he versat tificial con hid with bear without ts of the sto hade several beau mness of the Rock of ng to heaven where I erous friends." I am o fetch me, all is well, did a murmur of coms. He often said : the over.

change, fferers know, py plains they range,

death a brother said t you would live to see have lived to see the r day. His reply was rious dawning," and so dawning of heaven's in of eternal scenes. egard to suffering was few struggles in the nd when safely over and threshold of Canaan's up with a smile, and he to more but safely land.

the shadows. vale of tears, bliss is sweeping t and changless years. s the power and force and prompts the prayer

varfares past, ny latest foe at last.

ast tribute to his memoy, April 25th, with the ct of meeting in heaven SAMUEL SNOWDEN.

F., May 10, 1877. ->-----

LIAM BEATTEAY. One of our oldest church ently gone home to hearof Mr. Wm. Beatteay, his life on the 14th inst. As I had been acquainted sed more or less, for the family and the Rev. S. ed me to write a short im for the WESLEYAN. 1832 or 3 the Rev. S. Jall irst Methodist class in appointed Mr. David Col and Mr. Beatteay was one nbers. Thus was our be m first planted in St. John years ago; and by God's prospered more or less ever still be blessed with the grow as the lily, and Lebanon. Bro. Beatteay rted to God, and enabled in answer to faith and fast his confidence in nd. His religious experi ife was deep and clear; bi he prayer and class meet and animating; his faith al; and having a good gift exhortation he was fo nch trusted and loved b class and prayer-leader ward of our church. While ved all God's children an godly ministers ; be w hed to his own minister always manifested a dee prosperity of the church was also a wise and co of temperance and soci nan of business his jud id and his ideas good. H d faithful ; enterprising an ble and successful. Hen lder and general underta secured the confidence an the Carleton public. as an to say that Bro. Beatte or failings, but let these here they ought-with we. For the last seven yes brother was called to suf , caused by two accide u-then a fever, which everal attacks of parals (But without much sev ay his manly vigor, confin me, and then brought him int in all this time of rd wonderfully blessed. servant, because he lo his God. He enjoyed sm hope in death. Glory be r, Son and Holy Ghost. se afflictions it was most tness the love and ter and anxiety manifested upanion and coildren, every means calculated a mfort their loved one, a gh the shudes of death. caven at last. 1 an triumph so, Il my warfares past, find my latest foc, ny feet at last,"as G. M. BARRAT St. John, May 25, 1877.

FIONAL BIBLE SSONS TH YEAR, 1877. JUNE. QUARTEE : STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. C. 721. LESSON XII. THE CAPTIVITY OF ISBAEL ; or, Bondage through Sin. 2 Kings 17. 6-18. June 17.

EXPLANATORY.

See also Special Exegetical Stud. ies. Sabbath School Journal, page 127. Carried Israel away. Away back in the days of Moses had God told them this would be the consequence of their departure from his covenant. (See Deut 28, 58.67.) His judgments may seem delayed, the wicked may seem to flourish, but it is only because of his long-suffering mercy. The day of vengeance will surely come to the impenitent. As the weeks which in childhood seemed almost endless are but moments, as it were, to age, so the generations so long to us are but as hours to the infinite, and God never forgets. SO IT WAS. The inspired compiler of

the history pauses to make the application, and to show the causes of the downfall of Israel. It was not because of effeminacy, not because of want of patriotism, nor from the working of any natural law, but solely because they had failed to keep the covenant of the Lord. God's hand may be traced in many events which are called fate, or fortune. Which brought them up. Ingratitude is the basest of sins. The son who lifts his hand against his father, or the wretch who turns and rends his benefactor, is innocent compared to him who sins against the tender mercies of his God.

THE STATUTES OF THE HEATHEN. This is just what the Lord had repeatedly warned them against, and for which these Leathens had been "cast out." Shall Israel fare better ? Kings of Israel-bad made. These were the golden calves, the unauthorized change of the feast, the prohibition against going to Jerusalem to worship, etc.; sinful in their conception, and equally sinful in their observance. Has God's church of to-day any mixture of heathen statutes or commandments of men ?

SECRETLY. The meaning of the original word is to cover up, to conceal, and the whole expression probably means that they covered up or cloaked their evil practices with the pretence that they were really serving Jehovah. High places. In all countries and in all times hills and mountains have been favorite places for Judah returned, but Israel never again altars; so that " high places," even when in cities or streets, became a synonym for such an altar, particularly for an idolsnot the trous one. Tower of the watchmen to the fenced city. That is, " in every place," or "in all places." (See chap. 18, 8) IMAGES. Heb. statues. Groves. As these were set up " under every green Review. tree." we must understand them as something different from the ancient grove worship. (Gen. 21, 33.) The original

THEY REJECTED. Notice, the Lord did not reject them; but in rejecting his statutes and covenant they rejected him. The covenant they made with him at Sin. ai (Exod. 19, 5,8.) was the corner stone of MA LIE This rejection culminated when, five years before, they "laughed to scorn and mocked" the messengers of the Lord sent by Hezekiah. Vanity. Idolatry is frequently called vanity, because of its nothingness, and men become vain (empty) by following idols, whether they be those of the heathen, or the worldliness of the

present day. MOLTEN IMAGES ... CALVES. This seems to be a special reference to the sins of Jeroboam while the remainder of this verse and the next refer to the doings of Ahab and his successors. A grove. Asherah, the same word as before. Probably the Astarte worship of Jezebel was far rael. Host of heaven. Baal and Astarte were probably associated with the worship of the sun, moon and stars, which was common among the nations, and was specially prohibited to the Jews. (See Deut. 4, 19, and 17, 3.)

PASS THROUGH THE FIRE. That this was human sacrifice is evident from verse 31. and 2 Chron. 28, 3. (Margin.) The children were probably first killed and then burned. In the time of Jehoram a similar deed by the king of Moab so horrified the Israelites as to cause them to give up their victory. Now they practice it themselves. Thus does the most hideous vice lose its horror to those who harbor it. Divination. These things were an ' abomination to the Lord " and directly forbidden. (Deut 18, 10-12.) Sold themselves. Alas ! how many sell themselves to do evil, the price being a little present selfish pleasure. But this turns to ashes at last, and they find they have sold themselves for naught. Salvation is free, but what a price must be paid for sin. THEREFORE. Referring back to verse 7. The anger and the punishment were because of the sins above enumerated.

Out of his sight. From the Holy Land, where he dwelt, from the privileges which he had prepared for them, from his presence, which was a part of the covenant. Similarly the lost soul is said to go into outer darkness." Matt. 25, 30. Tribe of Judah only. That is, the kingdom of Judah, including many members of the other tribes who had clung to the God of their fathers. (See 2 Chron. 11, 16, and 30, 11, 18.) Judah still held feebly to the covenant with Jehovah, but one hundred and twenty five years after this she also was sent into captivity. Subsequently was numbered among the nations.

voice of the Lord their God



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female companion deity of Baal. WROUGHT WICKED THINGS. All the abominable rites and ceremonies of heathen worship. (See 1 Kings 14, 24, and Rom. 1, 21-32.) Anger. When God's infinite love is spurned, his mercy trampled upon, his goodness persistently abused, his warnings unbeeded, he cannot be just and not be angry, that is, wounded, indignant, jealous, for that is the meaning of the word. Idols. The term has in it an idea of contempt. The Rabbins translate it "mud-gods;" Keil, "lumps." When any one sets up anything in his heart in place of God, he does an un- liquor dealer any rights entitled to reworthy act.

THE LORD TESTIFIED. Notwithstand. ing their apostasy for two hundred and fifty years, God in loving mercy had sought to bring them back to him. We have seen how he testified through Abi jah, Elijah, Elisha, Hosea and Amos; there were in this time twenty prophets; of whom we have the names, and many others mentioned. Prophets and seers. Though both these names are used for prophets, (1 Sam. 9, 9,) here they have a distinctive designation ; perhaps something like "ordained " and " lay " preachers in these days. Turn ye. The condition then, the condition now ! There is no promise to him who will not turn from his wicked ways, and keep God's law-repentance and good works, the results of faith. A vessel sailing for the rocks, a boat on the rapids above Niagara, must turn, and turn quickly, or it is lost. WOULD NOT HEAR. Their persistent obstinacy was their crowning sin. "Ye

would not," (Isa. 30, 15,) will be the doom of every lost soul. Hardened their necks. A Hebraism frequently used for stubborn self-will. The way of self-will is the way of death. Like their fathers. The evil that men do lives after them. Example and precedent are powerful when they are on the side of wrong.

2 Kings 18. 12. DOCTEINE :- The justice of God. Deut. 32. 4; Ezek. 18. 25-30; Rom. 3. 26; 1 John 1, 9. The next lesson is Second Quarterly PROHIBITION AND THE RIGHTS OF PROPERTY .--- In view of the possibility of the triumph of the prohibition movement the Toronto Monetary Times devotes an word Asheroth doubtless refers to wooden figures of Ashtoreth, or Astarte, the article to a consideration of the property rights to be affected by a prohibitary law. "If the Legislature," says our contempo-rary, " acting on its views of the public good, should, by prohibiting a business which it had legally and formally covered with the protection of a special license, do injury to private interests, who ought to be at the loss of that injury ? Society, for whose good the measure was passed, or the individuals on whom the injury might happen to fall ? It seems to us there can only be one answer to this question. A loss incurred for the common good should be borne by the common purse." This is an equitable view, but, as the Monetary Times says, the prohibitionists in their hour of triumph would hardly be disposed to recognize in the business of the spect.-Chron. THOMAS' ELECTRIC OIL ! WORTH TEN TIMES ITS WEIGHT IN GOLD PAIN CANNOT STAY WHERE IT IS USED! It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured Bronchitis. Fifty cents' worth has cured an cld standing cough. It positively cures catarrh, asthma, and croup. Fifty cents' worth has cured crick in the back, and the same quantity ame back of eight years' standing. It cures swelled neck, tumors, rheumatism, neuralgia, contraction of the muscles, stiff joints, spinal difficulties, and pain and soreness in any part, no matter where it may be, nor from what cause it may arise, it always does you good. Twentyfive cents' worth has cured bad cases a-

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