

INTERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. MAY. FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. O. 894. LESSON VII. JEHU THE KING OR, IMPERFECT SERVICE. 2 Kings 10, 20-31. May 13.

EXPLANATORY.

JEHU. Meaning Jehovah is he. Son of Jehoshaphat, the son of Nimshi; tribe not known; captain of the hosts; anointed by a prophet, proclaimed king by the army, founder of the fourth and last dynasty of Israel. For Baal. He had professed to serve Baal more than Ahab. His treachery is not commended, nor are we to use it as an example.

HOUSE OF BAAL. That which Ahab had built at Samaria—doubtless a house with wide open courts, capable of holding large numbers. Full from one end to the other. Heb. Mouth to mouth, or "brimful."

VESTRY. The Levitical priests had special garments which were kept in the temple, and this may have been a similar collection of sacred robes, kept in the house of Baal. The number required has led some to suppose they were from the royal-robe chamber, and were given to indicate royal favor. Compare Matt. 22, 11, 12.

JEHONADAB. The chief or founder of the Bedonm tribe of Rechabites, [Jer. 35 6-10,] descended from the ancient Kenites. (Gen 15, 17; 1 Chron. 2, 55.) None of the servants of the Lord. Ostensibly in his zeal for the honor of Baal, but really that they might escape the sword. Jehonadab may have been familiar with the secret worshippers of Jehovah. Safety for Christians is found outside the assemblies of the ungodly.

HE HAD MADE AN END. Not Jehu, The original is impersonal and should be rendered "they," as in ver. 24, that is, the Baal worshippers. Slay them. This was according to Mosaic law, (Exod. 22, 20,) and must not be judged by the New Testament standard, no more than the act of Elijah. (1 Kings 18, 40.) Cast out and went. Casting the dead aside they pressed forward—"hasted." City of the house. The "stronghold" or temple itself, as distinguished from the courts.

IMAGES. Hebrew, statues or pillars. Burned them. This shows that they were of wood, but whether of Baal himself or of Astarte, or other associated deities, we cannot tell. Break down the image of Baal. This great image must have been of stone, as it was broken, not burned. This was also in accordance with God's law. (Deut. 7, 5.) Draught house. To render it unclean and abominable, and prevent its being rebuilt, they made it a sink or privy. Compare Ezra. 6, 11; Dan. 2, 5.

DESTROYED BAAL. The worship of this god is not again mentioned in the history of Israel, though each subsequent king retained the calves of Jeroboam. That the people were still infected with the poison of Baal is shown by Hosea 2, 8, 13.

SINS OF JEROBOAM. The great national sins of Israel. Jehu was governed by policy, and where he saw his interests would suffer he ceased from his warfare against sin. A few years since we saw an illustration of this in the position of many professing Christians toward slavery; even now some are blinded to the enormity of equally crying sins, if they only strengthen their party, or add to their gains.

THE LORD SAID. Probably through Elisha. Because. God does not refuse to acknowledge service even when done with a selfish motive, but the reward is only temporal. Nominally Christian nations are more prosperous and longer lived than pagan nations. Done well. Been zealous, in a better translation. His zeal and not his method or spirit are commended. Right. It was a right thing to do, to "destroy Baal out of Israel." Elijah attempted it but did not succeed. The destruction of Ahab was from God, as a punishment for his manifold sins. (2 Chron. 22, 7, 8.)

TOOK NO HEED. Heb., observed not. This verse is the record of his whole reign of 28 years. His zeal was short lived, lasting for only one brief campaign. Walk in the law. That is the test of a true disciple. Zeal alone will not answer. The final blessing is pronounced only on those "that do his commandments." Rev. 22, 14.) With all his heart. His heart was fixed upon self, and God will not accept a divided heart.

A WORD WITH MOTHERS.

The extent to which prevarication, evasion and even outright lying prevail in these days is quite alarming. Exaggeration is one of the commonest modes of speech. Are the mothers of the land entirely guiltless in the matter? You, no doubt, are greatly horrified at the suggestion. The thought that you, of

all others, would encourage lying, is something indeed monstrous. But, pray, indulge us a few moments while we consider the case with you.

You will admit, of course, that the mother is the child's natural instructor. In its infancy it learns pretty much all it knows from her. Its confidence in her is greatest. The outside world ministers to it principally through her; whatever she calls its attention to, that it recognizes; whatever she approves by her smile, that it loves. This teaching begins long before the little one can articulate any words to show what it has learned, and continues through the period of childhood and youth.

You will agree, moreover, from your own experience as well as observation, that the impressions made upon the child's mind in these tender years, are stronger than any others, and probably influence the life more than any subsequent ones. These points being admitted, we would, with the utmost generosity of feeling, beg leave to refer to some common practices which we think have a tendency to encourage the evil to which we refer.

Scenes in the Nursery: Mother trying to quiet a crying babe: "Hush! Lick! Big black dog coming to eat baby! Here, Tiger!" Baby forgets to cry through terror, and clings closer to the mother, trembling all over. After a time the crying is renewed, and various other plans are adopted to still it. A sudden rapping on the chair-back with the mysterious words—"Bloody-bones! Rats!" uttered in a hollow tone, hush the fretful darling again, who sits with wide, expectant eyes, waiting for the dreaded apparitions which never come. (Such cases might be multiplied, but you mothers will understand.)

A few years later, same place (Nursery), Mother dressed ready to go out. Johnnie and Susie clinging on to her skirts and crying to go with her: "There, there, pets! I'll take off my bonnet and stay at home! See!" and they clap their hands to see her go to her room as if to put it away. Soon Johnnie grows suspicious and goes to her room only to find she has escaped by another door and is gone. Running back to tell Susie of the common grief a dual scream is set up, which is only interrupted by Johnnie stopping to ejaculate indignantly, "My-mamma tells 'tories, so she do!" interspersed with kicking the floor, and other signs of juvenile spirit. He improves upon the hint, and soon becomes quite expert himself in telling little "fibs;" and no wonder!

Another common practice is to promise the little prisoners at home some "candy" or "goodies," if they will be good and not cry after mamma, but how often is this promise forgotten! The poor little dears lose a more precious thing than the promised candy,—confidence in "mamma."

A few more years pass. The helpless, toddling Johnnie grows to be a strapping youth of twelve or fourteen. He is every inch a boy, and so is very difficult to manage. The mother is sadly tried. Over and over again she threatens him: "John, if you do not behave yourself I will punish you,—I certainly will." But John says slyly to Susie, "I haven't seen it yet, and guess I shant." And he rarely ever does—he is so large, and roguish and more than a match for his mother.—Recorder.

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