

Listen to Your Wife.
The Manchester Guardian, June 8, 1885, says:
"Widows"
Looking on the woodland ways! With
clumps of rhododendrons and great masses
of May blossoms! "There was an in-
teresting group."
It included one who had been a "Cotton
spinner" but was now so
Paralyzed that she could only lie in a re-
clining position.
This refers to my case.
I was attacked twelve years ago with
"Locomotor Ataxy"
(A paralytic disease of nerve fibers rarely ever
cured)
and was for several years barely able to
get about.
And for the last five years not able to
attend to my business, although
Many things have been done for me.
The last experiment being nerve stretching.
Two years ago I was voted into the
Home for Incurables! Near Manchester,
in May, 1883.
I am now "Advocate": "For anything
in the shape of patent" "Medicines"
And made many objections to my dear
wife's constant urging to try Hop Bitters,
but finally to yielding to her.
Consequently
I had not quite finished the first bottle
when I felt a change come over me. This
was Saturday, November 30. On Sunday
morning I felt so strong I said to my room
companion, "I was sure I could."
"Walk!"
So started across the floor and back.
I hardly knew how to contain myself. I was
all over the house. I am gaining strength each
day, and can walk quite safe without any
"Stick!"
I am now at my own house, and hope soon
to be able to earn my own living again. I have
been a member of the Manchester
"Royal Exchange"
For nearly thirty years and was most heartily
recommended on going into the room on
Thursday last. Very gratefully yours, JOHN
W. MCCLAREN (Eng.) Dec. 24, 1885.
Two years later an perfectly well.
"None genuine without a bunch of green
leaves on the white label, which all their
counterfeiters will not have."
Putner's Syrup
HYPOPHOSPHITES.

Sabbath School.
BIBLE LESSONS.
FROM PLEURETS SELECT NOTES.
Third Quarter.
Lesson IX.—Aug. 30. 1 Kings 21: 1-19.
THE STORY OF NABOTH.
GOLDEN TEXT.
Thou hast sold thyself to work evil in
the sight of the Lord.—1 Kings 21: 20.
SCENE I.—AHAB COVETING NABOTH'S
VINEYARD.—Although Samaria was the
metropolis of his kingdom, Ahab had a
palace at Jezreel, where he seems to have
resided during part of the year. This
palace was situated on the heights at the
western extremity of Mount Gilboa, on the
eastern borders of the plain of Esdraelon,
and about 25 miles north of Samaria.
Here stood a royal palace and pleasure
grounds, close to the city gate; and ad-
joining, on the outside, was the vineyard
which the king coveted. Ahab wished to
buy this vineyard, which belonged to Na-
both, one of the nobles of Israel. He
was offered more than its worth. But
Naboth refused to sell the vineyard, be-
cause it was the inheritance of his fa-
ther's. Naboth's answer, "The Lord for-
bid" (ver. 3), showed that he was one of
those who recognized Jehovah, and not
Baal, and was probably a sincere and
faithful worshipper; for only such an one
would have acknowledged Jehovah in such
a firm persuasion, and especially in
speaking to the king himself.
SCENE II.—DISCONTENT IN A PALACE.—
Ver. 4. The scene now changes to Samaria.
4. And Ahab came into his house. At
Samaria, as we gather from vers. 13, 14,
16, etc. And he laid him down upon his
bed. The bed-chamber was in the most
retired and secret part of the palace (Exod.
8: 3; 2 Kings 6: 12).
We see on an ivory couch, in an ivory
chamber (chap. 22: 39),
Ahab, reclining on his elbow, and
ceiled with cedar, and painted with ver-
million (Jer. 22: 14), a man whose soul
is so vexed and troubled that he can eat no
bread, that he has a word for no one, but
sits in his house sullenly to the wall. Can
this be the king of Israel? It is Ahab, the
great conqueror is a slave to himself.
SCENE III.—THE QUEEN'S PLAN FOR RE-
LIEF. 5. But Jezebel his wife came unto
him. The scene, however, is not in the
bed-chamber when that terrific woman
Jezebel comes upon the stage. His ap-
parent virtue and moderation were simply
concealment; she gives him nerve and
courage for the accomplishment of a purpose
which, before, his spirit was unequal.
7. Dost thou now govern? This is
ironical, a sneer. Art you king and can
you not get possession of this pretty vine-
yard? I will give thee the vineyard. It
is the weak woman who here, "The queen,
the weak woman, will give thee the vine-
yard."
8. So she wrote letters and sealed
them with her seal. By allowing her
ring, the use of Ahab's name, Ahab
passively consented to Jezebel's pro-
ceeding. Being written in the king's name,
it had the character of a royal mandate.
Unto the elders and to the nobles. The
elders and nobles were the members of
the city tribunal (Deut. 16: 18).
SCENE IV.—THE TRIAL OF NABOTH.—
Vers. 9-14. 9. Proclaim a fast. As was
customary in the event of national calamity
(Jud. 1: 14), after the fast (1 Sam.
7: 6; Joel 2: 12), or for the turning away
of apprehended misfortune (2 Chron.
20: 3). Set Naboth on high. Bring him
before the people for trial. Put him in a
conspicuous place, as a criminal is placed
before the court.
10. And set two men. They were to
find two men who were willing to pur-
chase themselves. Sons of Belial. Belial is
not to be regarded as a proper name in the
Old Testament. It means a worthless, in-
sensible, rickless. Thou didst blaspheme
God. Jezebel did not believe in God, but
the people were nominally living under
the law of Jehovah. Jezebel made use of
this fact, and would not allow any one
able to the God of Israel in executing the
law against those who spoke evil of the
true God. And the king. Such a man
could not help protesting against the evil
done by the king and those about him.
The legal punishment of blasphemy was indeed
death by stoning (Lev. 24: 16), and Naboth
would have perished justly had he been
guilty of the crime. According to still
prevailing Oriental usage, the property of
a criminal reverts to the king.
11-14. And the men of his city... did
as Jezebel had sent unto them. They were
so corrupted by the surrounding influences,
and so under the power of the king and
queen, that they were ready to obey their
own commands. The proceeding against
Naboth is a combination of the heaviest
crimes, for by it are trodden under foot
the three divine commands: Thou shalt not
kill. Thou shalt not covet. Thou shalt not
bear false witness against thy neighbor.
SCENE V.—AHAB IN HIS ILL-GOTTEN POS-
SESSION.—15. When Jezebel heard. She
received the news with undiminished satis-
faction. Which heretofore had given her
money. There is a proud, malicious
triumph in these words. "He refused,
simple fool, to sell it. Now thou canst
have it for nothing. I have discovered
a better plan than thy spot for his palace
gardens. He is in the vineyard of Naboth.
He was trying to enjoy his ill-gotten pos-
session, soothing his conscience by the
thought that Jezebel, not he, was to blame
for the way it was obtained, and planning
how he could use the spot for his palace
gardens. But the avenging Nemesis was
close at hand, and smote him like a flash
of lightning from a clear sky.
19. And thou shalt speak unto him. It
is implied that Elijah had stridden into
his presence—in the vineyard; not that
he was there already when the royal
chariot entered it. Hast thou killed,
etc. The question serves to sharpen his
conscience, since Ahab had said, "I will
not kill the blood of Naboth shall dogs
lick the blood." The sentence here pro-
nounced against Ahab was, on his respon-
se, stayed in execution. God said
distinctly, "I will not bring the evil in his
days," and so distinctly added that he
would "bring the evil in his son's days,
upon his house" (1 Kings 21: 29).
This retribution also fell on Jezebel's
head, for she had said, "I will be as
even with Ahab. At her door did the evil
of the murder."
Years afterwards, long after Ahab and
Elijah had gone to their common grave,
that same god found themselves once
again on that same spot; and a king, the

of Ahab, lay dead at his feet; and
Jehu turned to Bidkar and said, "Remem-
ber how that thou and I rode behind Ahab
his father, when the Lord laid this burden
upon him. Surely yesterday I saw the
blood of Naboth and the blood of his
sons, saith Jehovah, and I will requite
thee in this place, saith Jehovah" (2
Kings 9: 25, 26).
PRACTICAL.
1. Vers. 4-6. Covetousness is the source
of many evils and crimes. Like the love
of money it is a root of all evil.
2. No amount of possessions will free us
from the temptation to covet more.
3. No amount of wealth or honors or
pleasures will keep us from discontent-
ment.
Many, like Ahab, grieve and fret be-
cause they do not obtain some perishing
good, but feel no sorrow because they do
not possess an inheritance in heaven.
It is proper to stand up for our rights
against the wrongs of the rich or great.
The rights of the poorest are as sacred as
the rights of a king.
6. Ahab's sins (1) avarice, (2) discontent-
ment, (3) oppression, (4) impiety, (5)
murder, (6) blasphemy, (7) base hypocrisy,
(7) robbery, (8) lying (9) murder.
7. Ver. 8. We are responsible for what
we permit to be done for us, and doubly
so if we enjoy the results of the crime. By
allowing the wrong to be done, we com-
mit. 8. Vers. 10-12. Transient is the enjoy-
ment in possessions obtained by fraud and
crime.
9. The punishment of sin is certain. "Be
sure your sin will find you out."
10. The results of sin fall not only on
ourselves, but on our families.
11. The punishment of Ahab's sin was
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