

who, like all others, are called upon to give a willing obedience amid fears and temptations. The word of the Lord, the unwillingness of Jonah, his flight, the storm, the lot, the humiliating punishment, which was at the same time a miraculous preservation—all contained rigid discipline. And Jonah arose and went unto Nineveh. Chap. i and ii.

**THE THREATENED DOOM.**—Jonah journeys over the desert. He enters the mighty city, and from its walls, or through its streets, there are heard the sonorous tones of a crier: "Woe! woe!" yet forty days and Nineveh shall be overthrown." On and on walks the stately form of the prophet. Attention is arrested. Who is this man? A prophet of Israel. Who is this God? The God of Israel. The solemn voice sounds on, like a woe that leaves no place for rest. It haunts their nightly dreams, it pursues their waking steps. Food is no longer tempting. Men look into the faces of their wives, wives return the glance—it is the same doom. Children look wonderingly at both, and hush their play—calamity has fallen.

**THE DEEP REPENTANCE.**—The voice of doom has entered the palace. The king hears it and pallor overspreads his face. Of what value are those carved ceilings and wrought pillars, the deferential attendants, the household gods? He takes the crown from his forehead, the royal robes from his person; he covers himself with sackcloth and sits in ashes. But from out of the palace there goes an answering voice. Read the wonderful proclamation. How sincere! how important! how self-searching!

Look again at Nineveh. Would you recognize the gay city? There is no trading in the streets, the beasts of burden are unharassed, standing in sackcloth, the cattle moan with hunger; men pass with bowed heads and the signs of grief upon their loins. Look in any home, you see no feasting, hear no merriment—only mourning and sorrow and despair lighted up with the hope, "Peradventure God will turn away His anger." Never upon record has there been such a national repentance.

**THE AVERTED DOOM.**—Jonah had a blessed knowledge of God when he said he was "slow to anger and plenteous in mercy." God saw their works. The fortieth day arrives; no army comes, no lightning, no hail, no fire. The sun rises benignantly; it sets; and the city is not destroyed. God's announcement of retributions are always subject to the conditions of repentance, if it be not too long delayed.

MAV 27.—The Death of Elisha.

HOME READINGS.

- Monday. The death of Elisha. 2 Kings, xiii, 14-21
- Tuesday. The death of Joseph. Gen. I, 14-30
- Wednesday. The death of Moses. Num. xxx, 1-12
- Thursday. The death of Joshua. Josh. xxiv, 14-38
- Friday. The death of Stephen. Acts xvii, 48-60
- Saturday. The death of Christ. John xiv, 17-30
- Sunday. The death of the Christian. 2 Cor. iv, 7-5, 9

GOLDEN TEXT.

He being dead yet speaketh. Heb. xii, 4 \*

GENERAL STATEMENT.

Because of the sins of Jehu, who followed in the foot-steps of Jeroboam, the chastisement of the Lord in the form of Hazael and the Assyrians fell upon Israel. But the

greatest loss that came upon them was the death of Elisha. In his last moments he instructed and comforted the sorrowing king, and after his death we find that in his bones there remained a life-giving power.

TOPICS, WITH NOTES.

**THE DYING PROPHET.**—The last hour will come to all, even though, as to Elijah, the heavenly chariot arrives instead of the angel of death. Elisha's long life of wonderful works and unblemished integrity—a life without one sin or failure recorded—a life that in its miracles and beneficence was a fitting type of Christ, is drawing to its close. We can place around this death-bed all the serenity of evening time—the setting sun, the cloudless sky, the waveless sea, the ministry of unseen angels. He is the father of an entire people, and his children bow in sadness.

**THE LIFE-GIVING BONES.** The Bible is a continual surprise. The subject for an epic poem is given in one line. The last verse might have been amplified into chapters; but only the sequel of a strange tale is given. It gave to Israel the knowledge that Elisha was still with them in power, and to the coming ages a symbol for the influence of the righteous.

JUNE 3.—The Lamentation of Amos.

HOME READINGS.

- Monday. The lamentation of Amos. Amos v. 1-15.
- Tuesday. Warning to the nation. Amos i. 1-10.
- Wednesday. Warning to Israel. Amos iii. 1-15.
- Thursday. Rejection of Israel. Amos v. 16-27.
- Friday. Vows upon Israel. Amos i. 1-14.
- Saturday. Judgment upon Israel. Amos vii. 1-14.
- Sunday. Promises to Israel. Amos ix. 7-15.

GOLDEN TEXT.

Who seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii, 9.

GENERAL STATEMENT.

After the promise of help that was given to Joash, king of Israel, the country began to revive, and victories over the Syrians brought back large numbers to the desolated cities of Israel, and filled up the ranks of the army. Jeroboam II, succeeding his father, carried on the conquests, even recovering Damascus. Continuing to do evil in the sight of the Lord, a prophet was called to give another pleading remonstrance and warning of destruction.

TOPICS, WITH NOTES.

**THE PROPHET AMOS.**—Southward from Jerusalem, on the "elevated hill that stretches like a plain" around the village of Tekoa, in the early part of the reign of Jeroboam II, in Israel, and Uziah in Judah, a young herdsman might have been seen watching with faithfulness the cattle and sheep, and gathering for his own subsistence the wild fruit of the sycamore. In the midst of this lowly occupation—for the herds were not his own—he had listened from childhood to the voices of the morning and the evening, and, as he gathered fruit from the evening, and, as he gathered lessons from God. His parents were not prophets, nor had he ever entered a prophet's school; but his heart and life were transparent enough to permit the divine light to pass through him to mortals, and the voices of the Lord called him. He was sent on no enviable mission northward to Bethel, where he proclaimed unflinchingly the downfall of Jeroboam's

house and the captivity of Israel. Persecuted and banished from Bethel, he went again to Tekoa; but no violence could silence his eloquent appeals. Amos vii.

**THE SOLEMN WARNING.**—The seer beheld visions that might well have struck terror to those guilty hearts, but the doomed people seared again their consciences and were lost.

A portion of the prophet's message is our lesson. Notice the figures of desolation he presents.

"The virgin of Israel"—a maiden beautiful, royally robed, tenderly cared for, long supported by the strong arm of a protector, accustomed to the homage of the great—behold her fallen, maimed, unable to rise, lifting an appealing glance to those who had courted and loved, as they turn on their heels away. Neither king nor prince—warriors stretch forth a helping hand. Forsaken! With hands covering her face in anguish, she never rises more.

Again, like the changing of a dissolving view, we see a city of magnificent palaces, temples, gardens, with massive walls and princely gates. Forth from one of the main archways, with banners, music, glittering spear and shield, go mailed warriors, thousands upon thousands, with the firm tread of confident success. The view changes, and we behold a mockery of the same city. Out from the open gate pass a feeble remnant of a grand army, plague-spotted and famine-stricken, to make a last resistance before death. The houses of hewn stone are left behind, and the wine of their vineyards makes glad the hearts of their enemies.

**THE VOICE OF HOPE.** The sun, before it sets, casts one more bow of promise on the cloud. Repent and seek and live. The young herdsman that drank inspiration from the stary chalice of the midnight skies, points to the heavens and rings forth the clarion invitation of hope. He throws the same city on the canvas with that remnant of battered warriors that went forth to die returning with glorious spoils. "Why will ye die, O house of Israel?"

JUNE 10.—The Promise of Revival.

HOME READINGS.

- Monday. God's goodness to Israel. Hosea ii. 14-23.
- Tuesday. God's call to Israel. Hosea v. 14-6.
- Wednesday. God's warning to Israel. Hosea vii. 1-14.
- Thursday. Blindness of Israel. Hosea x. 1-15.
- Friday. God's love for Israel. Hosea xii.
- Saturday. Hope for Israel. Hosea xiii. 4-15.
- Sunday. Revival in Israel. Hos-xiv, 1-9.

GOLDEN TEXT.

O Israel, thou hast destroyed thyself; but in me is thine help. Hosea xii, 9.

GENERAL STATEMENT.

In the latter part of the reign of Jeroboam II, another prophet was raised up to call the people to righteousness. We know that Hosea was the son of Beeri, but whether of the tribe of Issachar or Reuben is not positively known. He lived and prophesied in Samaria, and hesitated not to tell the people of their complete corruption and of their coming captivity; yet he as faithfully proclaimed a conditional promise of healing and restoration.

TOPICS WITH NOTES.

**THE PRAYER.**—Israel, fallen into sin is invited to return unto the mercy-seat of God, as in the olden time, with sacrifice. But the offering shall no longer be the firstling of