

The Sunday-School.

FOURTH QUARTER,
LESSON VII.—Nov. 13.

JOASH REPAIRS THE TEMPLE.

2 Kings 12: 4-15.

THE LESSON includes the work of Joash in restoring the temple, recorded in 2 Kings 12: 4-21 and 2 Chron. 24.

GOLDEN TEXT.—*We will not forsake the house of our God.*—Neigh. 10: 39.

HISTORICAL SETTING.

Time.—Joash reigned 40 years, B. C. 836-796 (revised chronology) or 878-840 (Ussher). The repairs begun early in his reign were not completed before his 23rd year (2 Kings 12: 6). The work occupied the first two-thirds of his reign.

Place.—Jerusalem, the capital of Judah.

Prophets.—Elisha, and Zechariah the son of Jehoiada, own cousin of Joash.

Kings.—Jehu, king of Israel; Hazael, king of Syria; Shalmaneser, king of Assyria.

LEARN BY HEART.—2 Cor. 9: 7; Eph. 2: 19-22.

THE WORK DONE BY THE NEW KING.—The Temple of Jehovah was neglected. The contributions for its support and for the priests were discontinued or transferred to Baal. There was need of a great spiritual revival and moral reformation.

THE SOLEMN COVENANT AND SELF-CONSECRATION.—2 Kings 11: 17; 2 Chron. 23: 16. Jehoiada saw that the first step was to lead the people to consecration to the Lord. Accordingly, at the time of the coronation Jehoiada took the opportunity of the great gathering in the temple to bind the people afresh to God by a solemn league and covenant.

THE PEOPLE SET TO WORK FOR THE LORD. DESTROYING THE EVIL.—2 Kings 11: 18; 2 Chron. 23: 17. Immediately following the new consecration was a popular outburst against Baalism the people of the land went into the house of Baal and break it down. The altars and images which adorned it were broken to pieces, and the high priest slain.

THE RESTORATION AND REORGANIZATION OF THE MINISTERS OF RELIGION.—2 Chron. 23: 18. The next step in the revival was the restoration of the religious services of the temple. The priests and Levites were recalled and reorganized according to the plan of David.

CONTRIBUTIONS FOR THE REPAIR OF THE TEMPLE. A FAILURE.—Vs. 4-8. After Joash was firmly settled on his throne, he "was minded to restore the house of Jehovah (2 Chron. 24: 4). And Jehoshaphat. Another form of Joash. Said to the priests, whom he had gathered together. *All the money.* The gold and silver rings or ingots were used by weight. *Money of the dedicated things.* The money consecrated to religious uses. Three kinds of money are here designated: (1) *Money of every one that passeth the account.* The money of persons numbered in the census. This was properly a poll-tax. (2) *Money that every man is set at.* Such money as was paid in accordance with Lev. 27: 2-8 and Num. 18: 15, 16, for vows, and for the redemption of the first-born, (3)

Money that cometh into any man's heart to bring. That is, free gifts. *Every man of his acquaintance.* In 2 Chron. 24: 4, we are told that this collection was to be made not only at Jerusalem, but in all the cities of Judah. Let them, with this money, repair the breaches. Years of neglect had allowed the walls to crumble and crack. The whole work was entrusted to the priests. In the 3rd and 20th year of king Jehoshaphat, who was therefore 30 years old. *The priests had not repaired.* They were dilatory and had not completed the work. *Then king Jehoshaphat called for Jehoiada.* He, being high priest, had chief charge of this work. He was now very old. *Receive no more money.* Hereafter that money should be kept separate from that which belonged to the priests. And the priests consented to the plan, and no longer took charge of the repairs.

CONTRIBUTIONS FOR THE REPAIR OF THE TEMPLE. ENTHUSIASTIC GIVING ON A NEW PLAN. vs. 9-15. *Jehoiada . . . took a chest.* At the king's command (2 Chron. 24: 8). The chest was locked, and had a hole bored in its lid just large enough to admit pieces of silver. The contents could not be touched, except by the officers who kept the key. *Set it beside the altar.* It was near the door of the priests' court, where the altar stood at no great distance. *And the priests . . . put therein all the money.* And all the chief men and all the people cast their gifts into the chest. *The king's scribe (or secretary) and the high priest came up.* Public account should be rendered of all moneys and gifts. *They put up in bags, and told the money.* That is, weighed and marked the weight. *Them that did the work.* The overseers, or architects, who had charge. *Howbeit there were not made . . . vessels.* The money contributed was given to the repairs till they were completed. Only the surplus and what was brought in later was used for temple vessels. *And repaireth therewith the house of the Lord.* When men take hold in earnest, God's work will be done. *They reckoned not with the men.* For they trusted implicitly in their honesty.

THE HEART OF THE LESSON.

It is a sure sign of religious declension when the house of God is neglected and out of repair. God's spiritual temple, the church, is sometimes neglected, and needs reformation. There is need of new energy, new gifts, new labors, to make all mankind a part of the spiritual temple. Giving should be an act of worship. Giving for the work of God should be universal. All the people should have part in it. It is a great privilege to have frequent collections and appeals and opportunities of giving. It is the meagre, and not the free givers, who complain of "so many calls."

A Dead, Tired Feeling.

And utter weariness are due to the blood being weakened through faulty action of the kidneys and liver. It's a surplus of energy, lots of red, vitalizing blood you need, and it can be acquired quickly by using Ferrozone, the greatest strengthening tonic made. "No tonic equals Ferrozone," writes H. E. Jennings, of Westport. "Last spring I was tired and depressed, had headache and lacked strength. Ferrozone soon brought me to good health and made me well." Price 50c. at druggists.

If a man's horse has lost his tail, why should he sell him wholesale? It is impossible to retail him.

DID NOT WANT A BIBLE.

One Sunday I met a group of small boys and I said, "Boys do you go to Sunday school?"

"We are not of that kind of stuff," was the reply.

"When you get to be men you may wish you had gone to Sunday school."

"That is too much sugar for a cent," answered one of the boys.

A little later I visited a godless home. A boy about fourteen came in.

"Have you a Bible?" I asked.

"A Bible? No, I ain't got no Bible."

"Let me sell you one."

"I don't want it."

"Do you like to read stories?"

"You bet if they are good uns."

I told him of Joseph in his country and city life—of David and Goliath. The young man was delighted.

"What's thatun about" pointing to a red-covered Testament."

"That is a love story."

And I told him of the love of God. His heart melted. I organized a school in that place.

I went into a home a few weeks ago and the lady said, "I am so glad you have come, I want to ask you some questions." The Bible I gave her several years ago, showing signs of usage, was brought out. In many localities the Sunday school is the only religious service and the missionary the best expositor of the Bible.

Since March, 1903, I have organized twelve schools, visited 607 families, and travelled 2,004 miles, and notwithstanding the great number of schools organized not more than half of the children of school age in Kansas are in the Sunday school.

And these, for want of home training and good influences, go fishing, hunting or rambling over the prairies on the Lord's Day. My prayer is that your gift may yield a revenue of comfort to your heart and much glory to God.—*A Kansas Missionary.*

What a Class can do for the Needy.

A class organized for work outside of the church can be made a power for good at such times as Thanksgiving, Christmas, or New Year's. A class of grammar and high school boys in the Baptist Temple, Broad and Berks Sts., Philadelphia, several years ago organized, with a constitution, in which work for the poor was made a prominent feature. Every year since then money has been raised by various means to by provisions for Thanksgiving dinners for a number of worthy poor people whose cases are known to members of the class. One year the report showed that this class raised \$40, the offering for the Sunday school being \$12, and \$22 for the poor fund, from which latter turkey dinners gladdened the hearts of several families at a cost of about \$13. Another Philadelphia class (of girls) made a point of providing for a poor widow who kept a home together in an upper room for her grown-up daughter, who was an idiot. She was told by neighbors to put the girl into the city almshouse, but she steadfastly held on to her, saying, "She's all I've got." Even after a fall down stairs, which took away her only means of support by the breaking of her arm, she bravely went on, and said with David, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." God sent her help without the necessity of asking aid until the death of her loved one and herself. It was a joyous party of eight or ten girls with their teacher that carried

Ayer's

What are your friends saying about you? That your gray hair makes you look old? And yet, you are not forty! Postpone this looking old.

Hair Vigor

Use Ayer's Hair Vigor and restore to your gray hair all the deep, dark, rich color of early life. Then be satisfied.

"Ayer's Hair Vigor restored the natural color to my gray hair, and I am greatly pleased. It is all you claim for it."
Mrs. E. J. VANDROAR, Mechanicsville, N. Y.

\$1.00 a bottle. All druggists. J. C. AYER CO., Lowell, Mass.

Dark Hair

baskets laden with good things on that nice trip, and to see the joy of the crippled girl on each recurring Thanksgiving Day and Christmas, when she heard the noise of the approaching party and the thanksgiving to God of the old mother, were enough to make the girls and the teacher, and the friend that usually accompanied the happy band, feel that such service was well-pleasing in His sight.

A Tonic for the Debilitated.—Purlee's Vegetable Pills by acting mildly but thoroughly on the secretions of the body are a valuable tonic, stimulating the lagging organs to healthful action and restoring them to full vigor. They can be taken in graduated doses and so used that they can be discontinued at any time without return of the ailments which they were used to allay.

Women are coming to the front by showing that while the home is their throne, it is not their kingdom. They are proving their executive ability, both in raising money generously and spending it with efficient economy.

A Time for Everything.—The time for Dr. Thomas' Electric Oil is when croupy symptoms appear in the children; when rheumatic pains beset the old; when lumbago, asthma, cough, colds, catarrh or earache attack either young or old; when burns, scalds, abrasions, contusions or sprains come to any member of the family. In any of these ailments it will give relief and work a cure.

Why are ladies the biggest thieves in existence? Because they steal their petticoats, bone their stays, crib their babies, and hook their dresses.

AFTER SHAVING
POND'S EXTRACT

COOLS, COMFORTS AND HEALS THE SKIN, ENABLING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS. Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.