

riage relationship without due thought of what is involved in that act.

And Ahab did more to provoke the Lord, v. 33. The language of this statement is not happy. It is apt to carry with it the thought of God as One who may be irritated. Rather let us think that, as we do evil, we set ourselves against God's government of righteousness,

Against God's
Government

and it will be as though we provoked Him, for He must ever set Himself in stern opposition to all unrighteousness. Through the example of the king true godliness was almost destroyed among the people of Israel. And God's attitude to them was that of Judge condemning, rather than of Father protecting: a very unwilling attitude on the part of the God of mercy.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

* There is less material than usual in this lesson, and the skill of the teacher must be shown in his use of the scanty and apparently unattractive topics with which he has to deal. The best course is to read the lesson through, and then to ask, What kings are spoken of, and how were they related to one another? The chief thought is that a bad father had a worse son—an evil king, followed by one still more evil.

Of what was Tirzah capital? Where situated? What city took the place of Tirzah? Learn all you can regarding Samaria, that you may understand Omri's motives, and how it remained the capital of the northern kingdom until its extinction. Ask for the words which prove that Omri was the worst king who had yet reigned in Israel. What is meant by "the way of Jeroboam the son of Nebat"? What are the "vanities" spoken of? Why do they receive this name? Call attention to the fact that the historian applies a religious standard in all his judgments. The question he asks is, Did the kings do God's will? Apply this to ourselves.

Recall the words in which Omri's wickedness is described. Inquire for those which speak of Ahab's. It will be easy to learn from the class in what respect Ahab was worse than his father. Inquire why Ahab's marriage is mentioned among his evil deeds. The reply is obvious, and lends itself to most serviceable counsels. If the age of the class allows, dwell on the importance of marriage. Ask for the Christian law of marriage, namely, that Christians should

only marry Christians. Show how Ahab's marriage led to his adoption of his wife's religion.

Endeavor to get the class to account for the line of action taken by Ahab. What led him to marry the daughter of Ethbaal? State that most royal marriages are for political ends, and see what political ends Ahab might have had in view. Learn what you can regarding Ethbaal, and discuss the influence he would have over his daughter and her husband. Become familiar with the worship of Baal, so as to be able to reply to any questions which may be put on this subject. Read the articles in any Bible Dictionary or corresponding work to which you have access. You will find also an article in such works on the Asherah, which will be helpful. It is of the utmost importance that you should appreciate fully the degrading and debasing character of the worship of Baal, as this explains the attitude of the prophets, for instance, Elijah, to that worship.

For Teachers of the Boys and Girls

As Principal Patrick truly says in the preceding column, "there is less material than usual in this lesson"; and further, the material is of the most depressing sort: it is like sinking deeper and deeper in a black bog. The only justification for such a lesson in the Course, or indeed in Scripture, is that sin is so awful and that we so need to be warned against it. The lesson is lurid with warning.

Just because it is so dismal, it will be wise to begin with a clear, high-sounding note of the other sort. Where shall we find it? Why not take the Golden Text? Ask the scholars to repeat it. Stop them suddenly