life that has entered into it. We must learn by experience the lessons we would teach to others.

The preparation of the lesson itself must be conscientiously done. No slovenly work will

ever please God or leave good results in the lives and characters of scholars.

In preparing our lessons we should take exceeding care that nothing unworthy should ever be brought to give to the eager spirits that wait for us on the Sabbath. Nothing but truth is fit to build into the wall of the house we are rearing for God.

In all his preparations the teacher should work for God's eye, never for man's. He should do just as carefully, as painstakingly, the things which only God shall see as the things which human eyes may admire and human lips commend.

Really all our work is for the eye of God. That which man never shall see, God sees. We dare do nothing negligently, for even in our most obscure taskwork we are working for the great Master's eye. Those who open God's word on Sunday, interpreting to a class of children or young people the meaning of a passage of Holy Scripture, should make most diligent preparation, in patient, quiet study, that they may give no mistaken instruction, and that the teaching may be interesting and instructive.

It has been said that the words, "That will do," have done more harm than any other sentence in the English language. Too many Sunday-school teachers let this motto of easy-going indolence rule them in their preparation of their lessons. They fail to realize the serious nature of the work they are set to do. They feel that anything will do for a class of boys or girls, forgetting that these young hearts are open to influences which will shape their whole future. Nothing but the most careful and thorough preparation which the teacher can possibly give to his lesson is worthy of the sacredness of the work.

There is a devotional preparation which every teacher should make before going to his class. He should spend the last moments in prayer, going from the presence of God to his place of duty.

With such preparation as this, no teacher can ever fail in the work to which he has devoted himself.—*J. R. Miller.*

CATCHING WITH GUILF.

Think a minute! That little damsel in your class who annoyed you so much by her disposition to talk with her neighbor about things foreign to the lesson. You reproved her over and over again—you changed her seat—you gave her bad marks for inattention.

Suppose a little girl had come in there and you had caught up a word which reached you out of her talk and asked her to tell you about it, even though it had nothing to do with the lesson, and then you had turned it into the right channel.

That boy in your class who would talk football in spite of all you could do—no matter how strictly you forbade it or how sternly you frowned upon even a whisper of the thing that was in the mind of every boy there. How would it have been if for a few minutes you had let them talk it out to you, while guilefully you brought them round by that way, instead of by another path to the lesson and to what you would say to them?

You have a scholar who is always interested in any reference to flowers or trees or growing things—eyes brightening and head uplifted when such are alluded to—but otherwise usually apathetic or indifferent. Perhaps a little guile would lead you often to call out that special interest, giving your scholar frequent opportunities to get and give information about the things she loves. After all, this is only another name for the *tact* which is supremely necessary in order to successful, fruitful Sabbath-school work.

Watching closely the six or seven specimens of humanity who sit before you Sunday after Sunday, you will probably find in each of them some distinctive taste, inclination or natural gift upon which you can lay your hold for good. Ignoring all such individual gifts or tendencies, you may altogether fail to "catch" the souls of your scholars, even if the outward ear be yours. They may answer your questions fairly well, and there may be a bond of affection between you and them, but you will scarcely be able to meet the deeper needs of their natures, or to satisfy your own sense of responsibility regarding them.

It is in truth the harmlessness of the dove with the wisdom of the serpent that you will use in this matter of "catching with guile." Nor did Paul hesitate to say that in the employment of such means he was "crafty." Not seldom we may be able to turn even the world, the flesh, and the devil from foes into obedient servants by guileful use of their own weapons as we find them in the hands of our scholars.

By whatever holy art is given to us from

above, let us get and keep a strong hold of those committed to our care, that by personal influence we may draw them into the right way—the way to Christ. If we are true to our calling as teachers, this is the aim and object of all our work in Sabbath-school, so that we count it success when we accomplish this—failure when we do not.—*Sel.*

WHY NOT?

"Why aren't good people nice?" asked a merry young fellow, who was himself both good and nice, although he was blissfully unconscious of this as he asked the question of his mother.

She had sent him to render some service to an excellent person, acknowledged generally to be extremely good; and yet while going cheerfully, and giving his service pleasantly, it had not been with pleasure in the doing, on the boy's part. The peculiar ways and propensities of the eminently good, but not pleasing, person, had not left a happy impression. He asked the question above, with a half, serious, half-comic expression, and a very suggestive shrug of his sturdy young shoulders, then changed it to "Why are not all good people nice? Some are, I am sure."

Well, this buoyant youth knew little of the trials and aggravations that may have conspired to make the good person in question uncongenial and displeasing; and there may have been a heartache back of it which he did not even dream of, and a consciousness of the fact of being displeasing, perhaps, and a sense of regret of which all others were unaware.

Still, with all kindly allowances made, the fact remains that all good people are not altogether "nice" in the boy's sense of it. Why not? All can not, in the nature of things, be equally attractive and pleasing, but, in a degree, this would seem to be the duty and privilege of all, for grace gives good manners as well as a clean heart.

There may be many reasons and adequate explanations for the fact, but here is one certainty potent in many cases: These people did not begin early enough to be "nice," so as to avoid the twists and cranks and grow up with pleasing ways. The application is obvious.—*Sel.*

TO PARENTS ON "HOME STUDY."

God has made it the plain duty of parents to educate and train their children by example as well as by precept. What they see about home has as much influence on their lives, for good or evil, as what they hear. And indeed, what children (especially those of Christian people) do not see about the home has tremendous influence for time and eternity upon their lives and characters.

For example, if the child never sees father's head bowed at table, never hears his voice offering thanks for the food provided, what will he think of his father's brand of Christianity when he visits other homes where this wholesome and grateful practice prevails? If he never sees father open the family Bible, read a portion of the blessed Word, and then kneel in prayer, with his family, what will he think of his father when he awkwardly attempts to behave right, at prayers, in the home of some friend of his.

Again, if a child never sees either father or mother open God's Word for a little quiet reading or study of it alone? but he sees them, day by day, absorbed in other books, magazines, and papers, how can those parents persuade their children that they believe the Bible, and love to read it?

There is but one way, and one only, of convincing your children that you love God's Word, and that is, to let them see you frequently reading it. To compel them to read a portion every day, and, perhaps, to commit verses to memory, while you yourself seldom look into it, is to teach them that the Bible is a good book—for children—but that there are many better books for grown folks.

All this tends to show the double value of belonging to the "Home Department" of the Sunday school, provided you are so situated as to be unable to attend the main school. Surely the influence upon yourself, of the weekly study of the Sunday-school lesson, is worth double the time devoted to it. If to this you add the value of the example to your household, tell us, will you, how you can afford to neglect so great a duty and privilege? Paul tells us that we should "redeem the time." Think of the professing Christians who are more concerned about how to "kill time" than they are to "redeem it"!

Believing that a daily example of Bible study is six times as impressive as but a weekly example, we have planned to induce a little study each day, by inserting the days of the week on the margin of the page prepared for written answers to the questions asked. While the writing of answers to every question is not compulsory, it is urged, because the habit of writing the answers will most surely induce a more careful study of the question and of the correct answer to it. The habit of merely reading the Bible is vastly different from the habit of Bible study. To only read, read, read, is tiresome and often unprofitable, but to actually study it is fascinating. Do not neglect, however, the "Daily Readings." They are carefully selected by the Lesson Committee, and furnish God's own and only commentary on the Bible. To read and compare them with the lesson is to study God's Word.—Charles D. Meigs, State Superintendent of the Indiana State Sunday-school Association.

A TEMPERANCE TESTIMONY.

Chauncey M. Depew, President of the New York Central Railroad Company, in a talk to railroad men, said: "Twenty-five years ago I knew every man, woman, and child, in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them.

I was up there last fall and began to count them over. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few that were taken off by sickness, everyone that proved a wreck and wrecked his family did it from rum and no other cause.

Of those who are church-going people, who were steady, industrious, and hard-working men, who were frugal and thrifty, every single one of them without exception, owns the house he lives in and has something laid by, the interest on which, with his house, would carry him through many a rainy day."

"The refuge which prayer affords is not the refuge of cowardice, which shuts his eyes to danger, but of courage, which looks it full in the face."

SOMETHING ABOUT TEACHERS' MEETINGS.

The teachers' meeting is not so much to get facts as to vivify and arrange them. The leader does not teach the lesson unless he teaches how to teach the lesson. This is a place for comparison.

The meeting is perhaps less to make plans for the teachers than to stimulate them to make plans for themselves. The gathering is not to listen to a lecture. You cannot make teachers, except by the Socratic method. A teachers' meeting is not a Bible class.

The ideal teachers' meeting focuses on the work of each the helpfulness and skill of all. The leader, then, must put into the meeting every one's peculiar talent, and must draw out from the meeting for every one's peculiar need. And do not—as so many teachers' meetings do—let the teachers for the older classes run away with the evening.

The right kind of teachers' meeting keeps up the teachers. It "draws," because it is attractive. The only way to build up an attendance is to build up the interest of the meeting to be attended. Nevertheless, attention to a few bits of detail will greatly assist in building up the attendance. Have a constitution, a full set of officers, and stated business meetings. Make the teachers feel that they "belong." Many a teachers' meeting goes to pieces for lack of something to tie to. Cultivate the feeling of responsibility. Insist on rotation in office. Give every teacher possible some regular duty, if only to pass the hymn-books.

Once a year at least let the teachers' meeting have a field day. Get up its finest programme, with a special view to interesting the entire church in Sunday-school work. Then invite the entire church to hear it. Such an open meeting should come just before the beginning of a new line of study.

The teachers' meeting, in many small places, will be a union meeting, of all the evangelical churches, and sometimes of neighboring churches in cities. What finer close to a year's harmonious work than for all the teachers of this union meeting to sit down to dinner together at a genuine love-feast!

Attendance is in many cases increased by providing a variety of leaders. The brightest

of men becomes wearisome ere long; his methods grow familiar. The heart of the teachers' meeting is the programme committee ever pumping in fresh blood. Arrange with neighboring towns for the loan or exchange of helpful leaders.

There is a certain gain in a uniform programme for the hour, so that historical explanations, difficult exegesis, blackboard work, plans for the little folks, lesson analysis, and so on, may be taken up in a uniform order each evening. This will insure against the omission of any line of work.

Let one teacher—a new one for each quarter—be appointed to present within ten or fifteen minutes an outline of work for the younger classes. If this teacher cannot draw, an assistant should be appointed who can. The remainder of the time, after these regular exercises are over, will be at the disposal of the leader of the evening, who will treat the lesson in general. Some such combination of permanent with changing leadership will be found exceedingly helpful and attractive.

Who should lead the teachers' meeting? Teachers. Not exhorters; not conversational monopolists; not lecturers. None of these, but teachers. The obscure layman, if he knows how to ask wise questions. No one for compliment, no one for custom, but every one for practical utility, for learning how to teach.

See that the meeting begins on time, whether the leader is ready or not, and even if no audience is present. There will be an improvement next time. Promptness begets promptness. And let the meeting close on time, though in the midst of the most interesting discussion. All the better to leave a little interest as a nest-egg. Open with prayer. Some teachers' meetings also open with singing. One verse is better than two.

It is useful to read the lesson text in the meeting, provided the reading is made to teach something. The manner should be varied. Let the leader request the teachers to take up the reading whenever he stops, and let him stop at eccentric places, to hold attention. Let the teachers read each verse in the King James version, the leader responding with the Revision.

In a passage where description or narrative alternates with speeches, let the leader read

the speeches only, the audience inserting the narrative.

Divide the lesson into sections that will analyze the thought or the story, and read these sections alternately, the leader prefacing each with a suggestive title.

Divide the teachers into two portions—right and left, front and back—and let them read antiphonally.

Let the leader read the entire lesson, injecting crisp comments carefully prepared beforehand, these comments being all in one line—exegetical, historical, explanatory of customs or of phrases.

Let the leader prepare a set of questions, one to be answered by each verse, and to serve as an introduction to it as the teachers read.

In studying the gospels, whenever the lesson would be made clearer by it, read, instead of the regular text, the same passage as a monotezaron gives it, combined with all that is found in the other gospels. Such ancient books as "The Teaching of the Twelve Apostles" or "The Apocryphal gospel of St. Peter" may often furnish a suggestive extract to add to this opening reading.

The work of the teachers' meeting will largely be cut out for it at the outset, if the leader knows his business. Announce your programme, if you want help in carrying it out. What wonder the meeting runs off the leader's track, when the track is invisible to all but the leader! "First," says the experienced teacher, "we'll form a scheme for our guidance in study; second, we'll go over the story of the lesson in a preliminary survey; third, we'll take up the words, phrases, customs, and circumstances that need explanation; fourth, we'll discuss the best way of teaching the lesson to the younger scholars; finally, we'll bring out points for the older members of the school."

Many meetings fray out at the end. Nothing's finished, or at best there are a few hasty answers to the stereotyped question, "Now what do you consider the chief teachings of this lesson?" If it has not been made evident before the meeting was half through what are the chief teachings of that lesson, it surely will not be made evident by this hurried question, whose answers are punctuated by the donning of overcoats. If the leader began with a good outline, now is the time to

clinch the discussions of the evening by repeating the outline enlarged and modified as those discussions may have required. Then let the evening be closed reverently with a few words of earnest prayer.

As to the general conduct of the meeting, probably the matter most necessary to be urged is the use of direct, brisk, suggestive questions, addressed, not to empty space, but to particular teachers. A question spread over a roomful is about as efficient as a bullet would be if fired flat enough to cover ten men. Don't be afraid to use proper names. Questions addressed to a crowd put a premium on forwardness. Call no one by name who is really too bashful to reply, but teachers ought to pass by that stage of timidity.

A second common mistake is to run the teacher's meeting on the low plan of mere facts, history, biography, when it should be all aglow with the spiritual life.

If the teachers' meeting does not touch the teachers' consciences, hardly will those teachers touch the conscience of their scholars. Let the leader ask at every turn this question in effect: "What need of your scholars' lives will this truth fit?" And he should not rest satisfied until the truth is applied in turn to the diverse needs of three classes—the little folks, the young folks, and the old folks.

The leader must put himself in the place of all kinds of teachers, and discern their needs. He must head off unseemly and prolonged discussions; he must have sprightliness to keep the meeting taut; he must have zeal to keep the meeting warm; he must have consecration to keep the meeting spiritual.

But the best of leaders may be thwarted by poor following. To be led in a teachers' meeting is an act almost as difficult as to lead. A skilful follower in a teachers' meeting will answer questions briefly. He will not commit the impertinence of giving ten times as much as is asked for from him, thus stealing from the meeting the sprightliness of nine questions and answers, even when all he says is to the point. He will make suggestive answers rather than exhaustive ones. His eager note-book and intelligent listening will be as encouraging as a continuous round of applause. In short, he will be anxious to do anything for the success of the meeting, even to the extent of sitting silent for fifteen minutes. And all leaders will bless him.—A. R. Wells.

Lesson, 2 Chron. 30: 1-13.

Compare 2 Chron. 35: 1-19.

Commit vs. 10-13.

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

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

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

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

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

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

7. And be not like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to 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 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 Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

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

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

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

GOLDEN TEXT.

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

LESSON PLAN.

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

DAILY READINGS.

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

CATECHISM.

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

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

LESSON HYMNS.

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

Hezekiah, the thirteenth king of Judah, came to the throne on the death of his father Ahaz, in the third year of the reign of Hoshea, the last king of Israel.

On his ascension to the throne he found the kingdom in a very unfortunate condition. The kingdom had been invaded by the Edomites and many of the people carried captive. The king of Assyria had been harrassing the nation; the temple and palace had been robbed of their treasures to secure his withdrawal.

Ahaz with daring impiety had shut the doors of the temple, destroyed the sacred vessels, removed much of the costly furniture from the temple, and had manifested his attachment to the heathen worship by setting up altars to false gods in every corner of Jerusalem. Oppression, disregard of justice, and lawless violence towards the masses had so increased, that the common people trembled before the nobility.

Hezekiah set himself to right many of these wrongs, and to lift the people out of the condition of apostasy and profanity into which they had fallen. He was a great national and religious reformer, a brave defender of his nation; singularly wise in his management of the finances of the nation.

The opening year of his reign is marked by the beginning of his religious reformation, in reopening and repairing the temple and re-establishing the worship of God.

His character is referred to in Scripture with the commendation that had not been repeated since the days of Jehoshaphat "He did that which was right in the sight of Jehovah according to all that David his father had done."

I. Sent to all.

He sent the notices to all, as he was anxious to have the service take on a national character.

House of the Lord.

This is where the passover was to be observed. From the time of the setting up of the images at Dan and Bethel after the division of the kingdom, but few of the house of Israel had visited Jerusalem to worship.

Keep the Passover.

This great religious festival had not been observed with any regularity for a very long time by the Hebrew nation, on account of the division of the kingdom and the unhappy results which followed that division. It was the earnest desire of Hezekiah to see this great national festival re-established. The leaders of his own kingdom having heartily approved of his proposal, the necessary steps were taken to secure its observance with becoming solemnity by the nation as a whole.

2. Second month.

The appointed time for the observance of the feast was the 14th day of the first month. It being judged impossible that the temple, the priests and people could be all duly sanctified in time for that date, instead of postponing the feast for a whole year it was resolved to take advantage of a provision in the law of observance, Num. 9: 6-13; whereby individuals who were not able to observe the feast at the right time could observe it on the fourteenth day of the second month.

5. Established a Decree.

The proclamation for the observance of the festival, would have authority throughout Hezekiah's own kingdom, but the permission of the king of Israel would require to be secured before notices could be circulated in that kingdom. While Hoshea was not religiously inclined, he was more favorable to religious liberty than any of his predecessors, and from what followed it is evident that his permission was secured.

6. Posts went.

Runners or royal messengers, well mounted, each covering a certain district, when the messages would be taken on by others.

Turn again.

The proclamation of the king was accompanied by a most earnest personal message from the king calling the people to repentance. In this message he not only urges the people to attend to the worship and service of God as a religious duty, but sets forth the great advantage which would follow a return, in a true

spirit of penitence, to the faithful observance of all that pertains to the worship of Jehovah.

Remnant.

This term manifests the fact that Assyrian invaders had been making expeditions against Israel and had carried many of the people into foreign exile.

7. To desolation.

In chapter 29-8 we have revealed the sad consequences of the neglect and decay of religion in their midst. To this is to be traced all their calamities. God in his displeasure had given them over to trouble, to the sword, to captivity.

Stiffnecked as your fathers.—Their fathers had been a provoking people, ever since they came out of Egypt. At Horeb they made a calf and worshipped it. Their apostasy and idolatry was their ruin. He pleads with them that they will not let their corrupt minds and stubborn wills continue in rebellion against the will of God.

Yield yourselves unto the Lord.—If we are to enter into communion with God, it is necessary that we enter into covenant with him. "Yield to him," to be at his command, at his disposal, to do or suffer his will.

If ye return.—Return to God in the way of duty and worship, will result in a visitation of God in mercy and compassion. Those who seek to worship and serve God will find him merciful, gracious, and full of compassion.

Laughed them to scorn.—It is not surprising, that, after the long-continued neglect of the worship and service of God, an attempt to revive the passover festival would in many cases be treated with ridicule and the call to observe it treated with indifference.

Divers came to Jerusalem.—Many from the very districts where the messengers were insulted and ill-used, accepted gladly the invitation. In the kingdom of Judah the feeling was unanimous and enthusiastic, and the delight very marked in view of the festival. In Israel, while not so marked in their readiness to fall in with this service, yet there was a willingness to comply. The religious division between the two kingdoms had been greatly modified by the removal of the golden calves, the one at Dan by Tiglath-Pileser, and the one at Bethel by Shalmanezzer.

As a consequence of this modification, many from the kingdom of Israel had resumed their

annual pilgrimage to Jerusalem, a considerable time previous to the issuing of the proclamation by Hezekiah.

PRACTICAL LESSONS.

The principles by which Hezekiah was governed, Equity, Benevolence, Fidelity, Zeal—"Wrought that which was good and right, and truth before the Lord his God."

1. *Equity*.—Avoiding all injustice, all wrong, he was not influenced by laws of expediency, but by claims of justice. "To do justly." This is one of the essential principles of morality and true godliness.

However we may seek to honor God or advance religion in the world, we must have as the basis of all our operations an unswerving regard to equity and righteousness. Hezekiah's good work rested, in the first place, on doing that which was right—right towards God and man.

2. *Benevolence*.—To do that which is for the real welfare of others, and that from true feelings of kindness. To be righteous is the demand of the Law. To be good, is the end both of the Law and Gospel.

3. *Fidelity*.—Described as truth in context. Fidelity in regarding God's covenants. Sincerity and uprightness of character. He acted as accountable to God, as in God's sight. He acted from a conscientious desire to honor God.

4. *Zeal for the honor of God*.—Hezekiah recognized that his first duty was to God. The people had turned away from honoring God. He would bring them back by re-establishing all the services God had appointed. He felt that all reforms would be of no avail in lifting the people from their apostasy and irreligion, unless the first aim was the glory and honor of God.

5. *Desire for the spiritual welfare of his subjects*.—He devoted special attention to the house of God, and to the observance of the institutions God had appointed. He recognized the connection between them and the divine glory, the divine favor, and the divine blessing. He also saw the very marked influence these had on man's elevation, happiness, and spiritual welfare.

It is just as true to-day. God's house and God's service are the bulwarks of a nation.

He who would bless his country and benefit his fellowmen, cannot do so in any way more effectual, than by directing his zeal to the worship and service of the Living God.

2. *True religion has its recognized principles*; Righteousness—Goodness—Fidelity;—Zeal—Consecration. We can accomplish nothing without these and they should never be compromised or neglected.

3. *The worship of God should not be neglected*.—God demands our worship. "Thou shalt worship the Lord thy God" is God's great commandment. He has expressly appointed it, encourages it by promised rewards, while neglect of it He has connected with severe threatenings.

4. *Divine worship is connected with rich blessings*.—Divine and Spiritual illumination of soul—Increase of faith—Sanctifying of soul, Conformity to the likeness of Christ—Elevation of soul to heavenly things—Increasing meetness for glory.

5. When we are under the rebukes of God's Providence, it is good for us to enquire whether we have not neglected God's ordinances, and whether that be not the controversy He has with us.

6. True service involves the consecration of ourselves to God. This surrender must be—

(a) Our own personal act. "Yield yourselves unto the Lord.

(b) A willing surrender. True religion is not the product of dread but of cheerfulness and love.

(c) It must be entire and unreserved. God will have all as his right and due,—the hand, heart, mind, talents and influence. We should value very highly the privileges of the Lord's House.

Come to them in a spirit of intense desire and longing expectation. David delighted in the services of the Lord's House. Hezekiah considered is a great privilege to worship and serve God.

We should invite others to the service of God so that His temple may be filled with worshippers.

QUESTIONS FOR STUDY.

1. What was the character of Hezekiah?
2. What work did he set himself to do?

3. What was the first thing he did in his religious reformation ?

4. Why did the king send letters to Ephraim and Manasseh ?

5. When was the passover instituted ?

6. When was it to be observed ?

7. What authority had the king for observing the feast the second month ?

8. Why not observe it at the proper time ?

9. What means were taken to secure the attendance of the people ?

10. What arguments did Hezekiah use to urge the people to the observance of the festival ?

11. What did he say would be the result of repentance ?

12. What attributes of God's character are mentioned in this lesson ?

13. What reception did the message receive ?

14. What was the feeling of the people in regard to the feast ?

THE BLACKBOARD.

HEZEKIAH'S
CHRIST'S

INVITATION

TO WH^{OM}
AT
IT'S RE^{CEPTION}
SULTS

Hezekiah was one of the noblest princes who ever adorned David's throne. His reign of twenty-nine years offers an almost unmarred picture of persevering warfare against the most intricate and most difficult circumstances, and of glorious victory.—*Ewald*.

Ready for war when necessary, and alike brave and skilful in its conduct, he gave his heart rather to the promotion of the internal affairs of his kingdom.—*Geikie*.

Compare Hezekiah's cleansing of the temple 2 Chro. 29: 3-9, 17, with Christ's cleansing of that sacred place, Matt. 21: 12; John 2: 14.

The temple of our hearts and the temple of the Church are defiled by all sinful habits and customs, by errors of doctrine, by worldliness of spirit, by lusts of the flesh, by selfish ambitions, by wrong temper, by sins of every kind. These not only defile the temple, but keep others from worshipping and loving God.—*Peabody*.

Christ's first work in converting a soul, in reviving a church, is to cleanse every sin. "He is like a refiners fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver." Mal. 3: 2, 3.

"Renewing our covenant with God, and consecrating ourselves afresh to him from the inmost heart, is one of the necessary and ever faithful beginnings of a revival."

"An era of revival is always an era of

church-going, of worship, of new musical impulse."

With the scorn that some gave to the message, compare the parable of the Marriage Feast (Matt. 22: 1-14); of the Great Supper (Luke 14: 16-24); Christ's rejection by the Jews and the results.

"It is our duty to carry the Gospel invitation to every person possible. In order to do this we should know our field at home and abroad."

"We must expect that some will receive the invitation with scorn, but there will always be some who will accept."

"Continued meetings and great assemblies are the fruit and the means of revival."

"Instruction in religion is necessary to give the greatest permanence and usefulness to religious and moral impulses."

"One of the surest marks of a true revival is the desire to destroy all evil, cast out all idols, both from the heart and from society."

"No power can do so much to uplift the moral character and develop a righteous life, as a real revival of true religion."

"So great was the desire to destroy every vestige of idolatry, and every temptation to it, that Hezekiah even broke in pieces the brazen serpent which Moses had made in the wilderness, because this type of redemption by faith had been worshipped as an idol."

"The destroying of all idols of the heart is one of the surest marks of a true revival."

ADDED QUESTIONS FROM OUR QUARTERLY.

Juniors.

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

2. What did the king and princes do?

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

4. What did the king think of this plan?

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

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

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

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

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

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

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

Seniors.

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

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

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

PRACTICAL THOUGHTS.

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

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

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

Attendance upon public worship is sanction-

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

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

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

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

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

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

ANSWER IN WRITING.

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

Lesson, 2 Kings, 19: 20-22, 28-37. Read the chapter and Psalms 46 and 48 Commit vs. 32-34.

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

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

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

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

24. 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.

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

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

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

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

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

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

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

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

GOLDEN TEXT.

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

LESSON PLAN.

1. Warning to Evil Doers, 20-23.
2. Promises to God's People, 23-34.
3. Doom of Evil Doers, 35-37.

DAILY READINGS.

- M. Refuge in trouble, 2 Kings 19: 8-19.
 T. The Assyrian invasion, 2 Kings 19: 20-23.
 W. The Assyrian invasion, 2 Kings 19: 23-37.
 T. Hezekiah's Prayer, Isaiah 38: 1-8.
 F. Thanksgiving, Isaiah 38: 9-22.
 S. A song of deliverance, Psalm 76.
 S. Reliance on God, Psalm 46.

CATECHISM.

Q. 44. What doth the preface to the ten commandments teach us?
 A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

LESSON HYMNS.

Nos. 65: (Ps.) 532, 542, 503

Following the great passover of Hezekiah, which was kept up for double the usual time, was another attempt to rid the land of idolatry, by breaking images, cutting down groves, and throwing down altars.

And this work was done, not only in Judah, but also in some tribes of the Northern kingdom, new no more an independent nation. Then Hezekiah restored, in all its parts, the worship of Jehovah at Jerusalem, as described in the law.

These facts are related in 2 Chron. 31, which closes with the following eulogy of Hezekiah. "And thus did Hezekiah through out all Judah, and he wrought that which was good and right and faithful before the Lord his God. And in every work that he began in the service of the House of God, and in the law and in the commandments, to seek his God, he did it with all his heart, and prospered."

Then follows the narrative of the invasion of the land by the Assyrians. This narrative is thrice told in the Old Testament, namely 2 Ki. 18: and 19; 2 Chron. 32, and Isa. 36, and

37. The verses chosen for our lesson describe the closing scenes of the invasion, including the promises of God to Hezekiah through the prophet Isaiah, in answer to Hezekiah's prayer.

That prayer itself, recorded in the verses immediately preceeding our lesson, is remarkable for its simplicity, faith in Jehovah, and desire for God's glory.

V. 20. **Isaiah.**—A great prophet, who had been active during three preceding reigns. Isa. 1: 1. Of Amoz we know nothing, except that he was father of Isaiah. **Sent.**—The matter had been referred to Isaiah, at an earlier stage of the invasion, as a subject for prayer, and an answer then returned vs. 1-7. At the renewal of the siege, and the threatenings of the Assyrian leaders, Isaiah sends this additional assurance to the king, and he gives the assurance, not as from himself, but from Jehovah, God of Israel.

21.—This verse pictures rather the attitude of God than of Judah towards Sennacherib; and Jehovah thus identifies himself with his people, attributing to the people, who were

in themselves afraid, the feelings of Jehovah who held the boasting of Sennacherib as of no account. The words "virgin" and "daughter" suggest the figure of a young woman who scorns and laughs at all attempts to allure or terrify her into an evil life. **Daughter of Zion or Jerusalem** is a common phrase in the mouth of prophets, and signifies the inhabitants of these places. The shaking of the head indicates scorn and contempt, as in the case of the Jews at the crucifixion of Jesus.

22.—The questions in this verse are rhetorical, and are designed to lead the Assyrian king to reflect upon his words and conduct, and to realise that in his message to Hezekiah he has reproached and insulted Hezekiah's God, "The Holy One of Israel." **To exalt the voice** is to speak loudly, proudly and stubbornly. **To lift up the eyes** is to look around with the feeling that all things are inferior to ourselves, and that all others, gods and men, must serve us.

38. Into mine ears.—This phrase, like many in the Old Testament, represents God as having the organs and senses which belong to man. God's knowledge of all the words of man is pictured by saying that they come up into his ears; and this is the best way of conveying the idea of God's omniscience to us. **Hook—bridle.**—These words picture the control which God exercises over his creatures, so that, except in their liberty to choose good and evil, they are subject to God's over-ruling Providence.

29.—The discourse here turns to the people of Judah, now threatened by the Assyrians. Two or three years of peace would show them the truth of God's word by Isaiah. For a year or two, even after the Assyrians had fled from the land, there would not be much sowing and reaping, because of the destruction by fire and otherwise, which usually accompanies an invading army.

30.—Afterwards, the nation's renewed life would be like that of a tree uprooted, and replanted before the roots had withered. There may also be a reference to the development of the Jewish religion into the Christian system, brought about by the Messiah.

31.—The preservation of the nation, and its future life and growth, material and spiritual,

would be the result of God's interest and care.

32.—The Assyrians had instituted a blockade of the city, but would not be allowed to proceed to an active assault upon it.

33.—Probably to **return by the way that he came**, means, not only to return to Assyria, but to do so without having accomplished his purpose in regard to Jerusalem.

34.—The honor of God's name is often referred to as bound up with the success of the Jewish nation. The reference to David looks back to the promise of a perpetual kingdom, made to David by Jehovah.

35. That night—must refer to the night before an active assault was to be made upon the city, not the night on which God's answer was sent to Hezekiah. There is no indication as to what was the immediate cause of the death of this great multitude; but the primary power, as in the case of death, was God acting through his messenger.

36. Nineveh.—Capital of Assyria, and once a great city; destroyed more than 600 years before Christ, and still in ruins; its fate thus fulfilling the prophecy, especially that of Nahum. See Na. 2, 3. This shows that the repentance described in Jonah was not lasting.

37. Nisroch.—Little is known of a God of that name. The name may mean **Great Eagle. His sons smote him.**—No reason is given for this crime, as they do not seem to have attempted to take the crown; yet that may have been their purpose at the time of the murder. Sennacherib's murder did not probably take place for several years after the destruction of his army at Jerusalem.

PRACTICAL LESSONS.

1. Taking the narrative as a whole, no lesson is more prominent than that prayer is the true resort of the believing soul in times of greatest perplexity and danger. Were the circumstances such that human power would be of any avail, then effort ought to have accompanied prayer; for we should always do what we can in the direction of our prayers; but the power of the Assyrian army was such that Hezekiah knew that armed resistance in the ordinary way would amount to nothing.

The result was that he did what all should

do under circumstances of similar impotency—turn the heart and voice towards Jehovah in prayer, acknowledging the absolute insufficiency of himself and his people to do anything in the way of their own deliverance, and earnestly beseeching God to come to their help.

The answer seems to be communicated to Isaiah as Hezekiah is praying; and that answer is such as ought to encourage all to seek God's help in times of threatened danger and destruction; whether that danger be of a physical and material character, as in the case before us, or danger to our moral and spiritual nature, through the power of temptation—a danger more likely to threaten us than destruction through war.

2. The lesson which lies side by side with this of prayer is taught by the conduct of the Assyrian king and generals, the awful folly and heinous sin of a man who rises up in opposition to God.

This folly is apparent to us, if we follow reason itself. That the creature should resist and oppose the Creator; that a weak subject should oppose an all-conquering sovereign; that a mere babe should raise his hand against the strong man, is the plainest folly and madness; and the sin of such conduct is no less manifest than the folly.

One form of this sin and folly is that which is forbidden in the third commandment, "Thou shalt not take the name of the Lord thy God in vain," and any one who does so should think of God as addressing him in the words of the 22nd verse, *against whom hast thou exalted thy voice?* Whose name are you profaning, as you mingle it with laughter, ribaldry and curses? There is no form of sin more unlimitedly foolish and fool-hardy than that of profane swearing.

3.—The 28th verse illustrates the proverb "Man proposes, but God disposes." The king's plan looked to the destruction of Jerusalem, and the captivity of the people; but he had reckoned without reference to God, or had regarded Jehovah as on his own side, counting him as of small importance in any case. But the death of the great body of his troops led him, as he and we would say, to change his plans; but in reality God's hook was in his nose, and his bit in his mouth. The outward circumstances which direct us in life, and often

lead us to change our plans, are really God's directing and restraining power, of which we may be unconscious, and which we may entirely ignore. God never forces a man to a choice between right and wrong, but his providences are the directing influences in outward and material things to a far greater extent than we know or acknowledge.

4.—The reference to David in the 34th verse shows how a good man's influence may long survive him. David had been dead for more than three hundred years, and yet he had something to do with the preservation of his capital from the destruction which threatened it. The time would come when captivity would be the best way to preserve the knowledge of God in Israel; but as yet the promises made to David would be best fulfilled by the preservation of independence to the nation. That a man's influence should reach forward for centuries after his death, and tend to preserve a nation, seems strange, and should be a motive to right and goodness; but we should also remember that badness is just as far-reaching in its destructive and baneful influences, and be restrained from sinful courses.

5.—The three verses with which the lesson ends show the awfully tragic results of blasphemy against God. First, the destruction of a great army, by some sudden and inexplicable cause, attributed to God's messenger; then, probably several years afterwards, the king's sudden and cruel death at the hands of his own sons. Such a murder suggests wickedness as characteristic of the family. A good father's influence can hardly make murderers of his sons, although the contrast between the character of a father and that of his children may be very marked; and the deed of these sons, no matter what the character of the father may have been, reveal them as monsters of wickedness. Both tragedies suggest the destructive character of sin, especially that of blasphemy against Jehovah.

QUESTIONS.

What induced Sennacherib to cease warring against Judah on a former occasion? 2 Ki. 18: 13-16.

In what way did Hezekiah oppose this second invasion? Vs. 1-4; 14-19.

What was the ground of Hezekiah's prayer?
V. 19.

In what sense does the word *daughter* seem to be used in verse 21?

What is the purpose of the questions in the 22nd verse?

What inward feeling is suggested by the second pair of questions?

What explanation does God give of the triumph of the Assyrian king over other nations? Vs, 35, 26. *Into mine ears* (V. 28).

Give other passages containing a similar figure, Deut. 2: 15; Isa. 41: 2; Ps. 11: 4; Jas. 5: 4.

What does the 29th verse suggest as to the duration of the siege?

The 30th and 31st verses suggest that Judah is to continue as a nation: how many years elapsed until the Babylonish captivity?

How was the prophecy of V. 32 fulfilled?

What is the reference in the words "for David's sake?"

How was the later overthrow of the city consistent with God's promise to David?

In view of the statements of the 29th verse, what meaning must be attached to the words *that night* in V. 35?

What does the 37th verse suggest regarding the family life in the home of Sennacherib?

Sennacherib's Story.

Nearly every year brings some new confirmation of Bible history dug from buried ruins in the East. The *Taylor Cylinder* found among the ruins of Nineveh, and now at the British Museum, has Sennacherib's own story of his invasion of Judah: See 2 King: 18: 15, 16.

"Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms and by the might of my power, I took forty-six of his strong fenced cities and of the smaller towns which were scattered about. With the marching of a host and surrounding of a multitude, with attack of ranks, and force of battering rams, and mining and missiles, I besieged and captured a countless number.

From these places I took and carried off 200,150 persons, old and young, male and female, together with horses and mules, asses and camels, oxen and sheep, a countless multitude.

And Hezekiah himself I shut up in Jerusa-

ADDED POINTS.

1. Friendship with God's prophet was a sign of a good king, V. 20.
2. Holiness is a special feature in the character of God, V. 22.
3. Rage against God is always self-destruction, V. 28.
- 4: War means calamity; peace means prosperity, V. 29.
5. God's interest in us is our only safety, V. 31.
6. God's messenger brings deliverances, whether by healing or smiting, V. 35.
7. A man's character is likely to be inherited by his children, V. 37.

THE BLACKBOARD.

HEZEKIAH'S
SENNACHERIB'S

PRAYER HEARD
PEACE PROMISED
PROSPERITY FORETOLD
RIDE REDUCED
UNISHMENT FORETOLD
PEOPLE DESTROYED

lem, his capital city, like a bird in a cage building towers around the city to hem him in, and raising banks of earth against the gates, so as to prevent escape.

Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and elders of Jerusalem, with 30 talents of gold, and 800 talents of silver, precious stones of large size, couches of ivory,—works of every kind—an abundant treasure.

All these things were brought to me at Nineveh, the city of my dominion, Hezekiah having sent them by way of tribute, and as a token of his submission to my power."

"God waited long before sending deliverance, not because he was unwilling to give, but that his gifts might bring moral and spiritual benefits and save from sin. Had the deliverance come without prayer, they would not have been made to see God's hand in it, his love, his care, his desire for their good. The very best part of the blessing would have been left out."

ADDED QUESTIONS FROM OUR QUARTERLY.

Juniors.

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

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

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

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

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

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

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

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

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

37.—Tell about Sennacherib's death?

Seniors.

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

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

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

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

PRACTICAL THOUGHTS.

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

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

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

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

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

ANSWER IN WRITING.

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

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

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

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

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

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

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

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

14. Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

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

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

GOLDEN TEXT.

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

LESSON PLAN.

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

DAILY READINGS,

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

CATECHISM.

Q. 45. Which is the first commandment?

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

LESSON HYMNS.

Nos. 529, 579, 530, 506.

Manasseh was the son of Hezekiah, best of the kings of Judah. Jewish tradition says his mother Hephzibah was Isaiah's daughter. He was born about the time of the memorable deliverance from Sennacherib, and was twelve years old when he came to the throne. His reign was a long one, closing fifty-five years later, though he cannot be said to have reigned for that period, as several years were spent in captivity.

The evil influence of his life came through his passing the critical period of youth in that perilous seat, a throne. The best influence of his life came from his sore chastisement in captivity.

The advisers of his youth, probably men of his own choice, were such as are wont to haunt the court of a minor king, sycophants and flatterers. His chief evil counsellor is perhaps known to us,—Shebna the treasurer, spoken of in Isa. 22: 15. If so, the downfall which brought grace to Manasseh, brought shame and death to him.

Yet the young king's counsellors were not all evil. Eliakim, that "Father to Jerusalem," Isa. 22: 20; had been Shebna's rival; and Hezekiah's care had been about him in childhood.

His life shows all the darker for its back-

ground of brightness. His is one of the three names held in detestation by the Jews,—Jereboam, Ahab, Manasseh. Dr. Blaikie compares him to the sullen bigot who spent his life in trying to undo the Reformation. "His insane fanaticism in the cause of false religion was not surpassed by that of the king who in modern times most resembled him, Philip II, of Spain."

A trustworthy tradition says that Isaiah was slain asunder by his command. Micah and Nahum seem to have closed their work about the same time also. Zephaniah began to prophesy about the close of his reign.

I. Manasseh Sinning Greatly.

V. 9. So he made to err.—How? We are told in the preceding verses. He built again the high places which Hezekiah had destroyed, thus trampling on his father's memory while undoing his work. Of his own will he reared up pillars to Baal as Ahab had done at Jezebel's desire. He worshipped all the host of heaven, thus setting up a connection between Judah and the peoples of the East, who became their oppressors. He made his son pass through the fire in derision of the seal of circumcision, thus making him a votary of Moloch.

In contempt of prophecy, even as represented in Isaiah, he consulted familiar spirits and made magicians and astrologers the influential class in his court. He crowned his acts of evil by setting up an Asherah and altars for Persian star-worship in the temple itself.

Tradition says he removed the ark from the Holy of Holies, and erased the name of Jehovah from public documents and inscriptions. This was a complete rejection of the covenant. He forced into evil those whom he could not seduce, and filled Jerusalem from gate to gate with blood, 2 Kings 21: 16. "It was the height and front of his offending that he first carried the whole nation into idolatry.

Worse than the heathen.

The pictures given by the prophets of the moral state of Judah's closing reign are fearful. They are flashes of lightning revealing for a moment men writhing in a slough of filth.

The princes abhor judgment and pervert all equity.

They build up Zion with blood and Jerusalem with iniquity.

The princes thereof judge for reward,
And the priests thereof teach for hire,
And the prophets thereof divine for money. Micah 3: 10-12.

How terrible must have been the social injustice which called forth this:

Who pluck off their skin from off them,
And their flesh from off their bones;
Who eat the flesh of my people, and flay
their skin from off them,
And they break their bones, and chop in
pieces as for the pot,
And as flesh within the cauldron. Micah
3: 2, 3.

And impurity as flagrant as the hypocrisy and the oppression forms the third in the trinity of evils.

Whom the Lord destroyed.

The Lord, who had destroyed the Canaanites for their sins would not spare Israel who had from a higher plane of privilege fallen into a deeper depth of evil. The fact of the destruction of the Canaanites has often been made one of the moral difficulties of the Bible. But it was fully justified by the incurable wickedness of the races destroyed, and Israel

was fully safeguarded from debasement through it by the provisions made regarding it.

The Lord spake to Manasseh.

One of these warnings, or rather a synopsis of the messages of several prophets, is given in 3 Ki. 21: 10-15. The warnings of the prophets were not only moral counsels but were also outlines of definite national policy suited for each crisis.

II. Greatly Afflicted.

Captains of the host.—The king himself was engaged in carrying off the last remnants of Israel and planting foreign colonies there. "The Tartan" sent by Sargon against Hezekiah was such a captain. "The Tartan" was a title rather than a personal name.

King of Assyria.—Esarhaddon, successor of Sennacherib, and greatest of the kings of Assyria. He had remained faithful when his elder brothers conspired and slew their father.

Among the thorns.—Most probably the king had fled for hiding into a thicket. Some versions, however, read "among the living" equivalent to "took him alive." Or "thorns" may be used metaphorically in reference to the harsh cruelty of the captive march towards Babylon. **Fetters.**—The Hebrew word denotes "two chains of brass." **Carried.**—Captives were often chained to the victors chariot wheels. The march would be a toilsome and cruel one. The only thing at all like it in the world to-day is the slave trail in Africa where men march and sleep with forked slave-yokes upon their necks.

Babylon.—Nineveh was the capital of Assyria. Though Sargon, grandfather of Esarhaddon had conquered Babylon, Esarhaddon alone of the kings of Assyria, set up his court there, using it as his chief or winter court, still going to Nineveh for the summer. This verse is one of the many instances in the Bible of minute though incidental historical accuracy.

In affliction.—The doom denounced by the prophets is vividly significant "I will bring such evil upon Jerusalem and Judah that whosoever heareth of it; both his ears shall tingle." The Assyrians were a fierce people. Leonic force and pride were their chief traits.

"A mighty and a strong one,
As a tempest of hail and a destroying storm,

As a flood of mighty waters overflowing."—
Isa. 28 : 2.

Their fierceness towards captives was proverbial :

"The lion did tear in pieces enough for his whelps,
And strangled for his lionesses,
And filled his holes with prey—his den with ravin."—Nahum 2 : 12.

The prison, the "House of visitations" of such a people was indeed a place of affliction.

III. Humbled Greatly.

"A certain proportion runs through all his history. A great sinner, a great sufferer, a great penitent." **Besought the Lord.**—A review of his past brought the conviction that his loss was owing to his turning away from the God of his fathers. He now returned to him in sincere and deep repentance. It showed itself in earnest and urgent prayer. His prayer was put on record in the "Book of Hosi." It must therefore have been a remarkable one. It does not now form part of the Scriptures. That in the Apocrypha is an attempt by a later writer to work out the hint given in Chronicles, not a reproduction from the original record.

IV. Greatly Changed.

Then Manasseh knew.—Doubtless memories of his earlier years came back to him, and he resolved to walk in the footsteps his father, the good Hezekiah. He realized the uselessness of his idols and the power and mercy of God. Having in prison turned to God, he now, by his restoration, realized the power of God. The lesson, learned late, was fully learned. He was sent back in honor by the king, doubtless that he might act as a buffer between Assyria and Egypt, but really to do God's work in Judah.

Built. Put captains of war.—He now trusted in God, but he also used all means in his power to strengthen his kingdom. Faith is never foolhardy. It teaches the truest prudence. Faith is not fatalism. "The wall built by Manasseh would extend from the northeast corner of the wall of Zion in a northerly direction until it crossed over the valley to form a junction with the outer wall at the trench of Antonia, precisely in the quarter where the temple would be most easily assailed." Psemmeticus king of Egypt was now

attempting to take Ashdod from the Assyrians, and Manasseh as their ally had to strengthen his cities against Egypt.

Took away the strange gods.—He set himself to undo the mischief he had wrought, throwing all State influence on the side of the Temple worship. Yet he found reformation a harder task than apostasy. The people sacrificed still in the high places. And even in Josiah's reign it is recorded "Notwithstanding, the Lord turned not from the fierceness of his great wrath wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal."

PRACTICAL LESSONS.

Manasseh.—Make the mention of his name the occasion of a *study in character* before entering on the events of the narrative.

Notice the loss of his father's influence before his character was fixed. Do this so as to make the scholars think of the influences around them and resolve to prize them.

Dwell on the peril of wealth and power in the hands of youth. We must learn the value of wealth before it can be a good to us ; we must learn to obey before we can be fit to obey.

Speak of the incense of flattery and of the wholesomeness of sincere unflattering friendship. Then show that religion is the root of character.

Made them to err.—A *study in influence*. What the king did the people copied. The leader in mischief in your class is the one most gifted in elements of influence in the class. Place his responsibility upon him, and remember that your position is one of much influence also. What you do matters more because you are a leader. What the king did proved a stumbling block to the people. How sad to ask, "Must I go, and empty-handed?" But there is something sadder still, to "reap the whirlwind." And no one goes empty-handed. There is no neutral ground before the Gibraltar of life.

Worse than the heathen.—A *story in reaction*.—It will not be difficult here to lead some quick scholar up to the question, "Why are ministers' sons so bad?" They are not. Per thousand of the population there is no class so influential, no class so moral or so

religious. But when they fall they fall far. Reaction is a law of character. "The last estate of that man is worse than the first." "The child of godly parents cannot tamper with temptation without the greatest peril." Both virtue and depravity are in exact ratio to the resistance overcome.

Whom the Lord destroyed.—Here a study in prejudice is not alien to the passage. "There's a God for you!" Ingersoll exclaims. If such an objection should arise in class, I should ask the objector if it had occurred to himself, or if he had read or heard of the criticism elsewhere. In all but very very rare cases you will find it is given second-hand.

But how should this stale objection be met? Thus: Have you any prejudice against a just magistrate punishing crime? Or have you any prejudice against God punishing sin by its natural consequences? Then why should not God do what the magistrate does, and as the magistrate does it?

But even if the Canaanites deserved it, the Israelites have to be considered. True, but have you any prejudice against the jailer's coming in contact with criminals, or the missionary's going to live among the evils of the heathen? Are you alarmed that the judge may injure his moral fibre by pronouncing sentence? Then why prejudiced against this transaction in the Bible?

The fact is, the Canaanites were, as every student of history knows, a moral plague-spot; and the command was so given that Israel was not only guarded against cupidity and Pharisaism, but for a time cured of these evils by doing God's will upon them.

The Lord spake.—A study in grace.—Manasseh not only deserved punishment, but had forfeited the right to respite. Men think that God is stern, while they will not forgive their debtors a second time, and count a first forgiveness magnanimous. "I said not unto thee, unto seven times, but unto seventy times seven," is the measure of the Saviour. "I spake unto you, rising up early and speaking," saith the Lord. That the wrath of God is revealed from heaven, seems a fearful truth, but that it is revealed is a blessed one.

Ye will not hearken.—A study in hardening.—Try to make the scholars realize that each successive lesson known and not acted

on, is a step in the hardening process. Be ye doers of the word, not hearers only.

Brought upon them.—A study in chastisement.—God has wisely diverse ministries of good. You know the class of boys who say "I never took a chastisement." Are they the class of boys one honors? We receive profit from the rebukes of parents and teachers; we give them honor therefor; shall we not rather be in subjection to the Father of spirits and live.

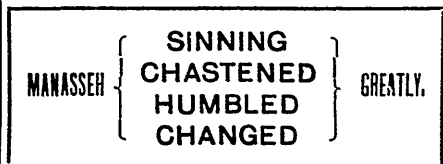
Humbled himself.—A study in repentance. It has been often said of the malefactor on the cross that one death-bed repentance is recorded that none may despair, and but one, that none may presume. Manasseh is an example of notorious guilt and of illustrious repentance. "But he was one of a thousand. No other is clearly declared in the Scriptures to have run that risk with safety at last."

The God of his fathers.—A study in answered prayer.—How great is this encouragement to believing parents to pray for their children. What instance could seem more hopeless than Manasseh's? A half century after his godly father's death; a monumental sinner meantime, at last he calls upon his father's God.

Knew that the Lord was God.—A study in Providence.—"He plants his footsteps on the sea and rides upon the storm." God guides in history. He doeth according to his will among the inhabitants of the earth. Had men but wisdom to read the large type of Providence, they would know that the Lord is God.

Took away the strange gods.—A study in reform.—Manasseh's restoration is a well-spring of hope to all true penitents. If any one might despair on looking back, he should. But instead he girds himself with strength to undo the evil he had wrought. Faith without works is dead.

THE BLACKBOARD.



ADDED QUESTIONS FROM OUR QUARTERLY.

Juniors.

When did Manasseh come to the throne? V. 1.
Who was his father?

Name the prophets who lived then.

9.—By what means did he make the people err?

Name the several kinds of idols he brought in.

What were some of the evil things the heathen did?

Can you tell about the Lord's driving out the heathen?

10.—How did God speak to Manasseh? 2 Kings, 21 : 10.

What was the message?

How was it received?

11.—How was the king punished for not obeying God?

12.—How did he act in his affliction?

What name is given to God here?

13.—How did God answer his prayer?

What effect had the prayer and its answer on Manasseh?

14.—How did he strengthen his kingdom?

15.—What reforms did he bring about?

16.—What did he do for the Temple services?

What was his command to Judah?

How far could this command undo the evils he had wrought?

Seniors.

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

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

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

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

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

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

PRACTICAL THOUGHTS.

1.—How great the loss of a godly parent before the character is fixed.

2.—How perilous the early inheritance of wealth and power. Manasseh ruled others before he had learned to rule himself.

3.—“When the children of the godly become vicious they sometimes become worse than the average of wicked men.” Apostate Israel does “worse than the heathen.” This is a law of character. “Both virtue and depravity are in exact ratio to the resistance overcome.” “The child of godly parents cannot tamper with temptation without the greatest peril. His conscience suffers a more fatal violence. His subsequent conversion is less probable.”

4.—How great is the encouragement to believing parents to pray for their children. What instance could seem more hopeless than Manasseh's? A half century after his godly father's death; a monumental sinner meantime; at last he calls upon his father's God.

5.—Manasseh's case gives no encouragement

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

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

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

ANSWER IN WRITING.

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

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

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

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

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

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

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

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

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

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

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

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

GOLDEN TEXT.

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

LESSON PLAN

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

Our study this week is in the Book of Proverbs. Its general title is "The Proverbs of Solomon" or simply "Proverbs."

It was also called "The Book of Wisdom," or simply "Wisdom" and sometimes "All virtuous wisdom." Wisdom rather than Proverbs would better describe the book as a whole. A proverb is a short pithy statement of "the wisdom of many in the wit of one."

The Hebrew word translated proverb is of much wider signification than our real proverb. It is applied to the prophecy of Balaam Num. 22: 7, to Job's poem, Job. 27: 1, to the parables in Ezekiel 17: 2, and 20: 49.

It means a comparison, a similitude, and has the wide signification of any truth conveyed under a figure or metaphor. It is used also of a dark saying, a riddle on hard questions, such as men of the east delighted in proposing to each other. Jud. 14: 12, I Kings 10: 1.

Sometimes the things compared or contrasted are merely set side by side and the reader draws his own comparison.

The book is a collection of wisdom from different sources and at different periods. The following is a general plan of the book.

Chap. 1: 1-7. Introduction.

Chap. 1: 7-9: 18. Discourses showing the excellence of wisdom and contrasting with it the folly of evil.

Chap. 10: 22-16. The first great collection of Solomonian proverbs. They cover a wide

DAILY READINGS.

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

CATECHISM.

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

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

LESSON HYMNS.

Nos. 63, 1-3 (Ps.) 127, 260, 63.

variety of subjects, social, political, moral and religious.

Chap. 22: 17; 24: 34. Words of the wise.

Chap. 25-29. Proverbs of Solomon copied out by the men of Hezekiah, probably Isaiah, Hosea, and Micah.

Chap. 30. Words of Agur.

Chap. 31: 1-9. Words of King Lemuel.

Chap. 31: 10-31. An acrostic. Verse 10 begins with the first letter, verse 11 with the second letter of the Hebrew alphabet, and so on to the end.

The section sets forth the praises of a virtuous woman and has been called "The golden A B C for women."

The book is in poetic form.

Solomon is said to have spoken three thousand proverbs. In this book there are only a few culled from them.

Wisdom is the subject of the Book. It includes the knowledge of all that can be known, and that knowledge applied to life. It has its true starting point in the fear of the Lord. It teaches practical religion, how God would have man behave in every relation of life. Wisdom is spoken of as an essential attribute of the Almighty, which is revealed in his works, and which he communicates to man in his word.

So it easily lends itself to the idea that it is a representation of him who is called the *Word*; and so an anticipation of the incarnation of our Lord Jesus Christ.

LESSON NOTES.

I—Counsels 10-13.

The chapter opens with "Hear ye children the instruction of a father."

Verse 10.—Begins a new phrase of instruction with **Hear O my Son.**—This is the advice of a teacher to his pupil. Scholars in the prophets' schools were called sons of the prophet. Jud. 17: 10; 2 Kings 2: 12; 1 Sam. 10: 12.

Prov. 1: 8, refers to parents and their son. Parents are the natural teachers. In the fifth commandment honor includes obey

Receive—implies a willingness and delight in, as well as holding fast and practicing the truth learned.

Years of thy life, lit. lives.—It means life in its completeness. Life of the body, mind, spirit. Men begin really to live when they learn the fear of the Lord which is wisdom. Learn it early that the years may be many.

II. I have taught thee.. have led thee Receiving wisdom will enable you to make my teaching your own by thinking it out for yourself, and by choosing for yourself the right path.

12. Only thus you will have true freedom. Whom the Son makes free are free indeed. In the path of right are no stumbling blocks.

When thou goest in the ordinary affairs of life. **When thou runnest** refers to life's special duties, temptations and events.

13. Wisdom bestows life. Jesus says "I have come that they may have life."

It is not wisdom in the abstract which gives life, but the spirit of the Lord Jesus bestows controls and directs it.

Take fast hold keep. Unto every one that hath shall be given etc., Matt. 25: 29.

This implies to learn and put into practice. We lose what we do not use.

Instruction—implies discipline, learning costs effort always, often pain.

Read the parable of the sower Matt. 13.

Do not let instruction be lost, either through weariness, impatience, or neglect.

II. Warnings.

The ways of wisdom and folly are antagonistic. The one leads to life the other to

death. In the one the face is toward God, in the other the back.

14.—How strong is the warning against evil. It is threefold, each becoming more emphatic.

Enter not—Do not take the first step. It is that which costs. Do not take the first glass of strong drink—abstain from the beginning.

Go not.—If you have started, go no farther. Stop and return. This word is used of the arrogant, presumptuous walk.

15. Avoid.—Turn, pass away.—Avoid both the associations and associates of evil. Avoid may also imply abhor it in your thought. Psalm. 1: 1-2.

Put evil out of your thought as well as your life and keep it out.

Do not tamper with evil, thinking you are strong and can go as far as it is safe and pleasant. The wise man knows the accelerating force there is in an evil habit. As appetite becomes strong the will is weakened. Hence he multiplies his notes of warning.

16.—This verse shows us evil in the mastery of heart and life. It is now in possession permanently. Habit is formed and so evil has become second nature. It now becomes aggressive. Every day sees evil done before they sleep. Worse still, their sleep goes from them unless they have lured others to their fall. They must have companions in sin.

The sin of intemperance is peculiarly of this nature. It loves company. The transgressor loves the company of others like-minded. The sin is associated with other sins, lust and violence. Read carefully Matt. 18: 6-9.

17.—The next step is to live by wrong-doing. They eat bread won by wickedness, and drink wine won by violence. They can say, "My meat is to do the will of the evil one."

When this verse is applied to the evils of the drink habit its application is easy and its lessons far-reaching. What misery it causes in homes. What violence is done to wife, children, companions, and community.

Read the fearful indictment in Isaiah 5: 11-19.

The wise man well says "Enter not, go not, avoid, pass away."

III. A Contrast.

The path of the just is like the light of the dawn, which becomes brighter and more in-

tense until it reaches the splendor and glory of high noon. The life of the just begins in the light of penitent obedience, continues in service until in the end it enters the inaccessible glory of heaven. See 2 Sam. 23:4.

The way of the wicked is in the opposite direction. It begins in the darkness of ignorance, error, and sin, continues in its course of danger, till it ends in the outer darkness, "the blackness and darkness forever." The result of evil is that men confound evil with good. It blinds the eyes, confuses the mind, and destroys the soul.

PRACTICAL THOUGHTS.

The years of thy life—literally *lives*. Fullness of life implies that body, soul, and spirit, always exercise all their functions to the full. What years of enjoyment, of power, of work, are taken from the body's life through violation of the divine laws of health. Life is made poor, empty, and painful by transgression.

Let us remember that there is a sin against the body and God will hold us to account for it.

Neglect of development of the mind, of laying up stores of knowledge in youth when the memory is retentive, of forming habits of correct thinking and profitable reading, takes largely from the sum total of our mental life. It involves a loss of years.

We only begin truly to live when we have learned the fear of the Lord, and the wisdom which comes down from above. When we remember the low plane on which the child of God lives even at his best, how much of joy, of fellowship with God, of service for him, are abstracted from life. What years are taken from the soul's life. Heaven is the place where all our powers are employed to the full in that which is best. There labor is never in vain.

Wisdom begins with knowing God as Creator, Governor, Provider, Father, and that as His children, made in His image, we must trust Him, live for Him in the assurance that we shall be fitted to live with Him. This knowledge of God can only come to us through Jesus Christ, "Who made unto us wisdom." His spirit alone can teach us and lead us into wisdom.

Hold fast.—The only way to keep what we

have is to cultivate it, add to it, use it for our own advancement and the good of others.

Truth is not a crystal which can be laid up in the cabinet of the mind to remain unchangeable through life. It is a seed, and will lose vitality unless it is made to grow, and reproduce itself more largely in our own life and that of others. Truth held in the mind as a mere formula, no matter how beautifully and comprehensively expressed is a dead thing and will crumble to dust. It must enter into the life and practice if it is to abide.

Use your knowledge if you would keep it. It is easier to begin well than to hold on our way amid discouragement and difficulties. Hold fast, and hold forth the truth.

Avoid the beginnings of evil.—The germs of evil are in us, and it does not take much fostering to raise them into vigorous life. There are latent appetites which may be easily awakened. We are heirs of a past family history, and the habits of a past ancestor may show themselves in us with intense power.

I remember a young lad of fifteen years one of the brightest boys I ever met, who told me that as far back as he could remember the sight or smell of strong drink awakened in him a keen desire to take it. The temptation was all but irresistible. His father had all his life been a total abstainer, but his grandfather had been given to drink. The one hope of such a boy is never to learn the taste of strong drink. What example can his Sabbath School teacher set before such a boy? Must it be that of a total abstainer or moderate drinker? The only example we dare set to such—and who knows what boy has the passion for drink asleep in him—is that of total abstinence.

Evil loves company—One sin leads to another, and one bad habit is not long contented alone. The drinking habit especially loves companions. It loves the companionship of other sins, and of other people that indulge in the same sin. Examine its effect on its victim if you would see the danger of tampering with it.

The first effect of intoxicating liquor is upon the moral nature. It begins its deadening effect thereby confusing the moral sense. Read the story of Esther, The king's heart was merry with wine and he commanded Vashti to appear unveiled, putting her to shame before his companions. Esther 1: 11.

It was at a later stage when the king and his wise men passed the maudlin decree which showed their intellects were confused. Esther 1. 16-18.

It would be a still later stage in their drinking when the muscles would collapse and they would reel and stagger and fall helpless below the table. A man begins to get drunk in the highest part of his nature, the moral. He may be drunk in that region while his intellect seems only to be quickened by the effect of drink. His intellect may be thoroughly confused before he becomes intoxicated in his muscles. The curse of drink is that it begins in the highest in man, and works downward. Esther 3: 15, in its context proceeding

How beautiful everywhere in scripture is the description of the course of a good life. It walks through the light upward to the glory of heaven.

Isaiah describes it as mounting up on wings

as eagles, running and not being weary, walking and not fainting. The Psalmist describes it as going from strength to strength till in Zion it appears before God. Paul says it is changed into Christ's image from glory to glory.

Avoid evil company. Shun the company of evil thoughts, feelings, companions. Avoid the company of a bad book—of every book or paper that does not help you to become stronger and purer in thought, feeling and life.

There are books which inform the mind, give wholesome recreation and rest, and others still which inspire with noble aims. Seek the company of these.

Avoid all associations which lead to sin—which suggest sin even remotely, and all associates who think and speak lightly of sin.

Seek the strength from God which will make you able to resist the evil within and without.

THE BLACKBOARD.

THE TWO PATHS.

	BEGINNING.	PROGRESS.	END.
That of the Wicked	Ignorance of God	Evil habits found Evil Company found Violence done	Separation from God Outer darkness
That of the Just	Knowledge of God	Learning wisdom Holding fast Helping others	Dwelling with God in the Light of Heaven.

FIRST AND LAST.

At the first it moveth itself aright and giveth its color in the cup; at the last it biteth like a serpent and stingeth like an adder.

At the first it sparkles and cheers; at the last it poisons and maddens.

At first it excites song and mirth; at the last it produces sorrow and curses.

At first it is an affair of good feeling and fellowship; at the last it is an affair of feuds, fighting, and murder.

At the first it is a cup of exhilaration in the hands of thoughtless youth; at the last it is a cup of trembling in the hand of an offended God."

At the first there is a joyful anticipation of good times to come; at the last, there is fear-

ful looking for of judgment and of fiery indignation which shall devour the adversaries."

At the first it is the wine of pleasant fellowship; at the last it is the wine of the wrath of Almighty God poured out without mixture."

At first it is the agreeable excitement of an evening; at the last it is the long-drawn agony of an endless perdition.

At the first it is the grateful stimulus of an hour; at the last it is the "worm that never dies, and the fire that shall never be quenched."—Sel.

The Director of the New York Athletic Club, the specialty of which is rowing, says: "Alcoholic liquors as a beverage, moderate or otherwise, are entirely tabooed by athletic trainers everywhere and under all circumstances."

ADDED QUESTIONS FROM OUR QUARTERLY.

Juniors.

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

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

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

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

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

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

Seniors.

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

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

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

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

PRACTICAL THOUGHTS.

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

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

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

The wise way in dealing with evil is not to

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

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

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

ANSWER IN WRITING.

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

Primary Department.

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

LESSON VI.—November 6th, 1898.

HEZEKIAH'S GREAT PASSOVER. 2 Chron. 30: 1-13.

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

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

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Giving one's self to God.

IV. REVIEW QUESTIONS:

1. Who told Isaiah what to do?
2. What was he to do?
3. What did he tell the people about Jesus?
4. What was last Sunday's Golden Text?

V. SYNOPSIS OF LESSON:

Hezekiah, a distinguished king of Judah, was the son and successor of Ahaz. He was twenty-five years of age when he came to the throne, and he immediately took measures to break up the idolatrous customs into which the people had fallen during the reign of Ahaz, to bring them back to the temple and worship of their fathers, and to repair the losses and defeats they had suffered. Early in his reign the Assyrians invaded the neighboring kingdom of Israel, and carried the ten tribes into bondage.

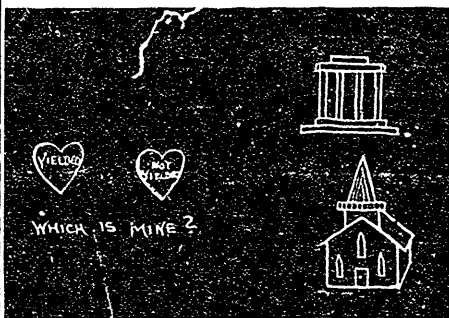
Notwithstanding this threatening position of affairs, Hezekiah, not willing to acknowledge any subjection to Assyria, refused to pay the tribute which had been imposed, and paid, during the reign of his father. In consequence of which the Assyrian Army, under Sennacherib, invaded his territory. This event happened in the fourteenth year of Hezekiah's reign, and is described with all the interesting details, in Isaiah 36; 1-22. The Assyrian army was so far reduced in a single night by the judgment of God, as to be obliged to make a precipitate retreat.

Soon after this signal deliverance, Hezekiah was seized with a severe illness, perhaps to prevent him from being exalted above measure, but the fatal termination of which was averted in answer to his prayers. Fifteen years

longer was promised him, and the promise was confirmed by a miraculous sign.

His gratitude is expressed in the most affecting language, Isaiah 38: 10-21; and yet we find him afterwards greatly elated by a message of congratulation from Baladin, King of Babylon, before whose ambassadors he made a vain and pompous display of his possessions. To punish this pride and vanity, he was informed, by a special message from God, that his wealth should, at a future day, be transported to Babylon, and his own sons become servants in the palace of her king.

The latter years of his life were passed in tranquility, and he was succeeded by his son



Manasseh. Hezekiah was a man of great virtue and religion. The spirit of David animated him, both in its piety and patriotism. He honored God and faithfully served his country—laboring to purify and restore the temple worship, and at the same time he planned and carried out public works of national utility.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. I hold in my hand two hearts. Note—I assume that your children understand that the heart means the life, the will, otherwise I would not teach in this way. Symbols such as the heart, cross, etc., should *not* be used unless they symbolize something. Therefore, if

your children do not understand that the heart means the will, the life, the self, it would not be wise to use this illustration.

One heart stands for one kind of a child, and the other for another kind. There is a great difference in these two hearts. There is a great difference in people. Some love one thing, some another. Some love to do right, and some love to do wrong. Some love to go to church, some do not. Of these two people, one loved to go to church, and one did not. So with some children.

2. So in Hezekiah's day, some loved to worship God, some did not. Here tell the lesson story.

(a) Hezekiah, the good king.

(b) Preparation for the great passover.

(c) Sending out the messages to the people to attend.

(d) The letter itself.

(e) Some came, some did not.

3. Repeat the Golden Text together. Some entered into the Sanctuary, some did not. Why? Have the two hearts that are held in the hand made of two pieces of paper pasted together and open at the top. Inside in one place the word (printed on a separate piece of paper) "Yielded," and inside the other place the words "Not yielded."

As you look into the heart, and thus arouse curiosity, say, "I see why," and teach that those who would not enter into the sanctuary were the proud ones whose hearts were not yielded to God. Make this truth clear. Then with the other heart, in the same way, show that those who entered into the sanctuary, were those who had yielded their hearts to God and wanted to worship him.

4. Why is it we do not love to go to church sometimes? Because we are not obeying the Golden Text, because our hearts are not yielded unto the Lord. Why is it we love to do wrong, rather than right? Because our hearts are not yielded.

5. Use one or two concrete illustrations of

this. Tell the story of a boy or girl who wanted to do everything that God would have him do, and how he loved to go to church and to do right.

6. Which heart is mine like? Do I love to do right or wrong? Do I love to go to church or not? What is the reason? With bowed heads and closed eyes finish the lesson, asking the children, while there is silent prayer, to do as the Golden Text bids them.

VIII. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON.

1. REVIEW.

Do not forget to review. If we do not review, we will fail to find out the weakness of our teaching.

2. ADAPTATION.

This lesson is adapted by making the thought prominent that is contained in the Golden Text. Why do we not love to do right? Why do we not love to go to church? Because our hearts are not yielded to God.

3. DEFINITENESS.

The one central definite thought is suggested. Yield the heart to God, and thus we will love to do right.

4. CO-OPERATION.

Curiosity in the use of the hearts will help us to gain the co-operation of the child, as well also the thinking out of the question, "Why do I do wrong?" Because my heart is not yielded.

5. SYSTEM.

The lesson story will be a point of contact with the children, as will also the suggested stories in lesson No. 5. Doing wrong will be the known. Why I do wrong will be the unknown.

6. ILLUSTRATION.

We will gain attention, make the truth plain, impress the memory by the use of the suggested stories, the two hearts, and the lesson story.



LESSON VII.—November 13th, 1898.

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

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

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

III. REVIEW THOUGHT FOR TO-DAY'S LESSON : Making God our Refuge.

IV. REVIEW QUESTIONS :

1. Who was Hezekiah ?
2. Was he a good or bad man ?
3. Why did he send letters by post ?
4. What feast did the people keep ?

V. SYNOPSIS OF LESSON :

Two Sundays have been allotted to us for 'he study of the life of Hezekiah. To-day we are to consider the last part of his reign. The Golden Text is chosen from the well-known 46th Psalm. The circumstances under which the Psalm was spoken were as follows :

Sennacherib's Army had laid siege to the City of Jerusalem, probably an army of two hundred thousand soldiers surrounded its walls, while fifty thousand people were crowded within. For a long time the siege had been kept up. The people were starving; the enemy were undermining the walls. The case seemed a hopeless one.

In their extremity the people came to Isaiah, and he answered them in the words of our Golden Text. Soon after, they came to him again. They were now suffering from a water famine, in addition to the pangs of hunger, and when they appealed to Isaiah again, he said, "There is a river, the streams whereof, etc." They were now in a condition where only God could help them. In the extremity of King Hezekiah he prayed to God, and the answer came through the prophet. The next morning one hundred and eighty-five thousand of the enemy were found dead outside of the city.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

1. Review last week's lesson, so as to bring the story of Hezekiah's great Passover before the scholars.

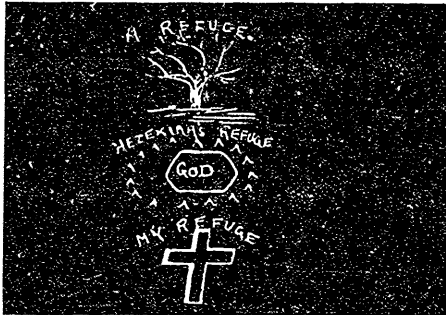
2. What is the Golden Text to-day? What

is a Refuge? So as to make clear to the children the idea of a refuge, an illustration of this kind might be used.

Tell the story of a kitten, who, chased by an angry dog, sought "refuge" in the apple-tree. The dog could not touch it there. It was a place of safety for the kitten.

3. The Golden Text says, "God is a Refuge." Why is God a refuge? Because we can go to him in trouble. Do you ever get into trouble? Why? Bring out the thought that temper and pride get us into trouble. We need refuge from these things. It is then that God is our refuge. It is then that God fights our enemies. He is our "place of safety."

4. Tell the story of Sennacherib's Invasion



into Jerusalem. Make a square to stand for the walls, and then tents for the enemy outside.

(a) Jerusalem's walls, gates closed, the time of siege.

(b) Fifty thousand people within. Two hundred thousand soldiers without.

(c) No food left, people starving; they come to Hezekiah and Isaiah, who speak words of Golden Text.

(d) People are dying of thirst, again they come to Hezekiah and Isaiah.

(e) One hundred and eighty thousand dead on the plains.

Note the details in Synopsis. In time of trouble God was Hezekiah's refuge. He overcame his enemies.

5. Here let the teacher tell how in his or her life the Holy Spirit came and took one of these enemies out of the heart. The teacher who does not know the overcoming power of the Holy Spirit cannot well teach this lesson. God fights our enemies. He is our refuge.

VII. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON :

1. REVIEW.

See Suggestion No. 1.

2. ADAPTATION.

This lesson is adapted to the child, inasmuch as it aims in teaching the child that God is his refuge, by overcoming his temper, etc., etc.

3. DEFINITENESS.

The one definite central thought taught in

this lesson is that "God is our refuge." He overcomes our enemies.

4. CO-OPERATION.

We interest and gain the co-operation of our scholar by his love of story, by the black-board work we do, and by teaching him that when the enemies of temper, pride, etc., are seen he has a refuge with God.

5. SYSTEM AND ILLUSTRATION :

We begin at the known, and proceed to the unknown. The story of the kitten and the tree teaches the child the meaning of refuge, and we lead from that which is known to the unknown. God is our refuge. The black-board is helpful in making the stories interesting. The story of the kitten, the story of Sennacherib's Invasion, illustrate the truth.

LESSON VIII.—November 20th, 1898

MANASSEH'S SIN AND REPENTANCE. 2 Chron. 33 : 9-16.

I. 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.

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

III. REVIEW THOUGHT FOR TO-DAY'S LESSON : Repenting, after wrong doing.

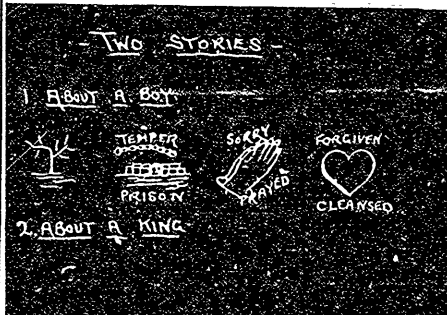
IV. REVIEW QUESTIONS :

1. What people came to fight against Hezekiah ?
2. Who defended Hezekiah and the city ?
3. How many persons were killed in one night ?
4. Who smote them ?

V. SYNOPSIS OF LESSON :

Manasseh, son and successor of Hezekiah, ascended the throne at the age of twelve years. The former part of his reign was distinguished for daring acts of impiety, and wanton cruelty, which are particularly detailed by the sacred historian. For these sins, in which he persuaded his subjects to participate, the country was visited with God's judgments, and their severity, and the desolation caused by them, are described in the strongest figurative language, (2 Kings 21 : 13). He was at

last taken captive by the Assyrian King, and ignominiously transported to Babylon. Upon his repentance and prayer, however, he was liberated, and returned to his capital, where he died, after having done much to repair the evils of his former life. The term of his reign was fifty-five years. The prayer ascribed to



Manasseh in the Apocrypha is the spurious production of a later age.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Boys and girls, I want to tell you two stories, and that will be all of our lesson to-day.

Some boys are just like roses. They seem

to make everybody around them happy, joyful and glad; but some boys are more like thorns. Here draw a picture of thorns.

2. I want to tell you a story of a boy who was like the thorn. His name was Harold, he made so many people about him unhappy. He seemed to be bound with a chain like this—

Draw the picture of the chain as suggested in the cut.

The name of the chain that bound him was temper. What made him lose his temper so often was because he loved his own way too much, and when he did not get his own way he would get very angry. Harold did not know very much about Jesus as a refuge.

3. Here review last week's lesson.

4. Finish the story about Harold. Sometimes he would try very hard to overcome his temper, but a boy cannot overcome his temper no matter how hard he tries, if Jesus is not his refuge. If Jesus does not overcome his temper *for him*.

One day Harold learned that unless he gave his life to Jesus he could never break the chain of temper. He had done something wrong that day, and he was not allowed to sit at the table with the others at dinner time. As he thought about it all, he became very sorry, and he prayed that God would overcome his temper, and give him a new heart.

5. Here teach the Golden Text. Harold told God that he would allow him to have his way with his life, if he would only take the temper out of his heart. When we do this, God will always drive out our enemies, and that is the way Harold got rid of his temper.

6. I want to tell you another story. This is about a king named Manasseh. He was the son of a good father. He was a boy king, for he had the crown placed on his head when he was only twelve years of age. The first part of his life he did very wrongly. He was like the thorns, and made people about him very unhappy. Soon his enemies took him, and bound him with a chain, and cast him into prison. While there, he, like Harold, became very sorry for his wrong-doing, and prayed to God, who brought him back to his kingdom again.

7. Repeat and emphasize the teaching of the Golden Text.

VII. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON:

1. REVIEW.

See Suggestion No. 3.

2. ADAPTATION.

The lesson is adapted to the child through the story of Harold.

3. DEFINITENESS.

The one central definite thought is taught as brought out by the Golden Text.

4. CO-OPERATION.

Co-operation will easily be gained through the love of story.

5. SYSTEM.

The children see every day outbursts of temper such as is suggested in the story of Harold, and it will be a point of contact from the known, leading to the unknown, Jesus the Saviour from sin.

6. ILLUSTRATION.

The story of Harold and the story of Manasseh "light up" the truth contained in the Golden Text.

LESSON IX.—November 27th, 1898.

TEMPERANCE LESSON. Proverbs 4: 10-19.

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

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

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Speaking wise words.

IV. REVIEW QUESTIONS:

1. Who was Manasseh?

2. Where was he taken as a prisoner?

3. Who brought him back to Jerusalem?

4. What good things did Manasseh then do?

V. SYNOPSIS OF LESSON:

We turn from the study of the kings of Israel back again to the words of Solomon, son of David. The lesson is chosen from the Book of Proverbs. The words chosen for our lesson are those of a father's counsel to his son. The teaching of the lesson may well centre around the Golden Text.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. This is a warning lesson. Most temperance lessons are. Sometimes warning lessons may be helpfully used, though for the most part, our teaching should be positive rather than negative.

There are few children who do not understand the meaning of bad company. Let us emphasize its danger to-day.

Preparatory to teaching this lesson, make one or two red flags with the word "danger" printed across them; also a white paper symbol of a wine-glass, and a Bible with the words "wine and strong drink" printed thereon; also cut out from wide cardboard two large letters N O—each letter about four inches square.

Perhaps we might begin by telling the story of the railway train, how that when there is any danger, the man at the station holds up a flag, like this.

2. Repeat the Golden Text, and hold up the red flag of danger from bad company.

3. There are two roads for us, one is the way good people walk, and the other is the way of all bad people. Our Golden Text calls these bad people sinners, and tells us to avoid them. There is danger in being with them. Therefore, we should avoid them and keep out of their company.

4. There is one enemy all boys and girls will have to meet, and that is the enemy of strong drink. Bad company will lead us along this way very quickly, and some day, if we are not watchful, we will be caught in Satan's net. Here is one of Satan's nets.

Hold the paper wine-glass in the hand.

Soon this will lead to strong drink, which makes men drunken, and ruins body and soul.

5. The follower of Jesus is always ready to say "No." Here hold up the large letters before referred to, and impress the teaching of the Golden Text, "When sinners entice thee, consent thou not."

VII. PRINCIPLES OF TEACHING AS APPLIED TO THIS LESSON:

1. REVIEW.

The only review we can make in this lesson that will be of benefit, will be that of some former temperance lesson, or something that may be known of Solomon's life or writings.

2. ADAPTATION.

The danger of bad company can be quite properly taught to children of the Primary Grade.

3. DEFINITENESS.

The one central definite thought is the danger of bad company and what it leads to.

4. CO-OPERATION.



Co-operation in temperance lessons is always hard to gain, but by the help of the blackboard, and the story of the railway train, etc., it will be possible to gain and keep the co-operation of the children in this lesson.

5. SYSTEM.

From the known danger of the railway train lead the child to the unknown danger of bad company and its attendants.

The Golden Text is the red flag of danger, hold it up.

6. ILLUSTRATION.

The stories of the railway train, and the pictures of the flag, wine-glass, and letters N-O, will deepen the impression, and help the memory.