

# The Home Study Quarterly

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No. 1

## Then and Now

When a child is found begging on the streets of Munich, and is taken care of at the public expense, before he is washed clean and clothed in the new garb provided for him, he is photographed in his ragged garments precisely as he is found. On the completion of his education, the photograph is given to him, that he may see the wide gulf between his present and former condition. His feeling is naturally one of intense gratitude for the kindness which has rescued and transformed him.

There is no other deliverance so wonderful as that which saves from the ruin and degradation of sin. Jesus found men, who were made in the image of God, wandering like beggars in the world, forgetful or ignorant of their true place and rightful privileges as children of the heavenly King. At the infinite cost of His own life, He restored them to the lofty position from which they had fallen, enriching them with priceless blessings now, and making them heirs of the life that shall never end.

## The Return of the Conqueror

By Rev. Andrew Robertson, D.D.

It is in this sense the church of all ages has interpreted the Twenty-fourth Psalm (Ps. Sel. 16, Book of Praise), which is the Supplemental Hymn for the present Quarter. The gates which are challenged are the gates of heaven. After His victorious conflict with sin and death and "him that had the power of death," the conquering Christ returns to the gates of the city which He left on His great adventure, and summons them to open and ratify the triumph He has won. This is the song of the Ascension. The sanctified

imagination of good men has penetrated "the cloud which received Him out of their sight". They have pictured the return of the Conqueror. "Great David's greater Son" comes again, leading "captive captivity" and "bringing many sons to glory". "Lift up your heads"—higher than they ever have been lifted before. For He comes with "laureled renown", which adds even to the glory of "the city of the great King".

But there are other gates the Conqueror challenges. If all stories be true, this song was written by David to celebrate the return of the ark of God to the sanctuary within the walls of Jerusalem. That gate also is challenged,—the gate of the sanctuary. Is not the King sometimes left on the wrong side of the church doors? It was outside the gates of a certain church He cried in His own great way, "Behold, I stand at the door." The scriptures of both Old and New Testaments unite in warning us that He is not in the church, if the gates are not opened for His entrance. "Lift up, ye everlasting doors; and the King of glory shall come in."

Still other gates. The Conqueror is to-day uttering His challenge before the gates of the world. He is declaring His name once again in the power of ancient times. "Who is this King? The Lord of Hosts"—that is His name. Yet in spite of its greatness, it "faded into dark silence—the hosts ceased to fight—and the empire of Israel fell to pieces." You are living at a time when the hosts of the new Israel gather to the fray—the silence is broken—and the great empire of Jesus Christ thrills with new ambitions and new zeal. All over the world the gates of heathendom are being challenged as never before. The Conqueror leads, and triumph is sure.

But do not overlook the gates of which you yourself hold the keys. What does the glory of the great King matter to you—or His peace—or His grace—or His love—if you do not get your share in them? Let the New Year open with the opened gates of your heart and life.

Toronto

### Pen Pictures of Great Prophets

By Rev. J. M. Duncan, D.D.

#### I. ELIJAH

Elijah was an out-of-doors man. He loved the great lonely spaces of nature. He hated cities. A rough sheepskin mantle was his chosen garb. Amid the barren hills and wild ravines and bleak uplands of Gilead, with only here and there a shepherd tending his flocks, he was at home. He was hardy of frame, swift, strong and temperate,—a journey of a hundred miles and more, on foot, to Zarephath had no terrors for him. In his running before the royal chariot over the seventeen or eighteen miles from Carmel to Jezreel, he showed the endurance of a finely trained athlete. Hearing the murderous threat of Jezebel, he saved himself from the queen's wrath by a sudden and rapid flight to the remote Beersheba. It is no disparagement of his powers that he suffered the complete collapse of body and spirit that led to the eclipse of his faith beneath the juniper tree in the wilderness.

The great prophet was a stranger to fear. Like a bolt from the blue, he burst into the presence of the wicked king Ahab and denounced the royal transgressor to his face. Jezebel, the bold, masterful, unscrupulous Lady Macbeth of the Old Testament, could not silence the tongue of the brave desert dweller, with his message from the Most High.

He was a man of faith. At the bare word of God, he set out for the solitude of the brook Cherith, where there was no means of support for him but that brought by the greedy birds of prey from the hands of his heavenly Provider; and afterwards, in the widow's home at Zarephath, he drew on the same Source with a confidence unshaken by the scantiness of the visible supply.

It mattered not that he stood alone, to all appearance, as a champion of Jehovah worship, in a nation given over to the worship of Baal. Sure that he was on God's side, and therefore that God was on his side, he confronted the hundreds of idolatrous priests on Mount Carmel, and put them to shame. He was confident that with him stood the One whose presence always makes a majority.

Elijah was a stern prophet. In his spirit and methods there was more of the mighty wind hurling the loosened granite rocks down the mountain side, or the earthquake that sets the lofty peaks a-reeling like drunken men, or of the fierce lightning flashing across the sky, than of the "still small voice", "the sound of gentle stillness". But the evil times called for one who could strike straight, strong blows at the wickedness springing up on all sides; and the sternness of Elijah doubtless prepared the way for Elisha, his gentler successor.

No nobler hero stands out on the pages of scripture than this great prophet of Jehovah, with his brave heart and frame of steel. During long years of toil and conflict, he marched breast forward against the foes of God and his country, to be carried away, at last, in the fiery chariot, a victor from a well fought field.

#### The Real Hero

Through a far Western town a train loaded with powder was creeping. From the men out on the cars behind the engine came the report that the train was on fire. Up in the cab sat a man the world never knew before. His name is to-day unknown to any save the very few who learned of the heroic deed he did. Garcia, the humble engineer, Garcia, the man who stayed at his post in a time of danger, Garcia, the real hero.

"Tell the men to jump for their lives!" he sent back word to the trembling hands in the rear, but he himself pulled his cap down a little farther over his eyes and threw the throttle wide open. For he knew that if the train blew up while passing through that town, a good share of the houses would be hurled down to ruin and the people killed.

"I'll do my best to pull the train out where no one will be hurt!"

And he held fast to the lever until the shock came. The train was lifted skyward by the awful force of the explosion, but the town was saved! Garcia went down in the wreck, but he put his life between that of his fellows and the death which surely would have come to them but for his brave deed.

When danger flies its red flag what do you do? Run like a coward or stand like a hero at your post?

It is not hard to decide what one ought to do in time of peril. Let him just ask himself this question:

"Does God call me to do this thing?"

If the answer be not clearly "Yes!" better flee for life and save the treasure God has given, the treasure so precious to Him. It is answering the clear call of the Master that makes a hero.—E. L. Vincent in *Epworth Herald*

### Country and City

By Rev. John Neil, D.D.

Young people in the country are, in many respects, to be congratulated. The pure air, the simple life, the wholesome physical exercise and regular hours are conducive to the development of a strong body. The long winter evenings, so largely free from social distractions, give ample opportunity for reading, and the absence of many of the temptations to which the city young people are subjected, makes it easy to practise the moral virtues.

In order that the young people in the country may make the most of themselves, three things are necessary:

First, to interest themselves thoroughly in their work. There was a time when the life on the farm was monotonous. That time is past. The scientific methods now adopted, the machinery that is employed in every department of farm work, give interest and variety to agricultural pursuits. No industry gives greater scope, not merely for physical but for mental activity, than the farm.

Secondly, to take advantage of the opportunities for mental development. A prominent paper has stated that the young people in the rural districts do very little reading. It is to be hoped that that charge is not well

founded. If it is, there is no excuse. There are now in nearly every community good circulating libraries, and under the leadership of the public school teacher and the minister, books which are wholesome and mentally stimulating can be chosen; and if these are read over and over again until they are thoroughly mastered, if reading clubs are formed and debating societies organized which, during the winter months, would meet weekly or fortnightly, there is no reason why the young people in the country should not be even better equipped mentally than the young people in the city.

Thirdly, to rally round the church, and make it a power in the community. We have a great many problems in our national life, and serious perils, and the church is the one organization which is to save the community and the nation. Nowhere is it possible for the church to be stronger than in the country.

But not all young people remain in the country. Many of them make the city their home. Their life is intense. They have many difficult problems to face. The temptations to which they are subjected are varied and seductive. How are they to triumph, and how are they to contribute to the development of what is best in city life? It will be found that the life which, as boys and girls, they have lived in the country, will determine very largely what they shall be in the city. Hard work and intelligent interest in their own particular field of activity are essential to success. It is an unquestioned fact that a large proportion of the leaders in commerce and in professional life in our cities are those who spent their boyhood days in the country. There is no reason why what has been true in the past may not be equally true in the future.

One thing that is absolutely essential in both country and city is, that the young people recognize their responsibility to God, that they place themselves in the hands of the One who has redeemed them, that they give time and energy and talent to the building up of the kingdom of Him who has come, not only to save the individual, but to establish on earth the laws of heaven.

Toronto

### BIBLE DICTIONARY FOR FIRST QUARTER, 1911

For additional information in regard to certain of the places, see Geography Lessons.]

**A'-hab.** Son and successor of Omri, who reigned over Israel in Samaria 22 years. He married Jezebel, daughter of Ethbaal, king of Tyre, under whose influence he introduced into Israel the worship of Baal.

**A-hi'-jah.** The prophet who foretold to Jeroboam the disruption to the kingdom and the falling away of ten tribes to him.

**A'-sa.** A king of Judah, who showed his zeal for Jehovah by cleansing his land from idolatry.

**Az-a-ri'-ah.** A prophet who met Asa returning from his victory over the Ethiopians and exhorted him to the religious reform for which his reign is noted.

**Beer-she'-ba.** The southernmost town in Judah.

**Ben-ha'-dad.** The name of three of the kings of Damascus. One of these warred against Ahab, and besieged Samaria unsuccessfully.

**Ben'-ja-min.** The tribe descended from Jacob's youngest son, which united with the tribe of Judah to form the Southern kingdom of the two into which the kingdom of David and Solomon was divided.

**Beth'-el.** The modern Beitin, a poor village of about 400 inhabitants, about 12 miles north of Jerusalem. From the earliest times it was a famous religious centre among the Israelites.

**Car'-mel.** "The Garden with Fruit Trees", a mountain that rises abruptly from the shore at the southern extremity of the Bay of Acre, and extends to the southwest about 13 miles. The Monastery of Elias now stands on the promontory, at a height of about 500 feet.

**Che'-rith.** An unknown gorge in the Gilead uplands in which Elijah found a safe retreat.

**Dan.** A town which marked the northernmost boundary of Israel.

**Eli'-jah.** One of the greatest of Israel's prophets.

**Eli'-sha.** The successor of Elijah.

**E'-phra-im.** The chief tribe in the Northern kingdom, descended from the younger son of Joseph. Its name is commonly given to the whole kingdom.

**Ge-ha'-zi.** The servant of Elisha.

**Gil'-e-ad.** The region east of the Jordan extending from the northern end of the Dead Sea to the southern end of the Sea of Galilee.

**Gil'-gal.** A town among the mountains of Israel, 7 miles north of Bethel.

**Hor'-eb.** A name used interchangeably for Mount Sinai in Arabia.

**Is'-ra-el.** The name given to all the descendants of Israel or Jacob, but after-

wards limited to the people of the Northern kingdom.

**Je-hosh'-a-phat.** King of Judah. At the beginning of his reign he strengthened himself against Israel, and afterwards sought to remove idolatry and made provision for the religious instruction of his people.

**Je'-hu.** A general who slew Jehoram, king of Israel, and his mother Jezebel, and himself became king of Israel.

**Jer'-i-cho.** An important city in the Jordan valley, not far from the Dead Sea.

**Jer-o-bo'-am.** The founder and first king of the Northern kingdom of Israel. He introduced calf worship, thus leading his people away from the true worship of Jehovah.

**Jez'-e-bel.** Ahab's queen; daughter of Ethbaal, king of Tyre.

**Jez'-reel.** A city in the valley of Esdraelon or Jezreel, the northern residence of Ahab and Jezebel, about 20 miles from Samaria and about 15 miles from Mount Carmel.

**Ju'-dah.** The fourth son of Jacob and the tribe descended from him; also used of the Southern kingdom after the disruption under Rehoboam.

**Ma-nas'-seh.** The elder son of Joseph and the tribe descended from him.

**Na'-both.** The owner of the vineyard in Jezreel which Ahab coveted.

**Nim'-shi.** Grandfather of Jehu, king of Israel.

**Om'-ri.** "Captain of the host" to Elah the last king of the line descended from Jeroboam, who was elected king by the army.

**Re-ho-bo'-am.** The son and successor of Solomon. By his pride and folly he provoked the revolt of the ten tribes.

**Sa-mar'-i-a.** The city built by Omri on the hill purchased from Shemer, which under Ahab, became the capital of the Northern kingdom.

**She'-chem.** A town in the valley between Mount Gerizim and Mount Ebal. It was fortified by Jeroboam, who made it his capital. It is now called Nablus, and has a population of 20,000, mostly Moslems, with some 700 or 800 Christians.

**Shu-nam'-mite.** A woman of Shunem whose son Elisha restored to life.

**Sim'-e-on.** The second son of Jacob and the tribe descended from him.

**Syr'-i-a.** A country on the Eastern coast of the Mediterranean, extending far inland.

**Tir'-zah.** A city of great beauty, site not certainly known, which became the seat of government of the Northern kingdom.

**Zar'-e-phath.** A city about 13 miles north of Tyre on the road along the shore.

**Zi'-don.** Or Sidon. In earliest times the chief city of the Phenicians, on the Mediterranean coast. The leadership afterwards passed to Tyro.

## \*AN ORDER OF SERVICE : First Quarter

## Opening Exercises

I. *Superintendent.* O send out Thy light and Thy truth : let them lead me.

## II. SINGING.

God reveals His presence—  
Let us now adore Him,  
And with awe appear before Him.  
God is in His temple—  
All within keep silence,  
Prostrate lie with deepest reverence.

Him alone  
God we own,  
Him our God and Saviour :  
Praise His name forever.

—Hymn 360, Book of Praise

## III. PRAYER.

IV. SINGING. Ps. Sel. 16, Book of Praise. (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

V. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

VI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 119, Book of Praise, v. 1.

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky,  
We praise Thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age.

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "Happy is that people, whose God is the Lord", Ps. 144 : 15.

X. READING OF LESSON PASSAGE.

XI. SINGING. Hymn 25, Book of Praise.

## Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

Jesus, I will trust Thee,  
Trust Thee with my soul ;  
Guilty, lost, and helpless,  
Thou canst make me whole.  
There is none in heaven  
Or on earth like Thee ;  
Thou hast died for sinners—  
Therefore, Lord, for me.

—Hymn 167, Book of Praise

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Colossians 3 : 23, 24.

*Superintendent.* Whatsoever ye do, do it heartily, as to the Lord, and not unto men ;  
*School.* For ye serve the Lord Christ.

IV. SINGING. Hymn 297, Book of Praise, v. 1.

He leadeth me ! O blessed thought !  
O words with heavenly comfort fraught !  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !  
By His own hand He leadeth me !  
His faithful follower I would be,  
For by His hand He leadeth me !*

V. PRAYER, closing with the Lord's Prayer repeated in concert.

Lesson I.

## THE KINGDOM DIVIDED

January 1, 1911

**LESSON SETTING**—Our last series of Lessons from the Old Testament (July to December, 1908) brought us to the close of Solomon's reign. The Lessons for 1911 begin with the coming of Rehoboam, the son of Solomon, to the throne, and will carry us on to the close of the Old Testament history.

**GOLDEN TEXT**—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Proverbs 13: 20.

\* Memorize vs. 13, 14. **THE LESSON PASSAGE**—1 Kings 12: 6-16. Study 1 Kings 12: 1-24. Read 1 Kings 11: 26-40.

6 And king Rehoboam<sup>1</sup> consulted with the old men, that<sup>2</sup> stood before Solomon his father while he yet lived,<sup>3</sup> and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and<sup>1</sup> consulted with the young men that were grown up with him,<sup>4</sup> and which stood before him:

9 And he said unto them, What counsel give ye that we may<sup>5</sup> answer this people, who have spoken to me, saying, Make the yoke<sup>6</sup> which thy father did put upon us lighter?

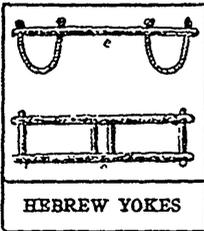
10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou<sup>7</sup> speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou<sup>8</sup> it lighter unto us; thus shalt thou<sup>9</sup> say unto them, My little finger<sup>10</sup> shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father

**Revised Version**—took counsel; <sup>2</sup> had stood; <sup>4</sup> saying, What counsel give ye me to return answer to; <sup>4</sup> that stood; <sup>5</sup> return answer to; <sup>6</sup> that thy; <sup>7</sup> say; <sup>8</sup> speak; <sup>9</sup> is thicker; <sup>10</sup> Omit hath; <sup>11</sup> bade, saying; <sup>12</sup> counsel of the old men which they had given him; <sup>13</sup> but I; <sup>14</sup> Omit also; <sup>15</sup> So the king; <sup>16</sup> it was a thing brought about of the Lord; <sup>17</sup> establish his word; <sup>18</sup> by the hand of; <sup>19</sup> to; <sup>20</sup> And when.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Ahiyah's prophecy, 1 Kgs. 11: 26-40. T.—The kingdom divided, 1 Kgs. 12: 1-11. W.—The kingdom divided, 1 Kgs. 12: 12-24. Th.—Counsel refused, Zech. 7: 8-14. F.—A soft answer, Prov. 15: 1-9. S.—Folly of pride, Prov. 16: 18-23. 8.—Walking with the wise, Prov. 13: 8-20.

## THE LESSON EXPLAINED



The Lesson begins with an assembly of all Israel at Shechem (see Geography Lesson) to confirm the succession of Rehoboam to the throne of his father Solomon. First, however, the people demanded of the new king that he should lighten the burden of taxation and forced labor which Solomon had

laid upon them. Rehoboam delayed his answer for three days. Vs. 1-5.

**I. THE KING'S COUNSELORS.**—6, 7. **Rehoboam.** The name means "enlarger of the people." But the new king, by his folly, proved himself the "diminisher" of his people. **Consulted.** One of the few wise things that Rehoboam did, was to seek the counsel of those who had greater wisdom and experience than himself. **Old men;** old in comparison with Rehoboam, who was forty-one when he became king, ch. 14: 21. **Stood before Solomon;** as counselors of that king. **Be a servant . . . this day.** Give the people a civil answer now; tell them you will do whatever they ask. **Thy servants for ever.**

<sup>10</sup> hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king<sup>11</sup> had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the<sup>12</sup> old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father<sup>14</sup> also chastised you with whips, but I will chastise you with scorpions.

15<sup>15</sup> Wherefore the king hearkened not unto the people; for<sup>16</sup> the cause was from the Lord, that he might<sup>17</sup> perform his saying, which the Lord spake<sup>18</sup> by Ahiyah the Shilonite<sup>19</sup> unto Jeroboam the son of Ne'bat.

16<sup>20</sup> So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David! So Israel departed unto their tents.

17<sup>21</sup> So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David! So Israel departed unto their tents.

18<sup>22</sup> So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David! So Israel departed unto their tents.

Content with fair words, the people would scatter to their homes, leaving the king to do what he pleased. These old counselors proposed a policy of "long promises, short performance".

**8-11. Forsook the counsel.** He was too proud to bend to the people's will even for a moment. **Consulted with the young men;** literally, "boys", rash and inexperienced advisers ready to flatter Rehoboam's pride by urging him to show himself master and force the people to submit to his will. **My little finger,** etc.; a foolish brag of Rehoboam's that he is stronger and wiser than his father. **Add to your yoke.** The burdens of taxation and forced labor laid upon the people by Solomon are likened to the yoke placed upon the necks of oxen. **Chastised you with whips;** a lighter form of punishment in comparison with what the people might expect. **With scorpions:** a kind of lash with metal points, so that each blow might wound like a scorpion's sting.

**II. THE KING'S CONDUCT.**—12-14. **Jeroboam;** a brave soldier under king Solomon. Ahiyah, a prophet, speaking for God, had told him that he would become king over ten of the tribes. When Solomon heard of this prophecy, Jeroboam was compelled to flee to Egypt. (See ch. 11: 26-40.) He had

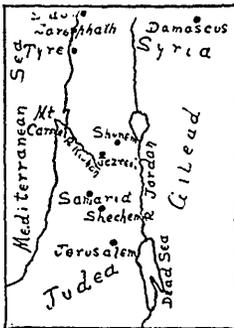
\* The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

been recalled to become the spokesman of the people in their dealings with Rehoboam (see vs. 2, 3). **The king answered the people roughly**; thinking, perhaps, that he could easily put down with a strong hand any insurrection.

**III. THE LORD'S CONTROL.—15, 16. Harkened not unto the people**; but refused their demands. **The cause was from the Lord**; Rev. Ver., "it was a thing brought about of the Lord". Rehoboam, while he acted of his own free will, simply carried out God's purpose. The whole nation had followed Solomon in sinning against God (see ch. 11 : 6), and the Lord punished it by permitting it to be separated into two parts, so preventing it from reaching the greatness it might have won undivided. **Establish his word, etc.** (Rev. Ver.); that is, the prophecy of Ahijah (see on v. 12). **All Israel**; that is, the ten Northern tribes. **What portion have we in David?** "What have we to do with David's breed, Rehoboam, or David's tribe, Judah?" **To your tents, O Israel**: a signal of revolt. Back to your homes and prepare for war! **Now see to thine own house, David.** Look after your own tribe of Judah, Rehoboam; it is all that is left to you.

Vs. 17-24 tell of Rehoboam's attempt to stop the revolt by persuasion, of his flight to Jerusalem and of his raising an army to subdue the rebellious Northern tribes, which was, however, disbanded at the Lord's command through the prophet Shemaiah.

**THE GEOGRAPHY LESSON**



**SHECHEM** is beautifully situated, overlooking a valley bearing the same name. This valley pierces the Central Range of mountains running from north to south through Palestine, and at the eastern end it lies between the two famous peaks, Ebal to the north and Gerizim to the south. The city itself was situated on the lower slopes of Gerizim, not far from the modern town of Nāblus. It occupied a central position on the highland road from north to south, and from it there was easy communication both to the Mediterranean westward and the Jordan valley and the regions beyond the Jordan eastward.

**LESSON QUESTIONS**

Where did the people of Israel assemble? For what purpose? What did they demand of Rehoboam? How long did Rehoboam delay his answer? **6, 7** Whom did Rehoboam first consult? What was their advice? What did they mean by it? How did the king treat it? Where is the Messiah called "Counselor"? (Isa. 9 : 6.)

**8-11** What advice did the young men give? What was the "yoke" which Solomon had laid upon Israel? What does Jesus say of His yoke? (Matt. 11 : 30.)

**12-14** Who was Jeroboam? What prophecy had been made concerning him? By whom? What answer did Rehoboam give to the people? Where does Paul speak of the "meekness and gentleness" of Christ? (2 Cor. 10 : 1.)

**15, 16** Who brought all this about? What was the Lord's purpose? Show that those who crucified Jesus carried out the purpose of God. (Acts 2 : 23.) What tribes remained loyal to Rehoboam?

**FOR DISCUSSION**

1. The power of a gentle answer.
2. God's purpose and men's actions.

**A LESSON FOR LIFE**

Sometimes a thief creeps by night into a house, and opens the door to a band of helpers. So one sin, however small it may seem, that finds its way into the life, is sure to bring others after it. Then soon or late the suffering and the shame follow, which are the certain results of sin. No warning is wiser or more loving than that which bids us be on the guard against the admission of the slightest sin, and so avoid its sad consequences.

**Prove from Scripture—***That we should be gentle.*

**Shorter Catechism—***Ques. 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.*

**The Question on Missions—**(CANADIAN PROBLEMS: January, The Home Mission Problem.)—1. What is the work of Home Missions? To provide for the preaching of the gospel in districts where the people are few and scattered. The General Assembly's Home Mission Committee cares for 739 mission fields, with, 1,890 mission stations.

**Lesson Hymns—**Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 474; 320; 89 (Ps. Sel.); 524 (from PRIMARY QUARTERLY); 476. (These hymns may be practised at home during the week.)

**FOR WRITTEN ANSWERS**

1. What did the people demand of Rehoboam? .....
2. How did he treat their demands? .....
3. Describe the results of his conduct. ....

## JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP

January 8, 1911

**BETWEEN THE LESSONS**—To-day's Lesson follows closely on that for last Sabbath.

**GOLDEN TEXT**—Thou shalt not make unto thee any graven image.—Exodus 20: 4.

Memorize vs. 28-30. **THE LESSON PASSAGE**—1 Kings 12: 25-33. Study 1 Kings 12: 25 to 13: 6. Read chs. 12, 13.

25 Then Jeroboam built Shechem in <sup>1</sup>mount Ephraim, and dwelt therein; and <sup>2</sup>went out from thence, and built Pen'uel.

28 And Jeroboam said in his heart, Now shall the kingdom return to the house of Da'vid:

27 If this people go up to <sup>2</sup>do sacrifice in the house of the Lord at Jeru'salem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam-king of Ju'dah, and they shall kill me, and <sup>4</sup>go again to Rehoboam king of Ju'dah.

28 Whereupon the king took counsel, and made two calves of gold, and <sup>2</sup>said unto them, It is too much for you to go up to Jeru'salem: behold thy gods, O Is'rael, which brought thee up out of the land of E'gypt.

29 And he set the one in Beth'-el, and the other put he in Dan.

**Revised Version**—the hill country of; <sup>2</sup>he; <sup>3</sup>offer sacrifices; <sup>4</sup>return to; <sup>5</sup>houses; <sup>6</sup>from among all the people; <sup>7</sup>went up unto the altar; <sup>8</sup>And he; <sup>9</sup>on; <sup>10</sup>in; <sup>11</sup>for; <sup>12</sup>to burn.

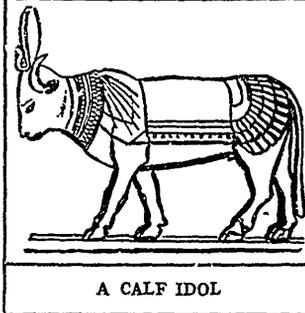
**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Jeroboam makes idols for Israel to worship, 1 Kgs. 12: 25-33. T.—Jeroboam makes idols for Israel to worship, 1 Kgs. 13: 1-8. W.—The command, Ex. 20: 1-7. Th.—The golden calf, Ex. 32: 1-8. F.—Solomon's sin, 1 Kgs. 11: 6-13. S.—A great sin, Jer. 2: i-13. S.—A living God, Ps. 115.

### THE LESSON EXPLAINED

**I. IDOLATRY PLANNED.**—**25. Jeroboam built Shechem;** strengthened it with walls, and prepared it for a royal residence. **In the hill country** (Rev. Ver.), the Central Range of mountains running through Palestine from north to south. **Of Ephraim** (Rev. Ver.); a name often given to the Northern kingdom of Israel, because Ephraim was the most powerful of the ten tribes included in it. **Went out from thence;** changed, for a time, the seat of government, why is not known. **Built;** fortified. **Penuel;** on the east side of Jordan. Thus Jeroboam would have two fortresses, one in the centre of his kingdom and one near the eastern border.

**26, 27. Said in his heart;** recognizing the real reason for his proposed action, though he was ashamed to give it to the people. **Kingdom return to . . . David;** forsaking him to go back to the rule of Rehoboam, who occupied David's throne. **Go up** (to Jerusalem) **to do sacrifice;** up, because Jerusalem was the capital, and because it was built on hills. The law (Deut. 16: 16) required all male Israelites to make this journey three a year,—at the Passover (March-April), Pentecost (May-June), Tabernacles (Sept.-Oct.). **Turn again.** Jeroboam feared that his subjects would be attracted by the temple services and by the glorious memories of David's line. **Their lord . . . Rehoboam;** as perhaps many in the Northern kingdom still in their hearts regarded him. **Kill me;** to make easier the reunion of the two kingdoms and win favor with Rehoboam.

**28, 29. Took counsel;** with the tribal leaders



who had helped to make him king. **Made two calves;** in imitation of Aaron (see Ex., ch. 32), whose authority may have been quoted. The people were familiar, too, with the molten sea in Solomon's temple supported by twelve oxen, ch. 7: 23-26. The images were probably of the size of young oxen, and "calves" is a title of contempt. **Of gold;** not solid, but a wooden core overlaid with gold. It is **too much for you, etc.;** Rev. Ver. Margin, "Ye have gone up long enough." It was as if Jeroboam had said: "You are in-

dependent of Judah in government; become independent of her in religion. Long enough you have been tied to her apron strings." **Behold thy gods.** Compare Ex. 32: 8. The golden calves were looked upon not as substitutes for God, but as symbols of Him. It was the Second Commandment, not the first, that was here broken. **One in Beth-el;** twelve miles north of Jerusalem, at the south of Jeroboam's kingdom. **Other . . . in Dan;** at the extreme north. Both Bethel and Dan had, from the earliest times, been regarded as holy places.

**II. IDOLATRY PRACTISED.**—**30. This thing became a sin.** It broke the Second Commandment, and soon the First, as well. **For the people;** following only too readily the lead of the sinful king. **Went . . . before the one;** Rev. Ver. Margin, "each of them". **Even unto Dan;** in the extreme north, as well as to the more central Bethel, so well did the king's plan succeed.

**31-33. He made an house** (Rev. Ver.) "houses"; a temple, for each image. **Of high places;** mounds

or terraces, such as were found near every town or village and were used, before the temple was built at Jerusalem, for the worship of Jehovah, but afterwards only for idol worship. **From among all the people** (Rev. Ver.); instead of from the tribe of Levi only, Deut. 17 : 9, 18. The Levites in Jeroboam's kingdom refused to follow him in his idolatry, and went south to Rehobam, 2 Chron. 11 : 13-15. **Ordained a feast**; corresponding to the Feast of Tabernacles or Ingathering on the fifteenth day of the seventh month, Lev. 23 : 39-43; Deut. 16 : 13-15. **The eighth month**, The later vintage in the north would be a plausible excuse for putting this feast a month later. **So did he in Beth-el**. The king himself inaugurated the services in Bethel. Likely some of the new priests were sent to introduce them in Dan. **Offered**; sacrifices. **Devised of his own heart**; the root fault of Jeroboam's whole system of worship : it was without divine direction or approval. **Incense**; a mixture of sweet spices burnt as a symbol of prayer, Rev. 5 : 8. (See Ex. 30 : 34-36.)

Ch. 13 : 1-6 tells how Jeroboam's illegal sacrifice at Bethel was interrupted by a prophet from Judah, whose word was confirmed by a miracle, Jeroboam's arm being paralyzed, but healed immediately on the intercession of the prophet.

**THE GEOGRAPHY LESSON**



BETHEL was situated high up on the Central Range, about 12 miles north of Jerusalem. "Little remains of it to-day except its name. It is one of the most desolate-looking places in Palestine. This is not from lack of water, for it has four good springs, but from the absence of soft soil on its rocky hills. All the neighborhood is of gray, bare stone or white chalk. Its miserable fields are fenced in with stone walls, the hovels are rudely built with stone, the hill to the east is hard rock with only a few scattered fig gardens; and a great reservoir south of the village is excavated in the rock."

**LESSON QUESTIONS**

25 What place did Jeroboam fit for a royal residence? What other fortress did he build? In

what part of his kingdom was Shechem? Where was Penuel?

26, 27 What was Jeroboam's real reason for setting up a new worship? For what feasts every year were the men of Israel required to go up to Jerusalem? What was there in Jerusalem that would likely attract Jeroboam's subjects? What fate did Jeroboam fear for himself?

28, 29 What sort of images did Jeroboam set up? Explain why the figure of an ox was chosen. What reason was given to the people why they should worship through these images? Where were they set up? Why were these places chosen? Read Isaiah's great satire on idolatry. (Isa. 44 : 9-20.)

30-33 Of which Commandment was Jeroboam's worship a breach? Show that it led also to the breaking of the First Commandment. Quote from 1 John a warning against idolatry. (1 John 5 : 21.) What feast did Jeroboam establish?

Describe the interruption of Jeroboam's illegal worship.

**FOR DISCUSSION**

1. Calves and castles, or God—which is the best defence?
2. The sins to which idolatry leads.

**A LESSON FOR LIFE**

It is told of Mohammedan sailors, whose religion does not permit them to eat pork, that they sometimes hook a piece of pork to a line, throw it overboard, pause a moment and reverently mutter : "Away pig; come along fish." Then they haul it in and eat it without any qualms of conscience. We may disguise the wrong thing we wish to do, so as to make it appear to be right. But however we may deceive ourselves and others, we can never deceive God.

**Prove from Scripture—That idols are helpless.**

**Shorter Catechism—Ques. 83. Are all transgressions of the law equally heinous? A.** Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

**The Question on Missions—2.** To what classes of people do the home missionaries minister? To mission fields in the older Provinces, fishermen and lumbermen in New Ontario and on the Pacific coast, miners, foreigners, and the new settlers in the West from the Eastern Provinces, Great Britain and the United States.

**Lesson Hymns—Book of Praise, Ps. Sel. 16** (Supplemental Lesson); 200; 221; 89 (Ps. Sel.); Ps. Sel. 96 (from PRIMARY QUARTERLY); 245.

**FOR WRITTEN ANSWERS**

1. Why did Jeroboam set up the golden calves? .....
2. What reason did he give to his people? .....
3. How did God warn the king? .....

## Lesson III.

## ASA'S GOOD REIGN IN JUDAH

January 15, 1911

**BETWEEN THE LESSONS**—Rehoboam, the first king of Judah, reigned seventeen years, and was succeeded by his son Abijah, who reigned for only three years. Asa, the son of Abijah, then became king of Judah, and reigned forty-one years. The Lesson describes an incident in his reign not mentioned in Kings. **GOLDEN TEXT**—Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. — 2 Chronicles 15: 7.

Memorize vs. 1, 2. **THE LESSON PASSAGE**—2 Chronicles 15: 1-15. Read chs. 14-16; 1 Kings 15: 9-24.

1 And the <sup>1</sup> Spirit of God came upon Azari'ah the son of O'ed;

2 And he went out to meet A'sa, and said unto him, Hear ye me, A'sa, and all Ju'dah and Ben'jamin; The Lord <sup>is</sup> with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for <sup>2</sup> a long season Is'rael hath been without the true God, and without a teaching priest, and without law.

4 But when <sup>2</sup> they in their trouble did turn unto the Lord God of Is'rael, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the <sup>4</sup> countries.

6 And <sup>2</sup> nation was destroyed of nation, and city <sup>6</sup> of city: for God did vex them with all adversity.

7 <sup>7</sup> Be ye strong therefore, and let not your hands be <sup>8</sup> weak: for your work shall be rewarded.

8 And when A'sa heard these words, and the prophecy of O'ed the prophet, he took courage, and put away the <sup>9</sup> abominable idols out of all the land of Ju'dah and Ben'jamin, and out of the cities which he had taken from <sup>10</sup> mount E'phraim, and <sup>11</sup> renewed

**Revised Version**—I spirit (small s); <sup>2</sup> long seasons; <sup>3</sup> in their distress they turned unto the Lord, the God; <sup>4</sup> lands; <sup>5</sup> they were broken in pieces nation against nation; <sup>6</sup> against; <sup>7</sup> But be ye strong, and; <sup>8</sup> slack; <sup>9</sup> abominations out of; <sup>10</sup> the hill country of Ephraim; <sup>11</sup> he; <sup>12</sup> them that sojourned with; <sup>13</sup> sacrificed; <sup>14</sup> in that day; <sup>15</sup> the; <sup>16</sup> and that; <sup>17</sup> the.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Rest and prosperity, 2 Chron. 14: 1-15. T.—Asa's good reign in Judah, 2 Chron. 15: 1-15. W.—Asa's mistake, 2 Chron. 16: 1-10. Th.—Joshua's covenant, Josh. 24: 14-25. F.—Seeking the Lord, Isa. 55. S.—Trust and safety, Ps. 16. S.—Joyful service, Ps. 99, 100

## THE LESSON EXPLAINED

## I. THE PROPHET'S MESSAGE

—1, 2. The Spirit of God; who reveals God's will to men. Azari'ah; a prophet, that is, one who speaks for God. To meet Asa; on the king's return to Jerusalem from his victory over Zerah the Ethiopian, an Egyptian king who had invaded Judah, ch. 14: 9-15. Hear ye me; for I bring a message from God. The Lord is with you. It was through God's help that Asa had won his victory, ch. 14: 11. While ye be with him. Only when we are on God's side, doing His will, can we claim His protection and blessing. Seek him; turn to Him in love and obedience. Will be found; because He is always seeking us, John 4: 23. Forsake him; cease to love and obey Him. Forsake you; withdraw His favor.

3, 4. For a long season; Rev. Ver., "for long seasons". The prophet points king and people back to the past history of Israel. Without the true God; without the knowledge of Him, like the heathen to-day, or without His worship and service. For such times see Judg. 2: 10-16. Without a teaching priest; one to teach the people about the

altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Ju'dah and Ben'jamin, and <sup>12</sup> the strangers with them out of E'phraim and Manas'seh, and out of Sim'oon: for they fell to him out of Is'rael in abundance, when they saw that the Lord his God was with him.

10 So they gathered themselves together at Jeru'salem in the third month, in the fiftieth year of the reign of A'sa.

11 And they <sup>13</sup> offered unto the Lord <sup>14</sup> the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into <sup>15</sup> a covenant to seek the Lord <sup>16</sup> God of their fathers with all their heart and with all their soul;

13 <sup>17</sup> That whosoever would not seek the Lord <sup>18</sup> God of Is'rael should be put to death, whether small or great, whether man or woman.

14 And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Ju'dah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.



TRUMPETS

true God and His will, like our ministers to-day. Without law; so that every one did as he pleased, Judg. 17: 6; 21: 25. In their trouble; when suffering came upon them because they had broken God's commandments. Did turn; repenting of their sins. The Lord God of Israel; their rightful Ruler and best Friend. Sought him; their backs toward sin and their faces toward God. Found of them. More willing He to receive them, than they to come to Him. (See Judg. 10: 15, 16, etc.)

5-7. No peace, etc. Travelers could not journey safely on the highways for fear of robbers, Judg.

5: 6. Great vexations; sore troubles. Countries; the different districts of Palestine. Nation . . . nation. See Judg. 20: 33-48. City . . . city. See Judg. 9: 45. God did vex them; afflict them, punish them for their rebellion. Be ye strong therefore; "be ye firm", that is, faithful to God, not forsaking Him as Israel did of old. Rewarded; with God's favor and blessing.

II. THE KING'S OBEDIENCE.—8-11. Prophecy of O'ed. Likely "Azariah the son of"

should be inserted before "Oded". Took courage; because he knew that God's power was behind him. Put away..idols; outlining the good work begun earlier, ch. 14: 3. Out..of Judah and Benjamin; the two tribes included in the Southern kingdom. Cities..taken from the hill country of Ephraim (Rev. Ver.); the cities amongst the mountains of the Central Range captured by Abijah, Asa's father (ch. 13: 19) in his wars with the Northern kingdom here called "Ephraim" from its strongest tribe. Renewed the altar; repaired the altar of burnt offering in the court of the temple. Strangers..of Ephraim..Manasseh..Simeon; people from these three Northern tribes, who had migrated to the Southern kingdom. Fell to him; became his subjects. In abundance; in great numbers. Lord..with him; as proved by the victory over Zerah. Third month; in which the Feast of Pentecost or Weeks was held. Spoil. See ch. 14: 13-15.

III. THE PEOPLE'S JOY.—12-15. Entered into a covenant; bound themselves anew (see Ex. 24: 3-8) to obey God's law. Seek..with all their heart and..soul; putting all their might into the service of God. (Compare Mark 12: 30.) Swore..with a loud voice..with shouting; expressing a united and joyful determination to serve the Lord. Trumpets. These were long, straight silver trumpets with a bell mouth, used only for religious purposes. Cornets; long horns turned up at the end, the national trumpet for rallying the people. All Judah rejoiced; with the joy of all those who find God. The Lord gave them rest; a period of peace.

THE GEOGRAPHY LESSON



The TEMPLE which was built by King Solomon on Mount Moriah, the Eastern hill of Jerusalem, was surrounded by two courts. Into the inner of these courts only the priests could enter, while the outer one was open to all the Israelites. In the inner or priests' court stood the altar of burnt offering, which was made of brass, 30 feet in both length and width and 15 feet in height. The altar stood probably on the spot where David erected an altar after the "Isue had been stayed (see 2 Sam. 24: 15-25). It was this altar which King Asa is said to have repaired.

LESSON QUESTIONS

1, 2 Who came with a message to Asa? From whom was this message? Where is it said that prophets were "moved by the Holy Ghost"? (2 Pet. 1: 21.) From what victory was Asa returning? What promise was made to Asa and his people? What was required of them? What is said of those who seek God early? (Prov. 8: 17.)

3, 4 What three things does Azariah say that Israel in the past had often been without? What had led them to return to God? How had He received them? Find in Jeremiah a promise to a nation that repents. (Jer. 28: 13.)

5-7 What troubles had come upon Israel? Who had sent these troubles? Wherefore? What did Azariah tell Asa he should be? What promise did he give? Where do we read that Joshua was told to "be strong and of a good courage"? (Josh. 1: 6.)

8-11 What did Asa put away? What did he restore? Describe the gathering summoned and the sacrifices that were offered.

12-15 What covenant was made? What did the Lord give to Israel?

FOR DISCUSSION

1. Seeking the Lord.
2. Whole-hearted service.

A LESSON FOR LIFE

By the simple device of surrounding a bottle with a vacuum between itself and the outer air, the contents of the bottle can be kept hot for a long period. So, though temptations and trials and sorrows may come into our lives, yet when the great and loving God places round us His care and protection, we shall have in our hearts a rest and peace and joy which none of the world's happenings can destroy or even disturb.

Prove from Scripture—That God requires heart service.

Shorter Catechism—Ques. 84. What doth every sin deserve? A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

The Question of Missions—3. What is our church doing for immigrants on their arrival in Canada? A minister of our church meets immigrants at the ports of Quebec, St. John and Halifax, gives to each Presbyterian amongst them a card of introduction to a minister in the place to which he is going, and notifies that minister of the immigrant's arrival. At the port of Quebec last year 6,700 Presbyterian immigrants were welcomed in this way

Lesson Hymns—Book of Praise, Pt. Sel. 16 (Supplemental Lesson); 116; 104, 63 (Ps. Sel.); 250 (from PRIMARY QUARTERLY); 255.

FOR WRITTEN ANSWERS

1. What warnings for Asa did Azariah draw from Israel's past history? .....
2. How did Asa show his faithfulness to the Lord? .....

**BETWEEN THE LESSONS**—When Jeroboam, the first king of Israel, died, after a reign of twenty two years, he was succeeded by his son Nadab, ch. 15 : 25. Nadab, however, had been king for only two years when he was slain by Baasha, who seized the throne and reigned for twenty-four years, ch. 15 : 28, 33. Baasha was followed by his son Elah, who, after reigning for two years, was assassinated by Zimri, one of his generals, who made himself king, ch. 16 : 8-14.

**GOLDEN TEXT**—Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14: 34. Memorize vs. 25, 30. **THE LESSON PASSAGE**—1 Kings 16: 23-33. Study 1 Kings 16: 15-33. Read chs. 21, 22.

23 In the thirty and first year of A'sa king of Ju'dah began Om'ri to reign over Is'ra'el, <sup>1</sup> twelve years: six years reigned he in Tir'zah.

24 And he bought the hill Samar'ia of Sho'mer for two talents of silver, and <sup>2</sup> built on the hill, and called the name of the city which he built, after the name of Sho'mer, <sup>3</sup> owner of the hill, Samar'ia.

25 <sup>4</sup> But Om'ri <sup>5</sup> wrought evil in the eyes of the Lord, and did worse than all that *were* before him.

26 For he walked in all the way of Jerobo'am the son of Ne'bat, and in his <sup>6</sup> sin wherewith he made Is'ra'el to sin, to provoke the Lord <sup>7</sup> God of Is'ra'el to anger with their vanities.

27 Now the rest of the acts of Om'ri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Is'ra'el?

28 So Om'ri slept with his fathers, and was buried

**Revised Version**—<sup>1</sup> and reigned; <sup>2</sup> he; <sup>3</sup> the; <sup>4</sup> And Omri did that which was evil in the sight of the Lord, and dealt wickedly above all; <sup>5</sup> sins; <sup>6</sup> that which was evil; <sup>7</sup> the Asherah; <sup>8</sup> yet more.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Omri and Ahab lead Israel into greater sin, 1 Kgs. 16 : 15-22. T.—Omri and Ahab lead Israel into greater sin, 1 Kgs. 16 : 23-33. W.—The wicked heart, Jer. 17 : 1-10. Th.—A sinful nation, Isa. 1 : 1-9. F.—The sinful mind, Rom. 8 : 1-13. S.—Evil friendships forbidden, 2 Cor. 6 : 11-18. S.—Consequences of sin, Micah 6 : 6-16.

### THE LESSON EXPLAINED



A FIGURE OF BAAL

The army of Israel, which was warring against the Philistines, when they heard that Zimri had usurped the throne, elected their general Omri as king, and marched against Tirzah, a city near Shechem, which had become the capital of Israel's kings. Zimri, in despair, set fire to his palace and perished in the flame. Omri then ascended the throne, but for four years had to contend for its possession with Tibni. *vs.* 15-22.

**I. KING OMRI.**—23, 24. Thirty and first year of Asa; sixteen years after last Lesson (see 2 Chron. 15 : 10). Began Omri to reign. He was elected king in Asa's twenty-seventh year, v. 15. The four years of his conflict with Tibni, however, would make it Asa's thirty-first year when he was confirmed on the throne. Twelve years. This includes the four years of disputed authority. Six years. . . in Tirzah; whither Jeroboam had removed his court from Shechem, (see ch. 14 : 17). Bought the hill Samaria. See Geography Lesson. Two talents of silver; \$2,000 or \$4,000 of our money, according as the so-called "light" or "heavy" talent is meant. Shemer; a name resembling the Hebrew "shamar" meaning

in Samar'ia; and A'hah his son reigned in his stead.

29 And in the thirty and eighth year of A'sa king of Ju'dah began A'hah the son of Om'ri to reign over Is'ra'el: and A'hah the son of Om'ri reigned over Is'ra'el in Samar'ia twenty and two years.

30 And A'hah the son of Om'ri <sup>8</sup> did evil in the sight of the Lord above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jerobo'am the son of Ne'bat, that he took to wife Jez'ebel the daughter of Ethba'al king of the Zido'nians, and went and served Ba'al, and worshipped him.

32 And he reared up an altar for Ba'al in the house of Ba'al, which he had built in Samar'ia.

33 And A'hah made <sup>9</sup> a grove; and A'hah did more to provoke the Lord <sup>10</sup> God of Is'ra'el to anger than all the kings of Is'ra'el that were before him.

**Revised Version**—<sup>8</sup> And Omri did that which was evil in the sight of the Lord, and dealt wickedly above all; <sup>9</sup> the Asherah; <sup>10</sup> yet more.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Omri and Ahab lead Israel into greater sin, 1 Kgs. 16 : 15-22. T.—Omri and Ahab lead Israel into greater sin, 1 Kgs. 16 : 23-33. W.—The wicked heart, Jer. 17 : 1-10. Th.—A sinful nation, Isa. 1 : 1-9. F.—The sinful mind, Rom. 8 : 1-13. S.—Evil friendships forbidden, 2 Cor. 6 : 11-18. S.—Consequences of sin, Micah 6 : 6-16.

"to guard" or "watch". Samaria; Hebrew. "Shomeron", which means "Watch Tower".

25, 26. Omri wrought evil. He gave Israel a new start on the downward road. In the eyes of the Lord. Outwardly he was successful and prosperous, but the Lord searched his heart and saw its wickedness. Worse than all. . . before him. It is thought that Omri organized the calf worship introduced by Jeroboam into a regular system. In the days of the prophet Micah, nearly two hundred years later, "the statutes (or laws) of Omri" were still "kept", Mic. 6 : 16. The way of Jeroboam. Compare chs. 15 : 26, 34 ; 16 : 19. King after king followed Jeroboam's evil example. To provoke the Lord. . . to anger; not passion, but indignation against sin, while there was love to the sinner. Vanities; a title often given in the Old Testament to false gods and the worship paid to them (see Deut. 32 : 21, and compare 1 Cor. 8 : 4).

27, 28. The rest of the acts. Omri made himself so powerful and famous that his kingdom was known to the Assyrians as the "House of Omri". His might; shown, for example, in subduing Moab, and compelling it to pay an enormous tribute, 2 Kgs. 3 : 4. Book of the chronicles; not the Books of Chronicles in our Bibles, but other records, probably written by the prophets, relating the history of the kings of Israel. Slept with his fathers; a common description of the death of the kings of Israel, chs. 2 : 10 ; 11 : 43 ; 14 : 20 ; 15 : 8, etc.

**II. KING AHAB.**—29-31. Ahab; the name meaning "father's brother", and pointing to Ahab's likeness of character to Omri. Evil. . . above all. . . before

him. Ahab's name has come down to us as that of the worst of Israel's evil kings. A light thing. He made light of all that the kings before him had suffered for their worship of the golden calves. Took to wife Jezebel; the Lady Macbeth of Israelitish history,—bold, masterful, unscrupulous. Daughter of Ethbaal; "With Baal", the god to whose worship Jezebel's family was devoted. King of the Zidonians; or Sidonians, a powerful nation whose two chief cities were Tyre and Sidon on the Mediterranean coast north of Palestine. Served Baal. "Baal" means "owner" or "lord". The "Baal" meant here is Melkart, the Baal or chief god of Tyre. Other places had different Baals. Worshipped him. With this worship were connected shameful and cruel rites, including the burning of little children.

32, 33. An altar for Baal; also a column or pillar, probably like those in the great temple at Tyre. This was destroyed by Jehu, 2 Kgs. 10: 27 (Rev. Ver.). House of Baal; a temple, doubtless of considerable splendor; less would not satisfy Jezebel. Made a grove; Rev. Ver., "made the Asherah"; an image to represent the female deity corresponding to Baal, who was the male.

THE GEOGRAPHY LESSON



SAMARIA was built by Omri on a round, isolated hill over 300 feet high, rising from a wide basin, formed by a bend in the valley running down from Shechem to the seacoast and an incoming glen. It was not already a city, but was probably, as it is to-day, covered with soil and arable to the top. The name which Omri gave to his new capital is obviously

appropriate. Surrounded and overlooked by mountains on three sides, Samaria commands a magnificent view to the west. The broad valley is seen for eight miles, then a low range of hills, and beyond these, the sea, which is only 23 miles away.

LESSON QUESTIONS

By whom was Omri elected king? Who was his rival? How long did the conflict between them last? 23-26 What site did Omri buy for a new capital? How did Omri show himself worse than the kings

who ha one before him? With what feeling did the Lord regard him? Where do we read of "the wrath of the Lamb"? (Rev. 6: 16.)

27, 28 Mention some indications of Omri's power and fame. What are meant by "the book of the chronicles of the kings of Israel"?

29-31 What does the name Ahab mean? To what does it point? What was Ahab's character? Of what did he make light? Whom did he take to wife? What wicked woman brought about John the Baptist's death? (Matt. 14: 1-12.) Describe Jezebel's character. Explain the meaning of the title "Baal". Which Baal did Ahab serve?

32, 33 What did Ahab build in Samaria for Baal? What was "the Asherah"?

FOR DISCUSSION

1. The progress of sin.
2. The influence of evil companions.

A LESSON FOR LIFE

Plato, in one of his books, pictures a many-headed beast, composed of all sorts of animals growing together, then a lion, and finally a man. Imagine, he says, all these knitted together so as to have the outward form of a man, while they each live separately in that form. The animals stand for the lower desires in human nature, and sin is feeding these until they become strong enough to master the man. Righteousness is feeding the man till he is able to master the animals.

Prove from Scripture—That God loves righteousness.

Shorter Catechism—Ques. 55. What doth God require of us, that we may escape his wrath and curse due to us for sin? A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all outward means whereby Christ communiceth to us the benefits of redemption.

The Question on Missions—4. What work is done among the foreigners in the West? Five hospitals are maintained by the Women's Home Missionary Society, clothing is distributed, young men trained for teachers and mission work, missionaries supported, and aid given to the ministers of the Independent Greek Church. Everything is done to win the foreign immigrants and make them Christian and Canadian.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 505; 13; 100 (Ps. Sel.); 503 from PRIMARY QUARTERLY; 506.

FOR WRITTEN ANSWERS

1. Describe the situation of Omri's new capital.....
2. In what respect was Omri worse than the kings before him?.....
3. What heathen worship did Ahab bring into Israel and what was that worship like? .....

Lesson V. **JEHOSHAPHAT'S GOOD REIGN IN JUDAH** January 29, 1911

**BETWEEN THE LESSONS**—2 Chron., chs. 15: 16 to 16: 14, continues the story of Asa's reign (see ch. 15: 1-15, Lesson III., Jan. 15). He was succeeded by his son Jehoshaphat.

**GOLDEN TEXT**—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6: 33.

Memorize vs. 3, 4. **THE LESSON PASSAGE**—2 Chronicles 17: 1-6, 9-13. Study 2 Chronicles 17: 1-13. Read chs. 17-20.

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover he took away the high places and

Revised Version—the; 2 Omit LORD; 3 and furthermore he; 4 the Asherim out of; 5 having the book; 6 they; 7 among; 8 And some; 9 silver for tribute; 10 also; 11 many works; 12 Omit the; 13 Omit were.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Jehoshaphat's good reign in Judah, 2 Chron. 17: 1-13. T.—Righteous rule, 2 Chron. 19: 4-11. W.—The best refuge, 2 Chron. 20: 1-13. Th.—A battle song, 2 Chron. 20: 14-21. F.—Complete deliverance, 2 Chron. 20: 22-30. S.—The book of the law, Josh. 1: 1-9. S.—The blessed way, Ps. 1.

**THE LESSON EXPLAINED**

**I. GOD FEARED.**—1, 2. Jehoshaphat. The name means "whom the Lord judges" or "pleads for". His son; that is, son of Asa, ch. 16: 13, 14. Strengthened himself against Israel; strengthened the defences of his kingdom on the side towards the Northern kingdom of Israel. Ahab's alliance with Sidon, through his wife Jezebel, made his power to be feared. Forces; an army. Fenced cities; fortified places. Garrisons. The Hebrew means either officers or governors set over a garrison, or the garrison itself. Land of Judah; the territory of the Southern kingdom. Cities of Ephraim; that is, of Israel, the Northern kingdom, so named from its most powerful tribe. The reference is to the cities of ch. 15: 8 (compare ch. 13: 19).

3, 4. The Lord was with Jehoshaphat; blessing him with His favor. Walked in; followed the example of. First ways of his father David. Probably "David" should be omitted, and the meaning is that Jehoshaphat followed the example of Asa in his earlier years, before that king had incurred the Lord's displeasure by his sin (see ch. 16). Sought not unto; did not worship or serve. Baalim; plural of Baal. But, the Lord God of his father. Jehoshaphat inherited the faith of his godly ancestry as well as their throne. Walked in his commandments; showing by his obedience that he was really seeking the Lord. Not after the doings of Israel; that is, not following the example of the Northern kingdom in the worship of Baal.

5, 6. Therefore; because Jehoshaphat had worshiped and served the God of his fathers. The Lord

groves out of Judah.

9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

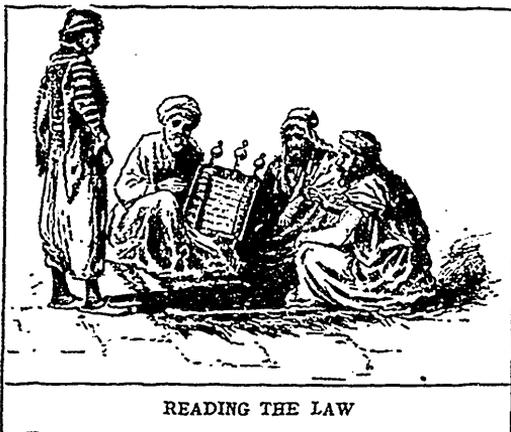
10 And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem.

4 the Asherim out of; 5 having the book; 6 they; 7 among; 8 And some; 9 silver for tribute; 10 also; 11 many works; 12 Omit the; 13 Omit were.



READING THE LAW

established the kingdom; made it strong and powerful. All Judah brought presents; voluntary gifts at the king's accession, in addition to the regular taxes. These gifts were proof of the people's love. Riches and honour; the reward of his faithfulness to the Lord. His heart was lifted up; not in pride and forgetfulness of God, but in courage and devotion resulting from trust in the Lord. In the ways of the Lord; in a life of love and obedience to God. The high places; the temples erected for the worship of false gods. The Asherim (Rev. Ver.); images representing the female deity corresponding to Baal.

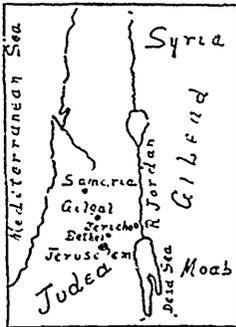
Vs. 7, 8 give the names of five court officers, nine Levites and two priests sent throughout Judah to

instruct the people in the law of the Lord.

II. THE PEOPLE INSTRUCTED.—9. Taught in Judah; explaining God's laws and urging the people to obey them. The book of the law of the Lord; the Pentateuch or Five Books of Moses, though probably not in the precise form in which they have come down to us. All the cities of Judah. The work was thoroughly done. Taught the people; using instruction and persuasion as the best weapons against idolatry and on behalf of the worship of the true God.

III. THE KING PROSPERED.—10-13. Fear of the Lord; who was showing His power, through Jehoshaphat, against the false gods. Kingdoms . . . round about; each of which had its own god to whom it looked for help in war. Made no war; fearing that their gods could not prevail against the God of Jehoshaphat. Philistines; dwellers in the plain along the Mediterranean, west of Judah. Presents; a sign of homage to him as king. Tribute silver; taxes. Arabians; whose country bordered on Judah to the south and southeast. Flocks; tribute in kind instead of money. Castles; perhaps small towers along the roads to make travel safe. Cities of store; fortified cities with a supply of war material. Much business, etc. Besides building new castles and walled cities, Jehoshaphat busied himself in increasing and strengthening the defences of the old cities of Judah. Men of war, etc.: a large standing army. In Jerusalem. See Geography Lesson.

THE GEOGRAPHY LESSON



In Lesson III. we saw that the Eastern hill of Jerusalem, on which Solomon built his temple, is named Mount Moriah. The Western hill, ever since the fourth century A.D., has been known as Mount Zion. But at first the name Zion belonged to the Eastern hill. It was here that the fortress stood which David captured from the Jebusites (2 Sam.

5: 7, 8). The name of the fort was changed to the City of David. In this stronghold the soldiers of Jehoshaphat, "the men of war, mighty men of valor", guarded his capital. Afterward the name Zion

spread until it covered the whole of Jerusalem, but now, as has been said, it is applied to the Western hill.

LESSON QUESTIONS

1-4 What does Jehoshaphat's name mean? How did the Lord regard Jehoshaphat? Whose example did he follow? How did he show that his loyalty to God was genuine? Where does Jesus teach that obedience is the test of love to Himself? (John 14: 15.)

5, 6 How did the Lord reward Jehoshaphat's loyalty? What proof of love to the king did the people give? Point out two ways in which the heart may be "lifted up"? Which way is seen in Jehoshaphat? Which in Uzziah? (Ch. 20: 16.) Which way is referred to in Ps. 131: 1? Which in Isa. 52: 13? Describe the contents of vs. 7, 8.

9 What book was used in the instruction of the people? How thoroughly was the work of teaching done? Against what was the instruction directed? 10-13 How did the surrounding nations regard Judah? Who gave tribute to Jehoshaphat? Mention further evidences of his prosperity.

FOR DISCUSSION

1. The obligations of those descended from God-fearing ancestors.
2. Piety and prosperity,—the connection between them.

A LESSON FOR LIFE

The sure way to drive the darkness out of a room is to throw wide open the shutters and let the light rush in to flood every corner. Like the blessed sunshine is the teaching of the Word of God. It comes into the heart willing to receive it, and before its entrance all evil thoughts and desires and purposes take their flight. Through the written Word, read and studied and meditated upon, the Holy Spirit teaches us the will of God, and imparts to us the inclination and the ability to do it.

Prove from Scripture—That the righteous shall be rewarded.

Shorter Catechism—Review Question 82-85.

The Question on Missions—5. What are the special needs for the work of Home Missions? Missionaries, deaconesses and money are needed. The work calls to Christian young men and women to consecrate themselves to mission service, and the church members to consecrate a due proportion of their wealth, that the \$248,000 required this year may be obtained.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 304; 262; 94 (Ps. Sel.); 517 (from PRIMARY QUARTERLY); 107.

FOR WRITTEN ANSWERS

1. How did Jehoshaphat show his faithfulness to the Lord? .....
2. By what means did he win his people away from idolatry? .....
3. How did the Lord reward him? .....

**BETWEEN THE LESSONS**—King Ahab had introduced into Israel the worship of Baal (see ch. 16 31-33, Lesson IV., Jan. 22). and Elijah the prophet appears as the champion of Jehovah, the true God of Israel.

**GOLDEN TEXT**—They that seek the Lord shall not want any good thing.—Psalm 34 : 10.

**Memorize vs. 14-16. THE LESSON PASSAGE**—1 Kings 17 : 1-16. Study 1 Kings, ch. 17.

1 And Eli'jah the Tish'bite, *who was of the* <sup>1</sup> inhabitants of Gil'ead, said unto A'hab, *As the Lord* <sup>2</sup> God of Is'rael liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, *that is before* <sup>3</sup> Jor'dan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord : for he went and dwelt by the brook Cherith, *that is before* <sup>5</sup> Jor'dan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there <sup>7</sup> had been no rain in the land.

8 And the word of the Lord came unto him, saying,

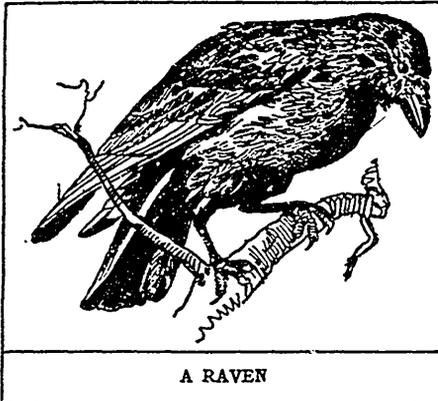
9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there : behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, <sup>10</sup> the widow

**Revised Version**—<sup>1</sup>sojourners ; <sup>2</sup>the ; <sup>3</sup>was no ; <sup>4</sup>a ; <sup>5</sup>Omit of ; <sup>6</sup>forth ; <sup>7</sup>afterward ; <sup>8</sup>Omit And.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Elijah the prophet appears in Israel, 1 Kings 17 : 1-16. T.—Elijah the prophet appears in Israel, 1 Kings 17 : 17-24. W.—Jesus refers to Elijah, Luke 4 : 16-30. Th.—Elijah's prayer, James 5 : 10-20. F.—Safety of the righteous, Ps. 37 : 1-19. S.—God, a Deliverer, Ps. 33 : 10-22. S.—The first thought, Matt. 6 : 24-34.

### THE LESSON EXPLAINED



A RAVEN

**I. ELIJAH AND THE KING.**—1. **Eli'jah.** The name means "Jehovah is my God", a fitting name for one who was to stand up for Jehovah against Baal. **The Tishbite** ; possibly a native of Tishbe, a place in northern Galilee. **Of the sojourners of Gil'ead** (Rev. Ver.). See Geography Lesson. **Elijah**, though perhaps a native of Galilee, dwelt for a time in Gil'ead. **Said unto Ahab** ; bursting into the king's presence, perhaps at his capital Samaria, "like lightning on the midnight". **As the Lord God of Israel liveth.** **Elijah** spoke, not in his own name, but in the name of the living

woman was there gathering <sup>2</sup> of sticks : and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in <sup>2</sup> a barrel, and a little oil in <sup>2</sup> a cruse : and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Eli'jah said unto her, Fear not ; go and do as thou hast said : but make me thereof a little cake first, and bring it <sup>3</sup> unto me, and <sup>7</sup> after make for thee and for thy son.

14 For thus saith the Lord <sup>2</sup> God of Is'rael, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord sendeth rain upon the earth.

15 And she went and did according to the saying of Eli'jah : and she, and he, and her house, did eat *many* days.

16 <sup>8</sup> And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Eli'jah.

God. **Before whom I stand** ; as His servant, and therefore under His protection. This thought drove away all fear from the prophet's heart. **Not be dew nor rain.** Drought was one of the punishments threatened if Israel should forsake the Lord for false gods (see Deut. 11 : 17 ; 28 : 23). **These years.** Three and a half years (Luke 4 : 25 ; James 5 : 17) the drought lasted. **But according to my word ;** as the Lord shall proclaim through me.

**II. ELIJAH AND THE RAVENS.**—2-4. **Get thee hence ;** away from Ahab's court. **Turn thee eastward ;** in the direction of the Jordan and Gil'ead. **Hide thyself ;** from the anger of Ahab and Jezebel, who would regard the prophet as not merely the announcer, but the cause, of the drought. **By the brook Cherith.** See Geography Lesson. **Before Jordan ;** that is, to the east of the river. **Drink of the brook.** The Hebrew word translated "brook" really means a deep ravine down which, in the rainy season, a strong stream flowed, but which, at other times, was nearly, if not entirely, dry. **Ravens.** The raven is one of the commonest birds in Palestine. **To feed thee ;** a miraculous provision.

5-7. **He went ;** obeying the Lord without hesitation or question. **Ravens brought him bread and flesh . . . morning, and . . . evening.** Observers testify to the large supply which great birds, like the ravens, bring home. **Drank of the brook ;** not yet dried up for want of rain. **After a while.** Perhaps it was a year before the brook dried up.

**III. ELIJAH AND THE WIDOW.**—8-11. **Zarephath ;** or Sarepta (Luke 4 : 26). The name means

"Smelting House", and probably the place had workshops for refining metals. **Belongeth to Zidon**; Sidon, on the Mediterranean coast, the home of Jezebel, Ahab's wife, ch. 16 : 31. His enemies would not think of searching for him there. **Widow . . . gathering of storks**; chance bits of wood from trees outside the city walls,—a proof of her deep poverty. **A little water**; his first need after traveling through the drought-stricken land. **A morsel of bread**; a request which would soon reveal whether this was the widow who was to provide for him.

**12-16. As the Lord thy God liveth.** The woman recognized Elijah as an Israelite by his speech or dress. **Not a cake**; the thin, flat, circular or oval cake of unleavened dough common in that country. **Barrel**; an earthen jar. **A little oil**; used with bread, as we use butter. **A cruse**; an earthenware bottle. **Two sticks**; as we would say "two or three". **Dress it**; prepare it for eating. **Eat it, and die.** It was her last food, and she knew not where she could get more. **Fear not**; a cheering word of encouragement betokening the prophet's own strong faith in God. **Make me . . . cake first**; a severe test of the woman's faith. **Thus saith the Lord**; and she may safely venture on His promise. **Went and did**; and found that the promise did not fail. **Many days**; perhaps two and a half years.

In vs. 17-24 we have an account of the widow's son and of his being restored to life by Elijah.

**THE GEOGRAPHY LESSON**



Across the Jordan to the east of Palestine lay the country known as Gilead. This is a beautiful land, with streams and springs, forests and rich fields, gentle slopes and quiet valleys, to attract the eye. The eastern boundary was the vast desert over which roamed the wandering Arab tribes. Probably it was somewhere in Gilead that Elijah found the brook CHERITH,

which flowed through one of the watercourses of Gilead into the Jordan. Since the prophet was one of "the sojourners of Gilead" (1 Kgs. 17 : 1), he would be familiar with the hiding-places of that region.

**LESSON QUESTIONS**

1 Describe Elijah's appearance before Ahab. What prediction did Elijah make? Where had drought been threatened as a punishment of idolatry?

2-7 Whither was Elijah sent from the presence of Ahab? How were his wants to be provided for there? Where does Jesus use God's care for the birds to illustrate His care for His people? (Matt. 6 : 26.)

8-11 To what place was Elijah sent from Cherith? Why were his enemies not likely to look for him here? How was he now to be provided for? What did he find the widow doing? For what did he ask her? Whom did Jesus ask for a drink of water? (John 4 : 7.)

12-16 Give the woman's reply. How did Elijah encourage her? How did he test her faith? How did the woman act? What was the result? Tell of Jesus' visit to the neighborhood of Tyre and Sidon. (Mark 7 : 24-30.)

Describe the restoration to life of the widow's son.

**FOR DISCUSSION**

1. The contrast between Elijah and Ahab.
2. God's care for the heathen.

**A LESSON FOR LIFE**

In many large cities water is pumped up from a lake or stream into a high reservoir. It is sent thither that it may be distributed all over the city. God, in olden times, gave the knowledge of Himself to the one chosen people, Israel. But He always intended that they should share that knowledge with other nations. We know about God and His salvation. It is His will that we should send the glad tidings to every part of the heathen world. We shall have no excuse, if we do not share our gospel blessings.

**Prove from Scripture**—That God provides for His creatures.

**Shorter Catechism**—Ques. 86. What is faith in Jesus Christ? A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

**The Question on Missions**—(CANADIAN PROBLEMS: February, Problems of the City and Country.) —6. What does the country give to the city? The country existed before the city, and is still its feeder. City dwellers must get their daily bread from the soil. The country produces the strong young men and women who become the workers in the industries and professions of the city.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 25; 23; 26 (Ps. Sel.); 513 (from PRIMARY QUARTERLY); 456.

**FOR WRITTEN ANSWERS**

1. What punishment was sent upon Israel for its idolatry? .....
2. How was Elijah provided for at the brook Cherith? .....
3. In what way did the widow of Zarephath show her faith? .....

Lesson VII. \* **'S VICTORY OVER THE PROPHETS** February 12, 1911  
OF BAAL

**BETWEEN THE LESSONS**—The Lesson follows closely on that for last Sabbath.

**GOLDEN TEXT**—Choose you this day whom ye will serve.—Joshua 24: 15.

Memorize vs. 38, 39. **THE LESSON PASSAGE**—1 Kings 18: 25-39. Study 1 Kings 18: 1, 2, 17-40. Read ch. 18.

25 And Eli jah said unto the prophets of Ba'al, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Ba'al from morning even until noon, saying: O Ba'al, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Eli'jah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure, he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 And Eli'jah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Eli'jah took twelve stones, according to the number of the tribes of the sons of Ja'cob, unto whom the word of the Lord came, saying, Is'rael shall be thy name:

**Revised Version**—1 god; 2 about the altar; 3 musing; 4 gone aside; 5 lances; 6 was so, when; 7 that they; 8 oblation; but there; 9 thrown down; 10 it; 11 he; 12 offering; 13 oblation; 14 O Lord, the God; 15 of; 16 thou, Lord, art God; 17 Omit the.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Elijah's victory over the prophets of Baal, 1 Kgs. 18: 1-16. T.—Elijah's victory over the prophets of Baal, 1 Kgs. 18: 17-20. W.—Elijah's victory over the prophets of Baal, 1 Kgs. 18: 30-40. Th.—Warning against idolatry, Deut. 4: 14-26. F.—Answer by fire, 2 Chron. 6: 12-21; 7: 1-3. S.—Idols and the true God, Jer. 10: 1-11. S.—A call for decision, Josh. 24: 1, 2, 13-18.

### THE LESSON EXPLAINED

In the third year, either of the drought or of Eli-jah's sojourn with the widow, at God's command, Elijah again went to Ahab to announce the termination of the drought. Vs. 1, 2.

Vs. 3-24 record the prophet's meeting, first with Obadiah and then with Ahab, and the gathering of the people on the top of Mount Carmel.

#### I. THE PROPHETS OF BAAL.—25, 26. The

prophets of Baal; that is, the priests in charge of the Baal worship. There were four hundred and fifty of them present, v. 19. Choose you one bullock . . . dress (prepare it for sacrifice) it first. Elijah gives his opponents every advantage, so as to take away every excuse for failure. Ye are many; a good reason for their leading the way: they



MOUNT CARMEL

32 And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order and cut the bullock in pieces, and laid it on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Eli'jah the prophet came near, and said, Lord God of A'braham, Isaac, and of Is'rael, let it be known this day that thou art God in Is'rael, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

could have their bullock ready sooner than he could prepare his. Your gods; Rev. Ver., "god", that is, Baal. Put no fire under. See on vs. 3-24. O Baal, hear us; and answer us by sending down fire. Voice, etc. The wild chorus from among the rocks was met by a dead silence in the heavens. Leaped upon; danced wildly up and down.

27-29. Mocked them; urging them on to still greater exertions, to make their failure more marked. For he is a god. So the Baal priests believed. Why, then, did he not answer? Talking, etc. The heathen picture their gods as being like men, even to their wants and weaknesses. Cut themselves; to induce Baal to answer. It was a heathen belief that the gods were pleased with the shedding

of human blood. **Lancets**; lances or spears, such as were used by soldiers. **Propheied.** So this wild raving is described; but it was as far different as possible from the utterances of God's prophets. **Time.** . . of the evening sacrifice; about 3 p.m.

**II. THE PROPHET OF JEHOVAH.—30-35.** **Come near unto me**; leaving the priests of Baal to continue their wild cries and frantic leaping if they will. **Repaired the altar**; one that had been used for worshipping the Lord before idolatry was introduced into Israel. **Twelve stones**; to remind the people that the twelve tribes were still one people in God's sight. **In the name of the Lord**; calling on the Lord in prayer, and so dedicating the altar to His service. **A trench**; or channel for holding water. **Two measures**; each containing about three of our gallons. The "trench" was as deep as one of these measures. **Wood in order**, etc. Elijah gave the people an example of reverence for God's law (see Lev. 1 : 6-8). **Four barrels with water**; that is, jars, such as were carried on the head. **Water ran round** . . filled the trench. This would do away with any suspicion of fraud.

**36-39. Lord God of Abraham, Isaac, and of Israel**; a title which would recall to the people God's appearance to Moses at the burning bush (Ex. 3 : 6), and so quicken their faith in His power to answer Elijah by fire. **God in Israel.** The prophet desired above all God's honor. **Thy servant**; the highest position Elijah desires for himself. **The fire of the Lord fell**; not lightning, for the sky was clear, but supernatural fire. **Consumed**; everything about the altar, even to the stones and water. **The Lord, he is the God.** The "people" were completely won over from Baal to Jehovah.

V. 40 narrates the slaughter of the prophets of Baal at the bidding of Elijah.

**THE GEOGRAPHY LESSON**



**CARMEL**, "the garden with fruit trees", so the name means, is a mountain rising abruptly from the southern end of the Bay of Acre and extending to the southwest about 13 miles. It is surrounded by plains on three sides, and may be seen from all parts of central Palestine. It abounds in caves, which, in ancient times, were frequently used as hiding-places. From earliest times, also, it was a place of worship.

**LESSON QUESTIONS**

**26-29** Who were "the prophets of Baal"? How many of them were present at Carmel? Why did Elijah wish them to offer their sacrifice first? What reason did he give? Describe the appeal of the priests of Baal to their god. What effect did it produce? What was Paul's opinion as to idols? (1 Cor. 8 : 4.) How did Elijah urge on the Baal priests? Why did they cut themselves?

**30-36** What preparation did Elijah make for his sacrifice? How did he remind the people of the unity of Israel and Judah? What means did he take to prevent any suspicion of fraud?

**36-39** By what title did Elijah address God? Why would this quicken the faith of the people? How was Elijah's prayer answered? Describe the effect on the people. Where did Joshua appeal to his people to follow the true God? (Josh. 24 : 15.) What was the fate of the priests of Baal?

**FOR DISCUSSION**

1. Religions known by their fruits.
2. The victories of Christianity.

**A LESSON FOR LIFE**

The soldiers of Pizarro, known in history as the conqueror of Peru, were once about to desert him and return to Spain. He stood before them, and drew a line with his sword in the sand, saying: "On this side are ease and pleasure; on the other, toil and danger. But on this side are Panama and poverty on the other, Peru and riches. For my part I go south." He stepped over the line, and one by one the soldiers followed. Jesus calls us to follow Him to the conquest of the world. Who will not obey?

**Prove from Scripture**—That God's service is reasonable.

**Shorter Catechism**—*Ques. 87. What is repentance unto life?* A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

**The Question on Missions**—7. Why do people gather together in cities? One reason is their love of social life. Besides this, in former times, the city was a place of protection against enemies. In modern days it is necessary for many to live in cities in order to be near factories and other places of business in which they are employed.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 449; 440; 46 (Fs. Sel.), 240 (from PRIMARY QUARTERLY); 445.

**FOR WRITTEN ANSWERS**

1. Show that the fire which consumed Elijah's sacrifice was supernatural.....
2. Describe the effect on the people of the Lesson miracle.....

**BETWEEN THE LESSONS**—There is no break between to-day's and last Sabbath's Lesson.

**GOLDEN TEXT**—They that wait upon the Lord shall renew their strength.—Isaiah 40: 31.

Memorize vs. 11-13. **THE LESSON PASSAGE**—1 Kings 19: 1-16. Study 1 Kings 18: 41 to 19: 21.

1 And A'hab told Jez'ebel all that Eli'jah had done, and withal how he had slain all the prophets with the sword.

2 Then Jez'ebel sent a messenger unto Eli'jah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beershe'ba, which *belongeth to Judah*, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Eli'jah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria.

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Bethshepharim shalt thou anoint to be prophet in thy room.

**Revised Version**—1 he lay down and; 2 and, behold, an; 3 at his head; 4 Omit at his head; 5 the; 6 for the; 7 thou shalt anoint.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Elijah's flight and return, 1 Kgs. 18: 41 to 19: 8 T.—Elijah's flight and return, 1 Kgs. 19: 9-21. W.—Despondency of Moses, Num. 11: 10-17. Th.—A voice of despair, Ps. 55: 1-11. F.—Paul's reference, Rom. 11: 1-6. S.—God passing by, Ex. 33: 12-23. S.—Help from God, Isa. 40: 21-31.

## THE LESSON EXPLAINED

Ch. 18: 41-46 tells of Elijah's announcement of rain to Ahab and the king's hurried return to Jezreel, the prophet running before his chariot.

**I. THE PROPHET'S FLIGHT.**—1, 2. Ahab told Jesebel; who had been rejoicing in the plentiful rain, believing that the priests of Baal had overcome Elijah. Slain all the prophets; tidings that would change her joy into fury against Elijah. Then; that very night. Sent a messenger; not stopping to think, in her blind rage, that the prophet might take warning and flee. So let the gods; the heathen gods like Baal. Do to me; slay me, as the priests of Baal had been slain. To-morrow. She was so sure of Elijah's being in her power that she thought she could afford to wait.

3, 4. He saw . . . arose . . . went; fled as we should flee from fire. For his life; to save his life. It was no part of his duty to run needless risks. Beersheba; the southernmost city of Judah, 95 miles from Jezreel, where Ahab and Jezebel dwelt, ch. 18: 46. Left his servant; according to tradition, the son of the widow of Zarephath, ch. 17: 17-24. A day's journey; 25 or 30 miles. Wilderness; to the south of Judah. A juniper tree; literally, "a certain broom bush", a bush ten or twelve feet high, with pink blossoms. Requested . . . might

have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake;

12 And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

13 And it was so, when Eli'jah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Eli'jah?

14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria.

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Bethshepharim shalt thou anoint to be prophet in thy room.

**Revised Version**—1 he lay down and; 2 and, behold, an; 3 at his head; 4 Omit at his head; 5 the; 6 for the; 7 thou shalt anoint.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Elijah's flight and return, 1 Kgs. 18: 41 to 19: 8 T.—Elijah's flight and return, 1 Kgs. 19: 9-21. W.—Despondency of Moses, Num. 11: 10-17. Th.—A voice of despair, Ps. 55: 1-11. F.—Paul's reference, Rom. 11: 1-6. S.—God passing by, Ex. 33: 12-23. S.—Help from God, Isa. 40: 21-31.

die; a request showing how utterly worn-out and discouraged he was. Not better, etc.; but just a poor, weak man like others, and not fit for the great task of reforming the nation.

5-8. The Lord's answer to Elijah's prayer was threefold: (1) sleep to restore his energies after the terrible strain on Carmel; (2) food to strengthen him for further efforts; (3) sending him unto Horeb the mount of God (see Geography Lesson), where his faith might be strengthened by thinking of the great things God had done there for His people.

**II. THE PROPHET'S VISION.**—9, 10. A cave;



MOUNT SINAI OR HOREB

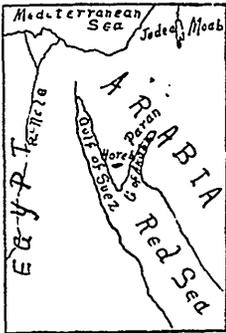
perhaps Moses' "clift of the rock", Ex. 33 : 22. Lodged; literally, "passed the night". The word of the Lord came; likely in a vision as Elijah slept. What doest thou here, Elijah? God had given him rest; now he should be back at his work. Jealous. He could not bear that his people should give to another God the honor that belonged to Jehovah. I only, am left; like a reproach because God had not taken better care of him.

11-14. The Lord passed by; and wondrous signs betokened His presence,—a great and strong wind rolling the huge granite rocks down the mountain side; the lofty peaks reeling with the earthquake; the sky ablaze with lightning, fire from God. But the Lord was not in these: they were His servants, not Himself. A still small voice; literally, "a sound of soft stillness", teaching Elijah and us that God rules, not by force, but by love (see Ex. 34 : 6; Isa. 42 : 2, 3). Wrapped his face, etc.; like Moses (Ex. 3 : 6) "afraid to look upon God". Mantle; a sort of plaid or cloak. Elijah repeats his answer in v. 10; the facts have not changed, but he is willing now to leave these with God.

III. THE PROPHET'S COMMISSIONS.—15, 16. Return . . . to . . . Damascus; the capital of Syria, the kingdom to the northeast of Israel. Anoint; set apart to office by the pouring of oil upon the head. Hazael; in place of Ben-hadad, then the king of Syria. Jehu; a general in Ahab's army, who, in the days of Jehoram, Ahab's son, slew him and his mother Jezebel, making himself king over Israel.

In vs. 17, 18 God tells Elijah that the men of vs. 15, 16, each in his own way, will help to complete his work. Vs. 19-21 narrate the call of Elisha.

THE GEOGRAPHY LESSON



The triangular peninsula between the Red Sea and the Gulf of Akaba has a vast tract of desert as its centre. Around the southern edges of it there is at fringe of rugged granite mountains rising to a height of 8,000 or 9,000 feet. HOREB, which is used interchangeably with Sinai, is one of these, and on it the Law was given. It is now usually identified with

Jebel Musa, a ridge about two miles in length, rising to a peak 7,000 feet high, at the southern end of the peninsula.

LESSON QUESTIONS

1, 2 What message did Jezebel send to Elijah? By what oath did the queen confirm her threat? What king in the New Testament made a wicked oath? (Matt. 14 : 7.)

3-8 To what city of Judah did Elijah flee? How far was this from Jezreel? Whom did Elijah leave here? Whither did he himself go? What did he ask God for? Why did he ask this? Why did Moses once ask that God would slay him? (Num. 11 : 15.) How did the Lord answer Elijah's prayer?

9-14 To what mountain did Elijah come? Explain the question which the Lord asked him. What was Elijah's answer? Explain "jealous". Where are we told that the Lord's covenant is more enduring than the mountains? (Isa. 54 : 10.) What does the "still small voice" teach us?

15, 16 What commissions were given to Elijah? In what work were Hazael, Jehu and Elisha to help? Describe the call of Elisha.

FOR DISCUSSION

1. The gospel either saves or hardens.
2. The gentleness of God.

A LESSON FOR LIFE

In mid-Atlantic, one of a liner's two engines broke down, so that the ship could only make half speed. Immediately men were set at work to remedy the trouble, and, after a couple of days, the log again recorded the usual rate of progress. When we get discouraged, we lose more than half of our working power. The best thing to do is to find out the cause of the discouragement and get it out of the way. The most foolish and wrong thing is to allow the discouragement to beat us.

Prove from Scripture—That we should not be afraid.

Shorter Catechism—Review Questions 86, 87.

The Question on Missions—8. How is it that so many leaders in every occupation come from the country? This is due largely to the quiet home life of the country, and to the fact that, on the farm, boys and girls are kept usefully busy. Thus they form habits of industry and self-reliance, and are saved from the perils of idleness.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 272; 263; 96 (Ps. Sel.); 292 (from PRIMARY QUARTERLY); 264.

FOR WRITTEN ANSWERS

1. Why did Elijah become discouraged?.....
2. How was he strengthened?.....
3. On what new errands was he sent?.....

## Lesson IX.

## ELIJAH MEETS AHAB IN NABOTH'S VINEYARD February 26, 1911

**BETWEEN THE LESSONS**—Ch. 20, telling of Ahab's victories over the Syrians, will be taken up in Lesson XII., March 19.

**GOLDEN TEXT**—Take heed, and beware of covetousness.—Luke 12: 15.

Memorize vs. 17-19. **THE LESSON PASSAGE**—1 Kings 21: 11-20. Study 1 Kings, ch. 21. Read 1 Kings, ch. 20.

11 And the men of his city, even the elders and the nobles who<sup>1</sup> were the inhabitants in his city, did as Jez'ebel had sent unto them,<sup>2</sup> and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And<sup>3</sup> there came in two men, children of Be'lial, and sat before him: and the men of Be'lial<sup>4</sup> witnessed against him, even against Na'both, in the presence of the people, saying, Na'both did<sup>5</sup> blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

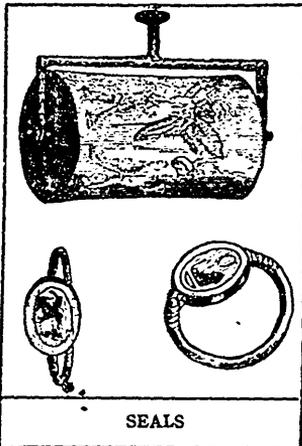
14 Then they sent to Jez'ebel, saying, Na'both is stoned, and is dead.

15 And it came to pass, when Jez'ebel heard that Na'both was stoned, and was dead, that Jez'ebel said to A'hab, Arise, take possession of the vineyard of Na'both the Jez'reelite, which he refused to give thee for money: for Na'both is not alive, but dead.

**Revised Version**—<sup>1</sup> dwelt in; <sup>2</sup> according as; <sup>3</sup> the two men, sons of Be'lial, came in and sat; <sup>4</sup> bare witness; <sup>5</sup> curse; <sup>6</sup> dwelleth in; <sup>7</sup> take possession of it; <sup>8</sup> do that which is evil.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Elijah meets Ahab in Naboth's vineyard, 1 Kgs. 21: 1-19. T.—Riches without happiness, Eccl. 2: 1-11. W.—Little with quietness, Eccl. 4: 1-8. Th.—Evil ways, Prov. 1: 7-10. F.—Greed and trouble, Prov. 15: 16-27. S.—Snare of riches, 1 Tim. 6: 1-12. S.—Sin of covetousness, Luke 12: 13-21.

## THE LESSON EXPLAINED



Ahab had a second capital, Jezreel, about twenty miles from Samaria. Adjoining his palace was a vineyard belonging to Naboth, a citizen of Jezreel, which Ahab wished to purchase. Naboth, however, refused to sell his property, and Ahab's disappointment was so great that he took to his couch, re-

fusing to eat or drink. Jezebel came to his assistance, and sent an order under the king's seal to the chief men of Jezreel, commanding them to have Naboth put to death on a trumped-up charge of having spoken evil against God and the king. Vs. 1-10.

**I. A GREAT CRIME.**—11, 12. **Men of his city;** Jezreel, where Naboth lived. **Elders and the nobles;** the "judges" or magistrates whom Deut. 16: 18 required to be appointed in every city of Israel. **Did as Jezebel had sent;** afraid to anger the wicked queen by refusing to carry out her wicked command. **As it was written.** See vs. 9, 10.

16 And it came to pass, when A'hab heard that Na'both was dead, that A'hab rose up to go down to the vineyard of Na'both the Jez'reelite, to take possession of it.

17 And the word of the Lord came to Eli'jah the Tish'bite, saying

18 Arise, go down to meet A'hab king of Is'rael, which<sup>6</sup> is in Samar'ia: behold, he is in the vineyard of Na'both, whither he is gone down to<sup>7</sup> possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine.

20 And A'hab said to Eli'jah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to<sup>8</sup> work evil in the sight of the Lord.

**In the letters;** written by Jezebel in the king's name (v. 8) and sealed by having a piece of clay attached to the document stamped with Ahab's royal signet ring. **Proclaimed a fast;** a day of abstinence from food, a token of repentance, as if some one had committed a sin which had brought God's displeasure on the city. The purpose of the fast was at once to excite prejudice against Naboth as one who had brought disgrace on the city, and to cover up the injustice of the proceedings with an air of piety and religion,—a piece of rank hypocrisy. **Set Naboth on high;** brought him before the court or assembly where he might be tried and condemned.

**13, 14. Two men;** as witnesses, the number required by the law, Deut. 17: 6; 19: 15; Matt. 26: 60. **Sons of Be'lial** (Rev. Ver.); worthless fellows, with no character to lose and easily bribed for any evil purpose. **Blaspheme;** Rev. Ver., "curse". Perhaps the word here means to disown God and the king. This offence was punishable with death by stoning, Lev. 24: 16. **Out of the city.** Stoning always took place outside the city (see Acts 7: 58). **Sent to Jezebel;** in hot haste, to tell her how promptly and completely they had done her will. Doubtless these cowardly rulers obeyed the queen out of fear for their own lives. **Naboth is stoned . . . dead;** and likely his sons with him, so that there would be no heir to his property (see 2 Kgs. 9: 26).

**II. AN APPARENT SUCCESS.**—15, 16. **Jezebel said to Ahab;** triumphant at the success of her plan, and cruelly indifferent to the fate of her victims. **Arise, take possession;** since every obstacle had now been swept away. **Ahab heard . . . Naboth . . . dead.** The king neither asked nor cared how this had been brought about: he was concerned only with

the gratification of his own wish. **Rose up**; sprang up from his couch (see v. 4) with joyful alacrity. **To go down**; from Samaria, which stands over 1,000 feet higher than Jezreel. **To take possession**; of the vineyard so basely won by lying and cruelty and murder.

**III. A TERRIBLE DOOM.—17-20.** The word of the Lord; who had been looking down on the royal murderers all the while, and was now to reckon with them. **Elijah the Tishbite**; the stern, outspoken prophet, not afraid to face the king. **Go down to meet Ahab.** Ahab had got his vineyard, but he was to get Elijah along with it, which was more than he had bargained for. **In the vineyard**; meeting the king at the very gate. **Hast thou killed.** Ahab was a murderer as really as if he had actually taken part in stoning Naboth to death. **Taken possession**; in unseemly haste to profit by the killing of Naboth. On the rest of v. 19, see ch. 22:37, 38. **Hast thou found me, O mine enemy?** His enemy because the very sight of the prophet makes the king sure that his sin will be punished. **I have found thee**; to tell you of your sin and its doom. **Sold thyself**; for this vineyard,—a bargain as foolish as it was wicked.

Vs. 21-29 tell of the doom pronounced on Ahab and his family, and the postponement of that doom on account of Ahab's repentance. It would come, however, in the days of his son.



**NABOTH'S VINEYARD** was near the palace of Ahab in Jezreel. Likely it lay on a hillside which, in the summer, would be green with vines. In modern times the vineyards of Palestine are not fenced off. In some places round towers are erected in which watchmen are stationed to guard the vines from foxes, jackals, etc.; but more commonly a shelter of boughs and leaves is built in a prominent place, from which the watchmen can overlook the vineyard. To frighten away animals, a single cylindrical stone

is set up, or several stones are placed one above another, forming a pillar 3 to 4 feet high.

**LESSON QUESTIONS**

Whose vineyard did Ahab wish to purchase? How did he show his disappointment at Naboth's refusal to sell the vineyard? What plan did Jezebel contrive to gain possession of it?

**11-14** Who were the "elders and nobles"? Why did they carry out the command of Jezebel? For what purpose was a fast proclaimed in the city? What is meant by Naboth's being set "on high"? What plot did a company of Jews form against the life of Paul? (Acts 23:12-15.) What charge was laid against Naboth? By whose testimony was it supported? How was Naboth put to death? Describe the death of Stephen. (Acts 7:54-60.)

**15, 16** What news did Jezebel bring to Ahab? What did he immediately do? By what crime was Naboth's vineyard purchased?

**17-20** Whom did the Lord send to Ahab? What crime did Elijah bring home to the king? Where is it said that one's sin will find him out? (Num. 32:23.)

**FOR DISCUSSION**

1. What covetousness leads to.
2. Sin and its punishment.

**A LESSON FOR LIFE**

Achan, in the early days of Israel, sold himself for a useless Babylonish garment and a little gold and silver; Ahab sold himself for his neighbor's vineyard, which brought him nothing but misery; Judas sold himself for thirty pieces of silver which he could only fling down on the temple floor. It is always a bad bargain, when one yields himself to the power of evil, and only shame and loss can be the outcome.

**Prove from Scripture**—*That our hearts need guarding.*

**Shorter Catechism**—Review Questions 82-87.

**The Question on Missions**—9. What should be the strongest influence in the life of both city and country? That of the Christian church, because through the church's work hearts are changed, and therefore life in the home and in business is made better.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 252; 262; 100 (Ps. Sel.); 288 (from PRIMARY QUARTERLY); 251.

**FOR WRITTEN ANSWERS**

1. How did Jezebel gain possession of Naboth's vineyard? .....
2. Why were the rulers of the city ready to obey her command? .....
3. What did Elijah say would be the fate of Ahab? .....

## Lesson X.

## ELIJAH GOES UP BY A WHIRLWIND INTO HEAVEN

March 5, 1911

**BETWEEN THE LESSONS**—The last chapter of 1 Kings (ch. 22), narrates the closing events of Ahab's reign, his death and the succession of his son Ahaziah. 2 Kgs., ch. 1 tells the story of Ahaziah's sickness and death, and the ascension of Jehoram to the throne.

**GOLDEN TEXT**—Enoch walked with God: and he was not; for God took him.—Genesis 5: 24.

Memorize vs. 11, 12. **THE LESSON PASSAGE**—2 Kings 2: 1-11. Study 2 Kings 2: 1-18. Read 2 Kings, chs. 1, 2.

1 And it came to pass, when the Lord would take up Eli'jah unto heaven<sup>1</sup> by a whirlwind: <sup>3</sup> that Eli'jah went with Eli'sha from Gilgal.

2 And Eli'jab said unto Eli'sha, Tarry here. I pray thee; for the Lord hath sent me<sup>2</sup> to Beth-el. And Eli'sha said<sup>3</sup> unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth'-el.

3 And the sons of the prophets that were at Beth'-el came forth to Eli'sha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

4 And Eli'jab said unto him, Eli'sha, tarry here, I pray thee; for the Lord hath sent me to Jer'icho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jer'icho.

5 And the sons of the prophets that were at Jer'icho came<sup>4</sup> to Eli'sha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

Revised Version—by a whirlwind into heaven; <sup>2</sup>as far as; <sup>3</sup>Omit unto him; <sup>4</sup>near to; <sup>5</sup>Tarry here, I pray thee; <sup>6</sup>over against them afar; <sup>7</sup>Omit away; <sup>8</sup>which parted.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Elijah goes up into heaven, 2 Kgs. 2: 9-18. W.—Enoch translated, Heb. 11: 1-6. Th.—Moses taken home, Deut. 34: 1-12. F.—Christ's ascension, Acts 1: 1-12. S.—The eternal home, 2 Cor. 5: 1-12. S.—Ready! 2 Tim. 4: 1-8.

## THE LESSON EXPLAINED

**I. ELIJAH'S LAST VISITS.**—1. It came to pass; perhaps ten years after the call of Elisha, 1 Kgs. 19: 19-21. The Lord would take up; not when Elijah would go, but when God would take him. God's servants are in His keeping, and He knows the right time to remove them from their work on earth into heaven. By a whirlwind; literally, "in a storm". With Elisha; who had been Elijah's attendant (1 Kgs. 19: 21; ch. 3: 11), but also his pupil and friend. From Gilgal; not the Gilgal near Jericho (Josh. 4: 19), but a Gilgal amongst the central hills of Palestine, seven miles north of Bethel. Elijah and Elisha had been staying here; some think it was Elijah's permanent home.

2, 3, Tarry here. For some unknown reason Elijah had wished to depart from Gilgal alone. The Lord hath sent me. Elijah's last journey was clearly marked out for him. To Beth-el; twelve miles northwest of Jerusalem. (See 1 Kgs. 12: 28, 29.) Lord liveth... soul liveth; an expres-



FORDS OF JORDAN NEAR JERICHO

sion denoting intense earnestness. I will not leave thee. Elisha was influenced by deep attachment to Elijah and a natural curiosity to see what would happen to him. Sons of the prophets; members of one of the companies of prophets who lived together in various centres of Israel. Knowest thou, etc.? The removal of Elijah that very day had been revealed to these prophets. From thy head; from being thy teacher and master. I know it. Elisha had received the same revelation.

Hold ye your peace. It was too sacred a subject, and Elisha's sorrow was too deep, for idle talk.

4-6. Again, at Bethel, Elijah urges Elisha to allow him to proceed alone, and again Elisha insists on accompanying him. To Jericho; fourteen miles southeast from Bethel. (See Geography Lesson.) The prophets at Jericho repeat to Elisha the announcement of Elijah's impending removal, and he again replies as in v. 3. For a third time, at Jericho, Elijah tried to persuade Elisha to remain behind, and

for a third time Elisha refused, and they two went on "to Jordan".

II. ELIJAH'S LAST MIRACLE.—7, 8. Fifty . . prophets . . stood ; probably on the heights behind Jericho. To view afar off ; so that they were afterwards trustworthy witnesses of the events about to take place. Elijah took his mantle ; the cape of sheepskin which covered his shoulders, the sign of his prophetic office. Wrapped it together ; so that it had the appearance of a rod, like that of Moses, Ex. 14 : 16, 21. Smote the waters ; strongly, as one smites an enemy (compare Ex. 7 : 20 ; 8 : 17 ; Num. 20 : 11). Divided ; as by Joshua near or at this very spot (Josh. 3 : 13) five and a half centuries before. The use of the prophetic mantle showed that the power was God's.

III. ELIJAH TAKEN TO HEAVEN.—9-11. Ask what I shall do for thee ; to show my affection and gratitude ; to strengthen you for the work ; to make you helpful to the people I love. A double portion of thy spirit ; not twice Elijah's power and courage, but the eldest son's portion (Deut. 21 : 7), which was double that of the younger sons. What Elisha asked for was that he might be fitted to succeed Elijah as the head of Israel's prophets. A hard thing. Elijah could not leave his spirit to Elisha as one leaves property to another : he could only ask God to give it to him. If thou see me, etc. This would be the sign that God had answered the prophet's prayer. A chariot of fire, and horses of fire. Compare ch. 6 : 17.

Vs. 12-18 tell of Elisha's lament at Elijah's departure, his dividing the Jordan in the same way as Elijah, and the vain search for Elijah.

THE GEOGRAPHY LESSON



JERICHO was a city in the valley of the Jordan about five miles west of the river and six north of the Dead Sea. It lay 900 feet below the level of the Mediterranean, in a region noted in ancient times for its beauty and fertility. Aqueducts, the ruins of which may still be seen, carried abundant supplies of water from the mountains and distributed it

over the plain. Jericho was called "The City of Palm Trees", from the many palms in its neighborhood.

LESSON QUESTIONS

1 Whither was the Lord about to take Elijah ? In what manner ? Who had been Elijah's attendant ? Where had the two been staying ? What Gilgal is meant in v. 1 ? How is the departure of Enoch from the world described ? (Gen. 5 : 24.) Where did Moses die, and by whom was he buried ? (Deut. 34 : 5, 6.)

2-5 What did Elijah urge upon Elisha at Gilgal ? Whither had the Lord sent him ? What was Elisha's answer ? What did the prophets at Bethel tell Elisha ? How did they know this ? What was Elisha's answer ? Which disciple declared his readiness to follow Jesus even to death ? (John 13 : 37.) What was the next stage in the journey of Elijah and Elisha ? Whither did they go from Jericho ?

7, 8 Who watched them ? What happened at the Jordan ? How was it shown that it was God's power that divided the water ?

9-11 What did Elijah ask Elisha ? What was Elisha's request ? Explain its meaning. Explain also Elijah's answer. Describe Elijah's departure. Tell the events which immediately followed.

FOR DISCUSSION

1. God's guidance.
2. Power for service.

A LESSON FOR LIFE

Amongst the Jews, Elijah's return to deliver and restore his nation Israel is constantly looked for. At the circumcision feast of every Jewish child, a chair is set, called "the throne of Elijah". At the Passover feast the door is left open for his entrance. Doubtful questions are left for his decision. There is One greater than Elijah who is present, though unseen, at all our feasts and in all our work, and of whom we can ask guidance in every perplexity. Jesus is our nearest and best Friend.

Prove from Scripture—That God's servants shall be with Him.

The Question on Missions—(CANADIAN PROBLEMS, March, The Problem of Immigration—European and American.)—10. What are the main causes of the large immigration into Western Canada ? The desire for land, and, in many cases, the difficulty of winning a livelihood in older and more crowded countries. Canada's Western plains are the last unoccupied farming lands in North America.

Shorter Catechism—Review Questions 1-11.  
Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 351 ; 340 ; 37 (Ps. Sel.), 593 (from PRIMARY QUARTERLY); 344.

FOR WRITTEN ANSWERS

1. What places did Elijah visit on his last journey ? .....
2. What was his last miracle ? .....
3. Tell about his being taken up to heaven. ....

LESSON XI. Elisha THE PROPHET RESTORES A CHILD March 12, 1911  
TO LIFE

**BETWEEN THE LESSONS**—Ch. 3 narrates the story of a campaign against Moab by Jehoram, king of Israel and Jehoshaphat, king of Judah, in which the allied armies were saved by following the directions of Elisha. In ch. 4: 1-7 we are told of the increase of the widow's oil.

**GOLDEN TEXT**—The gift of God is eternal life through Jesus Christ our Lord.—Romans 6: 23.

Memorize vs. 32-35. **THE LESSON PASSAGE**—2 Kings 4: 25-37. Study 2 Kings 4: 8-37. Read Luke 7: 11-17.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is <sup>1</sup> that Shunammite:

26 <sup>2</sup> Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27 And when she came to the man of God to the hill, she caught <sup>3</sup> him by the feet: but Gehazi came near to thrust her away. <sup>4</sup> And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

**Revised Version**—<sup>1</sup> the Shunammite; <sup>2</sup> run, I pray thee now to meet; <sup>3</sup> hold of his feet. And but; <sup>4</sup> returned to; <sup>5</sup> him; and; <sup>6</sup> once; <sup>7</sup> she.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Elisha restores a child to life, 2 Kgs. 4: 8-24. T.—Elisha restores a child to life, 2 Kgs. 4: 25-37. W.—The Shunammite's land restored, 2 Kgs. 8: 1-6. Th.—A widow's son restored, Luke 7: 11-17. F.—A girl raised to life, Luke 8: 41-56. S.—Faith and life, John 11: 14-26. S.—Eternal life, 1 John 5: 5-13.

### THE LESSON EXPLAINED



AN EASTERN HOUSE SHOWING GUEST CHAMBER

In his journeys Elisha frequently visited Shunem. Here he was entertained by a wealthy lady, who at last persuaded her husband to build a guest chamber for the prophet's use. As a reward for her hospitality, Elijah promised her a son should be born to her the following year. In due time the

child grew up, but received a sunstroke in the harvest field and died the same day. In her distress the mother seeks out the prophet. Vs. 8-24.

**I. A TOUCHING APPEAL.**—25, 26. So she went; riding on an ass driven by a servant on foot, as is the custom in the East. (See vs. 22, 24.) Man of God; a common Old Testament title for a prophet.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he <sup>5</sup> went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon <sup>6</sup> the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house <sup>7</sup> to and fro; and was went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and <sup>8</sup> took up her son, and went out.

**Mount Carmel.** See Geography Lesson. Here Elisha was living, probably near the place of Elijah's sacrifice. Saw her afar off; from a hilltop looking down into the valley. Behold... that Shunammite; his hostess and friend,—now, the prophet swiftly suspected, in some trouble. Run now... to meet her. His eager sympathy could not wait for her approach. Is it well with thee... husband... child? The prophet's sympathy takes in the whole circle of the woman's interest. It is well. The Hebrew is a single word, "Peace",—a reply intended to put Gehazi off. The woman's errand was not to him, but to his master.

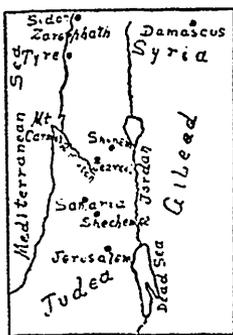
27, 28. The hill; that is, Mount Carmel. Caught him by the feet; an Eastern custom, still practised, to add force to supplication. To thrust her away; as if she were taking too great a liberty. Let her alone. Elisha pitied the woman's sorrow, and would not interfere with the expression of it. Soul is vexed; literally, "bitter" with grief. The Lord hath hid it; a frank confession of ignorance. In this case the prophet was to learn the cause of the woman's distress, not by a revelation from heaven, but from her own lips. Did I desire a son...? She had not asked this favor; the prophet had offered it to her. Did I not say, etc.; but this is worse than deceit, to give a son and then take him away. (Compare v. 16.)

**II. A FRUITLESS EXPERIMENT.**—29-31. He

said to Gehazi. The mother could not bring herself to say plainly, "My son is dead", but Elisha understood her meaning. **Gird up thy loins**; bind the loose, flowing Eastern garments about the waist with a girdle, in readiness for a journey. **Take my staff**; the symbol of his authority as a prophet. **Salute him not . . . answer him not**; do not spend time in the formal, tedious salutations customary in the East. **Lay my staff**, etc.; in the hope that this would bring back life, as Elijah's mantle in Elisha's own hands had divided the Jordan, ch. 2 : 14. **The mother . . . said**, etc.; declared, with a solemn oath, that she would not be satisfied till the prophet should come to her child. V. 31 tells of Gehazi's failure.

III. A WONDERFUL MIRACLE.—32-37. **Child . . . dead . . . upon his bed**; the prophet's bed, v. 21. **Went in**; to the house. **Them twain**; the prophet and the mother. **Prayed unto the Lord**; joining his prayers with those of the mother. Only the Lord, he know, could give the needed help. **Went up**; to the chamber where the dead child lay. Vs. 34, 35 describe the process, slow and full of effort, by which life was restored to the child. **Call this Shunammite**; to hear glad tidings. **Take up thy son**. Compare 1 Kgs. 17 : 23; Luke 7 : 15. **Fell at his feet**; full of gratitude for the wonderful blessing. **Took up her son**; doubly hers now, since he had been given back to her from the dead.

THE GEOGRAPHY LESSON



From Mount Carmel the famous plain of Esdraelon or Jezreel runs right through the country to the Jordan. About 15 miles along the valley from Carmel lay the village of SHUNEM. It was situated on a slope facing the city of Jezreel from the north. The modern Shunem is described as "a small and dirty village. The houses consist of holes in the ground or low constructions of mud." If Elisha should come to Shunem to-day, he could not be entertained as he was entertained by the wealthy lady who had a guest chamber built for him. There is not in Shunem a place fit to be called a house, and a room large enough to contain a bed and a table and a stool is quite out of the question.

LESSON QUESTIONS

What village did Elisha frequently visit? By whom was he entertained here? What happened to the woman's son? To whom did the mother go in her distress?

25, 26 Describe the Shunammite's journey to Mount Carmel. What title is here given to Elisha? What did he do when he saw the woman coming? What question did Gehazi ask? What reply did he receive? Explain the meaning of this answer? Who came to Jesus telling Him of a daughter's death? (Mark 5 : 22, 23.)

27, 28 How did the woman add force to her appeal? What would Gehazi have done? How was he prevented? With whom did the disciples find fault when they came to Jesus? (Mark 10 : 13.) What confession did Elisha make? How did the woman convey to him the news of her child's death?

29-31 What experiment was tried? What was the result?

32-37 Describe the restoration to life of the Shunammite's son. Where did Jesus restore to life the dead son of a widow?

FOR DISCUSSION

1. Prayer and power.
2. Personal influence.

A LESSON FOR LIFE

A Glasgow lad was led to become a Christian by Professor Henry Drummond's once laying his hand on his shoulder, looking into his face with his wonderful smile and speaking a friendly word. There is no greater power than that of kindness, and it is a power within the reach of every one. It is wonderful how many opportunities of doing good turn up when we are keen on finding them. The happiest days of our lives are those in which we have done the most to make those around us happy.

**Prove from Scripture**—*That we shall live again.* Shorter Catechism—Review Questions 12-20.

**The Question on Migrations**—11. Of what nationalities chiefly are the immigrants? By far the larger number are from Britain and the United States; but there are also French and Italian, German and Russian, Austrian, Scandinavian and Galician or Ruthenian. It is expected that the number of immigrants for the year ending 31st March, 1911, will be about 300,000.

**Lesson Hymns**—Book of Praise. Ps. Sel. 16 (Supplemental Lesson); 320; 138, 76 (Ps. Sel.); 322 (from PRIMARY QUARTERLY); 142.

FOR WRITTEN ANSWERS

1. With what request did the Shunammite come to Elisha? .....
2. What did he bid Gehazi do? .....
3. How was the child at last restored to life? .....

## —Temperance Lesson

**LESSON SETTING**—In the reign of Ahab, the king of Syria, Ben-hadad besieged Samaria, the capital of Israel. The invader proposed as terms of surrender, that Ahab should give to him his silver and gold, and also his wives and children. To this demand Ahab agreed, but Ben-hadad made a second and greater demand which Ahab met with a spirited defiance. In response Ben-hadad sent his ambassadors, with the threatening boast that he had soldiers enough to shatter Samaria into dust and carry it away in handfuls. Ahab replied in the proverb, "Let not him that girdeth on his harness (Rev. Ver., "armor") boast himself as he that putteth it off."

**GOLDEN TEXT**—It is not for kings to drink wine; nor for princes strong drink.—Proverbs 31: 4.

**Memorize v. 13. THE LESSON PASSAGE**—1 Kings 20: 12-21. Read ch. 20.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

13 And, behold, there came a prophet unto A'hab king of Is'rael, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

14 And A'hab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Is'rael, being seven thousand.

16 And they went out at noon. But Ben-hadad

**Revised Version**—1 a prophet came near; 2 and said; 3 Omit Even; 4 begin the; 5 mustered; 6 from Samaria; 7 went out of the city, the young; 8 Omit five words; 9 Omit the.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—A proud boast, 1 Kgs. 20: 1-11. T.—Defeat through drunkenness, 1 Kgs. 20: 12-21. W.—Feasting and folly, Dan. 5: 1-9, 25-31. Th.—God's anger with sin, Nahum 1: 1-10. F.—Christ's warning, Matt. 24: 42-51. S.—Casting off evil, Rom. 13: 7-14. S.—Walking wisely, Eph. 5: 6-21.

## THE LESSON EXPLAINED

**I. ATTACK PLANNED.**—12. Ben-hadad heard this message; which Ahab had sent through the Syrian king's ambassadors (see Lesson Setting). He was drinking; at a banquet, in confident expectation of the surrender of Samaria. And the kings; thirty-two of them (v. 1), vassals of Ben-hadad, who commanded, under him, the divisions of his army. Pavilions. These were booths or huts built of the branches of trees like those used at the Feast of Tabernacles (Lev. 23: 42), which, on military expeditions, were built to shelter the king and his chief officers. The same practice is followed now in the Turkish army. Set; a military term, signifying either the formation of storming parties or the erection of battering engines. Against the city; to destroy it.

**II. VICTORY PROMISED.**—13. A prophet; a messenger from God. Unto Ahab; who, in this dark hour, would welcome help and guidance even from one of those whom he had permitted Jezebel to persecute (see ch. 18: 4). Thus saith the Lord. The prophet had divine authority for his words. This great multitude; of Ben-hadad's army (see Lesson Setting) of more than 130,000 men (compare vs. 25, 29, 30). I will deliver it. Even so great a host is helpless before Jehovah. Into thine hand; into thy power. Know that I am the Lord; and not the false gods whose worship Ahab brought into Israel.

14. By whom? Whom will the Lord use to do

was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Is'rael pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Is'rael went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

this? The young men; the servants or pages, unaccustomed to war. Princes of the provinces;



DRINKING WINE

rulers of the districts of Israel who had been driven into Samaria as the Syrian army marched throughout the land. Order the battle? Make the attack. Thou. Ahab was not to wait for the Syrians to assault the city, but was to go out against them first.

**III. VICTORY ACHIEVED.**—15-18. Numbered . . . young men . . . children of Israel . . . seven thousand; a vastly inferior host to that of the Syrians, v. 10. The Israelitish force was so small, probably, first because Ben-hadad's attack had been so sudden that Ahab had had no time to collect

soldiers from distant parts of the country, and secondly because the siege had continued so long that the garrison of Samaria had become greatly reduced. At noon; when the besiegers would be resting in the heat of the day. **Drinking himself drunk**; and thus unfitting himself either for planning or action. He probably meant to mark his utter contempt of his foe, whom he supposed quite incapable of injuring him. **Men come out of Samaria**; the two hundred and thirty-two attendants of Ahab's princes (see v. 15). These permitted themselves to be placed in the forefront of the battle. **Take them alive**. In drunken folly, Ben-hadad broke his battle line to capture this insignificant band.

19-21. **The army . . . followed them**; the seven thousand Israelitish soldiers, ready to take advantage of the disorder in the Syrian ranks. **Slew every one his man**. Perhaps the meaning is that "each repeatedly killed his man". The Syrians fled; completely discomfited and routed, as a vast Oriental army has often been put to flight by an enemy insignificant in numbers. **Ben-hadad . . . escaped on an horse**; a chariot horse, not having time to secure a proper riding horse like those used by the horsemen. **King of Israel (Ahab) went out**; to join in the pursuit and massacre.

built a splendid colonnade of pillars. But of the splendid city founded by Omri and beautified by Herod, only heaps of ruins remain to tell of its former splendor.

**LESSON QUESTIONS**

12 What message did Ahab send to Ben-hadad? What was Ben-hadad doing when he received it? Who were with him? What sort of shelters had been erected for them? What order did Ben-hadad give? Where is it taught that princes should not drink strong drink? (Prov. 31: 4.)

13 Who came to Ahab? How large was Ben-hadad's army? What promise did the Lord give to Ahab? What king of Judah had vanquished an army twice the number of his own? (2 Chron. 14: 9-12.)

14 Through whom was the promise to Ahab to be fulfilled? Who was to begin the battle?

15-18 When was the battle begun? What was Ben-hadad doing? Who came out of Samaria? What order did the Syrian king give? Why was this foolish?

19-21 Describe the rout of the Syrian army?

**FOR DISCUSSION**

1. Defeats through drink.
2. The drink problem in Canada.

**A LESSON FOR LIFE**

A rich young man once sat at a dinner table, with a number of friends, and babbled drunken foolishness all the long evening. One of those present was a stenographer, and he reported every word his friend uttered. The next day he had his notes written out, and sent them to the young man himself. He was so shocked that he said, "If this is the way a man talks when he is drunk, I mean to keep sober hereafter." We know to what folly drink leads, and this should keep us from yielding to its power.

**Prove from Scripture—That drunkenness deserves punishment.**

**Shorter Catechism—Review Questions 21-29.**

**The Question on Missions—12.** What is the great "immigration problem" of our church? To obtain men to preach the gospel to the new settlers scattered over the Western prairies. Hundreds of additional missionaries will be needed yearly, if these are all to be reached. The work is seriously hampered by lack of suitable men.

**Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 245; 246; 29 (Ps. Sel.), 525 (from PRIMARY QUARTERLY); 530.**

**THE GEOGRAPHY LESSON**



SAMARIA, "though it would now be commanded from the northern range, must, before the invention of gunpowder, have been almost impregnable." The sieges of Samaria were therefore always prolonged. In Elisha's day it was besieged by the Syrians until "there was a great famine" in the city (2 Kgs. 6: 25), and even the Assyrians did not capture it till

after a siege of three years, 2 Kgs. 18: 9, 10. The Roman Emperor Augustus gave Samaria to Herod the Great, who fortified and adorned it in honor of his patron. A magnificent temple to Augustus rose where there had been a temple to Baal. Splendid buildings crowned the heights and extended down the slopes. Around the topmost terrace of the hill was

**FOR WRITTEN ANSWERS**

1. What promise was given to Ahab? .....
2. How did he plan the battle with Ben-hadad? .....
3. What was the result? .....

## Lesson XIII.

## REVIEW

March 26, 1911

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—Happy is that people, whose God is the Lord.—Psalm 144: 15.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The kingdom divided, 1 Kgs. 12: 12-20. T.—Jeroboam makes idols, 1 Kgs. 12: 25-33. W.—Asa's good reign, 2 Chron. 15: 1-15. Th.—Jehoshaphat's good reign, 2 Chron. 17: 1-13. F.—Elijah the prophet, 1 Kgs. 17: 8-24. S.—Elijah and Baal's prophets, 1 Kgs. 18: 25-40. S.—Elijah goes into heaven, 2 Kgs. 2: 1-11.

**Prove from Scripture**—*That God rules over nations.*

## REVIEW CHART—FIRST QUARTER

| HISTORY OF ISRAEL AND JUDAH | LESSON TITLE                                  | GOLDEN TEXT                                    | LESSON PLAN   |
|-----------------------------|---|--|---|
| I.—1 Kgs. 12: 6-16.         | The Kingdom Divided.                          | He that walketh with wise men.—Prov. 13: 20.   | 1. The king's counselors. 2. The king's conduct. 3. The Lord's control.         |
| II.—1 Kgs. 12: 25-33.       | Jeroboam Makes Idols for Israel to Worship.   | Thou shalt not make.—Ex. 20: 4.                | 1. Idolatry plained. 2. Idolatry practised.                                     |
| III.—2 Chron. 15: 1-15.     | Asa's Good Reign in Judah.                    | Be ye strong therefore.—2 Chron. 15: 7.        | 1. The prophet's message. 2. The king's obedience. 3. The people's joy.         |
| IV.—1 Kgs. 16: 23-33.       | Omri and Ahab Lead Israel into Greater Sin.   | Righteousness exalteth a nation.—Prov. 14: 34. | 1. King Omri. 2. King Ahab.   |
| V.—2 Chron. 17: 1-6, 9-13.  | Jehoshaphat's Good Reign in Judah.            | Seek ye first the kingdom.—Matt. 6: 33.        | 1. God feared. 2. The people instructed. 3. The king prospered.                 |
| VI.—1 Kgs. 17: 1-16.        | Elijah the Prophet Appears in Israel.         | They that seek the Lord.—Ps. 34: 10.           | 1. Elijah and the king. 2. Elijah and the ravens. 3. Elijah and the widow.      |
| VII.—1 Kgs. 18: 25-39.      | Elijah's Victory over the Prophets of Baal.   | Choose you this day.—Josh. 24: 15.             | 1. The prophets of Baal. 2. The prophet of Jehovah.                             |
| VIII.—1 Kgs. 19: 1-18.      | Elijah's Flight and Return.                   | They that wait upon the Lord.—Isa. 40: 31.     | 1. The prophet's flight. 2. The prophet's vision. 3. The prophet's commissions. |
| IX.—1 Kgs. 21: 11-20.       | Elijah Meets Ahab in Naboth's Vineyard.       | Take heed, and beware.—Luke 12: 15.            | 1. A great crime. 2. An apparent success. 3. A terrible doom.                   |
| X.—2 Kgs. 2: 1-11.          | Elijah Goes Up by a Whirlwind into Heaven.    | Enoch walked with God.—Gen. 5: 24.             | 1. Elijah's last visits. 2. Elijah's last miracle. 2. Elijah taken to heaven.   |
| XI.—2 Kgs. 4: 25-37.        | Elisha the Prophet Restores a Child to Life.  | The gift of God is eternal life.—Rom. 6: 23.   | 1. A touching appeal. 2. A fruitless experiment. 3. A wonderful miracle.        |
| XII.—1 Kgs. 20: 12-21.      | Defeat Through Drunkenness—Temperance Lesson. | It is not for kings.—Prov. 31: 4.              | 1. Attack planned. 2. Victory promised. 3. Victory achieved.                    |

## The History of a Hundred Years

The Quarter's Lessons cover a hundred years in the history of the two kingdoms of Judah and Israel. Of these kingdoms, Judah was the smaller by one half, and its capital was Jerusalem. Our studies have brought before us three of its leading kings. Rehoboam (Lesson I.) will be remembered as the king whose folly resulted in the separation of the two kingdoms, which, under David and Solomon, were united. Asa's (Lesson III.) fame rests on his having overthrown idolatry and restored the worship of the true God. Jehoshaphat also (Lesson V.) walked in the fear of God, and made special provision for the instruction of his people in God's law.

The Lessons have also presented to us three kings of Israel. Jeroboam (Lesson II.) earned an ill fame for all succeeding generations by introducing calf worship into Israel. Omri and Ahab (Lesson IV.) followed in Jeroboam's footsteps. Ahab stands out as the introducer of Baal worship, under the influence of his wicked wife Jezebel.

Five Lessons (VI., VII., VIII., IX., X.) give us vivid pictures of the life and work of the great prophet Elijah, and of his being carried away to heaven, by a chariot and horses of fire. Lesson XI. begins the story of Elisha, his successor, which will be continued in the Lessons of the Second Quarter. These two prophets both lived and labored in the kingdom of Israel, heroic champions for God against the wickedness of kings and people.

FOR WRITTEN ANSWERS

This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

- Lesson I. What led to the division of Solomon's kingdom ?
- Lesson II. Into what sin did Jeroboam lead his people ?
- Lesson III. How did King Asa prove his faithfulness to the Lord ?
- Lesson IV. In what respects were Omri and Ahab more wicked than the kings before them?
- Lesson V. What provision did Jehoshaphat make for the instruction of his people ?
- Lesson VI. How was Elijah provided for (1) at Cherith, (2) at Zarephath ?
- Lesson VII. What proof did Elijah furnish on Mount Carmel that Jehovah was the true God
- Lesson VIII. Why was Elijah discouraged ?
- Lesson IX. How did Ahab gain possession of Naboth's vineyard ?
- Lesson X. Describe Elijah's being taken up to heaven.
- Lesson XI. How did Elijah restore the Shunammite's son to life ?
- Lesson XII. Explain the cause of Ben-hadad's defeat ?

SCHOLAR'S REGISTER

JANUARY-MARCH, 1911

[This Record, with Questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

| DATE<br>1911 | S.S. Attendance | Mem. Verses | Catechism | Time Spent<br>Lesson Study | Contributions | Church<br>Attendance | PREACHER | TEXT |
|--------------|-----------------|-------------|-----------|----------------------------|---------------|----------------------|----------|------|
| Jan. 1.....  |                 |             |           |                            |               |                      |          |      |
| Jan. 8.....  |                 |             |           |                            |               |                      |          |      |
| Jan. 15..... |                 |             |           |                            |               |                      |          |      |
| Jan. 22..... |                 |             |           |                            |               |                      |          |      |
| Jan. 29..... |                 |             |           |                            |               |                      |          |      |
| Feb. 5.....  |                 |             |           |                            |               |                      |          |      |
| Feb. 12..... |                 |             |           |                            |               |                      |          |      |
| Feb. 19..... |                 |             |           |                            |               |                      |          |      |
| Feb. 26..... |                 |             |           |                            |               |                      |          |      |
| Mar. 5.....  |                 |             |           |                            |               |                      |          |      |
| Mar. 12..... |                 |             |           |                            |               |                      |          |      |
| Mar. 19..... |                 |             |           |                            |               |                      |          |      |
| Mar. 26..... |                 |             |           |                            |               |                      |          |      |
| Totals.....  |                 |             |           |                            |               |                      |          |      |



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Calendar sent on application.

Rev. D. Bruce Macdonald, M.A., LL.D.,  
Headmaster