

The Sunday-School.

FOURTH QUARTER,
LESSON VIII.—Nov. 20.

ISAIAH'S MESSAGE TO JUDAH.

ISAIAH I: 1-9, 16-20.

The lesson consists of the first chapter of Isaiah, together with the historical background found in 2 Chron. 26, 27, 28. See also 2 Kings 14: 21-26; 15: 1-9.

GOLDEN TEXT.—*Cease to do evil; learn to do well.*—Isa. 1: 16, 17.

HISTORICAL SETTING.—*Time.*—B. C. 740-735. At the time of some great invasion of Judah by Syria or Assyria.

Kings.—Judah. Either Jotham, or in the early years of Ahaz. Israel. Just after the great reign of Jeroboam II; Menahem of Pekah.

The invasion was either by Syria in conjunction with the northern kingdom (2 Chron. 28: 5-15); or by Tiglathpileser of Assyria (2 Chron. 28: 19-24); 2 Kings 15: 29.

Place.—Isaiah prophesied chiefly in Jerusalem.

THE HISTORICAL SITUATION.—*Great prosperity.* Not many years after the death of Elisha, there came to both the northern and the southern kingdoms a period of almost unexampled prosperity. Uzziah, the grandson of Joash who repaired the temple, became king of Judah, and Jeroboam II, the son of Joash, reigned over Israel. These two kings extended their conquests, till the two occupied nearly the extent of territory that belonged to the united kingdom under David. There was prosperity in every direction.

Decline of Morals.—There were two sources of wealth—fruitful fields, flocks and herds and orchards, and legitimate commerce. The other was the spoils of the nations conquered. The wealth was connected with cruelty, selfishness and crime. It was unblest. The natural results on character followed. Drunkenness, corruption, oppression, murder, lying, stealing, ran riot among all classes.

The Consequences to the Nation.—These things made the nation weak, and exposed it to punishments. The Syrians made incursions into Judah, and carried away captives to Damascus. Pekah, king of Israel, joined with them, slew one hundred and twenty thousand men, and carried captive to Samaria two hundred thousand women and children, but a prophet compelled them to return these captives. The Philistines invaded Judah from the south.

THE SINFUL NATION.—Vs. 1-4. A new prophet, a young man of the royal blood, studied the situation, and inspired by God broke out into entreaty. *The vision of Isaiah, the son of Amos.* How Isaiah came to be a prophet is described in Isa. 6. *Vision . . . concerning Judah.* Uzziah . . . Hezekiah. From about B. C. 742 to 700, more than forty years, during which time the kingdom of Israel was swept out of existence. *Hear, O heavens . . . O earth.* The fact mentioned is so astonishing as to make angels and men appalled at the wonder. *For the Lord hath spoken.* That is, the message is divine. *I have nourished and brought up children.* From a single forefather the Lord had built up a great nation. *And they have rebelled against me; by worshipping other gods.* *The ox knoweth his owner,* etc. Even the brute beasts are not so stupid as not to

know whom to obey, whose hand cares for them. *But Israel doth not know.* They seem more stupid than the beasts. *My people.* For whom God had done so much. *Doth not consider.* Do not keep in mind that they are God's children. *Ah, sinful nation.* So different from the holy nation it was called to be. *Laden with iniquity. A seed of evil-doers.* The children of bad parents; children becoming worse than their fathers. *Children that are corrupters.* Implying that they had violated the order of the moral world. They were sources of infection to others. *They have forsaken the Lord.* By disobeying his commands. *They have provoked . . . unto anger the Holy One of Israel.* The one who is holy in himself. *They are gone away backward.* Into idolatry, open sin and neglect.

THE DISASTROUS CONSEQUENCES.—Vs. 5-9. *Why should ye be stricken any more? Why do you wish for more punishment.* *The whole head is sick, and the whole heart faint.* Fountains of thought and life were defiled. *From the sole of the foot.* The inward disease of sin has broken out into outward crimes. *Your country is desolate.* Isaiah from the walls of Jerusalem could see the desolations which had come upon them from the neighboring nations. *And the daughter of Zion.* Zion was the fortified part of Jerusalem, and the residence of the king. *Is left.* Left as a survivor. *As a cottage in a vineyard.* A temporary shelter. *As a lodge in a garden of cucumbers.* The lodge was a hut for the shelter of the keeper of the garden. So Jerusalem stood almost alone amid the surrounding desolation. *A besieged city.* The enemies had made incursions on every side. *Except the Lord of hosts had left unto us.* It needed no less a power than his to preserve even a remnant. *A very small remnant,* etc. A faithful remnant still survived, but it was small and feeble.

FALSE AND NEFFECTUAL WAYS OF ESCAPE.—Vs. 10-15. The people seem to have made a kind of effort to ward off their calamities and gain the favor of God. They offered more sacrifices in the temple, they kept the feasts more strictly, they were more attentive to the forms of religion, they attended the meetings more carefully. They did everything but the one essential,—of leaving off their sins and crimes and obeying God's law.

THE GRACIOUS INVITATION TO THE ONLY TRUE WAY OF SALVATION.—Vs. 16-20. God does not leave us under condemnation, but shows the way to health and holiness. *Wash you, make you clean from your sins of heart and life.* *Learn to do well.* It is not enough to cease doing wrong. We must learn to do well. *Seek judgment.* Justice. *Relieve the oppressed.* Redress the wrongs of the oppressed. *Judge (deal justly with) the fatherless.* See that they have justice. *Plead for the widow.* The orphan and widow were from the first taken by God under his special protection. *Come now, and let us reason together.* Let me present the case to your judgment, and you use your reason and see if what I say is not good. *Though your sins be as scarlet.* Deep, bright red, the most difficult of all to remove. *They shall be as white as snow.* Of heavenly purity and brightness.

THE HEART OF THE LESSON.

One of the first needs of man is to realize the great sinfulness and evil of his sin.

The need of each human being is the forgiveness of sins. A religion that cannot assure us of God's forgiveness is a vain religion.

BAPTIST UNION.

(Continued from page 2).

Brethren, let us forget our differences. When men rise up in a balloon, the fences and landmarks made by men fade out of sight, and the noises and contentions of men do not reach their ears; and the nearer we rise up toward the throne of the Great Father of us all, the sooner the differences and difficulties one after another will disappear. Long enough we have each one been crying out for our own.

Let us no longer emulate the little pools left upon the sand when the great tide of the great ocean has gone out. Each little pool has a voice of its own, and is calling for attention and admiration. One little pool is crying out, "Come to me by day and I will show you the sun, come to me by night and I will show you the stars." And another little pool over there beyond the bar is calling out, "Come to me, I am the sea; look into me at night and I will show you the heavens." And all up and down the shore there is a wild chorus of ten thousand tiny voices, each claiming to be the sea. But wait, wait "until the powerful moon by her attractive spell hath called around her throne her congregated floods, and in from the limitless ocean come the surging billows of the rising tide, now the little sand bars flatten out, how the little pools widen into lakes and are lost in the great waters, until the great boom of the mighty ocean drowns out the thousand voices of the petty chorus that cries out each for its own."

Time will not permit in the short time allotted to a sermon to speak of all the advantages of such a union. The better care of our destitute field, a home educated ministry, the extension of mission interests in the great west, the amalgamation of our foreign mission work, the increase of appropriations to weak fields, to sick and disabled ministers, to students preparing for the ministry; these are only a few of the greater. The lesser are legion.

Is it nothing that we shall be the strongest denomination in this province? And not only so, but we will be more than twice as strong as the next. Is that nothing, I ask? It is at least suggestive. And when men of other denominations call us "narrow," we can reply that it is a narrowness that appeals to the wisdom of men and upon which God pours his blessing.

I wish you might all have been at our Conference when this question on Baptist Union was under discussion, and especially when the vote was taken. There was such a marvellous demonstration of God's power, and God so wonderfully impressed all that it was his will that such union should be effected, that not a person spoke against it, and not a single argument was presented against union. After the vote was taken in General Conference, I asked one of the men who had been an opponent of union why he did not vote against it, and a strange look came into his face as he half whispered to me in a trembling voice, "I didn't dare; it was God's will."

The most impressive thing in that

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Give nature three helps, and nearly every case of consumption will recover. Fresh air, most important of all.

Cherry Pectoral

Nourishing food comes next. Then, a medicine to control the cough and heal the lungs. Ask any good doctor.

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Health demands daily action of the bowels. Aid nature with Ayer's Pills.

day of memorable things was the benediction of our aged Brother Noble upon the Conference in what it had done. Standing there like some aged prophet of God, with both hands stretched up toward heaven and with the tears streaming down his cheeks, he cried out, "Praise the Lord! Praise the Lord!" It was the Father's blessing upon his children. He had seen the beginning of this denomination in this province, he has shared in her struggles and her joys for seventy years, and now God has spared him to give us his benediction upon our amalgamation and our entrance upon a wider and fuller mission.

Brethren, I believe, and there are many others who believe likewise, that should the union of these two bodies be effected, God will manifest his pleasure by the most gracious outpouring upon our churches that we have known for many years. God grant that when the matter is put before you, and you are asked to vote in this matter, that God may move you to vote according to his will. And the blessing of the Father and the Son and the Holy Spirit be with you forevermore. Amen.

Is Your Doctor Bill Large?

Best way to keep it small is not to call the doctor, but use Nerviline instead. For minor ailments, like colds, coughs, chills, cramps, headache and stomach trouble, Nerviline is just as good as any doctor. It breaks up a cold in one night, cures soreness in the chest, and for neuralgia, toothache and rheumatism you can't get anything half so good as Nerviline. The fame of Nerviline for cramps, colic and pain in the stomach extends far and wide. Good for everything a liniment can be good for, and costs but 25c. for a large bottle.

The war has stimulated rather than retarded missionary activity in Japan. Opportunities have opened that were not known before the conflict began.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—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.