

to face with God. His work was threefold, to begin a new dynasty in Syria by anointing Hazael king, to begin a new dynasty in Israel by anointing Jehu king, and to anoint Elisha as his successor, a promise that his work was to be permanent. Have the class consider these in detail.

The practical lessons should be carefully presented, such as the liability of active workers to seasons of discouragement, the fear of not a few that they are lost, when the cause of their despair is purely physical. In such seasons it should not be forgotten that our Father cares for us. The best remedy is to maintain normal health and to engage in normal active service. The Golden Text points to the Source of highest comfort and power.

For Teachers of the Senior Scholars

1. *Jezebel's rage*, vs. 1, 2. Question out the situation. Elijah had just triumphed gloriously on Mount Carmel, the priests and the prophets of Baal had been put to death, and everything seemed to indicate that Israel was about to return to the worship of the true God; but Jezebel, that monster of iniquity, that Lady Macbeth of Hebrew history, was wild with rage, and sent a messenger to Elijah to inform him that nothing but his life would satisfy her.

2. *Elijah's flight*, v. 3. How can we account for this? Is this the same man who stood up so heroically a little while ago on Mount Carmel and defied the powers of evil? Why does he allow a woman's threat to make a coward of him? There are elements of weakness in almost every life. It is seldom that a man stands four-square to every wind that blows. Bring out the fact, that in the case of Elijah the weakness manifested itself on the side of his greatest strength. This is frequently the case, though, as a general rule, people fail along the line of their weakness.

3. *Elijah under a juniper tree*, vs. 4-8. He wanted to die, v. 4. Why then did he flee from the presence of Jezebel? What a strange bundle of inconsistencies we are! His depression was largely due to physical causes. He was exhausted by the terrible strain upon him that day on Mount Carmel. Sleep and

food were what he needed. It would relieve a good deal of the depression that is in the world, if men and women would take better care of themselves physically.

4. *Elijah in the cave of Horeb*, vs. 9-16. He is still depressed, still feels that his life work has been a failure. Discuss: (a) God's question, v. 9. There were no wrongs to right in that dreary, desolate land, no opportunities of teaching the apostate people of God the fearful consequences of their evil ways. Elijah had got far away from the path of duty, but God had followed him to bring him back. (b) Elijah's answer, v. 10. He thought that he had done his best, that he could do no more, and that he had completely failed. It was just as well for him, he thought, to be in the cave as anywhere else for all the good he could do. Many a one can understand how Elijah felt that day. (See Isa. 49:4.) (c) God's revelation, vs. 11-13. The lesson Elijah learned that day was that God works by quiet, unobtrusive forces as well as by the miraculous. We need to remember that something may be doing even when nothing seems to be doing. (d) God's command, vs. 15, 16. Elijah is sent back to his work. Our place (this may form the point of application) is always where we believe God wants us to be, whether the conditions be encouraging or discouraging.

For Teachers of the Boys and Girls

Begin with a little talk about Elijah's announcement of rain to Ahab, the king's hurried return to Jezreel, with the prophet running the seventeen or eighteen miles from Carmel to the city before the royal chariot. The scholars will be interested in this feat of endurance (see ch. 18:41-46). The printed portion of the Lesson falls into three parts:

I. ELIJAH IN FLIGHT, vs. 1-8. Question about Ahab's telling the news of Carmel to Jezebel, the effect of the news on the queen and the message which she sent to Elijah. Now follow the flight of Elijah, first discussing the question whether he was simply acting with prudence in refusing to risk his life needlessly, or whether he fled because he was afraid of Jezebel. Ask about the first two stages of the journey,—first to Beersheba, nearly a hundred miles from Jezreel,