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**BIBLE LESSONS.**

**FIRST QUARTER.**

**STUDIES IN THE BOOKS OF KINGS.**

(Condensed from Peloubet's Notes.)  
Lesson II. March 1. 2 Kings 1: 25-37.

**THE SHUNAMMITE'S SON.**

GOLDEN TEXT.  
"The Father raiseth up the dead, and quickeneth them."—John 5: 21.

**EXPLANATORY.**

The various incidents of Elisha's life recorded in Chapters III. to VIII., seem to have been inserted among the records of the kings from some ancient history of his life. Very probably they are not given in chronological order, but from the historical references at the beginning and the close, we infer that they belonged to the reign of Jehoram, king of Israel, the son of Ahab.

PLACES.—(1) Shunem, now Solan, a town in Issachar, about three and a half miles north of Jezreel. (2) Mount Carmel. Probably near the spot where was the famous contest between Elijah and the prophets of Baal, and where God answered by fire. Doubtless public worship was held here on stated occasions. I. THE SHUNAMMITE AND HER WORKS OF FAITH. (1) She was rich, and used her riches for the good of others. (2) She was hearty in her benevolence. (3) She revered goodness. (4) She threw her influence on the right side. (5) Her benevolence was thoughtful, judicious and steady. (6) She was contented with her lot. (7) She had great self-control. (8) She had strong faith in God. (9) She showed energetic action with passive submission.

HER REWARD. (1) The presence of such a person in a home is of itself a great blessing, for he brings with him the breath of heaven, inspiration, spiritual life, instruction, mental awakening. (2) The Shunammite received the desire of her heart. Elisha sent his attendant to ask her if she had any wish for aught that the king or commander-in-chief could grant, for he had great influence at court. She had a son, and she wanted a son like the city of Jericho, beautiful for situation, but wanting in one great blessing. She was childless. She longed for a son. A Western woman can hardly realize how great a sorrow such misfortune is to her Eastern sister. A son is affection, support, position. Elisha promised from the Lord that within a year she should embrace a son. (3) She had heavenly rewards. She received a prophet in the name of a prophet, because he was a holy man (ver. 9), and she received a prophet's reward (Matt. 10: 42). What was done for the prophet was accepted by God as done to himself (Matt. 25: 40). (4) Years afterwards it was the means of restoring to her her home and property which had been unjustly taken from her during her absence (2 Kings 4: 1-5).

II. THE SHUNAMMITE AND THE TRIAL OF HER FAITH. In due time a son was born into the home. He grew up to be four or five years old. He could not have been much older if the part of the story took place during Jehoram's reign. The story may have begun then, but run on to a later period. One morning the boy went out into the fields where his father was gathering in the harvest. In this valley which is to-day one of the richest wheat lands on the wide globe, he was taken suddenly sick. Considering the symptoms and the season of the year, there is little doubt that a sunstroke was gathering in the brain. I know by experience, says Thomson, that this valley glows like a furnace in harvest time. The boy was sent home to his mother, who held him till noon, when he died. She took him up to the little chamber on the roof and laid him on the prophet's bed.

25. "Come unto the man of God." Elisha was a man of God because he was God's representative and spokesman; (b) because he taught the people about God; (c) because he loved and obeyed God. "To Mount Carmel" Sixteen or seventeen miles distant. The distance would require five or six hours riding. "The man of God saw her going off." Mt. Carmel on that side is exceedingly steep, and almost 1,600 feet high. From the summit, near where the altar of Jehovah stood (1 Kings 18: 30), Elisha could see a great distance.

26. "Run now." Elisha knew that only some matter of great importance could bring the woman there. "Is it well with thee?" Hebrew, is it peace to thee? "And she answered, It is well." She said but one word, Peace. The cautious mother wishes to have no words with the servant; it is his master that she is in quest of. So she parries Gehazi by the simple and customary salute, Shalom—that is, Peace!

27. "To the hill." Mt. Carmel. "She caught him by the feet, etc." The falling down, clasping the feet, etc., are actions witnessed every day in the East. I have had this done to me often before I could prevent it. "To trust her away." In his officious zeal, angry at the slight towards him, or deeming her touch deplorable, or her importunity excessive, or such liberties beneath his master's dignity. Beware lest thou treat harshly sad souls who are overcome in grief, and who seek help and consolation, and lest thou thrust them away or judge them hastily. Do not cause still more grief to a bruised heart. So the disciples rebuked the mothers who brought their children to Jesus (Matt. 19: 13); and so the Pharisees felt toward the sinful woman who anointed the feet of Jesus (Luke 7: 38, 39). "The Lord hath bid it from me." His prayer for light had not yet been answered. Often the Lord had told him what was coming; but in this case He let him learn from the suppliant herself, as the best way for both.

28. "Did I desire a son." You promised me of your own accord. I did not entreat you for the blessing. Why should you allow the free gift to be spoiled, and thus deceive me with hopes that have faded in their early dawn? 29. "Then he said to Gehazi." His attendant. "Gird up thy loins." In preparation for a journey. This was done by tightening the girdle, and tucking the mantle under it in such a manner as to leave the legs free. "And take my staff." The prophetic staff was probably of some particular shape or material, which indicated the authority and func-

tion of the person who bore it—being to him, in his degree, what a sceptre was to a king. Now, the authority of the owner of such an official or symbolical staff was, and even to this day is, considered to be an official delegation, for the occasion, to the person to whom it is entrusted, as it would be by a signet ring. "If thou meet any man, salute him not." The Jewish salutations, like those common in the Orient to-day, were elaborately formal, and occupied so much time as to be a serious hindrance when there was reason for haste. It is said that a complete formal salutation between two persons may consume from one to three hours. "Lay my staff upon the face of the child." Why did Elisha send his staff by Gehazi, a message which failed of success? He was probably engaged in religious services and teaching, which he felt he could not leave. Moreover, Elisha evidently sent his staff by his servant with the expectation that it would be effectual to raise the dead. He did not at first mean to go himself to Shunem, and for that reason sent his staff to supply the lack of his own presence.

30. "I will not leave thee." She had great faith in Elisha, but little in his staff. She wanted his presence, his personal sympathy and aid. He must be there to aid, if the staff failed, for there was no time or strength to make another journey. 31. "But there was neither voice nor hearing." The application of the staff was a failure. In secret he could best commune with God. So Jacob wrestled with the angel alone in the night. "And prayed unto the Lord." The effectual fervent prayer of the righteous man, which availeth much. The Lord does not allow great deeds to be accomplished without battles and struggles, labor and perseverance. The best things of life must come through prayer; for (1) Prayer brings us into close communion with God. (2) Prayer answered leads to a realization of the work that the great God is doing for God. (3) The value of the gift is enhanced by the earnest seeking. (4) This faith and love and patience and spiritual life are increased, and the character ennobled.

32. "And he went up and lay upon the child, etc." He used whatever means were in his power, though the means alone could never have brought the child to life. No James tells the elders who pray with the sick, to also anoint him with oil, one of the commoner remedies of the superstitious. 33. "Then he returned, etc., left the bed." The Revised Version inserts one before and fro, which is according to the Hebrew. The exertion which he used, and the emotion and anxiety he felt, would be overpowered. Hence the need for a change of posture. Elisha did not leave the chamber but walked from end to end of the room in which the child lay. "The child opened his eyes." The second effort, supported as it was by prayer, obtained a gracious answer. The dead child is brought to life. What Elisha did after long effort and prayer, He who is Himself the resurrection and the life did with a single word (John 11: 43; 25).

34. "She fell at his feet." Her first act, even before taking up her son, was one of gratitude. The resurrection of the dead to life (1) taught that there is a life separate from the body: that death does not end all. (2) Hence it brought to view the resurrection of Jesus. Even in those days there were glimpses and foreglimps of the immortality. That life is very narrow and hopeless which sees nothing beyond the gate of death. The friendship of the prophet and the Shunammite, now newly cemented, was unbroken through the lapse of years. Warned by him of an impending famine, she withdrew from the land for seven years. On her return she received back her forfeited lands for his sake and the miracles (chap. 8: 1-5).

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**Had Enough of Cowboy Life.**

It was a warm winter day. The snow was moist enough to roll good. Hadley and Ray had just finished making a splendid snowman, when Neighbor Henries came up the path.

Neighbor Henries lives upon a large cattle ranch in Texas every summer, and he had come to say good-bye, for he was going there the next week. He sat by the open window, and told papa stories of a "cowboy's" life until Hadley wished he could go with him, and be a "cowboy" too.

"Well, maybe you can, if you learn to use the lasso," and Neighbor Henries' eyes twinkled. "Got a good rope here?"

Hadley soon found one, and the lesson began. He was an apt scholar, and soon he could throw the noose over things very nicely—if these things did not move.

"Now try your skill on that heifer, my boy," and Neighbor Henries pointed to a sleek two-year-old heifer which stood near the barn chewing her cud contentedly.

"All right!" and young Hadley crept up behind her like a young Indian. He pulled the rope and threw it. It settled fairly over the shaggy white horns of the heifer, and the fun began. Plucky Hadley held on as hard as he could, and away they went—a frightened heifer at one end of the rope and a frightened boy at the other.

"Ha, ha, ha! That looks like Texas, only we haven't the snow to make a soft place to land in!" laughed Neighbor Henries.

How the snow did fly! The heifer belted, and Hadley yelled as she dragged him along, and the mad race went on until Hadley's breath was very nearly gone, then it ended in a sudden way. The heifer ran close to a high, steep bank, as if she was going to leap over it.

Hadley let go the rope, but he was going so fast he could not stop, and plunged over the bank and out of sight in the huge snow-bank at the bottom. It took both papa and Neighbor Henries to dig him out, and when he was safe once more Neighbor Henries said: "A pretty 'cowboy' you'd make, my lad! You'll have to stay at home awhile longer yet."

"I mean to!" said Hadley, promptly. "I don't want to be a 'cowboy.' I wouldn't if I could as well as not. I'd rather be—!"

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