

ent step. I did not see in advance, but the Lord, as he always does, when his people are honest with him, and obedient, opened the windows of Heaven, and poured out such a blessing that there was not room to contain it.

"There was more weeping, they said, in the chapel that day than ever there had been before. Many dated a renewal in righteousness from that very moment, and began a life of devotion and consecration to God.

"Now, I might have 'talked good' to them till now, and that would never have happened. That honest confession, coming out and testifying the truth, did what twenty years' talk would never have done. The work went on. Whenever I spoke, the chapel used to be crowded to its utmost capacity and numbers were converted. Not to me but to God be all the glory. Shame to me that I did not begin sooner. It was not I who did this but the Holy Ghost, the holy spirit of God.

"The Lord dealt with me in a very wonderful way. Three months after this, my dear husband fell sick the first time, and he was obliged to go away into the country. A deputation waited on me to ask me to take his town appointments. I said I could not think of such a thing. What could I do with that great congregation? They must not ask me—and away they went. They came back again to know if I would take the nights, they implored and importuned me until I promised. So you see, God forced me to begin to think and work. I was obliged, and I did it with four little children, the eldest then four years and three months old. It looked an inopportune time, did it not, to begin to preach? It looked as though the Lord must have made a mistake. However, he gave me grace and strength, and enabled me to do it; and while I was nursing my baby, many a time I was thinking of what I was going to say next Sunday, and between times noted down with a pencil the thoughts as they struck. And then I would appear, sometimes, with an outline scratched in pencil, trusting in the Lord to give me the power of his Holy Spirit; and I think I can say from that day—and it is about nineteen years and nine months since—he has never allowed me to open my mouth without giving me signs of his presence and blessing. Don't you see that while the devil kept me silent he kept me comparatively fruitless; now I have ground to hope and expect to meet hundreds in glory whom God has made me instrumental in saving. The Lord dealt very tenderly with me, giving me great encouragement, but some things were dreadful to me at first. I would not go into pulpits till the people demanded it. And the first time I saw my name on a wall!—I shall never forget the sensation. Then my dear husband said, 'When you gave yourself to the Lord, did you not give him your name?' Thus he used to go from one thing to another, until now I have learned to glory in the Cross. When a dear friend was talking the other day about the tremendous undertaking it was to go to France and begin there, I said, 'My dear sir, I should not feel any more discomposed to go to France, and open there next Sunday, than I should to appear in St. Andrew's Hall, simply for this reason, that I believe God is the same in every place, and the same faith, and the same truths, and the same faithfulness will bring him to our help.' 'Ye are my witnesses,' saith the Lord, 'And, lo, I am with you alway!'

"Will you be encouraged, my sister? Never mind trembling. Trembled. Never mind your heart beating. Mine beat nearly through. Never mind how weak you are. I have gone many a time from the bed to the pulpit, and back from the pulpit to bed. It is not by human power, wisdom, might or strength—it is by my Spirit, saith the Lord. He loves to use the weak things, that the excellency may be seen to be of God. Were your neighbors sick of some devastating plague, and you could go and help them, would not you do it? Would you say, 'I am only a woman, and I cannot?' 'Oh, you would say, 'let me go, like Miss Nightingale did, to the sick and wounded soldiers.' Let me go. And these are not the bodies, but the souls. They are dying. They are going to an eternal death. Will you not rise up! Oh! Suppose all the Christians in this hall to-night were to begin, from this

hour, to be faithful, and consistently testified everywhere for Jesus, what a commotion there would be! How many, think you, would be converted in a month's time? How would they begin flocking like doves to the windows? How would the ministers, some of them, begin to wake up? The people would go and beseech them morning, noon and night. God wants you to witness right out everywhere, in the darkest courts and alleys, and in Oxford street alike. Begin, and the Spirit of God will fall upon you, and however they may try to get rid of the Holy Ghost, they will not be able to do it when God has got hold of them. We catch thousands of people in this way who never intended to be converted. Every day I live the more I am convinced that if God's people were in desperate earnest, thousands would be won; but they are not likely to be won by the genteel fashion of putting the truth before them—so common now-a-days—because nobody thinks they are in danger! If you believe it, begin."

That any woman could accomplish even more than this and not neglect her family, many are still slow to believe; but that one woman did, all who know her are ready to testify. The paper above quoted declares: "Nothing about Mrs. Booth was more lovely and admirable than the pre-eminent importance which she always attached to the training of children. Faithfully she has dealt with many a fashionable and many a titled mother—for her ministry was far more influential in the high places of the land than most people are aware—but always, whether rich or poor, the burden of her message has been the same: 'Get your children saved!' And it is a very remarkable fact that every child of hers was saved, and soundly saved, at an early age." Grace is not hereditary, but all the Booths have been effectively called to the Christian ministry. Other men have founded religious organizations: the General and his wife alone in the history of Christianity have reared a family capable of carrying on the work when they pass away. The family is, perhaps, more unique than the Army itself. Each child was dedicated to God from the first and the whole of its training was directed to the end of making it a Salvation Soldier. But Mrs. Booth's last word on the whole matter strikes the true note. 'Try,' she said to a friend as she was very near her end—'try to raise up mothers. Mothers—mothers are the want of the world!'

Another writer in the *British Weekly* says: "When, exhausted and weary, the minister's wife came home from her missions, she drew her little children to her with an anxious mother's yearning love. Because the Master whom she served sent her to do his work should these babes be without a mother's care? No, she would be as good a mother to them as if, besides their education, she had no duties to attend to, and though she had only means for keeping one servant, a governess being quite out of the question, the children should not be neglected, body or soul. Temptations came—sore temptations—to a mother's heart. An offer was made to Mrs. Booth by a wealthy friend to give her eldest son an academical education on the condition that he should become a lawyer. Another friend offered to give one of her daughters who had a special talent for music, a thorough musical training at a fashionable and expensive girls' school at Brighton; but the mother never wavered in her decision that her children must be brought up for the service of God on earth, a position for which they would be hardly suitable if the pomps and vanities of the world had been brought so close to them."

For three years before her death Mrs. Booth suffered with the fatal cancer, and for some time before she ceased to appear in public her arm and hand were partly paralyzed. This accounted for her way of wearing her hair loose in its natural curls, because she was unable to do it up.

One of her last messages as she lay on her bed of suffering at Clacton-on-Sea was: "MY DEAR CHILDREN AND FRIENDS,—I have loved you much, and in God's strength have helped you a little. Now, at his call, I am going away from you. The war must go on. Self-denial will prove your love to Christ. All must do something. I send you my blessing. Fight on and God will be with you. Victory comes at last. I will meet you in heaven. CATHERINE BOOTH."

HIS LITTLE ONES.

"I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not: I will help thee."—Isa. 41:13.

Yes, his little ones he holdeth
With his own right hand,
Teaching them so tenderly
Just to learn to stand.

Yes, his little ones he guardeth
With a watchful eye,
Warning them when danger cometh,
Standing ever nigh.

Yes, his little ones, he biddeth
With his tender voice
"Fear thou not; for I am with thee;
So be glad, and rejoice."

Yes, his little ones he shieldeth
In temptation's hour,
Keeping them from poisoned arrows
Of the tempter's power.

Yes, his little ones he bringeth
When earth's flight is o'er
Victors, through his great salvation,
To his peaceful shore.

—Cecilia Havergal.

SCHOLAR'S NOTES.

(From Westminster Question Book.)

FIRST QUARTER.

STUDIES IN KINGS.

LESSON I.—JANUARY 4, 1891.

THE KINGDOM DIVIDED.—1 Kings 17:1-12.

COMMIT TO MEMORY vs. 12-14.

GOLDEN TEXT.

"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

HOME READINGS.

M. 2 Sam. 7:1-17.—The Kingdom of David.

T. 2 Sam. 12:1-10.—The Sin of David.

W. 1 Kings 11:4-13.—The Sin of Solomon.

Th. 1 Kings 11:21-40.—The Adversaries of Solomon.

F. 1 Kings 12:1-17.—The Kingdom Divided.

S. Prov. 16:1-20.—Pride before Destruction.

S. Prov. 13:14-25.—A Companion of Fools.

LESSON PLAN.

I. Rehoboam's Opportunity. vs. 1-5.

II. Rehoboam's Folly. vs. 6-15.

III. Rehoboam's Rent Kingdom. vs. 16, 17.

TIME.—B.C. 975. Rehoboam reigned seventeen years, B.C. 975-957.

PLACE.—Shechem, between Mts. Ebal and Gerizim, in the tribe of Ephraim.

OPENING WORDS.

Solomon died B.C. 975. The Lord had foretold to him that on account of his sins only a part of his kingdom should descend to his son. His last years were disturbed with the beginnings of the revolution. The heavy burdens which he had laid upon his subjects caused much discontent. The jealous rivalry of Ephraim and Judah, added fuel to the flame, and the harsh, foolish and impolitic course of Rehoboam, his son and successor, brought about the judgment denounced against him in the rending of his kingdom at his death. Parallel account, 2 Chron. 10.

HELP IN STUDYING THE LESSON.

V. I. *Rehoboam*—no other son of Solomon is mentioned in the Bible. His mother was Naamah an Ammonitess. (See 1 Kings 14:21.) *Jeroboam*—for his previous history see Home Reading for Thursday. V. 4. *Make our yoke grievous*—by excessive taxation, military service, forced labor on his public works, etc. V. 6. *Stood before*—held office as his counsellors. V. 7. *If thou wilt be a servant*—acting for our good. *Thy servants*—loyal and faithful subjects. V. 8. *Young men*—inexperienced and unacquainted with popular wants. V. 10. *Finger*—a proverbial expression denoting his purpose to lay upon them still heavier exactions. V. 11. *Scorpions*—whips with many lashes armed with sharp iron points. V. 13. *Roughly*—he forgot the power of a soft answer. Prov. 15:1. God's purpose, as it had been declared to Solomon (ch. 11:29-39), came to pass through this folly of Rehoboam. V. 15. *The cause*—the turn of events; the revolt. *Perform his saying*—inflict the threatened punishment. V. 16. *What portion*—the signal cry of revolt. (See 2 Sam. 20:1.) *To your tents*—let each tribe return to its bounds and rally around its own standard for war, if need be. *See to thine own house*—reign over your own tribe of Judah. V. 17. *Children of Israel*—Israelites not of the tribe of Judah, but dwelling within the territory of that tribe.

QUESTIONS.

INTRODUCTORY.—Who were the first three kings of the Israelites? How long did each of them reign? When did Solomon die? Who succeeded him? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. REHOBAM'S OPPORTUNITY. vs. 1-5.—For what purpose did Rehoboam go to Shechem? For whom did the people send? What do you know of Rehoboam's previous history? What complaint did the people make? What was their appeal? What was Rehoboam's reply?

II. REHOBAM'S FOLLY. vs. 6-15.—Whose counsel did Rehoboam first ask? What was their advice? Whom did he then consult? What counsel did they give? Which was the better counsel? Whose counsel did he forget to ask? (See James 1:5.) What is prayer? What foolish decision did he make? How did he answer the people? What wise saying of his father did he forget? Prov. 16:24. What will a soft answer sometimes do? Prov. 15:1. What rash and foolish threats did he make? Why did he not hearken to the people?

III. REHOBAM'S RENT KINGDOM. vs. 16, 17.—What did the people reply? What did they do? What prophecy did this fulfill? How does the case of Rehoboam illustrate the Golden Text? How many tribes rebelled against Rehoboam?

How many remained faithful? What did the people rashly disclaim? Who is called the Son of David? Matt. 1:1. What is it to have no part in him? 1 John 5:12. What will be the consequence to those who reject the counsels of wisdom? Prov. 1:31, 32.

WHAT HAVE I LEARNED?

1. That we should seek and follow the counsel of the wise and experienced.
2. That we should avoid harsh and unkind words.
3. That we should not let pride or anger lead us to do foolish and hasty things.
4. That we should always seek wisdom from God, the Giver of wisdom.
5. That God overrules for his own ends what he permits to come to pass.

QUESTIONS FOR REVIEW.

1. Who succeeded Solomon as king? Ans. His son Rehoboam.
2. What appeal did the people make to him? Ans. They asked him to lighten the burdens his father had laid upon them.
3. What counsel did he receive? Ans. The old men advised him to grant the people's request; the young men counselled him to give a harsh refusal.
3. What did Rehoboam do? Ans. He followed the counsel of the young men.
5. What was the consequence of his folly? Ans. Ten of the tribes rebelled against him and made Jeroboam their king.

LESSON II.—JANUARY 11, 1891.

IDOLATRY IN ISRAEL.—1 Kings 12:25-33.

COMMIT TO MEMORY vs. 28-30.

GOLDEN TEXT.

"Thou shalt not make unto thee any graven image."—Ex. 20:4.

HOME READINGS.

M. Ex. 20:1-17.—The Ten Words.

T. Deut. 4:1-20.—Idolatry Forbidden.

W. Ex. 32:1-20.—Idolatry at Sinai.

Th. 1 Kings 12:25-33.—Idolatry in Israel.

F. Deut. 12:1-14.—True Place of Worship.

S. Isa. 44:20.—The Folly of Idolatry.

S. Hos. 10:1-15.—The Penalty of Idolatry.

LESSON PLAN.

I. Jeroboam's Fear. vs. 25-27.

II. Jeroboam's Sin. vs. 28-30.

III. Jeroboam's Feasts. vs. 31-33.

TIME.—B.C. 975, soon after the division of the kingdom.

PLACES.—Shechem, Bethel, Dan.

OPENING WORDS.

Rehoboam collected a large army to subdue his rebellious subjects. But the prophet Shemaiah, in the name of the Lord, forbade a civil war. Jeroboam reigned over ten tribes, or Israel, and Rehoboam over Judah. Our lesson to-day tells us of some of the measures taken by Jeroboam to strengthen and perpetuate his kingdom. Parallel passages, Chron. 11, 12.

HELP IN STUDYING THE LESSON.

V. 25. *Build*—enlarged and fortified. *Dwelt there*—made it his capital. *Peniel*—beyond Jordan, between Jabok (Gen. 32:22) and Succoth (Gen. 33:17). (Compare Judges 8:5, 8, 17.) V. 26. *The kingdom shall return*—in his worldly policy he forgot on what terms a permanent kingdom had been promised him. 1 Kings 11:38. V. 28. *Two calves*—symbols taken from the objects of worship common in Egypt. *Thy gods*—rather, "thy god." Jeroboam did not intend to substitute the calves for Jehovah, but to use them as visible symbols of Jehovah in the worship offered to him. (Compare Ex. 32:4.) V. 29. *Bethel*—twelve miles north of Jerusalem, on the southern boundary of his kingdom. *Dan*—at the northern extremity, about ninety miles from Bethel. V. 30. *Became a sin*—was the occasion of sin. V. 31.—*An house of high places*—a temple at each of the two cities. *The lowest of the people*—Revised Version, "from among all the people." *Not of the sons of Levi*—to which the priestly office solely belonged. V. 32. *A feast*—in place of the feast of tabernacles. *Eighth month*—instead of the seventh. He changed not only the place and the priest, but also the time of the service. V. 33. *He offered*—he himself acted as a priest.

QUESTIONS.

INTRODUCTORY.—What demand did the people make at Shechem? What did Rehoboam reply? What was the result? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses.

I. JEROBOAM'S FEAR. vs. 25-27.—What two cities did Jeroboam build? What did he fear? What had God promised him? 1 Kings 11:38. What did he wish to prevent? How could he have established his kingdom?

II. JEROBOAM'S SIN. vs. 28-30.—What did the king do? What did he say to the people? Where did he set up these images? Why were these places chosen?

III. JEROBOAM'S FEASTS. vs. 31-33.—What else did Jeroboam make? What law did this violate? Deut. 12:11-14. Whom did he make priests? How did this violate the law? What feast did he establish? How was this a violation of the law? In what other respect did he sin? Which is the second commandment? What is required by it? What forbidden?

WHAT HAVE I LEARNED?

1. That sin has its beginning in the heart.
2. That one sin multiplies into many sins.
3. That it is a fearful thing to cause others to sin.
4. That nothing should lead us to forsake God.
5. That we are not to use images or pictures in the worship of God.

QUESTIONS FOR REVIEW.

1. Who became king of the ten tribes of Israel? Ans. Jeroboam the son of Nebat.
2. Why was Jeroboam unwilling that his people should go to Jerusalem to worship? Ans. He feared they would turn again to Rehoboam, king of Judah.
3. What did he do to prevent it? Ans. He set up two golden calves to be worshipped—one at Bethel, and the other at Dan.
4. Whom did he make priests? Ans. Men who did not belong to the priestly tribe of Levi.
5. What feast did he establish? Ans. One like the feast of tabernacles, but held a month later.