

gives a sight of his wonders. The wind, the earthquake, the fire, come one after the other to teach him. And then the "still small voice" bids him go forth again on the Lord's errand, gives him a commission to those who are to be the instruments of chastisement for rebellious Israel, and comforts him with the prospect of a prophet to take his place and follow up his work, and with the assurance that there are yet hearts in Israel truly loyal to Jehovah.

Thus the Lord provided for, guided, taught, and comforted his discouraged servant, and, instead of casting him aside as useless, sent him forth on fresh work.

The discouraged boy or girl in the present day may behold no wonders such as Elijah saw at Horeb. But what does that matter? The Lord was not in the wind, nor in the earthquake, nor in the fire. It was when the "still small voice" spoke that Elijah recognized the Lord's presence. And this voice may be heard by the most troubled, the most wretched, the most erring. The message may vary for each one; but assuredly this will be a part of it: "Hear, and your soul shall live;" "Come unto me, . . . and I will give you rest." Isa. 55:3; Matt. 11:28.

Bible Reading Lesson Analysis.

Elijah at Horeb. 1 Kings 19. 1-18.

1. Under these circumstances of trial how fortunate it would have been for Ahab if Jezebel had been a wife "from the Lord!" ver. 1. "A prudent wife is from the Lord." Prov. 19:14; Gen. 24:3; 28:1; Prov. 31:10, 12; 1 Cor. 14:34.

2. Might the character of Jezebel have been as: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." Ruth 1:16; 1 Sam. 25:3; Esth. 2:15-17; Luke 1:6; 1 Pet. 3:9.

3. Other oaths equally impulsive, rash, unwarranted, ver. 2. "God do so, and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." 2 Kings 6:31; Gen. 25:33; Judges 11:30, 31; Matt. 14:7; Acts 23:31.

4. Elijah forgot to consult God before fleeing, ver. 3. "Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation." Psa. 27:9; Isa. 51:3, 12; Deut. 33:27; 2 Cor. 1:4, 6; John 14:18.

5. Elijah's faith in God wavering for a moment became discouraged, ver. 4. "And what the land is, whether it be fat or lean, whether there be wood therein or not, And he of good courage, and bring of the fruit of the land." Num. 35:20; Deut. 31:6; Josh. 1:6, 7, 9, 18; Jer. 4:8; Ezek. 3:9.

6. Other appearances of God to man using the same instrumentality, ver. 5. "And I heard a man's voice between the banks of Ulai, which called, and said, G-abriel, make this man to understand the vision." Dan. 8:16; Gen. 18:19; Matt. 1:20; Acts 12:7.

7. In Elijah's depressed condition God first cared for his body, giving it sleep and food. The man in a worn-out body is without opportunity, vers. 5-8. "So he giveth his beloved sleep." Psa. 127:2; Neh. 9:31; 2 Kings 4:42; Matt. 14:15-21; Gen. 9:3.

8. Elijah's continued faithfulness to God proved by his prompt obedience, ver. 8. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." Exod. 19:5; Gen. 6:22; Psa. 119:16; Matt. 1:24; Acts 26:19.

9. The purpose of divinely appointed punishment was disciplinary, God's way of ordering man to reflect, ver. 8. "When I wept and chastened my soul with

fasting, that was my reproach." Psa. 69:10; Isa. 58:6, 7; Matt. 4:1, 2; Exod. 34:28, 29; Deut. 9:9, 18.

10. Study closely God's way of working his will in changing men's hearts, vers. 9-13. "And I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." Exod. 33:22; Matt. 16:32; John 6:44; Psa. 78:34; 51:8-13.

11. An accurate and impressive description of degenerate Israel, ver. 10. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Cor. 10:6; Isa. 24:5; 63:3-7; 1 Kings 18:4; Matt. 23:37, 38.

12. God accomplishes the profoundest changes in human character not by manifestations of terror, but of tenderness, vers. 11, 12. "And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear." Gen. 42:21; 1 Cor. 1:12; 1 John 3:21; John 3:16; Deut. 7:7, 8.

13. Like his Master, the minister is more effective with loving persuasion than with bitter denunciation. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4; 1 Tim. 1:18, 19; Rom. 1:16; Matt. 22:37-39; Mark 12:33.

14. Despondency in religion is a sign of sloth. Hard work for God will scatter it, vers. 13-17. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9; Luke 2:49; Eph. 4:28; Num. 25:18; Prov. 22:13.

15. It was Elisha's tenderness and not Elijah's sword that won reformation in Israel, ver. 16. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. 2:16; Psa. 57:30; Prov. 10:31; Isa. 11:4; 49:2.

Lessons:

1. God cannot use in his cause a discouraged man. Usually discouragement flows from disappointed pride.

2. We should never swerve from duty till God in conscience commands it.

3. God will never allow his children to break down. The supporting angel will always appear at the right time.

4. God respects the body as the home of the soul. Practically, our bodies are no small part of ourselves.

5. God is love, not fire; he is tenderness, not terror; peace, not a sword.

6. If a man run away from God and duty, to secure pardon, he must return to God and to still harder service.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Call forth from the class a description of Elijah on Carmel. In power and triumph as shown in the last lesson. "Draw a sketch-map of Palestine and the Sinaitic wilderness, and locate on it, Carmel, Samaria, Jerusalem, Beer-sheva, Mount Horeb or Sinai. . . . Indicate the journey of Elijah, and tell its story to the 'day's journey into the wilderness. . . . Show the traits and characters involved in this sudden change in Elijah's conduct; its cowardice, unfaithfulness, distrust of God, etc. . . . Present the questions which led to it, in 1.) Want of occupation; 2.) Nervous exhaustion, mind sympathizing with body; 3.) Loneliness; 4.) Apparent failure. . . . Trace the journey still further to Mount Horeb, and relate God's dealing with Elijah. . . . What were the tasks given to Elijah? . . . How did God's revelation and the duties assigned to Elijah relieve his spiritual trouble? . . . How does this lesson teach us, 1.) The causes of spiritual depression? 2.) The cure for spiritual depression. . . . If the teacher will read the remarkable sermon by F. W. Robertson on 'Elijah,' he will find many thoughts in it which can be used in teaching.

References. FREEMAN. Ver. 4: Day's journey, 315. Ver. 6: Bread making, 11. Ver. 4: The "cruse," 206. Ver. 13: Covering the face, 216. Ver. 18: Baal, 184. Ver. 18: Kissing, as an act of homage, 427.

Primary and Intermediate.

LESSON THOUGHT. God Talks with His Children. It may be well to let the children tell the story of previous lessons. Let one tell of the famine, who sent it,

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