



LESSON XII.—DECEMBER 18.

Review.

Golden Text.

Thou shalt worship the Lord thy God, and him only shalt thou serve. Luke iv., 8.

Home Readings.

- Monday, Dec. 12.—II. Kings ii., 12-22.
 Tuesday, Dec. 13.—II. Kings iv., 1-7.
 Wednesday, Dec. 14.—II. Kings v., 1-14.
 Thursday, Dec. 15.—II. Kings vi., 8-23.
 Friday, Dec. 16.—II. Kings xii., 4-15.
 Saturday, Dec. 17.—II. Chron. xxix., 18-31.
 Sunday, Dec. 18.—II. Kings xvii., 6-18.

(By R. M. Kurtz.)

Before we take up the review questions, let us look at a number of facts concerning the history of the two kingdoms into which the children of Israel became divided.

The southern kingdom of Judah consisted of two tribes. It continued the Davidic dynasty, having but the one royal line. It had nineteen kings and one queen, counting the usurper, Athaliah, as queen. Judah and Israel separated about 975 B.C., common chronology, and continued side by side as kingdoms until Samaria fell in 722. Judah survived Israel over a century.

Israel also had nineteen kings, but, instead of belonging to one dynasty or family line, there were nine dynasties in the history of the kingdom.

There are certain things in geography that will be of great help to you in keeping the chief points of this history in mind. Turn to your Bible maps (nearly all good editions of the Scriptures now have maps bound with them) and note the location of the countries, Judah, Israel, Egypt, Syria, and Assyria; of the cities, Jerusalem, Samaria, Damascus, Babylon, Dothan, Jericho, Shunem; and of Mount Carmel Mount Sinai (Horeb), the Jordan.

REVIEW QUESTIONS.

Name the prophets that appear prominently in the period of the two kingdoms.

Which one's life closed in a miraculous manner?

How did the works of Elijah and Elisha differ?

What were some of the miracles performed by Elisha?

What do you understand by the words, 'the sons of the prophets'?

In the account of the increase of the widow's oil, through Elisha's instrumentality, what special reason prompted this poor woman to come to Elisha?

In the case of the Shunamite woman, what miracle did Elisha perform?

Who was Naaman?

What was the matter with him?

Do we know the name of the person who told Naaman's wife how he could be cured?

How did this person happen to be in Naaman's home?

To whom did Naaman first go, and with what result?

Tell of his visit to Elisha and of how he was finally cured.

What singular cases of blindness and unusual vision occurred at Dothan?

What did Elisha have done to his enemies, and what effect had this?

What was the name of the youngest king of whom we have studied?

In what building did he live before he became king, and why did he stay there instead of in his palace?

Who helped him to get the throne that belonged to him?

Who was the only woman who reigned

alone in either Judah or Israel, and how did she come into her power?

How did her rule end and who succeeded her?

What notable thing did 'the boy king' do after he came into power?

What great prophet rose up and rebuked both Israel and Judah for their wickedness?

What were some of the chief sins of the people of these two nations?

Which of the two kingdoms, Judah or Israel, was the worst?

When Isaiah warned Israel that the Lord had 'a mighty and strong one' that should come upon them as a storm to what people did he refer?

What good king arose over Judah shortly before Israel was carried away, and what sort of man was his father?

What great reform did Hezekiah enter upon at once, when he became king?

What event marked the end of the northern kingdom of Israel?

Who was its last king?

What did the Assyrian king do with his captives?

Do you know whom the Assyrian king placed in the cities of Samaria?

What were some of the sins by which the people of Israel particularly offended God?

Is it known positively what became of the ten tribes, or where their descendants went?

What great lesson have you drawn from the studies of the past quarter?

The Christmas lesson closes our year's studies. The subject is, 'The Prince of Peace.' Isaiah ix., 1-7.

C. E. Topic.

Sunday, Dec. 18.—'Whatever he would like to have me do.' Matt. vi., 10; John xv., 10-16.

Junior C. E. Topic.

AARON AND HUR.

Monday, Dec. 12.—The quails and manna. Ex. xvi., 8-15.

Tuesday, Dec. 13.—Daily food. Ex. xvi., 16-21.

Wednesday, Dec. 14.—Keeping the Sabbath. Ex. xvi., 22-31.

Thursday, Dec. 15.—Manna for remembrance. Ex. xvi., 32-36.

Friday, Dec. 16.—Water from the rock. Ex. xvii., 1-7.

Saturday, Dec. 17.—Fighting God's battles. Ex. xvii., 8, 9.

Sunday, Dec. 18.—Topic—How Aaron and Hur helped to win the battle. Ex. xvii., 10-13.

A Model Sunday-School Teacher.

(Mrs. Harvey-Jellie, in the 'Christian.')

'I cannot see anyone this evening,' said Rachel Newcombe; 'I always spend the hours with the Master, and over the lessons for Sunday.'

'Really this is making too much of an infant class. Can those children appreciate such study and care?' asked the friend who had spoken of calling.

'I am no judge of that; 'tis mine to teach them of Christ, and he will hold me responsible for doing my best. So I must ask you to come another time,' said the teacher.

Wondering at the devotion, yet respecting the consistency, the friend promised to go some other day. Not for the dearest friend could Rachel have spared that sacred time. In those quiet hours she had never-to-be-forgotten talks with her Lord, and learned to realize the solemnity of her work. Thus, being herself prepared, she went direct from him to suffer the children to come. Thinking much of Rachel's earnest work for such little children, the friend called at a cottage door to inquire about a charwoman.

'I am all upset, Miss,' said the woman. 'My husband is bad with rheumatism, and can't go fishing; but 'pon my word our little Maggie has set him longing to see her Sunday teacher. He ain't one for religion, but he do like anything out-and-out, and she's doing all she can for our little ones, I know that.'

'In what way do you see it? I am sure she is a good teacher.'

'If you'll step in, miss, my good man'll tell

you best;' and leading the way she ushered her visitor into the presence of Ben Norton, who began to speak of Maggie's teacher. 'She's something more than a teacher; she seems to take a reach beyond, and lays hold of us older ones at home. I was questioning our Maggie as to how her teacher could know so much (for that child brings home wonderful sayings), and she says: "I expect teacher has got to know Jesus, father; that's how she learns!" and I tell ye, miss, I'm wanting to see her, and hear her talk. They as knows for themselves are the ones to teach others.'

Still more impressed, the teacher's friend walked slowly home. She loved Rachel Newcombe, and knew how sincere and bright she always was, but had always looked upon her interest in that infant class as a 'fad.' Sunday came, and she met her friend at morning service, but in the afternoon a strong desire came to meet her after Sunday-school. Children were coming out as she went near, and there, surrounded by little ones, stood Rachel, saying loving words to each.

'Come along, Rachel, how tired you must be of it all,' she said.

'No, never tired of it; sometimes weary in the work, but the great motive power is Christ. It gives me long talks with him, and keeps the heart so glad and strong. Next Sunday I must be away from home; will you take my class?'

How could she refuse her friend? Nay, as she listened to her natural and eager words about the joy of the work, she would have been ashamed to say 'No.' All the week she wondered what she could say to keep the class quiet and fill up the time.

Bright little faces looked up into hers on the following Sunday, but after hearing them read, and talking about the lesson for a while, some grew restless, and impatiently she corrected them, and said, 'I can't think how your teacher talks to you every Sunday. I don't know what to say to make you sit still.'

A chubby-faced girl beside her said simply: 'Didn't you ask Jesus? Teacher always does.'

She gave no answer, but made out the time as best she could, and on her homeward way heard her own conscience give answer. Never again will she wonder at Rachel Newcombe's zeal in labor for the little children, for she asked Jesus. He has communicated that love which creates enthusiasm, gives patience, and leads to the winning of young and old to the Saviour.

Teacher, have you asked Jesus about your work, those scholars and their homes? You stand on sacred ground when you undertake to expound God's Word and make plain the way of life. You may study long and well, you may have a winsome manner in your class, but if you would have those children's souls as your crown by-and-by—ask Jesus.

Where are the Nine?

(The Rev. Charles Garrett, in the 'National Advocate.')

After a careful examination it is found that only one in ten of the scholars passes out of the school into the Church of Christ. Where are the nine? Where are the nine? I would burn this question into the heart of each Sunday-school teacher. Where are they? In the workhouse with brain enfeebled and body prostrate. Where are the nine? Look in yonder prison and lunatic asylum. Some are in the hulks, others are swinging from the gibbet. Out of 11,000 prisoners in our jails, 7,000 have been in Sunday-schools. Where are the nine? Look in your streets at night—see those faded beauties—once young girls and scholars in your Sunday-schools, now wandering with a hell within, and moving on to a darker hell beyond, to-night standing on the bridge and leaping from it—

'Mad from life's history, glad for death's mystery,

Swift to be hurled, anywhere, anywhere, out of the world.'

There you have—drink cursed—some of the nine.

There are many parables which I don't understand, but in Christ's teaching what I do understand I find to be wholly above me and not below.—James Hinton.