

He has put his hands on the bow, and on them rest the prophet's hands. Pull on your arrow, O king! Shoot! Away whizzes the arrow, the symbol of the Lord's deliverance and Syria's defeat. But what next? Let the king smite the ground with the arrows. He smites again and again and again, the sign of Syria's repeated disasters. If he had multiplied his blows, the prophet tells him, greater would have been Syria's hurt. The prophet is alone again, patiently waiting for the coming of the heavenly chariot. One day it halts an instant at his door, and he is gone. Not over, though, is the influence of the prophet on the earth. Once more there is war, and the bands of the Moabites raid through the land. The Hebrews are burying the dead one day. The sorrowful procession is on its way to the tomb, when some one has discovered the presence of the enemy. They are behind that cloud of dust, perhaps, waiting along the road. Hasten the burial! There is a sepulcher nigh at hand. Open it and deposit the dead there. Quick! But why do the bearers start back? The dead has touched the dead, and at the touch the man is on his feet! "The bones of Elisha are there," whispers some one in awe. Ah, the prophet's influence still lives. God's power, too, is close at hand and in readiness to serve his cause.

Primary and Intermediate.

BY M. V. H.

LESSON THOUGHT. *The Power of a Good Life.*

PERSONS AND PLACES. Print "Israel," "Samaria," "Elisha," "Jehoash." Question about these. Let children tell who Elisha was, where he lived, what the work of his life had been, etc. Tell that Jehoash, usually shortened to Joash, and meaning "Gift of God," was the grandson of Jehu and the young king of Israel. Call back what the children know about Jehu, and tell that after his death his son, the father of Joash, reigned. Both Jehu and his son Jehoash sinned and God punished them by letting trouble come upon Israel. Describe the Syrian invasions, and show how weak the kingdom had become to have but fifty horsemen and ten chariots left in its army. No wonder the young king felt troubled. Sin always makes trouble.



THE DEATH OF ELISHA. Show that Elisha had not been idle, though we know nothing of him for forty-five years. Now he was an old man ninety years old. King Joash heard that Elisha was sick, and came to visit him. Who was greater, the king, or the good prophet?

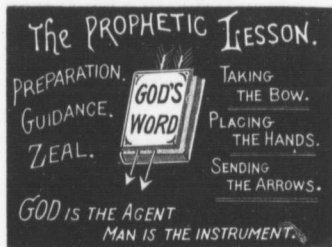
Teach that only the good are great. Describe the scene—the king weeping over the dying prophet—the prophet giving the king hope and encouragement. Show a bow and arrow. The prophet told the king what to do and showed him how to do it. It will interest the children

and impress the lesson, to let a boy shoot a toy arrow into a vacant corner which you may name Syria. Tell what it meant, and show how the king's lack of faith hindered him from receiving the great victory and blessing God was willing to give him. The more perfectly this scene can be illustrated in action the better.

ELISHA'S POWER AFTER DEATH. After Elisha died he was buried in a splendid tomb near Samaria. The people loved and honored him for his goodness, and they showed honor to him in his death. Speak of the honor shown to General Grant in his death and burial. Tell the story graphically of the invasion by the Moabites, the burying of a man in haste in Elisha's sepulcher, and the coming to life of the dead man when his body touched the bones of Elisha. Call for Golden Text, and teach that the power of a good life can never die. Where can we get this good life? Only from God, who is the Life. Teach that a little child may have this life in the soul. Show an acorn sprouted, and tell how it will grow and grow until it becomes an oak-tree. The little sprout is like a child-Christian. But the sprout will die without sun and air. So the young Christian must have God's sun and God's air—the breath of the Holy Spirit.

Blackboard.

BY J. B. PHIPPS, ESQ.



The command of the prophet to the king to take a bow and arrows was for the purpose of symbolizing future victories over the Syrians, and a promise of the Lord's power. We make a blackboard exercise of the prophetic lesson. In place of the bow is found God's word. The taking the bow was the preparation for future work, like arming the host for battle. So must we arm ourselves with God's word. The placing of hands on the bow is the guidance of a higher power than our own. So must we put our hands to the work by taking the word of God, and from it send forth the arrows of truth. God is the agent, man is the instrument to do his will. We must have faith and earnest zeal. Half belief is not acceptable.

"Fight and watch and pray,
The battle ne'er give o'er."

B. C. 770.]

Jonah 1. 1-17.

[Commit to memory verses 4-6.]



1 Now the word of the Lord came unto Jo'nah the son of A-mi'tai, saying,
2 Arise, go to Nin'e-veh, that great city, and cry against it; for their wickedness is come up before me.
3 But Jo'nah rose up to flee unto Tar'shish from the presence of the LORD, and went down to Jop'pa; and he found a ship going to Tar'shish: so he paid the fare thereof, and went down into it, to go with them unto Tar'shish from the presence of the LORD.

LESSON VI. THE STORY OF JONAH.

[Nov. 8.]

4 But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jo'nah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and