

Sunday School.

LESSON 11.—APRIL 9, 1911.

Elisha's Heavenly Defenders.—2 Kings 6: 2-23.

Commentary.—Elisha siding the king of Israel (vs. 8-12). S. King of Syria—E. Benhadad II, who had been at war with Israel previously (1 Kings 20, 1), and who had given much trouble to that nation. He was slain by Hazael, a servant of his, a few years later, and his slayer reigned in his stead. Warred against Israel—This war was like that known in modern times as guerrilla warfare, in which bands of plunderers made incursions into the enemy's territory. Took counsel.—The king of Syria took direction of the campaign and gave orders to his bands as to where they should locate the camps to be most effective against Israel. The plan was to set ambushes to entrap the Israelitish army. 9. God in God Elisha was in communication with God, and the plans of the Syrian king were so disclosed to him, that through the information made known to the king of Israel all the efforts of the Syrian hands became futile. Such displays of Jehovah's power and interest in Israel's welfare should have led the nation to humility and obedience. Past not such a place.—Writers differ as to their interpretation of this expression. One view is that Israel was warned not to overlook those particular places, but to preoccupy them by superior forces in order to defeat the Syrians. In either case the knowledge of God and His care for Israel are displayed. 10. Saved himself.—With divine direction, and obedience on his part, he was easily able to defeat the forces of the enemy. Not once nor twice.—Again and again was his plan made acquainted with the plans and movements of his enemy, and escaped the snares set for him.—Whedon. 11. Sore troubled.—Vexed and chagrined that all his plans were made known to Israel, and that they could thus treat all his stratagems with an air of wisdom. Show me.—When his design was thus repeatedly frustrated it was natural to think of treachery among his own servants.—Cam. Bible. 12. One of his servants.—From some Israelite this Syrian may have obtained confidential information. Terry. Teloth.—A confession of the boundless knowledge, as before, of the boundless power, of Israel's God, is extorted from the Syrians. In thy chambers.—In the greatest possible secrecy. This reply shows that Elisha had a reputation as a seer, and that he was not confined to Israel.—W. Wheeler. It is not certain that Naaman's cure had been effected before this time, but if it had, the power of the prophet as a representative of the God of Israel had certainly reached the court of Benhadad.

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WHAT WILL PAINT DO? Ramsay's Paints. Well, this brand will make your house a price amongst its neighbors. It will tell of tone and prosperity about your self. It will make you happier in your home.

FAMOUS DOCTOR'S PRESCRIPTION PE-RI-NA FOR COUGHS AND COLDS. Illustration of a woman holding a bottle of medicine.

ed and the Shammife's son was restored to life. God's people in all ages have had recourse to prayer. Open his eyes, that he may see. His physical eyes were open and he saw the host of the enemy. Elisha's prayer was that his spiritual eyes might be opened that he might see the host that surrounded them for their defence. The heavenly defenders were already there and all that was needed was a vision that could perceive them. The mountain was full. The hills upon which Dothan was situated were thronged with heavenly defenders. The young man saw the truthfulness of what Elisha had said. They that be with us are more than they that be with them? and there could be no occasion to fear. They who see the hosts arrayed against them for the purpose of impeding their spiritual progress, and do not see with the eye of faith the array of defenders, arrayed to help them, are at a great disadvantage. Horses and chariots of fire. On the one side were the horses and chariots of the Syrians with more men as drivers and warriors, on the other were fiery horses and chariots with an angelic driver to insure the victory. God has unnumbered means at his command to call to the defence of his own. 18. When the Syrian host came to capture the prophet they were wholly unaware of the presence of the army that was defending him, and supposed their task was an easy one. "The same divine power, which, in answer to prayer, opened the spiritual eyes of the young man, closed and blinded even the natural eyes of the enemies of Elisha. Jehovah blessed his servants with enlarged visions of his power and glory, but curses his enemies with blindness."—Whedon. The blindness here mentioned is not actual loss of sight, but rather a confusion of vision so that the Syrian hosts could not tell where they were nor the way they wished to go. The king of Syria had made careful plans for the capture of Elisha, but they utterly failed just as success seemed assured. The divine interposition was accurately timed.

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"Fear not" (v. 16). Elisha could say, "Though a host should encamp against me, even then will I be confident" (Psa. 27: 3, R. V.). But the godly care for the comfort of his servants, and Elisha encouraged his with the Bible precept which is repeated about seventy times, from God's first "fear not" to Abraham (Gen. 15: 1) to the last of John on Patmos (Rev. 1: 17). Fear is from the devil. "God hath not given us the spirit of fear" (2 Tim. 1: 7). Fear brings trouble. "I feared a fear and it came" (Job 3: 25, margin). Fear shows lack of faith. They who say, "I know whom I have believed," can say, "He is able to keep that which I have committed" (2 Tim. 1: 12). Fear shows lack of knowledge. "They that know thy name will put their trust in thee" (Psa. 9: 10). Fear shows lack of love. "There is no fear in love" (1 John 4: 18).

"Lord, I pray thee, open his eyes, that he may see" (v. 17). Rukin says, "Too many people go through life without ever looking up." We need our eyes opened to see, I. God in nature. Jesus said, Behold the fowls. Consider the lilies" (Matt. 6: 26, 28). A lady once said to the artist, Turner, "Why put such extravagant colors in your pictures? I never see anything like them in nature." His answer was, "Don't you wish you did, madam?" 2. God in Scripture. Open thine eyes, that I may behold wonderful things out of thy law" (Psa. 119: 18), should be our prayer, when we open the Bible, for the natural man receiveth not the things of the Spirit (1 Cor. 2: 14, 15). 3. God in trouble. We need our eyes closed in Christian work, as if nothing were to befall. A number of the passengers, myself among them, were seasick, and as we sat looking at the great waves rising and falling, we became the door, bidding us to look the other way. We did so, and recovered. Many look at their troubles and grow worse. If they would look only to Jesus, their troubles would be lost in him. And he saw... horses and chariots of fire" (v. 17). A great visible host compassed the city (v. 18), a greater invisible host, the same as the host of Elijah to heaven (2 Kings 2: 11), now guarded Elisha. The spiritual host was as real as the natural host and infinitely more powerful. No mortal can pass the defence of God. (Zech. 2: 5) nor withstand his ministers "flaming fire" (Psa. 104: 4; Heb. 1: 7).—A. C. M.

MARKET REPORTS

TORONTO MARKETS. THE FARMERS' MARKET. The only grain offerings to-day were 200 bushels of barley, wheat sold at 60c, and 200 bushels of oats at 38c.

Dressed hogs are steady, with quotations ruling at \$7.75 to \$8.25. Wheat, white, 90c; red, 88c; No. 1, 86c; No. 2, 84c; No. 3, 82c; No. 4, 80c; No. 5, 78c; No. 6, 76c; No. 7, 74c; No. 8, 72c; No. 9, 70c; No. 10, 68c; No. 11, 66c; No. 12, 64c; No. 13, 62c; No. 14, 60c; No. 15, 58c; No. 16, 56c; No. 17, 54c; No. 18, 52c; No. 19, 50c; No. 20, 48c; No. 21, 46c; No. 22, 44c; No. 23, 42c; No. 24, 40c; No. 25, 38c; No. 26, 36c; No. 27, 34c; No. 28, 32c; No. 29, 30c; No. 30, 28c; No. 31, 26c; No. 32, 24c; No. 33, 22c; No. 34, 20c; No. 35, 18c; No. 36, 16c; No. 37, 14c; No. 38, 12c; No. 39, 10c; No. 40, 8c; No. 41, 6c; No. 42, 4c; No. 43, 2c; No. 44, 1c; No. 45, 1/2c; No. 46, 1/4c; No. 47, 1/8c; No. 48, 1/16c; No. 49, 1/32c; No. 50, 1/64c; No. 51, 1/128c; No. 52, 1/256c; No. 53, 1/512c; No. 54, 1/1024c; No. 55, 1/2048c; No. 56, 1/4096c; No. 57, 1/8192c; No. 58, 1/16384c; No. 59, 1/32768c; No. 60, 1/65536c; No. 61, 1/131072c; No. 62, 1/262144c; No. 63, 1/524288c; No. 64, 1/1048576c; No. 65, 1/2097152c; No. 66, 1/4194304c; No. 67, 1/8388608c; No. 68, 1/16777216c; No. 69, 1/33554432c; No. 70, 1/67108864c; No. 71, 1/134217728c; No. 72, 1/268435456c; No. 73, 1/536870912c; No. 74, 1/1073741824c; No. 75, 1/2147483648c; No. 76, 1/4294967296c; No. 77, 1/8589934592c; No. 78, 1/17179869184c; No. 79, 1/34359738368c; No. 80, 1/68719476736c; No. 81, 1/137438953472c; No. 82, 1/274877906944c; No. 83, 1/549755813888c; No. 84, 1/1099511627776c; No. 85, 1/2199023255552c; No. 86, 1/4398046511104c; No. 87, 1/8796093022208c; No. 88, 1/17592180444416c; No. 89, 1/35184360888832c; No. 90, 1/70368721777664c; No. 91, 1/140737443555296c; No. 92, 1/281474887110592c; No. 93, 1/562949774221184c; No. 94, 1/1125899548442368c; No. 95, 1/2251799096884736c; No. 96, 1/4503598193769472c; No. 97, 1/9007196387538944c; No. 98, 1/18014392775077888c; No. 99, 1/36028785550155776c; No. 100, 1/72057571100311552c; No. 101, 1/144115142200631104c; No. 102, 1/288230284401262208c; No. 103, 1/576460568802524416c; No. 104, 1/115292113760448896c; No. 105, 1/230584227520897792c; No. 106, 1/461168455041795584c; 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