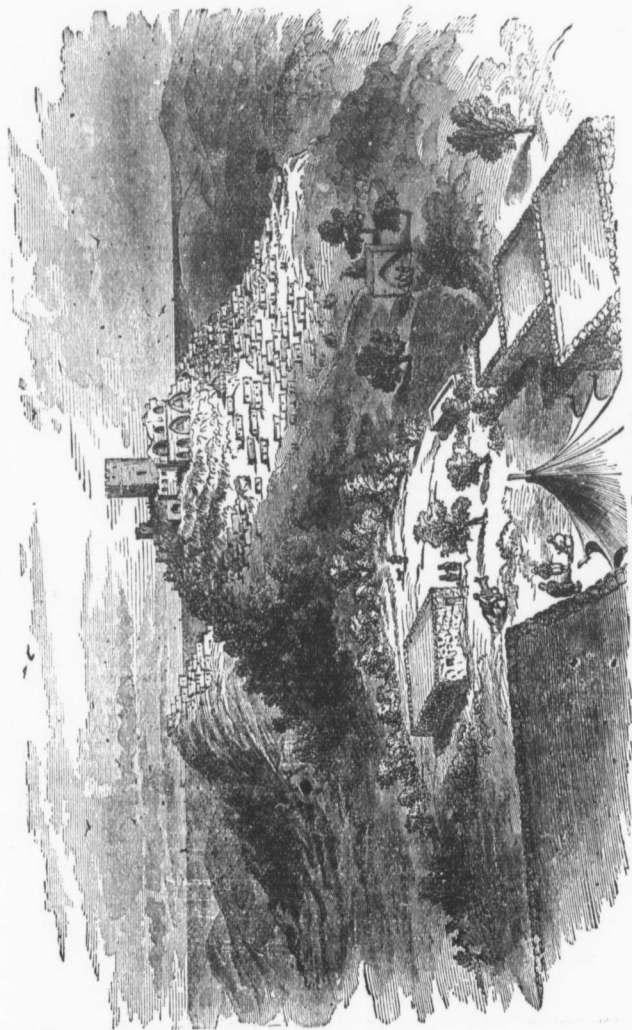


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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XIX.]

OCTOBER, 1885.

[No. 10.]

"My Times are in Thy Hand."

BY A. S. WARING.

FATHER, I know that all my life
Is portioned out for me,
And the changes that are sure to come,
I do not fear to see;
But I ask Thee for a present mind.
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe, and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do,
For the Lord on whom I wait.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space
So Thou be glorified.

And if some things I do not ask,
In my cup of blessing be,
I would have my spirit filled the more,
With grateful love to Thee,—
More care,—not to serve Thee much,
But to please Thee perfectly.

In a service which Thy will appoints,
There are no bonds for me;
For my inmost heart is taught "the truth"
That makes Thy children "free;"
And a life of self-renouncing love
Is a life of liberty.

Safed in Palestine.

SAFED in Palestine, twelve miles north of Tiberias, is one of the sacred cities of the Jews. It stands on a declivity of a mountain, crowned by the ruins of a Gothic castle. Prior to the year 1837, it was much larger and a more handsome city than it is at present; but in that year it was partially destroyed by an earthquake, and six thousand Jews, three hundred Moslems, and a number of Christians were killed. The Jews of the present day look upon it as a holy city on account of its connection with learned and revered rabbis and good men. Only a few miles without the city are tombs of celebrated Jews, to which thousands of their countrymen make pilgrimages, often burning costly articles of dress in honour of the illustrious dead. It is the ardent wish of the Jews to die here, because they believe that the expected Messiah will make this place His capitol. There are several synagogues in the town, also a college for the instruction in Hebrew and the Talmud.

OUR PUBLICATIONS.

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Sunday School Banner, monthly	0 60
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24 cents a dozen; \$2.00 per 100. Per		
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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, OCTOBER, 1885.

The Sunday-school Board.

On the 26th of August, the annual meeting of the Sunday-school Board was held in the Mission Rooms, Toronto. Both the General Superintendents were present, and the larger number of the members of the Board. The Secretary presented his report, which was full of encouragement, recording a great advance in every department of the operations of the Board and of the Sunday-school work of the Church. The Treasurer, Warring Kennedy, Esq., submitted his financial statement, showing a marked increase in the income and expenditure of the Sunday-school Aid and Extension Fund. Both these documents will be published in the *Banner*. They would appear this month, but in order to give full statistics of the Sunday-school work of the whole Church it is necessary to wait for the Minutes of the Maritime Provinces, which have not yet come to hand. A number of interesting letters were read showing the great amount of good the fund is doing in planting new schools and assisting those that need aid.

In the evening a public meeting was held in the Elm Street Church, the Rev. Dr. Potts in

the chair. The Secretary gave a brief abstract of the report, and able and instructive addresses were given by the Rev. Dr. Williams, Rev. S. Card, and Rev. A. Andrews, and by Warring Kennedy, Esq., the indefatigable treasurer of the fund.

The Stratford S. S. Convention.

THE Twentieth Annual Convention of the S. S. Association of Canada is called to meet in Stratford, on the 20th, 21st, and 22nd inst. An important programme is prepared, embracing two conferences, extending over one hour and a half each, on "The Teacher's Preparation;" "Home Life and S. S. Work, and how they may help each other." This strong programme will be carried out by leading S. S. workers of Canada; and Wm. Reynolds, of Peoria, Ill., so favourably known in Canada, will take an important part in every session. The singing is to be in charge of our appreciated Canadian vocalists, the Messrs. White Brothers. If you have not received programmes, send to Rev. John McEwen, 163 Huron Street, Toronto.

Sunday-school Normal Classes.

As October is the time to take up the Chautauqua studies for the year, I would heartily urge the formation, on week-evenings, of Sunday-school Normal Classes, the necessity of which is fully shown in last months' *BANNER* by Rev. Stephen Card. As a Methodist, I speak from experience. In the class, with the aid of a blackboard, we took up the books of the Bible; writers, inspiration, genuineness, versions, history, chronology, physical features of Palestine, etc. We found it a good way to take the class one evening, by an outlined map on the board, from Beersheba by Philistia, Carmel, etc. Another evening up the central route by Hebron, Jerusalem, and Samaria. The next by the Dead Sea and Jordan to Dan. It is not necessary to travel in Palestine to do this, as literature on these subjects is so full. Nor does it require genius so much as application, and an ambition to study the Scriptures WITH SYSTEM, and thus become more fully prepared to teach them.

"*The Chautauqua Normal Guide*" can be obtained for 25 cents from Phillips & Hunt, Broadway, New York; or through our own Book Room, Toronto.

WYOMING, Sep. 1885. W. HENDERSON.

The Chautauqua Idea.

"CHAUTAUQUA is the apostle of recreation. It teaches some people how to take rest. The Chautauqua idea is a protest against certain false notions which prevail in this land. While we glorify schools, we neglect them. A lamentably small proportion of our boys and girls think of higher education in the college and academy.

"Now the idea that all the education a boy needs is enough to enable him to transact business is one of the ideas against which the Chautauqua movement protests. This mercenary notion which controls so many households in the matter of education is most dangerous. A blacksmith may not need an education because he is a blacksmith, but because he is a citizen, because he is a husband and father.

"The plan of the C. L. S. C. is a course of reading requiring for its completion forty minutes a day for nine months in the year for four years. During this time every subject treated of in a preparatory and college course is touched upon."

Dr. Vincent spoke of college customs and traditions, however absurd in themselves, as mighty factors in college life.

Continuing, the speaker said that objections were raised to the Chautauqua Circle.

"One is that it becomes a substitute for colleges. That is absurd. It is the John the Baptist of the college. There can be no substitute for the college. If twenty-five years from now there are not 25 per cent. more students in the colleges than at present we shall have failed in one of our objects. It is pronounced superficial. Who is not superficial? Of course it is superficial; it can't be otherwise, and I might say I have seen boys in colleges do tolerably superficial work; but I don't find fault with colleges on that account. Superficiality is not the worst fault in the world. What we want is to do our work well whether it be superficial or work in the depths. Again it is said that by encouraging plain people to study it will educate people above their position. I am an American citizen and a believer in the aristocracy of worth, and I loathe all distinctions that are based on anything but merit. I should like to educate a servant girl so that she could not be trampled on by her mistress or by a waxen bejewelled miss. I would educate the people so that the royal rights of men would be laid hold upon and be recognized by all so that there would no longer be common people."

The Charge to the Superintendent.

BY MARY B. SLEIGHT.

"FEED thou My lambs." The loving charge
The Lord to Peter gave,
He gives to thee, and bids thee haste
His scattered flocks to save.

Lead them where Truth's pure fountains flow
And life's green pastures spread;
And let no longing, hungering one
Go from the feast unfed.

Feed them with manna from the Word,
Fresh-gathered for the day;
And bring them where love's banner broad
Shuts out the noon-tide ray.

To those that err, the meet reproof
With tender pity speak;
And guide with patient loving hand,
The wayward and the weak.

Remember, too, the souls that stray
Afar on sin's dark wold;
Nor rest, whate'er the toil, until
Thou win'st them to the fold.

Be zealous for thy sacred trust,
Nor falter, faithful one;
And thou at eventide shalt hear
Thy Master say, "Well done."

A THOUSAND graduates in a literary course is no small number; but this class is, nevertheless, the smallest ever graduated in the Chautauqua Literary and Scientific Circle, and less than half of what the succeeding classes are likely to be, for '86 has 15,000 members and '87 has 20,000. The Chautauqua Literary and Scientific Circle has now over 100,000 students, distributed through every continent and a good many islands. A little while ago the editor of a monthly in New York wrote to a distinguished gentleman to prepare an article upon a certain subject, which has been recently in the public mind. The gentleman answered that he had been already engaged to write on the same subject for *The Chautauquan*. The New York editor then proposed to *The Chautauquan* that he would be glad to publish the article simultaneously, and thus give it national circulation. He then learned, to his surprise, that *The Chautauquan* has three times the circulation of his own magazine, and goes, not only to every county in the United States, but also to every State in Europe, and is translated into Japanese, where, at last accounts, it had 750 subscribers, and with another year he will have 2,000.

Literary Reviews.

FUNK & WAGNALLS (10-12 Dey Street, New York) have in press for issue in a few days, "What the Temperance Century has Made Certain," by Rev. Willbur F. Crafts, which will give in a compact and inexpensive form the facts and lessons of the first century of the temperance conflict just closing (preceded by a record of the random shots at the decenter male in earlier centuries, by Solomon, Homer, Buddha, Mohammed, Shakespeare and others), with a symposium of suggestions for the future from living leaders, including Neal Dow, Dr. Cuyler, Messrs. Willard, President Seelye, Joseph Cook, J. N. Stearns, Dr. Babcock, Dr. J. O. Peck, Dr. Miner, Gen. Fisk, Geo. W. Bain, Geo. W. Bungray, Rev. H. W. Conant, Mrs. Woodbridge, Mrs. Chapin, Mrs. Buell, and scores of others, who are permitted to give, without restriction, their views of the "third party" movement (for or against), and also of other living issues related to temperance. It will be issued in paper at 50 cts., and in cloth at \$1.00.

THE NUMBERS of the *Living Age* for August 15th and 22nd contain: The Electress Sophia, *Quarterly*; Winifred, Countess of Nithsdale, *Scottish*; The Work of Victor Hugo, by Algernon Charles Swinburne, A Swain of Arcady, and Parliamentary Manners, *Nineteenth Century*; Life in Patagonia, *Gentleman's*; A Republican of 1830, and Samuel Foote, the English Aristophanes, *Temple Bar*; Marlborough, *Macmillan's*; An Unknown Colony, *Blackwood*; A Chinese Ascot, *Cornhill*; A Maori "Last Day," *St. James*; The Poet of Elegy, *Spectator*, etc. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low. Littell & Co., Boston, are the publishers.

MISS KATE SANBORN, the well-known lecturer and author, who recently received from Mr. Gordon W. Burnham a legacy of \$50,000, and who was engaged to be married to that gentleman at the time of his death, has written a decidedly interesting book, entitled, "Wit of Women," and soon to be published by Messrs. Funk & Wagnalls.

MESSRS. MACMILLAN & Co. publish in London and New York, *The Light of Asia and the Light of the World*, by Prof. S. H. Kellogg, D. D., of the Western Theological Seminary, Allegheny, Pa., formerly for many years missionary to India. The work is a careful comparison on the basis of the most recently published original authorities, of the legend, the doctrines and the ethics of Buddhism, with the gospel history and the doctrine and the ethics of Christ. In this examination, the author has had specially in view the modern theories of the dependence of Christianity in some respects on Buddhism, and the exaltation of the latter to the disparagement of the former which is to be observed in many modern writers.

A Guide to Young Christians, by D. ROGERS, of the Guelph Conference. Toronto: William Briggs, Montreal: C. W. Coates. Halifax: S. F. Huestis.

This is a neat little pamphlet of 24 pp. The author modestly assigns as a reason for its publication, that he had "often wanted a tract to distribute among young converts, containing words of counsel as well as a brief statement of the doctrines of our Church." He has therefore prepared this little brochure to supply a felt want. We congratulate him on the suitability of his little work for the purpose intended. All ministers having converts under their care would do well to put a copy of this tract into their hands. The doctrines are clearly defined, the counsels are such as young converts need, and the Society Rules inserted at the close are more likely to be read when presented in this connection. Bro. Rogers' tract deserves an extensive circulation.

The Theological and Homiletic Magazine.

This valuable Magazine is issued by the respectable house of Messrs. Nesbitt & Co., London. S. R. Briggs, Toronto Willard Tract Depository, is the Canadian publisher, who will be glad to supply our readers.

So far as we have had time to examine, each section contains most valuable matter. We have examined very closely the Expository Section, which is brim-full of useful Biblical information. To our clerical readers this will be a favourite department.

The names of the principal contributors are a guarantee for general excellence and sound evangelical doctrine. The Symposium which contains discussions on true theological questions will be a most valuable department. We wish the magazine an extensive circulation.

Has Protestantism Advanced Liberty? By the Rev. John Lee, A. M., B. D. Methodist Book Concern, Chicago, Ill., U. S.

The author of this little book felt his righteous soul filled with indignation at the arrogance of Bishop Ireland, of the Roman Catholic Church, who, when preaching at the recent Plenary Council at Baltimore, made a violent attack upon Protestantism, and sought to prove that "the Catholic Church . . . is the Guardian of Society, and the Defender of True Liberty."

Mr. Lee compliments Bishop Ireland on his learning, and on the good work he has accomplished at St. Paul in connection with the temperance cause; and regrets that he should have made such an unrighteous attack upon Protestantism, and then proceeds to refute the position assumed. We have read the reply carefully and, we hope, without prejudice, and are prepared to express our opinion that Mr. Lee has fairly turned the tables on the prelate. He has ransacked history and quoted passing events in illustration of his argument, and certainly the Bishop will be somewhat surprised to find that a young Methodist minister who has just left college has made himself so capable of

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grappling with the theme Protestantism versus Roman Catholicism.

The introduction by Bishop Ninde is timely, and worthily expresses his high admiration for the talent and ability displayed by Mr. Lee in battling for the truth against such a sturdy opponent. The pamphlet should have an extensive circulation. Protestants are not as zealous as they should be in resisting the encroachments of Popery. Let this pamphlet be scattered broadcast both in the United States and Canada. The author will sell 100 copies for \$7.00.

THE *Magazine of Art* for September has for its full-page frontispiece a copy of a painting of Alma Tadema, R.A., entitled, "Who is it?" The illustrated articles are: "The Dart," with three engravings; Daniel Chodowiecki, with twelve; "Romance of Art," with three; "Old London Doorways," with six; "Current Art," with five; "Female Head Gear," with fifteen. The illustrations are striking, and the letter-press varied and instructive. The chapters on art notes, foreign and American, are specially interesting. Cassell & Co., New York.

THE *Quiver* for September opens with a pleasant illustrated article entitled, "Side Paths and Quiet Retreats." There is an illustrated paper upon "Gargoyles," and a story by Miss Ingham—"Her Children by Adoption." Rev. Mark Guy Pearse gives a Sunday reading—"The Mount of the Lord." The Scripture lesson is "The Children of the Bible." Dr. Stoughton continues his interesting papers entitled, "Sunday Thoughts in Other Lands." Prof. Roberts has a second paper upon "The Beloved Disciple." The two serial stories are advanced. The frontispiece is a significant one—"A Letter"—and how much it means the face of the lady fully expresses. Cassell & Co., New York.

What to Teach.

BY THE REV. GEORGE P. HOTT.

ONE cannot teach what he does not know. Nor should he expect to be able to teach in one lesson all that he does know. In the Sabbath-school the teacher should confine himself closely to his text—the lesson of the hour. A teacher, interested in his class and work, said, "I would rather teach historical lessons." This preference may have its life in his own mind, or in the preference his class had for lessons of that character. But how much history, as history, shall be taught? Certainly not enough to take up the whole half hour. If the lesson has received proper study at home, this part in the main should give place to the more practical part. Teachers usually make the historical introductory long; and sometimes it is so long as to require much of the lesson to be omitted. Let it be taught briefly. A thorough preparation is necessary to do this.

The geography is often necessary to a proper understanding of scripture-lessons. The higher lesson must be reached. "He must needs go through Samaria," finds its explanation not in the relation of Samaria to Judea or Galilee, but in the yearning of Christ's spirit to teach the way of salvation to the Samaritans. What folly for a teacher to dwell upon the geography of Palestine, while he might impress on the hearts of his scholars the fact that Christ has for all who believe in Him a better inheritance. That the best way to accomplish an end is the way in which the most good can incidentally be done.

If Christianity is a life, Christian teachers need to show the living truths of the Bible. Some teachers are satisfied if all the lesson questions are asked. These are good, excellent for children who memorize, but where classes think, think intelligently, these may be too formal. Why? Not of themselves, but because the teacher has no conception of the lesson beyond these. Shall they be used then? Yes. Study the questions given. Let your mind be aroused by every method of inquiry. Give them to your class if they meet the requirements of your class; if not, do not use them. Next to the study of the lesson is the study of the wants of the class to be taught. Make the lesson appropriate. Teach what will awaken the scholar to understand his relation to Christ. If he is a sinner, let him feel it; but do not forget to let him also feel that Christ died for him. If a Christian, teach him morals, fidelity, consecration, work.

To know what to teach is a chief qualification. As teachers, we must study to know, and knowing impart faithfully. A heart full of the love of Christ for sinners will not likely be misled.—*Bible Teacher.*

Cheap Criticism.

ALL the world has heard of that extraordinary critic, who frankly confessed that he always made it a point never to read a book before he reviewed it, because he wished to keep his mind judicially unbiased.

We have frequently thought of him, as we have listened to dreadful diatribes, launched from the pulpit and the platform, against the Sunday-school song books and library books which have been provided for our children. Thus to mount a high horse, and to enter upon a crusade against the Sunday-school literature of our time, may carry a show of valor, but it isn't chivalrous. Thus, as from a standpoint far above the grovelling herd, to hurl denunciations down, may produce in some minds the impression that the dogmatist, who does the hurling, is a person of extraordinary intelligence and piety; but it is a very cheap and unworthy way to earn a reputation. We do not challenge the sincerity of all who have indulged in this style of discourse, nor do we question that here and there may be found some things very richly deserving to be treated with Ithuriel's spear.

The Sunday-school march has only swept through a single century. Its marvellous growth has created demands that have taxed the utmost energies of the noblest Christian workers. Very naturally, where so much had to be done, and so swiftly done, not a little of it has been imperfectly done; and it is possible for a man whose whole soul is devoted to the ferreting out of imperfections to discover these, and nothing more. Some such men we have occasionally met—they were real critics, lynx-eyed and keen-scented—and they had really found a catalogue of things in our Sunday-school literature that were quite indefensible.

On the other hand, we are thoroughly persuaded that a very large proportion of the critics, and by far the most savage, are the men who are utterly ignorant of the things that they denounce. They have never read the books—not half a dozen of them in their lives; and they have never sung the songs—some of them are incapable of singing anything. They only know that they are not the dolorous tunes that their grandmothers used to sing, and that they have, to their uncultivated ears, a sort of irrelevant and rollicking sound. And as to the words—they have never read them, but take it for granted that they cannot be other than a perille jingle of senseless rhymes. They were not certainly composed by Watts or Rippon, or Wesley or Toplady; and as to any hymnology composed since the fathers fell asleep, "it is nothing but trash, sir; the veriest trash."

Now we make bold to maintain, at the risk of our reputation for intelligence, that the points made by these supercilious censors are utterly unwarranted by the facts in the case. It would be a marvellous thing if their allegations were true. The foremost Christian thinkers and workers in the world have bent their energies to the preparation of these Sunday-school supplies. The supervision and publication of these supplies have been entrusted to Boards and Committees in a high degree representative of the maturest Christian intelligence of our time; and to assert dogmatically that the outcome of all this is only a conglomeration of ridiculous and contemptible stuff, is only to convict the utterer of an amount of ignorance only equalled by his arrogance. We claim not perfection for our Sunday-school literature; but we do maintain that no thoughtful man can carefully examine it without being profoundly impressed with its value, and without lifting up his heart in gratitude to God that the children and youth of to-day are supplied with a body of Christian literature, so pure, and fresh, and noble, and inspiring. — *Baptist Teacher.*

We beg to call the attention of our readers to the announcement of the C. L. S. C. in our advertising pages, and most heartily commend this course of reading to all, of either sex and any age, who feel that they would be benefitted by such a course of study.

Too Fast.

THERE are those who rush hastily into their work with little or no preparation, trusting to luck or chance, or some unknown or mysterious influence, to help them out after their work has begun. If such succeed they deserve no credit for it, because their success is owing to measures not originated by themselves; indeed, they may be said to succeed in spite of themselves.

Whatever is worth doing is worth preparing for. The time spent in preparation is not lost time; it is time most economically used. Its value is seen when an emergency arises, and the preparation acquired fits one for immediate action. Thus the skilful surgeon may save life by the quick exercise of knowledge which it required him years of careful training to acquire.

The Sunday-school teacher who goes to his class poorly prepared to explain and enforce the truths of the lesson, depending on "lesson helps" for his ideas, or on some chance thoughts which may come into his mind, cannot hope to succeed, and he does not deserve to succeed. Let him take time for preparation, so that he has some idea of the import of the lesson before he goes to his class.

Teachers who complain that they cannot find time for preparation need to be reminded that some of the best prepared and most successful Sunday-school teachers are among the busiest men in the world. They can be found at the head of factories, or railroads, or financial institutions, or in subordinate places where great responsibilities are upon them, and where time and labor are freely expended. Yet these busy people find time to get ready for their Sunday-school work. We suspect they have learned how to economize the time so that not a moment is lost. — *S. S. Journal.*

Too Slow.

It must be confessed that, while some rush headlong into their work and fail, for want of timely preparation, it is possible on the other hand to give so much time to preparation as to dwarf, if not stifle, performance. Minute or unimportant matters are perhaps dwelt upon, while great principles are unheeded. The man is afraid to venture lest he fail; and so he waits, discussing this item and considering that, until the days go by and his effort is lost because he is too late.

Sydney Smith has well said of this sort of people: "A great deal of talent is lost in the world for the want of a little courage. The fact is, that to do anything in this world worth doing we must not stand back shivering, but jump in and scramble through as well as we can. It will not do to be perpetually calculating tasks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then

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ve to see its success afterward. But at present man waits, and doubts, and hesitates, and consults with his brother, and his uncle, and particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first cousin and particular friends that he has no more time to follow their advice."

Perhaps some careful, pains-taking Sunday-school teacher may derive profit from a consideration of these words. Our effort should be to find out the salient truths of the lesson and seek to bring them prominently before the class. Get the very best preparation you can, and then, with a prayer for God's blessing, go to your scholars and try to impress on them with strength and earnestness the great truth contained in the lesson for the day. Do not fritter away the time in considering irrelevant matters, but have the courage to keep to the text and enforce that.—*S. S. Journal.*

Opening and Closing Services for Fourth Quarter of 1885.

OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

Supt. This is the day which the Lord hath made; we will rejoice and be glad in it.

School. I was glad when they said unto me, Let us go into the house of the Lord. Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple.

All. Blessed are they that dwell in Thy house: they will be still praising Thee.

Supt. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments.

School. Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the School in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Stand thou still awhile that I may show thee the Word of God.

School. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Supt. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.

All. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amgn.

III. Dismission.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THE poet Whittier once lent a volume of Plato to one of the neighbouring farmers, and when the farmer returned the book to him, Whittier remarked: "Well, neighbour, how did thee like my friend Plato?" "I liked it very much," returned the innocent farmer. "I see he's got some of my ideas"

THERE are 6,000 Methodist Sunday-schools in Great Britain, and they contained more than 852,000 scholars when the annual returns were made to the last Conference; these scholars were taught and overlooked by 125,000 officers and teachers. Of the scholars, 102,000—save one—are in church fellowship as members of society or on probation, and of the teachers and officers more than 101,000. Now, as the total number in the societies in Great Britain is 410,000 with 35,000 on trial or probation, it follows that not far from one-half of the church members are closely and practically connected with Sunday-schools.

THE Methodist Episcopal Church baptizes 2,000 persons, organizes four Sunday-schools and dedicates five churches every week. If the other branches of Methodism in the United States, preaching the same doctrines and having substantially the same ecclesiastical polity, be added, the figures will be more than doubled. Surely the Lord is doing great things by means of "the people called Methodists."—*Ex.*

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: THREE MONTHS' STUDIES IN THE KINGS AND PROPHETS.

B. C. 890.]

LESSON I. ELISHA AT DOTHAN.

[Oct. 4.]

2 Kings 6. 8-23.

[Commit to memory verses 15-17.]



8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place: for whither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou has taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

General

We observe that the prophet Elisha represented a very different spirit from that of his predecessor, Elijah. The pioneer who hews down and digs up represents one type of character, the harvester gathering in the corn is another. Elisha's mission was to awaken, Elisha's to train and teach. Hence one appears as the enemy of kings, the other in most instances as the friend of the ruling power, giving wise counsel, and averting dangers from the realm. Elisha lived in a spiritual world, and in contact with spiritual forces. What was dark to others was clear to him. He knew the plots of the Syrian king as soon as his own council heard them, a more than once he warned the king of Israel against a coming attack. His fame penetrated even to Damascus, and Ben-hadad resolved to possess himself of a seer with such marvelous powers. Learning that he was at Dothan, on the edge of Mount Carmel, he sent thither by night a detachment of soldiers to seize him. The morning dawned, and revealed a cordon of glitter-

Statement.

ing armor and an encircling forest of spears around the city. While all the citizens were in terror, and even the prophet's servant was alarmed, Elisha was calm, for he knew that with God on his side he was more than a conqueror. In answer to his prayer, the young man's eyes of the spirit were opened, and he saw, what his business and horses and chariots of fire, protecting the man of God. It is no wonder that, with such defenders, Elisha walked forth to meet his enemies, calmly told them that they were at the wrong city, and offered to lead them to the man whom they were seeking. Bewildered and dazed, the Syrian band followed him, and were led within the walls of Samaria, where they found themselves surrounded by an overwhelming host. But by the prophet's order they were received as friends, not as foes, and were sent back in peace to their own land to tell the story of their strange experiences, which long deterred others from attacking Israel.

Explanatory and Practical Notes.

Verse 8. The king of Syria. Syria was the great province on the north of Israel, having its capital at Damascus, and extending to the Euphrates. Its king at this time was probably Ben-hadad. **Warred against Israel.** War was the normal condition of ancient nations, and peace was generally made for a limited time. Christianity has improved the world so that peace is now the natural, and war the unusual, relation of states. **My camp.** Rather referring to the point of attack than of encampment.

9. The man of God. The title generally given to Elisha, who was endowed with God's Spirit, and stood as his representative in Israel. **Sent unto the king of Israel.** Probably Jehoram, the son of Ahab, who reigned from 886 to 854 B. C. Elisha stood in far more friendly relations with the king than Elijah. **Beware that thou pass not.** Some consider this a warning for defense, and translate, "Beware that thou neglect not." **Syrians are come down.** And are in ambush. (1) *It is wiser to keep away from places of temptation and danger.*

10. Sent unto the place. Sent men to watch, and learned that the information was correct. **The man of God told him.** (2) *The state has no better friends than the ministers of God.* **Saved himself there.** "Lingered," was wary, or careful; "he took care and so saved himself from danger." (3) *It is well to follow the coun-*

sel of a man of God. (4) *Heeding advice is just as important as hearing it.*

11. 12. Sore troubled. The king only accounted for the mystery by supposing that some one had betrayed his counsels to the enemy. **One of his servants said.** This and other incidents (as the healing of Naaman) show that the fame of Elisha had extended even to Damascus. (5) *The man who lives in fellowship with God is sure to be prominent. The words that thou speakest.* Perhaps this was more than the truth, but it contained the fact. **In thy bedchamber.** In the seclusion of the harem, where no one could enter. (6) *There are no places too secret for God's sight.*

13. Go and spy. A moment's thought would have shown the king that one who could tell his secret counsels would know of the purpose to seize him. **He is in Dothan.** A village, now *Dothan*, on the foot-hills of Mount Carmel; the place where Joseph was sold by his brothers.

14. Therefore. Perhaps for the purpose of showing Elisha, perhaps to seize him and use his supernatural powers for his own advantage. **A great host.** A mighty army was already rallied to the defense of the city. **Compassing the city.** (7) *How often men form their plans without taking the plans of God into account!*

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15. The servant of the man of God. Perhaps a new servant, who had taken Gehazi's place, and was without experience of his master's powers. **Risen early.** Perhaps aroused by the noise of the marching hosts. **A host compassed the city.** Not a camp, but an army standing on guard, ready to attack the place. **How shall we do!** He realized the danger, and perhaps learned that his master was the object of the attack, but knew not how strong were his defenders. (8) *How much of our anxiety comes from our ignorance and want of faith!*

16. He answered. His answer came from his faith, and his faith came from the fullness of his intercourse with God. **They that be with us.** Were Elisha's own eyes opened to see the invisible hosts? We think they were. He possessed the quality of a prophet; *he saw* (see 2 Kings 2, 19, 13); and this inner, spiritual sight enabled him to see both God's hosts and the enemy's plans.

17. Elisha prayed. His prayer was not for himself, but for his servant, for the man of God has a deep interest in the peace of others. (9) *Grace never shuts up the heart to affection. Open his eyes, that he may see.* This servant, unlike his master, lacked in spiritual insight, and needed to have his eyes opened for the strengthening of his faith. **The Lord opened the eyes.** For a moment, the spiritual world was opened to his view, and he saw, not imaginary beings, but realities, for the spiritual is the real and the enduring. **The mountain was full.** The spur of Mount Carmel on which the little city stood was thronged with angelic warriors, nearer than the Syrian host. **Horses and chariots of fire.** Not that they were composed of fire, but to an earthly view they seemed so, being ethereal and glorious. **Round about Elisha.** (10) *God's people, though despised and hated of men, are in his eyes more precious than the kings of earth.*

18. When they came down. From the higher summits of Mount Carmel to the lower hill on which the town stood. **Smite this people . . . with blindness.** Certainly not a total blindness, and perhaps not a conscious obscuration of sight; but rather a mental blindness not permitting them to recognize the locality. **He smote them with blindness.** On a similar occasion, Elijah had called down fire to destroy his foes; his gentler successor invokes a temporary blindness. There was a difference between the two men, but also a difference in the time and its needs. Elisha could be

gentle, because Elijah had done stern work in advance of him.

19. This is not the way. The "way" which might have given them immediate safety was not the way of the divine appointment. The prophet in his official capacity was working out the purpose of the Lord—a purpose of justice and penalty. **I will bring you.** His promise he kept, but in a way which they did not expect. **Led them to Samaria.** The capital of the Israelite kingdom, about four hours' journey, or twelve miles south of Dothan.

20. God, open the eyes. Notice how this man moves, seemingly at his will, the arm of omnipotence. (11) *We, too, may have Elisha's power in prayer, if we will have his faith in God. They were in the midst of Samaria.* Their dazed, bewildered condition passed away, and they saw themselves inside the walls of Samaria, without power to escape.

21. The king of Israel said. He was eager to avenge himself upon his enemies, and perhaps did not know how they had been brought into his power. **My father.** This is the customary form of address from prophet disciples to their head; perhaps from people toward a prophet, and more than once used by kings in addressing Elisha. **Shall I smite them?** Literally, "Smiting, shall I smite them?" a Hebrew expression, meaning, "Shall I utterly destroy them?"

22. Wouldest thou smite, etc. This would indicate that it was not the custom of the ancient Israelites to put prisoners to death. But the contrary seems to have been the case throughout the ancient world. Not until the Gospel made hearts tender was there any scruple in slaughtering prisoners taken in battle, and as well, all other captives who were not considered worth keeping as slaves. The best critics translate this, "Smite those whom thou hast taken captive with thy sword and thy bow;" but not these, who had been delivered into his power by the hand of God. **Set bread and water.** That is, "treat them not as prisoners, but as guests." **Go to their master.** Give them food and set them free.

23. So he prepared. The prophet's counsel was an education both to Israel and to Syria, in its humanizing influence. **The bands of Syria came no more.** This does not mean that there was no more war, for one is narrated in the next chapter; but that there were no guerrilla parties of invasion; deterred partly by a sense of gratitude, partly by a sense of fear. (12) *That land is well defended which has God for its guard.*

HOME READINGS.

- M. Elisha at Dothan. 2 Kings 6, 8-23.
 W. Elisha and the sons of the prophets. 2 Kings 6, 1-7.
 W. Joseph's brethren at Dothan. Gen 37, 12-28.
 W. Complete safety with God. 2 Chron. 32, 1-8.
 F. No separation from God. Rom. 8, 28-39.
 S. Render good for evil. Rom. 12, 10-21.
 S. The preservation of God's children. Psa. 55, 1-23.

GOLDEN TEXT.

Fear not: for they that be with us are more than they that be with them. 2 Kings 6, 16.

LESSON HYMNS.

- No. 112, Dominion Hymnal.
 Father, bless our school to-day,
 Be in all we do and say,
 Be in every song we sing,
 Every prayer to thee we bring.
- No. 104, Dominion Hymnal.
 We're marching to Canaan with banner and song,
 We're soldiers enlisted to fight against the wrong.
- No. 103, Dominion Hymnal.
 Am I a soldier of the cross,
 A follower of the Lamb,
 And shall I fear to own his cause,
 Or blush to speak his name?

TIME.—Perhaps B. C. 890.

PLACES.—Dothan, twelve miles north of Samaria; and Samaria, the capital of Israel.

RULERS.—Jehoram, son of Ahab, ninth King of Israel; another Jehoram, son of Jehoshaphat, fifth King of Judah; Ben-hadad II., King of Syria.

DOCTRINAL SUGGESTION.—The insight of faith.

QUESTIONS FOR SENIOR STUDENTS.

- A Great Mystery, v. 8-12.**
 Why did the Syrians fail to entrap the Israelites?
 How did the king of Syria discover the mystery?
- An Angelic Ministry, v. 13-17.**
 What did he propose to do?
 Why did he send a great host to capture one man?
 How did the sight of the army affect the prophet's servant?
 What was Elisha's assurance?
 What was his prayer?
 What did the young man behold?
- A Prophet's Mercy, v. 18-23.**
 Why were the Syrians blinded?
 What stratagem did the prophet perpetrate?
 What did the king of Israel propose?
 With what humanity did Elisha treat his enemies?

Practical Teachings.

Where in this lesson do we learn—

- That God is omniscient?
- That the Lord encampeth about them that fear him?
- That we are to love our enemies?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- A Great Mystery, v. 8-12.**
 Who made war against Israel?
 What secret did he confide to his servants?
 Who warned the king of Israel?

How was this warning heeded?
To whom was this revelation a mystery?
Whom did he suspect of treachery?
How did they explain it?

2. **An Angelic Ministry, v. 13-17.**
Where did the king of Syria find Elisha?
How did he attempt his seizure?
What sight greeted the fearful servant of the prophet?
What was his question?
What was the prophet's answer? **GOLDEN TEXT.**
What was the prophet's prayer?
What did the servant now see?
What does the psalmist say of angelic ministry?
Psa. 34, 7.

3. **A Prophet's Mercy, v. 18-23.**
What came upon the people at Elisha's prayer?
What counsel did Elisha give his enemies?
Where did he lead them?
What did the king of Israel desire to do?
What did Elisha command him to do?
How did the king treat his enemies?

Teachings of the Lesson.

Where in this lesson are we taught—1. That God knows our secret thoughts? 2. That God's presence means safety and deliverance? 3. That enmity may be killed by kindness?

QUESTIONS FOR YOUNGER SCHOLARS.

What did the king of Syria plan to do? **Surprise the king of Israel and take him prisoner.**
What did God give Elisha? **Power to see his most secret plans.**

What message did Elisha send to the king of Israel? **"Take care not to go to that place."**
After this had happened several times what did the king of Syria think? **"That some of his soldiers told his plans to the Israelites."**

What did his servants say? **"No one on our side tells, but it is Elisha the prophet."**
What did the king say to this? **"Where is Elisha? We must have him."**

What did the king do? **He sent horses and chariots, with a great host.**
What did Elisha's servant say? **"O my master, what shall we do?"**

What did Elisha say? [Repeat the **GOLDEN TEXT.**]
In answer to Elisha's prayer, what did God give his servant power to see? **That the whole mountain was full of horses and chariots sent to help Elisha.**
What prayer did Elisha offer for the Syrians? **That they might be struck with blindness.**

As soon as this prayer was answered what did Elisha do? **He led them into Samaria.**

What did Elisha tell the king to do with them? **Set them free after he had given them food.**
What was the result? **For a time there was peace.**

Words with Little People.

Find Matt. 18, 10, and read what Jesus says about his little ones and their angels. In Psa. 91, 11, God says: "He shall give his angels charge over thee to keep thee in all thy ways." If only your eyes were opened as Elisha's servant's were, you could see them all about you. "You wish you could so as to know for sure?" Isn't it just as sure if God says it? With Jesus to guide you, and the angels to keep you, you need not fear your enemies, for "they that be with you are more than they that can be against you."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Elisha tell the king of Israel? **Where the Syrians were encamped.**
2. What did the king of Syria do? **Sent to Dothan to capture Elisha.**
3. What did Elisha say to his fearing servant? **"Fear not."**
4. What did Elisha pray the Lord to do? **"Smite this people... with blindness."**
5. When they were smitten with blindness what did Elisha do? **"Led them to Samaria."**
6. When their eyes were opened at Samaria what did the king of Israel do? **Fed them, and sent them away.**

CATECHISM QUESTION.

83. What was the practice of the first Christians?
Spiritual fellowship was one of the special marks of the primitive Church, from its beginning at Jerusalem.
[Acts ii. 42; Col. iii. 16; 1 Thess. v. 14; Heb. x. 25.]

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of a True Prophet.

- I. THE SPIRIT OF PATRIOTISM.
The man of God sent unto the king, v. 9.
"Be subject unto the higher powers," Rom. 13. 1.
"To the king, as supreme," 1 Pet. 2. 13.
- II. THE SPIRIT OF INSIGHT.
Thither the Syrians are come down, v. 9.
"Who hath known the mind of the Lord?" Rom. 11. 34.
"God hath revealed... by his Spirit," 1 Cor. 2. 10.
- III. THE SPIRIT OF COURAGE.
He answered, Fear not, v. 16.
"The righteous are bold as a lion," Prov. 28. 1.
"Be thou strong and very courageous," Josh. 1. 7.
- IV. THE SPIRIT OF TRUTH.
They that be with us are more, v. 16.
"The angel of the Lord encampeth," Jer. 34. 7.
"If God be for us, who... against us?" Rom. 8. 31.
- V. THE SPIRIT OF LEADERSHIP.
Follow me, and I will bring you, v. 19.
"I have... set thee over the nations," Jer. 1. 10.
"An apostle... by the will of God," Eph. 1. 1.
- VI. THE SPIRIT OF MERCY.
Thou shalt not smite them, v. 22.
"Give him bread... heap coals of fire," Prov. 25. 21, 22.
"Overcome evil with good," Rom. 12. 21.

THOUGHTS FOR YOUNG PEOPLE.

Plans in Life.

1. In forming our plans in life, it is a great mistake to reckon without God, for such plans will surely come to naught, v. 8.
2. Those plans are well undertaken which are by the advice of a man of God, for those who live in fellowship with God are safe counselors, v. 9.
3. In our plans it is, wise to avoid all places, all men, and all acts which are dangerous. The king was wise not to pass "where the Syrians are come down," v. 10.
4. The plans of worldly and wicked men against God's servants and God's cause are sure to fail, however strong they may seem to be, v. 13, 14.
5. He who dwells in the arms of God is safe against earthly enemies, and surrounded by angelic guards, v. 15-17.
6. We should cherish the spirit of mercy and kindness, even toward those who have tried to do us harm, v. 18-23.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

There is a large amount of incident and of teaching to be found in the passage for to-day—far more than enough to occupy the space of one lesson. The scene is laid in various places: first, in the continually shifting camp of the king of Syria, and in the

temporarily, in Samaria. story are which were this in m in prepar three do
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2. But are turned whom his naught. town of L not a gre terror into no doubt, the price enemy has where I there is wonder h upon the And the "They th with them may roar mountain suddenly and he be round ab Syrian ba wonder I that are s such a mi But w Fire was 17; Exo "horses" Psa. 22. and char

temporary resting-place of the king of Israel; secondly, in Dothan and its environs; and lastly, in Samaria. But the various details of the striking story are all, as it were, threaded upon one string, which we may call seeing, or, rather, sight. To bear this in mind will, I think, be a help to the teacher in preparing the lesson, which falls naturally into three divisions.

1. We find the throne of Israel occupied by Jehoram, the son of Ahab, who, although he was no Baal-worshiper like his father and mother, did "evil in the sight of the Lord," and "departed not from the sin of Jeroboam the son of Nebat." Chap. 3. 2, 3. In spite of this, the Lord still had mercy upon the people of Israel, and saved them time after time from the Syrians, to whom they would otherwise have fallen an easy prey. We find Ben-hadad, king of Syria, planning to surprise and capture the king of Israel. "In such a place," he says to his servants, "shall be my camp, or, rather, my ambush-camp." All is ready, the Syrians are posted in their hiding-place; they expect Jehoram to pass that way. But he never comes. And this happens again and again. "It cannot be mere chance," says Ben-hadad; "none of the king of Israel's servants can have watched and seen through our stratagem; there must be a traitor among ourselves." Nay, that is a mistake; there is One who has seen, the God of Israel. The sharpest cunning and acuteness can plan nothing that shall be hidden from him. Here we have divine sight.

2. But now the wrath and malice of Ben-hadad are turned upon Elisha, the instrument through whom his carefully laid plans have been brought to naught. He resolves to capture him. So the little town of Dothan is invested by a band of the enemy, not a great army, yet a company sufficient to strike terror into the hearts of the inhabitants, who would, no doubt, willingly purchase their own safety at the price of the prophet's liberty and life. The enemy has occupied the "pass" in the mountains where Dothan stands, and, humanly speaking, there is no possible escape for the prophet. No wonder his servant is struck with terror as he looks upon the hostile array. For this is all he sees. And the words of Elisha are a riddle to him: "They that be with us are more than they that be with them." Where are these "more?" His eye may roam over the valley and over the encircling mountains; he can discover no help coming. But suddenly—what a change! A veil seems lifted, and he beholds a fiery host covering the mountains round about, a host in comparison with which the Syrian band shrinks into utter insignificance. No wonder Elisha could look with calmness on those that are against him when at the same time he sees such a mighty host for him.

But what was it that Elisha and his servant saw? Fire was the sign of Jehovah's presence (Gen. 15. 17; Exod. 3. 2; 19. 18; Psa. 18. 12, 13, etc.), "horses and chariots" were the symbol of strength. Psa. 22. 7; 76. 6. There were earthly "horses and chariots" threatening Elisha; but heavenly

ones protected him. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai in the holy place." Psa. 68. 17. This sight is hidden from mere earthly vision. It was only those whose eyes the Lord opened who could see it. Here we have spiritual sight, the divine gift.

3. Strong in the Lord's protection, Elisha and his servant meet the Syrian host. They were wandering about perplexed and confused; for at the prayer of the prophet they have become blinded, or rather dazed, so that their sight is no guide to them. They were probably actually going out of the way when Elisha informed them, "This is not the way, neither is this the city." And, anyhow, had they not followed his guidance they would not have found him, since they could not recognize him until the Lord opened their eyes. There is, therefore, no need to excuse the prophet for a seeming falsehood. Had Elisha stolen away and left them, they might have sought and sought, but would never have attained the object of their quest. Here, then, is a symbol of earthly darkness.

But how strikingly the story ends. Being led by a way that they knew not, they reached the goal—yet how different from what they had expected! There is the man whom they seek, but they are his captives—yet not captives, but guests, generously treated, and sent home free. There must have been a moment of consternation, when they found themselves in the midst of Samaria; but how quickly were their fears dissipated, when they found themselves treated not as enemies but as friends.

Each of our divisions has its own particular lesson, upon either of which the teacher may specially dwell, according to the needs of his class, or he may, if he pleases, weave them all into one.

1. The selfish, cunning, and malicious plans often made are seen of God. He notes the trap laid for the unwary, the schemes set on foot to defraud the weak. Here is warning for the evil-doer. And there is a lesson, too, for all who have godly friends to advise them, and put the word of God in their hands: the King of Israel saved himself by hearkening to Elisha.

2. The presence and protection of God are as real now as in Elisha's time, but visible only to the heart that is spiritually enlightened. The youngest, who can see the Lord to be indeed on his side, may "trust, and not be afraid."

3. "The way of the wicked is as darkness; they know not at what they stumble;" there is a blind search for happiness which never succeeds. But fear not to follow the Lord's messengers: fear not to let him open your eyes: you will see yourself a lost sinner, it is true; but acknowledging this you will find yourself a captive of love, a royal guest, a freed soul.

To sum up: The Lord sees all things; here is warning, and yet comfort: those whose eyes he has opened may see him round about them; those who are yet in darkness may have their eyes opened and behold his mercy and goodness.

Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

Elisha at Dothan. 2 Kings 6. 8-23.

1. "Fear not." God's people are protected by loving omnipotence. "The eternal God is thy refuge, and underneath are the everlasting arms." Dent. 33. 27; John 10. 28-30; Psa. 121. 8; 127. 1; Isa. 3. 10.
2. "Warred against Israel." God's explanation of one of the three scourges of the human race. "For there fell down many slain, because the war was of God." 1 Chron. 5. 22; Jas. 4. 1; Lev. 19. 18; Rom. 12. 20; Ezek. 35. 5, 6.
3. "The man of God." Human character in this world may be godlike. "For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2. 3, 5; 6; Lev. 11. 45; John 17. 17; 1 John 2. 6.
4. "Beware that thou pass not such a place." A case of warning from God through prophecy. "Sirs, I perceive that this voyage will be with hurt and much damage." Acts 27. 10, 22; 1 Sam. 12. 15; Ezek. 3. 17; 33. 3; 1 Thess. 5. 14.
5. "And saved himself." A practical illustration of the value of constant obedience. "Wherefore, my beloved, as ye have always obeyed, work out your own salvation with fear and trembling." Phil. 2. 12; Exod. 23. 22; 1 Sam. 12. 14; Gen. 6. 22; 12. 1-4, with Heb. 11. 8.
6. "Was sore troubled." In his fruitless effort to understand and explain divine providence. "Behold, God is great, and we know him not." Job 36. 26; 37. 5; Prov. 16. 9; 19. 21; Psa. 73. 13-16; 77. 19.
7. "Which of us is for the king of Israel." How natural for a deceiver to think himself deceived! "And they will deceive every one his neighbor, and will not speak the truth." Jer. 9. 1-11; 17. 9; Eccl. 9. 3; Isa. 44. 20; Gen. 42. 21; 43. 18.
8. "Elisha telleth the king of Israel?" An illustration of prophetic omniscience. "Gather yourselves together, that I may tell you that which shall befall you in the last days." Gen. 49. 1; Num. 24. 14; 2 Pet. 1. 21; 1 Kings 17. 1, 7; Isa. 44. 26.
9. "One of his servants said." Which one of the Syrian king's servants had strongest reason to so remark? "And Naaman said, Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord." 2 Kings 5. 17; Luke 4. 27; Lev. 14. 7; Exod. 20. 24; 2 Kings 5. 10.
10. "Go and spy where he is." The folly of an effort to defeat God's sovereign purpose. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass." Isa. 14. 24; 46. 11; Dan. 4. 35; Psa. 83. 11; Jer. 4. 28.
11. "He sent thither horses, and chariots, and a great host." Numbers against God he counts as nothing. "There is no king saved by the multitude of an host." Psa. 33. 16; 44. 3, 7; Judges 7. 2, 4; Zech. 4. 6; Deut. 32. 39.
12. "Alas, my master! How shall we do?" The customary timidity of weak faith. "Wherefore lift up the hands that hang down, and the feeble knees." Heb. 12. 12; Isa. 35. 3; 1 Thess. 5. 14; Rom. 14. 15; 1 Cor. 8.
13. "Fear not." An explanation of the mystery of Elisha's confidence. "Be strong and courageous, be not afraid, for there be more with us than with them." 2 Chron. 32. 6, 7; Deut. 31. 6; 2 Chron. 20. 15; 2 Thess. 3. 8; Lev. 26. 14-17.
14. "Open his eyes that he may see." A beautiful prayer for some one else. "Pray for them which despitefully use you, and persecute you." Matt. 5. 44; Luke 23. 34; Acts 7. 60; John 17. 9; Mark 1. 35.

15. "The Lord opened the eyes of the young man." He answers the prayer of faith by granting the petitioner what is best. "After this manner therefore pray ye: . . . Thy will be done." Matt. 6. 9, 10; Luke 22. 42; Psa. 99. 6; Isa. 58. 9; James 1. 6.

16. "And he saw." Whom the Lord enlightens he assures. "For I know whom I have believed." 2 Tim. 1. 12; Eph. 3. 12; Isa. 32. 17; Col. 2. 2; Rom. 8. 16.

17. "Smite this people I pray thee." The possibly awful power of the prayer of faith. "And they smote the men that were at the door of the house with blindness." Gen. 19. 11; 1 Kings 18. 38; 2 Kings 1. 10; Num. 16. 30-32; Acts 5. 9.

18. "Lord, open the eyes of these men, that they may see." How earnestly we should pray for the spiritually unenlightened! "That first of all prayers be made for men." 1 Tim. 2. 1; Matt. 5. 44; Jer. 29. 7; Num. 12. 13; 2 Tim. 4. 16.

19. "Shall I smite them?" The Christ-like answer. "But I say unto you, love your enemies, bless them that curse you." Matt. 5. 44; Prov. 25. 15; Rom. 12. 30; 1 Cor. 13. 4; 2 Cor. 6. 6.

20. "Thou shalt not smite them." The purpose of this miracle was not military but theological. "I am the Almighty God, walk before me, and be thou perfect." Gen. 17. 1, Exod. 6. 3; Psa. 139. 1-6; Prov. 5. 21; Jer. 23. 23.

21. "Set bread and water before them." Give them the Golden Rule. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink." Rom. 12. 30; Matt. 7. 12; Lev. 19. 18; Gal. 5. 14; Jas. 2. 8.

22. "So the bands of Syria came no more into the land of Israel." Excluded by the law of kindness. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid." 2 Kings 5. 2; Rom. 12. 10; 1 Peter 2. 17; Phil. 2. 3; Gal. 5. 28.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

It would be well to draw a map showing the relation of Israel and Syria, and containing the cities of Damascus, Dothan, and Samaria. . . Tell the story, or call it forth from the class by questions. . . It will make the story more graphic to draw a line representing the march of the Syrians while describing it, and a ring around Dothan, indicating the Syrian host. . . Inside this ring draw another in bright red or yellow chalk, representing the divine protectors around Elisha. . . Then draw the line of march to Samaria, and give an account of the blinded army. . . Then the line of their journey back to Damascus. What story did they tell when they reached home? What was its effect upon the people? . . . Show from this the ways in which God takes care of his own. 1. By giving them knowledge; 2. By giving them defenders; 3. By answering their prayers; 4. By giving them power over men. . . Does God help his people now in the same way? . . . Notice in the Analytical and Biblical Outline the spirit of a true prophet. The Thoughts for Young People suggest some principles concerning conduct and character.

References. FREEMAN'S HAND-BOOK. Ver. 21: Teachers called "fathers," 236.

Lesson Word-Pictures.

Does any one at Dothan, sentinel, watchman, or citizen, hear in the night suspicious sounds about the city? Hark! What is that noise in the direction of that dark swell of land on which a red star burns its beacon-fire? Is it the rattling of chariot-wheels? And in the oppo-

site direction now turn eastward, the crest-like hills of the edge; the swift invasion south? Do sleeping anarchy, fast but all and Do homes, the off. There valleys, possess escape! V wildly beauty hurrying to do?" Elisha eyes that I fore that dazzling st the waiting he Spear and of those ramb breaks upon an already boastful the There is a again a bell-mell to and to be surrounded tives. Why Yes, they their resource each solid of love's h a great, feeling from spears. T that proph home with humble an

LESSON

INTROD the board kingdoms and explain about king that the good and teach that one king the other by this the same king get some by some



site direction, is that the neighing of horses? And now turn eastward as the first rays of the day brighten the crest-line of yonder slope. Those sharp points like the edge of a saw—are they tents? Is this a silent, swift invasion by an enemy, a horde from the north and south? Does the prophet know that while he has been sleeping an enemy has laid fetters of iron all about the city, fast holding him? Some one has found it out at last, and all Dothan is aroused. They hurry out of their homes, they pour into the streets, they anxiously look off. There is the dreaded Syrian army, covering the valleys, posted on the hill-slopes, blocking every way of escape! Who is that man with a terrified face, with wildly beating heart, with stammering tongue, now hurrying to Elisha, "Alas, my master! How shall we do?" Elisha is praying: "Lord, I pray thee, open his eyes that he may see." What a dropping of veils before that servant's blinded, affrighted sight. Lo, that dazzling stretch of fire-chariots and fire-horses, covering the mountain and encircling Elisha! A silent, waiting host! The arrow rests upon the bow-string. Spear and lance are in pose. The horses stir not out of those ranks of flame. There is not a chariot that breaks yonder burning line. How strong, how confident, an already triumphant host! The noisy, idolatrous, boastful throng about Dothan, how puny it seems! There is another scene in which those idolaters are again a baffled crowd. Like sheep, they are going pell-mell toward Samaria, flocking after the prophet, and to be surrounded by Samaria even as they had surrounded Dothan. The would-be conquerors are captives. What shall be done to them? Humble them? Yes, they shall be made to feel very small. Crush out their resources, break each captain's sword, and blunt each soldier's spear? Yes. Come, then, to the scene of love's humiliation and love's crippling. Look upon a great, feasting, laughing throng of Syrians. Love is going from man to man, breaking swords and blunting spears. They will not care to come again to attack that prophet. Away they go, a merry army, hastening home with laughter and song. What a happy way to humble and cripple!

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Watching Over Us.*

INTRODUCING THE LESSON. Make an outline map on the board, showing the relative position of the two kingdoms. Point out the capitals of the two countries, and explain that each kingdom had its king. Talk about kings, their subjects, their power, etc., showing that the true work of a king is to make his people good and happy. Pin up two gilt-paper crowns, and teach that each king was entitled to a crown, but that one king wanted to have both, and so made war upon the other king. Teach that the king of Syria showed by this that he had a selfish heart, and that it was the same kind of selfishness which leads a boy or girl to get something to which they have no right. Illustrate by some simple anecdote.

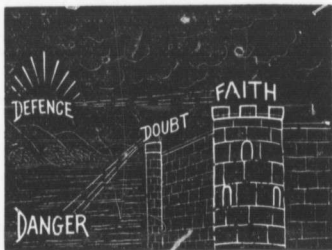
THE LESSON THOUGHT. Print "Elisha" on the board. Let children tell what they can about the great prophet. Show that though Elisha was not a soldier, God could use him to help his country. Pin up paper sword and also a heart, teaching that Elisha did not need to use a sword because

he had a heart which believed God and went to him for help. Tell how the king of Syria found out that Elisha was the one whom he must defeat before he could capture the king of Israel, and sent a great army with horses and chariots to Dothan where Elisha was, and surrounded the city. He did not know that a greater host than his was around Elisha. Give the conversation between Elisha and his servant, and the result when the servant's eye of faith was opened. Show that the Syrian army could not take God's prophet, because God had him in his care, and that no host of sin can touch us if we are God's children and depending upon him for safe keeping. Tell the remainder of the story, dwelling upon the kind treatment the Syrians received through Elisha's advice, and the result, showing from this that a kind, trustful heart is far more powerful than the sharpest sword can be.

THE LESSON APPLIED. Show that Elisha could see the horses and chariots of fire about him, because he had faith in God. So we shall feel safe in the protection of our Father, if we have faith. Real faith opens the eyes of the soul so that we see God's hand leading us, his eye looking at us, his arm stretched out to ward off danger. Read Psa. 91. 11; 41. 1. How could Elisha have faith? Because he was obeying God. Teach that the obedient child can easily believe in his father's love and care. Day and night, walking, running, sitting still, God's angels are around us.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This sketch represents the walls of the city of Dothan and the mountains near. On the wall is Faith, represented by Elisha, and Doubt, in the person of his servant. Faith looks across the valley of danger, and sees the help of God for the defense of Dothan, but Doubt sees nothing but danger. Bring out the points of the lesson by questions, in review.

APPLICATION. The insight of faith. Earthly eyes see only earthly things; faith looks beyond to the divine.

COLORS. Draw the wall with white or brown chalk, the mountains with blue, the letters in bright colors, red or yellow.

I NEED NEVER FEAR,
GOD IS EVER NEAR.

SUGGESTION. Another blackboard lesson may be made by drawing in the center of the board an eye. Taking that for your subject, speak of Elisha's sight, the servant's eyes, and the blinded sight of the Syrians. Then take the subject of revealed sight, or the opened eyes of the servant and the Syrians. Compare with spiritual blindness of a sinner, and the new sight of a converted person.



B. C. 885.]

LESSON II. THE FAMINE IN SAMARIA.

[Oct. 11.]

2 Kings 7. 1-17.

[Commit to memory verses 14-16.]



1 Then E-l'isha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Sam-ri'a.

2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

3 And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syr'i-ans: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syr'i-ans; and when they were come to the uttermost part of the camp of Syr'i-a, behold, there was no man there.

6 For the Lord had made the host of the Syr'i-ans to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Is-ra-el hath hired against us the kings of the Hit'tites, and the kings of the E-gyp'tians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

General

For more than a century there was a struggle between Syria and Israel for the supremacy of the lands along the Lebanon range. At one time Ben-hadad, the king of Syria, gathered all his forces, and besieged the city of Samaria, hoping by one victory to end the long war. The siege was so close that no food could be brought into the city, which suffered all the horrors of famine. The most disgusting food was sold at the price of luxuries, and at last even mothers slew their own children, and ate their flesh. Elisha the prophet had counseled resistance to Syria, and as the city was more and more helpless, he was held responsible for its sufferings. At last the king decided to submit to what seemed inevitable, and as a preliminary to the surrender ordered that Elisha should be put to death. At the instant when the king came into his presence, the man of God uttered a prophecy that within one day food

9 Then they said one to another, We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syr'i-ans, and behold, there was no man there, neither: oyes of man, but horses tied, and asses tied, and the tents as they were.

11 And he called the porters; and they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now show you what the Syr'i-ans have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Is-ra-el that are left in it; as he said, I say, they are even as all the multitude of the Is-ra-el-ites that are consumed;) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syr'i-ans, saying, Go and see.

15 And they went after them unto Jor'dan; and lo, all the way was full of garments and vessels, which the Syr'i-ans had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syr'i-ans. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate; and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

Statement.

should be plenty and cheap in the city. It seemed impossible that such a promise could come to pass, and a nobleman at the king's side showed his contempt for the prophet's word. He received the ominous answer that though his eyes should see the plenty, his tongue should not taste it. That very evening the strange prediction was accomplished. The besieging host heard, or thought they heard, the sound of a coming army. A panic seized them, and they fled, leaving their camp and equipage, and made their way down the ravine toward the Jordan and the rivers of Damascus. By morning of the next day there was bread enough and to spare, and in the gate of Samaria a famished and hollow-eyed throng crowded together for the welcome food. One man perished in the press, the unbelieving lord who had doubted the word of the prophet. Thus was Samaria rescued, and God's word fulfilled.

Explanatory and Practical Notes.

Verse 1. Then Elisha said. This was when the city of Samaria was besieged by Syrians, and at the lowest state of starvation. See the closing verses of the last chapter. Hear ye the word of the Lord. This was addressed to the king and nobles of Samaria. To-morrow about this time. Such a change of affairs, in so short a time, seemed absolutely incredible. (1) But nothing is impossible with God, and nothing is too great for God's people to expect. A measure of fine flour, Literally, a seah; about a peck and a half in size. For a shekel. A little more than fifty cents. A great change this, from the condition in which mothers slew and ate their own children. In the gate. The open space around the gate was the public market of the city. (2) God is often nearer than men think.

2. Then the Lord. Rev. Ver., "the captain." Literally, the third man, "one of the highest officers of state. On whose hand. This shows that the nobleman was one of the most intimate friends of the king. Windows in heaven. Sneering at the idea, as if it were to be a flood of food falling from the sky. Thou shalt see it... but it is hereafter, when unbelievers see others entering into eternal life, and themselves shut out. (3) The scoffer against God suffers special condemnation.

3. Four leprous men. Just such lepers as may be seen around the gates of many Oriental cities at the present time. At the entering in. Not allowed to enter the city, and compelled to herd together as outcasts without the wall. Why sit we here until we die? At best, they were beggars dependent upon alms; and now in a starving city receiving nothing.

4. The famine is in the city. The siege had been so long that all the food was consumed, and the people were famished. Unto the host of the Syrians. The Syrians were the rivals of the Israelites for the control of the lands from the Euphrates to the Nile, and wars were almost constant between them. If they save us. There was but a faint hope of this, for the slaughter of captives was almost universal among Oriental nations. We shall but die. As if death were the end of life; while in fact it is but the beginning. To such wretched beings we might suppose death would be welcome; but even the most wretched cling to life.

5. They rose up. The hope of saving their lives induced them to cross the intervening space between the city and the Syrian camp. The uttermost part. Not the part farthest from the city, but that nearest to it. There was no man. Ancient armies were not gen-

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emally disciplined, and did not have the systematic arrangement of sentinels of modern times. There are many instances of enemies penetrating to the very center of a camp without detection.

6. The Lord had made. It is not necessary to suppose that this was a miracle. Such panics, caused either by distant thunder, or imaginary noises, have caused the flight of many armies. **The kings of the Hittites.** These were a powerful nation, often named in the Assyrian inscriptions, inhabiting the Anti-Lebanon mountains north of Palestine. **Kings of the Egyptians.** The people on the south-west of Palestine. **To come upon us.** They imagined that from the north and the south a powerful confederation was formed against them, threatening them on both sides. (4) *How often our terrors are the creation of our imagination!* (5) *There are fears of coming judgment which are real, and from which sinners should betake themselves to God for safety.*

7. They arose and fled. It was not a retreat, but a silent flight, each man caring for himself. **Left their tents.** Not daring to wait long enough to take them down. **Their horses and their asses.** So that the noise made by the tied animals would make the camp seem inhabited. **Fled for their life.** According to Herodotus, Darius the king of Persia fled in precisely the same manner from Scythia, leaving all his beasts of burden.

8. These lepers. They might be taken as illustrations of those tainted with the leprosy of sin, enjoying the good things of earth, but remaining lepers still, and with all their pleasure only hastening toward a leper's death. **Went and hid it.** To keep for time of need. (6) *How much more careful are men to provide for the temporal life than the spiritual!*

9, 10. If we tarry... some mischief will come. Either by the return of the Syrians, who might be in ambush, or by their being found out and punished by the rulers of Samaria for their selfish conduct while their city was starving. **Called the porter.** This means, not an individual, but the body of men in charge of the gates. **We came to the camp.** In ancient and also in modern encampments in the East, the tents are in the center, and the beasts of burden are arranged around them as a defense.

HOME READINGS.

- M.* Famine in Samaria. 2 Kings 7, 1-17.
Tu. Suffering in famine. 2 Kings 6, 24-33.
W. Famine in Egypt. Gen. 41, 46-57.
Th. Good result of the famine. Gen. 43, 1-34.
F. Possible with God. Luke 18, 17-30.
S. God's great power. Jer. 52, 32-35.
S. God's providing care. Matt. 6, 24-34.

GOLDEN TEXT.

The things which are impossible with men are possible with God. Luke 18, 27.

LESSON HYMNS

- No. 130, Dominion Hymnal.
 From every stormy wind that blows,
 From every swelling tide of woes.
 No. 100, Dominion Hymnal.
 Oh, sometimes the shadows are deep,
 And rough seems the path to the goal.
 No. 110, Dominion Hymnal.
 Guide me, O thou great Jehovah,
 Pilgrim through this barren land.

TIME.—B. C. 885.

PLACE.—The city of Samaria, besieged by the Syrians.

RULERS.—See Lesson I.

CONNECTING LINK.—When Samaria was besieged by the Syrians so closely that its people were starving, Elisha delivered the prophecy at the opening of the lesson. Read 2 Kings 6, 24-33.

DOCTRINAL SUGGESTION.—The omnipotence of God.

11, 12. He called the porters. That is, the soldier on guard called them. **The king.** This was probably Jehoram, the son of Ahab, a less able sovereign than his father, but more friendly to the prophets. Read this in connection with the previous chapter, and note how his moods varied from hope to despair, and from kindness to cruelty and injustice. Even now, after the promise of Elisha, he was inclined to look on the dark side and distrust God's help. **I will now show you.** His thought was that the Syrians were lying in wait to seize the city while the people were plundering the camp. (7) *How unavailing are many to see God's hand, even when they possess his promises!*

13, 14. One of his servants. Who was wiser than his master. **Five of the horses.** The suggestion is, that five horsemen shall go out and investigate. If they perish, their fate will be no worse than that of the rest of the people; and the news may prove to be true. **Two chariots.** The Rev. Ver. is more correct, "two chariots with horses." Cavalry riders were unknown in the East at that time. The chariots may have had either two or three horses each.

15. They went after them. They followed in the track of the flying host, which was marked by the baggage thrown away along the road. The way was north-east from Samaria, crossing the Jordan thirty-five miles away. **Cast away.** (8) *In the race for eternal life, let us count every thing as of small value compared with the soul.*

16. The people went out. As soon as the flight of the Syrians was confirmed. **Spilled the tents.** Helped themselves to whatever was needed out of the abundant plunder. **So a measure, etc.** For the explanation of "measure" and "shekel," see note on verse 1.

17. The king appointed. The charge of the gate, perhaps the only gate of the city, was an important trust, and given to one in whom the king had full confidence. **The people trode upon him.** Two crowds met in the narrow gate-way, of people going out after the booty, and of people returning with it. In the rush the ruler of the gate was trampled to death. **As the man of God had said.** This was the seal of truth given to the prophetic word.

QUESTIONS FOR SENIOR STUDENTS.

- Doubt, v. 1, 2.**
 Who was the skeptic?
 What word of God did he question?
 Why did it seem doubtful to him?
 What did Elisha tell him?
- Despair, v. 3, 4.**
 Why were the lepers often?
 What was their desperate strait?
 What did they propose?
- Discovery, v. 5-15.**
 What did they find in the camp?
 What had caused the flight?
 What did the lepers do at first?
 Why was this reconsidered?
 Of what stratagem was the king fearful?
 What plan was adopted?
- Death, v. 16, 17.**
 How was God's word verified?
 How did the skeptic see and not eat of the plenty?

Practical Teachings.

- Where in this lesson do we learn —
1. That God's word is sure?
 2. That all things are possible with God?
 3. That unbelief is displeasing to the Lord?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Doubt, v. 1, 2.**
 What promise of plenty did Elisha give?
 Who doubted him?
 How did he express his doubt?
 What assurance did Elisha give him?
- Despair, v. 3, 4.**
 Who were without the city gate?
 What made them despair?
 What proposal did they make?
- Discovery, v. 5-15.**
 When did the lepers start for the camp?
 What discovery was made?

How had the Syrians been ruled?
 What did the lepers do in the camp?
 What did they finally decide to do?
 What stratagem did the king suspect?
 What counsel was given him by a servant?
 How was the matter tested?
 What did the scouts find?

4. **Death**, v. 16, 17.
 What did the people do?
 What price did the spoil bring?
 How was Elisha's prophecy fulfilled?

Teachings of the Lesson.

Where in this lesson are we taught—1. That nothing is impossible with God? 2. That the servants of God are under divine protection? 3. That doubt robs us of blessings?

QUESTIONS FOR YOUNGER SCHOLARS.

At another time what did the Syrian army do? They **closed Samaria in on every side.**

What trouble did this bring upon the people? They became so hungry that the women ate their own children rather than starve.

When they were in the greatest distress, what did Elisha tell them? "To-morrow food shall be plenty."

Where? At the gate of Samaria.
 What did a man who heard this say? "If food could be poured from the windows in heaven, it could not be." [Repeat the GOLDEN TEXT.]

What did Elisha tell him? "You shall see it with your own eyes, but shall not eat it."

What did four lepers do for food? They went to the camp of the Syrians.

When they came to the Syrian camp what did they find? Tents, horses, and chariots; but not a man.

Where were the people? God had made them hear a noise, which so frightened them that they ran for their life.

What did the lepers do? They ate all they wanted, and took all the gold and silver they could carry.

Where did they go? To Samaria, and told the men on guard all about it.

What did the king of Israel think? That the Syrians had hid themselves away, ready to spring upon them.

What did he find? That they had really fled.

What did the people do? They helped themselves to all the food they wanted.

Where was the man who did not believe the promise? He had charge of the gate, and the crowd trode upon him and killed him.

Words with Little People.

There is nothing too hard for our God to do. The wind, sea, storm, disease, sin, Satan, death, and the grave are all in his power; and this great and mighty God "cares for you." He cares about all your little trials and temptation to sin, and he can save you from them all. There are places where the *dearest earthly friends cannot help*, but never a place where God cannot hear your whispered call, see even the look of your little upturned eye, or the raising of your little hand for help.

THE LESSON CATECHISM.

[For the entire school.]

1. During the famine in Samaria, what did Elisha prophesy? **A plenty on the morrow.**

2. What did the four leprosy men find when they went to the Syrian camp? "No man there."

3. What had the Lord made the Syrians to hear? "The noise of a great host."

4. What did the leprosy men do? **Made it known to the king.**

5. When the people knew for a fact that the Syrians had fled, what came to pass? **The word of the Lord was fulfilled.**

CATECHISM QUESTION.

84. What peculiar provision is made for spiritual fellowship among the Methodists?

They meet together in small companies for fellowship and mutual edification.

ANALYTICAL AND BIBLICAL OUTLINE.

The Deliverance.

I. A DIVINE DELIVERANCE.

Thus saith the Lord. v. 1.

"Help, Lord.... the faithful fail." Psa. 12. 1.

"If God be for us, who can be against us?" Rom. 8. 31.

II. A SUDDEN DELIVERANCE.

To-morrow about this time. v. 1.

"One day.... as a thousand years." 2 Pet. 3. 8.

"Impossible with men.... possible with God." Luke 18. 27.

III. AN UNEXPECTED DELIVERANCE.

If the Lord would make windows. v. 2.

"Nothing too hard for thee." Jer. 32. 17.

"With God nothing shall be impossible." Luke 1. 37.

IV. A STRANGE DELIVERANCE.

There were four leprosy men. v. 3.

"God hath chosen the weak things." 1 Cor. 1. 27.

"Out of the mouth of babes." Psa. 8. 2.

V. A COMPLETE DELIVERANCE.

Spoiled the tents of the Syrians. v. 16.

"Sing unto the Lord.... triumphed gloriously."

Exod. 15. 1.

"Salvation.... for walls and bulwarks." Isa. 26. 1.

THOUGHTS FOR YOUNG PEOPLE.

The Power of God.

1. In the hour of deepest distress, when every other help fails, God's power shines out most clearly. v. 1.

2. He who lives in communion with God is calm and confident, while others are in terror. v. 1.

3. The power of God is unseen by the world, and ridiculed by the worldly-minded. v. 2.

4. Sometimes the weakest and most despised are the ones through whom God first shows his power. v. 3-5.

5. Those who have enjoyed God's mercies should hasten to tell others about them. v. 9.

6. Those who despise God's word are sure to suffer when God's power is revealed.

English Teacher's Notes.

Walking the other day in the garden after a gale I came across a flower, the long slender stem of which had been broken by the force of the wind so that it drooped helplessly instead of lifting itself proudly to the sunshine. The blossom was as fresh and fair as ever, but I knew that very shortly it must wither and die, since it could no longer draw nourishment from the root. It was impossible to restore it again to the condition of the others round about. So with a green branch, severed from the parent tree; its foliage may remain green and fresh for a time, but eventually it must die, die of starvation, in spite of the light and air around it, because no more sap can reach it from below. Both flower and branch may be preserved in water for a time, but no human power can restore them, or keep them in life. The thing is impossible.

Our Golden Text for to-day speaks of "things that are impossible," that is, "impossible with men." And the passage for reading gives us an illustration of

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more companies of armed men into the camp of Israel, to surprise and capture the king, or the prophet Elisha, Ben-hadad, king of Syria, has come forth with his whole army, and surrounded Samaria, so that none can come out or go in. There are few things more terrible than a famine in a besieged city. Besides the numerous examples recorded in history, we have had an instance, on a large scale, in our own day, which may help the teacher to realize such a condition, and to make it more vivid to the class—the siege of Paris. When, in that city of pomp and luxury, a bit of mouldy bread was a treasure coveted by refined ladies and gentlemen, who would have dared to predict that within twenty-four hours the scarcity should be exchanged for plenty and cheapness? Such a thing was impossible. Yet the prediction of Elisha which meets us at the beginning of the passage was similar to this. With the food in the city all but exhausted, the hostile army surrounding it as with a wall of iron, and no ally of any kind making an attempt to help the besieged, the prophet of the Lord could calmly announce for the morrow “a measure of fine flour for a shekel, and two measures of barley for a shekel, in the gate of Samaria.” The unbelieving sneer of the “lord on whose hand the king leaned” shows how utterly outside all human possibilities was such an announcement. But the passage shows us

The impossible thing come to pass. The gate of the city, instead of being closely shut against the enemy, stands wide open. There are crowds thronging in and out, not with weapons of war, but with food, and plenty is pouring in. Where is the Syrian army? Gone. And whence has food been procured so quickly? From the camp which they have deserted, and from the stores they have left untouched. Imagine the wonder, the joy, and, let us hope, the thanksgiving, for such a marvelous deliverance!

But let us ask

How was the impossible thing made possible?

First, what caused the Syrians to depart? A strange noise and a sudden panic. Without stopping to care if their fears were well grounded, they fled helter-skelter, leaving every thing behind. Well might the people of Samaria have taken up the words of the psalm—words used by Queen Elizabeth after the destruction of the Spanish Armada—“It is the Lord's doing, and it is marvelous in our eyes!” But, secondly, how came they so quickly to reap the advantage of this deliverance? The Syrians might well be suspected of a maneuver to entice the Israelites out of their city, and we find the king did suspect them of it. As long as their camp remained standing it would hardly be supposed that they were far out of reach, or that the siege was actually raised. But God made use of four lepers to make it known that all danger was past, the city free, and plenty at hand. He used the weak and the outcast as messengers of life and peace. Stealing out of the city in very despair, as night was coming on, they discovered the departure of the besiegers, and brought

back the good news to their fellow-citizens before the dawn. “The things that are impossible with men are possible with God.”

Let us look at the thing which most widely and most deeply affects all men. We are told in Heb. 9. 27, that “it is appointed unto all men once to die, and after this the judgment.” And what must be the outcome of this judgment? “In thy sight shall no man living be justified.” Psa. 143. 2. It is impossible to escape judgment; impossible to escape condemnation. So that we may say, with the disciples of old: “Who then can be saved?”

But the impossible thing has been made possible. We read in the Scripture of “no condemnation,” of “peace with God,” of “eternal life.” God has made a way by which he may be “just, and yet the justifier of him that believeth in Jesus,” Rom. 3. 26. A deliverance, more wonderful than that of Samaria, has been accomplished for us.

Now notice three points in our story:

1. It was the most despairing ones—the lepers—who first found out and profited by the deliverance. The soul which really sees itself lost will be the first to accept the “salvation of God.”

2. These lepers brought the good tidings to the others. Humble messengers! But they had a glad message, and had themselves proved the truth of it. Each one who has tested salvation may be a messenger to others.

3. It was only by faith that the citizens of Samaria gained the profit of the deliverance. Unbelief would have kept them fast shut up in the city. It was but weak faith that ventured forth, but it was enough.

One thought in conclusion. If God has accomplished this most impossible thing—my salvation—may I not expect from him the supply of all other needs, whether temporal or spiritual?

Bible Reading Lesson Analysis.

The Famine in Samaria. 2 Kings 7. 1-17.

1. “The things which are impossible with men are possible with God.” The doctrine of a victorious omnipotence. “Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth.” Jer. 33. 25; Luke 18. 27; 1. 37; Jer. 32. 17; Matt. 19. 26; Rom. 4. 21.

2. “Hear ye the word of the Lord.” The wisdom and worth of such an exhortation. “Receive with meekness the ingrafted word, which is able to save your souls.” James 1. 21, 23; Matt. 7. 21; 1 Peter 2. 2; John 1. 14; 1 John 1. 1; Isa. 60. 19.

3. “Thus saith the Lord.” God the spiritual and eternal can and does speak to man. “Those things which are revealed belong unto us.” Dent. 29. 29; Isa. 40. 5; 53. 1; 1 Cor. 2. 10; Phil. 3. 15; 1 Peter 1. 5.

4. “A measure of fine flour shall be sold for a shekel.” God administers discipline, but saves from disaster. “But will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Cor. 10. 13; James 5. 11; Isa. 8. 10; 2 Peter 2. 9; Psa. 57. 1; 59. 16.

5. “If the Lord would make windows in heaven, might this thing be?” An expression of scornful unbelief. “I am in derision daily, every one mocketh me.”

Jer. 20. 7, 8; 2 Peter 3. 3, 4; Acts 17. 32; Jude 18; 2 Kings 2. 23, 24.

6. "Thou shalt see it with thine eyes." God's revelations are demonstrations. "And my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2. 4; 1 Thess. 1. 5; 2 Cor. 6. 6; Acts 15. 8; John 15. 26.

7. "But thou shalt not eat thereof." God's severity against sin. "I will punish the world for their evil, and the wicked for their iniquity." Isa. 13. 11; Jer. 16. 18; 1 Kings 16. 2; Deut. 25. 16; Gal. 3. 10.

8. "There were four leprovous men at the entering in of the gate." The legal status of these unfortunates. "He is unclean; he shall dwell alone; without the camp shall his habitation be." Lev. 13. 46; Num. 5. 2; Deut. 24. 8, 9; 2 Chron. 26. 21; Luke 17. 12.

9. "We shall die there." Contrast their despair with victorious trust in God. "I am persuaded that he is able to keep that which I have committed unto him." 2 Tim. 1. 12; Dan. 3. 28; 1 Peter 5. 7; Psa. 32. 10; 91. 3-7.

10. "If they save us alive, we shall live," etc. This was despair; note the beauty and comfort of perfect confidence in providence. "For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3. 26; Neh. 9. 6; Psa. 104. 7, 8; Matt. 6. 20; Prov. 21. 30.

11. "The Lord made the host of the Syrians to hear a noise of chariots," etc. God beholds in his own way interfere in the ways of men. "Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land." 2 Kings 19. 7; Jer. 51. 1; 2 Sam. 5. 24; Lev. 26. 36; Job 15. 21.

12. "Fled for their life." Jehovah as a victorious warrior. "Thou stretchest out thy right hand, the earth swallowed them." Exod. 15. 10-12; Deut. 7. 23; 20. 4; Josh. 10. 10; 2 Chron. 24. 24.

13. "And went and hid it." Not for self alone are we commanded to labor, but as well for our fellow-men. "Thou shalt love thy neighbor as thyself; I am the Lord." Lev. 19. 18; Luke 10. 36, 37; Jas. 2. 8; Mal. 1. 10; Isa. 56. 11.

14. "That we may go and tell." First experience a fact, and then report it, is God's order. "When thou art converted, strengthen thy brethren." Luke 22. 32; Psa. 51. 8-13; John 21. 15-17; Prov. 13. 16; John 3. 11.

15. "We do not well." Conscience never fails to do its duty. "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt." 1 Sam. 24. 5; 2 Sam. 24. 10; 1 John 3. 20, 21; Matt. 27. 3; Luke 9. 7.

16. "So they came." Duty should be promptly done at any cost of self-denial. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15. 22; Psa. 119. 60; Matt. 5. 25; Luke 13. 25; Eccl. 12. 1.

17. "I will now show you what the Syrians have done to us." The tactics of providence are neither uniform nor explicable. "Then ye shall rise up from the ambush, and seize upon the city." Josh. 8. 3-19; Psa. 73. 16; 77. 19; Rom. 11. 33; Job 11. 7; Isa. 40. 28.

18. "Let us send and see." Experience is the only adequate test of truth. "For I have learned by experience that the Lord hath blessed me." Gen. 30. 27; 39. 2, 5; Isa. 61. 9; Eccl. 1. 16; 2. 13; 12.

19. "According to the word of the Lord." As God pledges he will perform. "Not one thing hath failed of all the good things which the Lord your God spake concerning you." Josh. 23. 14; Tit. 1. 2; 1 Kings 8. 56; Deut. 32. 4; John 17. 17.

20 "And he died, as the man of God had said." God will never forget in his own way to administer justice. "Justice and judgment are the habitation of thy throne." Psa. 89. 14; 94. 23; Isa. 3. 11; Rom. 11. 20; Prov. 11. 31.

Berean Methods.

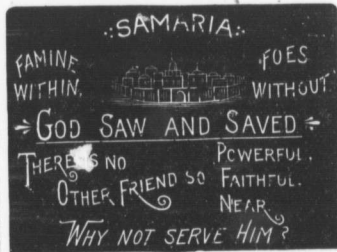
Hints for the Teachers' Meeting and the Class.

After telling the story, draw forth its lessons. These may be of two classes, in the first place showing the divine side of the history; lessons about God's power, as shown in the Thoughts for Young People and the Analytical and Biblical Outline. . . . Another side of the story is that showing types of character. 1. Take Elisha as representative of the man of God, calm in danger, confident, bold, trustful, because in communion with God. . . . 2. Take the unbelieving lord, the captain of the gate, as a type of the "agnostic," ignorant of God, believing only what he could see; show his spirit of contempt for spiritual realities, and his fate. . . . 3. Take the four lepers as types of the man of the world, having the disease of sin, and doomed to death, yet reveling in pleasures which last only for a season. . . . Take King Jehoram as representing the fickle-minded, variable nature, veering between doubt and trust, and easily losing confidence in God. . . . To which class do you belong?

References. FREEMAN. Ver. 1: A "measure," 11; Market at the gate, 339. Ver. 2: Leaning on another, 337. Ver. 13: The porter, 283.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Near the top of the board draw a representation of Samaria with white chalk, and place the name above it in small letters. The words at each side draw quite large with red chalk, and shade them with yellow, which will make them more prominent. Make the other words in plain letters, avoiding as far as possible fanciful or artistic attempts. It is the truth conveyed by the words that should impress the school.

Primary and Intermediate.

LESSON THOUGHT. God Feeding Us.

INTRODUCTION. Recall, by the aid of the map used last Sunday, the teaching about the two kingdoms, etc. See if children can tell how the king of Israel treated the Syrians when he had them in his power. Tell how the ungrateful king of Syria made war upon Israel again, after a few years, and shut up Samaria, the capital, so closely that no one could get out to buy food. See that children understand clearly what a famine is, and tell that though Elisha prayed for help the famine grew so

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terrible that women killed and ate their babies. Then the king sent a messenger to kill Elisha because he had not been able to help them. Read the first verse of the lesson. Tell that the king himself followed the messenger to Elisha's door, and Elisha spoke these words to him. Explain their meaning, and tell that God told this to the prophet, and therefore Elisha knew that it was true.

FAITH AND UNBELIEF.



Show some heads of grain of some kind, and question about it, bringing out the thought that no power of ours can make wheat to grow. God is in the soil, in the sunshine, in the rain, or we should have no wheat. God puts the life into the seed and keeps it there, or we should have no wheat. Teach Golden Text, and show that we can have no life but from God. Elisha knew this, and so went to God to ask for food. This was faith. The king's officer looked to see what man could do, and therefore did not believe God's word spoken by Elisha. "Why," said he, "if God should open windows in heaven and pour down corn as he once poured down rain, food would not be so plenty as you say it will be!" Elisha said, "There will be food for you to see, but you will not eat it." Unbelief does not enjoy the good things God has provided.

GOD'S WORD ALWAYS TRUE.

Tell the story of the Syrians' fear and flight, leaving all their food and treasures behind. Elisha did not know how God would send this great supply of food, but he knew that he would send it. Those who question how God can keep his promises do not get much comfort from them. Tell that the officer who laughed at God's word died in the gate without eating any of the food because he did not believe God. Teach that God has given Jesus as the food for our souls. Without him we shall starve and die. With him we shall eat and live. Faith in God will help to take Jesus as our soul's food.

Lesson Word-Pictures.

Famine in Samaria! The streets of the city are pitiful with the hollow, cavernous eyes of the men and women there, with thin, husky, pleading voices, with frames shrunken to skeletons. All around the city are the hosts of Ben-hadad, and between those two millstones, famine and Ben-hadad, Samaria is squeezed harder and harder.

And yet in the midst of Samaria, gaunt, haggard, be-seeing, starving, dying, in defiance of Ben-hadad's power, a man dares to stand up and say that on the morrow plenty, and not famine, shall be in Samaria! See that sneer on the lip of that noble lord who hears the daring prophecy and derides it. How searching are the eyes of Elisha as he looks the sneerer through and through and says he shall see the wonderful plenty but not share in it! Four leprous men in their shanties at the entering in of the gate, four from whom Samaria recoils, and yet who dare not flee to Ben-hadad, four lepers shrunken with famine and mutilated by disease! What will they do? Wonderful thing, a leper-reconnaissance is resolved upon to see how Ben-hadad may possibly feel toward the leper-class. Away from the gates they go, shuffling and hobbling along, leaning on one another, looking askance with timorous eyes, fearful lest some stray missile may reach them from city or camp, stumbling over the wrecks of war, hobbling on till just before them are the tents of the Syrians. It is "twilight"—they cannot see very plainly—but—are the Syrian tents—deserted? Lo, emptiness and stillness everywhere! In amazement, the four leprous men stalk amid those forsaken tents. In some way, God had spoken, in awful tones, till the Syrians thought they caught the rambling of chariot wheels, the beating of horses' hoofs, the tramp of armed columns. "The Israelites and their allies are at hand," thought the Syrians, and they fled in a confusing panic. Their silent, empty tents the lepers found, while here and there were wandering horses and asses abruptly abandoned by their masters. A whole camp to themselves! O what happy leprous men! Four kings could not have been happier or grander. Before, the lepers were forbidden to touch either furniture or clothing belonging to another. Now they could roll on the soft, luxurious couches as will. They scramble after the dishes of food, and shout as they lift the richly carved vessels to their infected lips. What jolly rioters! They seize silver and gold and costly raiment and hide it. A whole camp theirs! But—what of those in hungry Samaria? They must tell those in the city. "Ho, ho!" they bawl before the city gate, and give the secret to the keeper. The king is roused. He rubs open his drowsy eyes. He declares it all a hoax, but messengers find the road-way to the Jordan strewn with the signs of the Syrians' flight. And then what a hungry, frenzied, insane rush there is through Samaria's gate! Down before it goes that lord who had sneered at Elisha, and his dead body is the pitiful sign that Samaria's famine is over and plenty's reign begun.

B. C. 881.]

LESSON III. JEHU'S FALSE ZEAL.

[Oct. 18.

2 Kings 10 15-31. [Commit to memory verses 28-31.]



15 And when he was departed thence, he lighted on Je-hou'a-dab the son of Re'chab coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Je-hou'a-dab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Sa-ma'ri-a, he slew all that remained unto A'hab in Sa-ma'ri-a, till he had destroyed him, according to the saying of the LORD, which he spake to E-l'ijah.

18 And Je-hu gathered all the people together, and said unto them, A'hab served Ba'al a little; but Je-hu shall serve him much.

19 Now therefore call unto me all the prophets of Ba'al, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Ba'al; whosoever shall be wanting, he shall not live. But Je-hu did it in subtilty, to the intent that he might destroy the worshippers of Ba'al.

20 And Je-hu said, Proclaim a solemn assembly for Ba'al. And they proclaimed it.

21 And Je-hu sent through all Is-ra-el: and all the worshippers of Ba'al came, so that there was not a man left that came not. And they came into the house of Ba'al; and the house of Ba'al was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Ba'al.

And he brought them forth vestments.

23 And Je-hu went, and Je-hou'a-dab the son of Re'chab, into the house of Ba'al, and said unto the worshippers of Ba'al, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Ba'al only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If any of the men whom I have brought into your hands escape, he that telleth him go, his life shall be for the life of him.*

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, *Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Ba'al.*

26 And they brought forth the images out of the house of Ba'al, and burned them.

27 And they brake down the image of Ba'al, and brake down the house of Ba'al, and made it a draught house unto this day.

General Statement.

The house of Omri sat upon the throne of Israel for fifty years, and, though the successors of Ahab were less wicked than their father, yet the whole influence of the family was corrupting and idolatrous. The worship of Baal never recovered from the blow inflicted by the court and the nobles. Elisha and the prophets were working against its influence, and its power was in a measure broken over the people. The hour of its doom came at last, and came suddenly, though without doubt the preparation had been carefully made for the revolution. The man of the hour was Jehu, the captain of the host, around whose name the army was ready to rally. He was a man of energy, of purpose, of iron will, of prompt decision and quick execution. Years before, he was riding behind King Ahab, on that day when in the vineyard he murdered Naboth the king's man; the prophet Elijah and heard his doom. Little did Jehu

28 Thus Jehu destroyed Ba'al out of Israel.

29 Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord God of Israel: yet all his days he departed not from the sins of Jeroboam, which made Israel to sin.

then dream that he was destined to be the instrument for accomplishing the sentence. But one day a prophet came into his presence, anointed him king, and left him to work out his own plans. An hour more, and Jehu was riding like the wind toward Samaria; a few days, and the throne of Jehoram had fallen in the dust, Zebabel was the prey of dogs, the family of Ahab had been slaughtered, and Jehu was the undisputed king of the ten tribes. As the religion of Baal had been favored by the house of Ahab, Jehu's throne would be insecure while Baal's priests were living. At one stroke, treacherous and cruel, he swept them down, destroyed the temple of Baal, and eradicated the vile system from the land. Yet Jehu was a politician, and not a man of God. He stopped half-way in his reform, and never brought his kingdom wholly into the service of Jehovah. Hence his work was but transient in its effect, and only postponed for a season the day of Israel's fall.

Explanatory and Practical Notes.

Verse 15. Departed thence. Jehu, who was just returning from the slaughter of Ahab's sons, **Jehonadab the son of Rechab.** This was a remarkable man, an earnest worshiper of God, and the founder of a clan, the Rechabites, who under his orders avoided wine, and did not cultivate the ground, nor live in villages. An event in the history of his descendants three hundred years later is related in Jer. 35. They are believed still to be in existence as a separate people. He hated him. Jehu was desirous of obtaining the sanction and influence of this distinguished leader, who was known as a servant of Jehovah. **Is thine heart right?** The meaning is, "Are you with me in these reforms which I propose to carry out? Can we work together?" **Jehonadab answered,** "It is, yea, it is; give me thy hand;" a hearty indorsement and assurance of co-operation. **Took him up.** In his public entrance into Samaria it was a substantial benefit to Jehu to have by his side one whose reputation was so high and whose influence was so great among the people as Jehonadab.

16. See my zeal. A genuine zeal for God does not need to advertise itself; but Jehu's zeal was more for himself than for any higher power or principle. His aim was to become master of Israel, and to destroy every party that stood in his way. He favored the worship of Jehovah, because it was for his interest to do so, not because of deep conviction. (1) *God uses the ambition and selfishness of men to further the interests of his cause.*

17. He slew all that remained unto Ahab. All the members of his family and the leaders of his party, such wholesale massacres have generally accompanied revolutions in Oriental lands. Indeed, until the present century, it was the custom of the sultan of Turkey on coming to the throne to order the execution of all his own relatives who might become his rivals. **The saying of the Lord.** Spoken by Elijah at the time of Naboth's murder. 1 Kings 21. 17-19. (2) *See how sure are God's warnings, and can we not trust his promises?*

18. Jehu gathered all the people. He saw that the foreign idolatry was identified with the house of Ahab, and while it existed, his own throne could not be secure; as a patriot he may have disliked Baalism because it was Edonian in origin; and he may also have realized the moral evils of a degrading idolatrous worship. But from whatever motive, he resolved to eradicate the service of Baal out of Israel. **Jehu shall serve him much.** In order to accomplish his purpose, hypocrisy

seemed necessary; but that did not make it right in the sight of God.

19. The prophets of Baal. These were perhaps somewhat like the derisives of the Mohammedan worship. **His servants.** Those who were recognized as the leaders in the new religion. **His priests.** The men who conducted the services of sacrifice and worship. **A great sacrifice. . . to Baal.** We do not know what were the rites of this form of idolatry, but they were accompanied with gross sensuality among the worshippers. **Jehu did it in haste.** He was hurried on to the slaughter, and God's cause is not helped by bloody instruments. (3) *God wants pure men to carry on his work.*

20. 21. A solemn assembly. This was expected to be a great gathering from all parts of the land, like the annual fairs to the Lord in Jerusalem; or like the *melas* in India, which are often attended by half a million people. **There was not a man left.** His purpose was to gather all together, so that all might be annihilated at one blow. **The house of Baal.** The ancient temple were surrounded by vast courts open to the sky, in which many thousand people could find room. This temple with its adjoining buildings for the priests occupied a ward in the city of Samaria.

22. Over the vestry. The robe-chamber of the temple, in which garments for use in the worship of Baal were kept. **Bring forth vestments.** Each worshiper was furnished with a robe or scarf, which was used only in the service and then returned. Jehu's aim was to have the worshippers easily identified by his guards. (4) *The best dress for worship is a pure and holy life.*

23. Jehu went, and Jehonadab. The stern and uncompromising separatists were the staid, these measures. **Search and look.** Jehu wished to appear very zealous for Baal; but in reality he aimed to avoid the slaughter of any follower of God. **The worshippers of Baal only.** In ancient times, the celebration of the "mysteries" of one religion was carefully guarded from all people of another worship, and transgression was punished with death. Hence, this command of Jehu would not cause suspicion among the Baalites. (5) *It is never safe for God's people to be among sinners.*

24. Jehu appointed fourscore men. Apparently a small number, but they were trained soldiers, fully armed, while their victims were defenseless; and a larger number would have excited remark. **His life shall be for the life.** He gave to these professional executioners the task of murdering the Baalites, and held them responsible for it.

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25. As soon as he had made an end. Some authorities say that this means not the end, but the beginning of the sacrifice; but the Revised Version makes no change in the text. **Offering the burn-offering.** Not by his own hands, but through the priests of Baal. **They smote them.** A horrible butchery of thousands of men; yet their crimes doubtless deserved their punishment. **Cast them out.** Threw out the bodies, in order to make sure that no living persons were concealed among them. **The city of the house of Baal.** From the temple they proceeded to the section of the city surrounding it, which was set apart for the priests of Baal and Astarte.

26, 27. Brought forth the images. The Revised Version translates this "pillars." They may have been wooden obelisks containing inscriptions in honor of Baal. **The image of Baal.** This was probably the great stone idol in the center of the temple. **A draught house.** He made the place where the temple had stood a receptacle for the filth of the city.

28. Thus Jehu destroyed Baal. We notice that there is no word of condemnation, but on the contrary an apparent commendation, of these measures. The fact is that individual freedom of worship was not known in the ancient world, nor is it recognized in the Old Testament. The Israelites were as a nation worshippers of Jehovah, and idolatry was forbidden under penalty of death. It was not safe to allow the vices and immoralities of idol-worship; for the safety of the world was wrapped up in the purity of Israel. Hence Jehu's conduct, in its general aim, was thus far in accordance with the Old Testament standards. (6) *Let us be grateful that we live under the Gospel rather than the law.*

HOME READINGS.

- M. Jehu's false zeal. 2 Kings 10. 15-31.
 Tu. Jehu anointed. 2 Kings 9. 1-10.
 W. Jehu's reign. 2 Kings 9. 11-26.
 Th. A zeal leading to death. 2 Kings 10. 1-14.
 F. Pretended zeal. Matt. 23. 1-35.
 S. Zeal, not according to knowledge. Rom. 10. 1-13.
 S. The ungodly shall perish. Psa. 1. 1-6.

GOLDEN TEXT.

Blessed is the man that walketh not in the counsel of the ungodly. Psa. 1. 1.

LESSON HYMNS.

- No. 107, Dominion Hymnal.
 Stand up! stand up for Jesus!
 Ye soldiers of the cross!
 No. 106, Dominion Hymnal.
 Must Jesus bear the cross alone,
 And all the world go free?
 No. 105, Dominion Hymnal.
 Onward, Christian soldiers, marching as to war,
 Looking unto Jesus, going on before.

TIMES.—B. C. 883.

PLACE.—Samarra, the capital of Israel.

RULERS AND EVENTS.—Soon after the events of Lesson I revelations took place in the Bible lands. Ben-hadad II. was slain by Hazael, his general, who became King of Syria. Jehu, a soldier, was anointed King of Israel by a prophet. He took the throne, and slew Jehoram and all Ahab's family. Athaliah, the mother of the king in Judah, also seized the royal power, and reigned for six years. Read 2 Kings 8 and 9.

DOCTRINAL SUGGESTION.—The wages of sin.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Jehu's Zeal, v. 15-28.**
 How did the king greet Jehonadab?
 Why did he wish his company?
 How did he execute God's word respecting Ahab?
 What device did he employ to assemble the worshippers of Baal?
 Was it justifiable?
 What proclamation was made?
 Who were servants of the Lord excluded from the temple?
 How was the worship of Baal destroyed?

29. From the sins of Jeroboam. He had introduced the worship of the calves, which was a form of idolatry, though less debasing than Baalism. (7) *See how the evils of one age are reproduced centuries afterward.* **Who made Israel to sin.** This is the terrible epithet always attached to the name of Jeroboam. **Jehu departed not.** He was not a reformer, but a revolutionist. His aims were political, not religious. He destroyed Baalism because it stood in his way, and he failed to establish the true worship because it did not appear to be for his interest. **The golden calves.** The images set up as representing God to the sight of worshippers. **In Beth-el.** On the southern boundary of Israel, nine miles north of Jerusalem. **In Dan.** In the extreme north, near the sources of the Jordan.

30. Thou hast done well. Jehu had followed God's will in destroying the worship of Baal, and in putting to death the corrupt household of Ahab. **Thy children of the fourth generation.** Jehoahaz, Joash, Jeroboam II., and Zachariah, all descendants of Jehu, sat upon the throne. The first of these witnessed the kingdom at its lowest condition of weakness under Syria. The second and third raised Israel higher than it had been since the division. Under the last it fell into anarchy. The house of Jehu wore the crown for a hundred years. (8) *God rewards even worldly men who do his cause a service.*

31. Jehu took no heed. He was not a follower of God, but simply a destroyer of Baal. **In the law of the Lord.** (9) *There can be no true service of God which neglects his law.*

2. Jehu's Sin, v. 29-31.

- Whose evil example did Jehu follow?
 What form of idolatry did he permit?
 How was he rewarded for the good he had done?
 What motive led him into sin?

Practical Teachings.

Where in this lesson do we learn—

1. That in any good work it is wise to seek the aid of good men?
2. That the cause of God is not helped by fraud?
3. That zeal for righteousness may be vitiated by evil example?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jehu's Zeal, v. 15-28.

- Whom did Jehu meet?
 What was the king's greeting?
 What honor did he confer upon Jehonadab?
 Of what did he ask him to be the witness?
 What did Jehu do in Samaria?
 What public avowal did he make to the people?
 What assembly did he call?
 For what avowed purpose was the call made?
 For what real purpose?
 Who came at the call?
 What order was given as to dress?
 What search was instituted?
 What measures were taken to prevent escape?
 What order was given to the captains?
 How many priests escaped death?
 What was done with the idol images?
 How was the destruction completed?

2. Jehu's Sin, v. 29-31.

- Whose sin did Jehu copy?
 For what did the Lord commend Jehu?
 Where did Jehu fail to please God?
 How should service to God be rendered? Deut. 10. 12.

Teachings of the Lesson.

Where in this lesson do we see—

1. Zeal in obedience to divine command?
2. Divine commendation of a faithful service?
3. Zeal without heart-service?

QUESTIONS FOR YOUNGER SCHOLARS.

- Did it please God to have Ahab's family keep on ruling the kingdom of Israel? **No; the time had now come to destroy them all.**
 Who was anointed king? **Jehu, a bold soldier.**
 What message did he send to him? **"Thus saith the Lord, Cut off the whole house of Ahab."**

What did Jehu and his soldiers do at once? **Slew Ahab's son and wicked Queen Jezebel.**

Riding in his chariot whom did Jehu meet? **A good man named Jehonadab.**

What did Jehu ask him? **"In the work I am to do, will you help me?"**

What did Jehonadab answer? **Yes; and then he got into the chariot with Jehu.**

Pretending he wanted to offer a great sacrifice to Baal, what did Jehu do? **Gathered every worshiper of Baal into the temple.**

As soon as he had made sure that only such were there, what did he do? **He called the soldiers, to kill every one.**

When they were slain, what was done? **Every idol was burned, the temple torn down, and there was no more Baal worship forever.**

Did Jehu then lead the people to the true God? **No; he had them worship the golden calves.**

What did God say to Jehu? **"That for four ages his sons should be kings of Israel."**

Why not longer? **Because he had done well only in some things.** [Repeat the GOLDEN TEXT.]

Words with Little People.

God knew that you could not walk in the way of the wicked and find heaven at the end of your journey, and so he sent you a Guide. His name is Jesus. He knows just the best and surest way his little lambs should walk in, to bring them safe into the heavenly fold. But sometimes the lambs do just as Jehu did, follow him *some of the way*. Don't you see, if we do this, we shall lose our Guide, and lose the way, too? Wont you ask Jesus to hold your little hand *tight*, and help you to walk close to him *every bit of the way*.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jehu say concerning the worship of Baal? **"Jehu shall serve him much."**

2. In pursuance of this what did he do? **Proclaimed a great sacrifice to Baal.**

3. Was Jehu's heart in this? **"Jehu did it in subtlety."**

4. For what reason? **That he might destroy Baal's worshippers.**

5. What was the result of Jehu's plan of work? **"Jehu destroyed Baal out of Israel."**

CATECHISM QUESTION.

35. Why do the Methodist societies use the term Connexion?

Because many separate societies are connected or united into one.

ANALYTICAL AND BIBLICAL OUTLINE.

Jehu's Zeal.

I. AN OSTENTATIOUS ZEAL.

See my zeal for the Lord. v. 16.

"Let another man praise thee," Prov. 27. 2.

"They have their reward," Matt. 6. 2.

II. A MURDEROUS ZEAL.

Slew all that remained unto Ahab. v. 17.

"Thou shalt smite the house of Ahab," 2 Kings 9. 7.

"The wrath of man shall praise thee," Psa. 76. 10.

III. A HYPOCRITICAL ZEAL.

Jehu shall serve him much. v. 18.

"No man can serve two masters," Matt. 6. 24.

"Flattereth his neighbor spreadeth a net," Prov. 29. 5.

IV. AN UNCOMPROMISING ZEAL.

Thou Jehu destroyed Baal. v. 28.

"What agreement hath the temple... idols," 2 Cor. 6. 16.

"Come out of her, my people," Rev. 18. 4.

V. AN IRRELIGIOUS ZEAL.

Jehu took no heed. v. 31.

"Seek ye first the kingdom of God," Matt. 6. 33.

"Godliness is profitable," 1 Tim. 4. 8.

THOUGHTS FOR YOUNG PEOPLE.

Jehu as an Example.

1. Like Jehu, we should be uncompromising in our opposition to evil; but unlike Jehu, we should be gentle toward all, and cruel toward none, v. 17.

2. Like Jehu, we should be earnest in our zeal for

God's cause; but unlike Jehu, we should not boast of it, v. 15.

3. Like Jehu, we should throw all the weight of our influence against sin and wrong-doing; but unlike Jehu, we should make no pretense of a religion in which we do not believe, v. 18, 19.

4. Like Jehu, we should be enemies of Baal; but unlike Jehu, we should also be true servants of God, v. 29.

5. Like Jehu, we should execute God's will; but unlike Jehu, we should love God with all our hearts, v. 30, 31.

English Teacher's Notes.

TRAVELERS may journey some distance together, and yet have a very different aim and end in view. Their paths may be side by side, taking them through the same scenes, bringing them into the same company, so that it may appear as though they belonged one to another, and were in pursuit of one common object. But by and by the road may divide. Different ways may branch out, leading into different directions. And then it will be made clear which of these travelers are really of the same party and going to the same place. Those who have been long together may go off, one to the east, the other to the west, their paths diverging far apart and meeting no more.

Our passage to-day is about a traveler—one whom we meet on a good road in good company, and with a good aim in view. Let us notice these four things:

1. *The traveler.* It is Jehu, the son of Jehoshaphat, the son of Nimshi. We cannot say his start is a good one, for we see him first in the camp at Ramoth-gilead, one of the captives over the forces of Joram, king of Israel; and we learn from chapter 9, 25, that he had been in the service of Ahab before he was in that of Joram—two godless and wicked masters. In this beginning, however, Jehu forms a true picture of a traveler over the plains of this life. Not one of us can boast of our start, because all are born with sinful hearts, and bear witness, with the earliest dawn of intelligence, to the sinful nature within them. But the opportunity for better things came to Jehu. The call of God reached him and he accepted it.

2. *The road in which we find him.* He is driving toward Samaria. And what for? To complete the carrying out of the work with which the Lord had intrusted him. Part of this had already been accomplished, and Jehu would not pause until it was finished. The work is pointed out to us in chapter 9. 7. It was a work of judgment painful and terrible, a work only to be performed at the express command of Jehovah, who has said, "To me belongeth vengeance," Deut. 32. 35. The conclusion of it is related in detail in this passage. It required more pains and more time than that which had gone before, for the worshippers of Baal were scattered throughout the whole country. Jehu collected them by a stratagem, and having made sure of his victims, delivered them over to be slain, according to the ordinance of God. Deut. 17. 2, etc. In this he was walking in the commandments of the Lord. And a good thing it is for any to be found thus walking. In keeping his commandments is "great reward," Psa. 119. 11.

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3. *The company he was in.* His companion on the road to Samaria, and presumably still further, was Jehonadab the son of Rechab, probably a man who had a reputation for piety and integrity. He was carrying out the commission given through Elijah and Elisha. Chapter 9. 1-3; 1 Kings 19. 16, 17. And in the destruction of the Baal worshippers he was doing the same thing that Elijah had done. 1 Kings 18. 40. Thus all things looked fair with Jehu, even to

4. *The aim that lay before him.* What could this be, but the service and pleasure of Jehovah? It was in obedience to the Lord's call by his prophet that he had come forward. It was the Lord's will that vengeance should be executed upon the house of Ahab. It was the Lord's will that Baal-worship should be exterminated. Could all this have been done with any other aim, and in the pursuance of any other object? Was Jehu walking, of deliberate choice, in the ways of the Lord and in the company of his servants, or was it only that his path happened to lie for a time in that direction?

To answer this we have but to look where the road branched off. When the work of vengeance had been completed, and the worship of Baal put down, then the way divided. The path of obedience to the will of Jehovah led in one direction; the path of worldly ease and self-pleasing by the other. Had Jehu followed the first it would have brought him into conflict with the worship of the golden calves, and must have led him eventually to Jerusalem to keep the yearly feasts. For this he was not prepared. He "took no heed to walk in the law of the Lord God of Israel," he turned naturally into the path of ease and self-will. He does not seem to have taken any time for consideration; he simply walked straight toward the aim he had in view, without taking heed to the turn of the path.

Where then was the "zeal for the Lord," of which he boasted? It was counterfeit coin. It shone brightly enough for a time, but the gilt wore off and it appeared in its real nature—zeal for self. It was his own interest to exterminate the house of Ahab, that no pretender might rise up to dispute the throne with him. It was his own interest to get rid of the worshippers of Baal, who had been the friends and protégés of Jezebel. So far his own interest ran along side the commands of Jehovah, and his zeal might appear to be godly zeal. But the two went no further together, and then Jehu's character came out in its true light.

I heard of a sad case once—a young school-girl, who made a fair profession of religion, to please the teacher to whom she was much attached, knowing all the while that she was acting a part. In later years, when nothing more made any impression on her, she confessed the sin of her early days. But there are other cases of young people walking apparently in the ways of God, and in the company of his servants, and hardly conscious that their aim is a wrong one, and their "zeal" a deception. The example of Jehu should be a warning. The Lord indeed rewarded his service, but as the service was

but temporary, so was the reward, and his later years were sad and troublous. Verse 32, etc. If we would share the blessings, present or future, of God's redeemed ones, we must be, not only in their company, but actually of their number; choosing and following to the end the way of his commandments.

Bible Reading Lesson Analysis.

Jehu's False Zeal. 2 Kings 10. 15-31.

1. "Blessed is the man that walketh not in the counsel of the ungodly." God's implied opinion of good advisers and pure social companions. "Only by pride cometh contention, but with the well advised is wisdom." Prov. 13. 10; Isa. 30. 1; Prov. 4. 14, 15; 1 Cor. 15. 33; Exod. 34. 12.
2. "When he was departed thence," ver. 15. On an errand of retributive providence. "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness." Psa. 94. 23; Lev. 26. 18; Num. 26. 65; Luke 21. 32, 33; Isa. 13. 11.
3. "He lighted on Jehonadab," ver. 15. An instructive providence. "These are the Kenites that came of Hemath, the father of the house of Rechab." 1 Chron. 2. 55; Judges 1. 16; Jer. 35. 6-10, 18; Exod. 30. 12; Eph. 6. 2, 3.
4. "Is thine heart right?" ver. 15. The divine and supreme question of the ages inadvertently put. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4. 23; Matt. 15. 18; Ezek. 36. 26; 1 Kings 8. 61; Rom. 14. 17.
5. "Give me thine hand," ver. 15. A pledge of co-operation and conformity. "And they gave their hands that they would put away their wives." Ezra 10. 19; 1 Chron. 29. 34; 2 Chron. 30. 8; Deut. 10. 12; Rom. 10. 21.
6. "See my zeal for the Lord," ver. 16. Real zeal for God is not thus boastful, but humble. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. 27. 1; Isa. 10. 15; Jer. 9. 23; 1 Cor. 4. 7; 2 Cor. 10. 12.
7. "He slew all that remained unto Ahab," ver. 17. According to the prophetic announcement made sixteen years before. "Behold I will bring evil upon thee, and will take away thy posterity." 1 Kings 21. 17-20; Lam. 3. 39; 2 Chron. 22. 8; 2 Kings 9. 31-35.
8. "Jehu shall serve him much," ver. 18. A base lie to deceive and entrap the priests of the false religion. "Lying lips are abomination to the Lord, but they that deal truly are his delight." Prov. 12. 22; 1 Kings 22. 23; Prov. 17. 7; Psa. 62. 4; Hos. 4. 1, 2.
9. "Call unto me all the prophets of Baal," ver. 19. God never moved one of his servants to do a deed of treachery. "But the Lord is the true God, he is the living God, an everlasting king." Jer. 10. 10; John 17. 3; Psa. 25. 8; 92. 15; Matt. 5. 48.
10. "For I have a great sacrifice to do to Baal," ver. 19. God has never looked with favor upon treachery. "But the thing that David had done displeased the Lord." 2 Sam. 11. 27; 12; 3. 27, with 1 Kings 2. 5, 28; Matt. 26. 48; 27. 5.
11. "That he might destroy the worshippers of Baal," ver. 19. God can resolve to destroy, but never perfidiously. "A God of truth and without iniquity, just and right is he." Deut. 32. 4; Isa. 45. 21; Deut. 20. 16-18; 2 Kings 5. 1; Exod. 22. 24.
12. "Proclaim a solemn assembly for Baal," ver. 20. Bow to God's opinion of a deceiver and of deception. "The Lord will abhor the bloody and deceitful man."

Psa. 5. 6; Jer. 17. 9; Prov. 24. 28; 1 Pet. 3. 10; 2 Tim. 3. 13.

13. "And Jehu sent through all Israel," ver. 21. Zealous to destroy wickedness, but not to construct righteousness. "I put on righteousness and it clothed me." Job 29. 14; Isa. 61. 10; Eph. 6. 14; Rom. 3. 20; 9. 31, 32; 10. 3.

14. "His life shall be for the life of him," ver. 24. The divine mind on the subject of cruelty. "For false witnesses are risen up against me, and such as breathe out cruelty." Psa. 37. 12; 55. 23; Ezek. 18. 18; 2 Kings 3. 27; 15. 16; 2 Chron. 21. 4.

15. "Go in, and slay them," ver. 25. A good result may be gained by bad means. "And sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." Gen. 37. 20; Matt. 18. 7; 26. 50; Luke 17. 1; Jude 11.

16. "They smote them with the edge of the sword," ver. 25. This was worthy, though in the spirit of the executioner unlawfully administered, judicial providence. "And their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth." Jer. 19. 7; Deut. 29. 20; 2 Kings 22. 17; Exod. 9. 14-16; Job 31. 3.

17. "Thus Jehu destroyed Baal out of Israel," ver. 28. The destiny of sin is ultimate extirpation from the earth. "For they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31. 34; Heb. 8. 11; Psa. 72. 8; 89. 25, 36; Zech. 9. 10; Phil. 2. 9, 11.

18. "Jehu departed not from after them," ver. 29. He proposed to worship Jehovah for political reasons, through the symbols employed by Jeroboam. "So did he in Beth-el, sacrificing unto the calves that he had made." 1 Kings 12. 26-33; Exod. 32. 4-7, with Psa. 106. 19, 20; Deut. 7. 25.

19. "And the Lord said unto Jehu," ver. 30. Not improbably through Elisha. "I have also spoken by the prophets." Hosea 12. 10; 2 Kings 17. 13, 14; Heb. 1. 1; Num. 12. 6, 8; Isa. 44. 26.

20. "According to all that was in mine heart," ver. 30. Jehu, though in the use of unlawful means, did effectually accomplish Jehovah's special command. "And thou shalt smite the house of Ahab thy master." 2 Kings 9. 7; Isa. 10. 5, 6; Hab. 1. 6; Ezek. 36. 25; Eph. 1. 11.

21. "Thy child of the fourth generation shall sit on the throne of Israel," ver. 30. A temporal reward of unintelligent obedience; Jehu reigned in his children for one hundred years. "Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass." 2 Kings 15. 12; Exod. 23. 22; 1 Sam. 12. 14; Isa. 1. 19; Jer. 7. 36.

22. "Jehu departed not from the sins of Jeroboam," ver. 31. His obedience, though technically perfect, was selfish, politic, and not from the heart. "I command you this day to love the Lord your God, and to serve him with all your heart, and with all your soul." Deut. 11. 13; 26. 16; Matt. 22. 37; Eph. 6. 6; Psa. 66. 18.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The opening of this lesson would be a good opportunity to review the history of the kingdom from Jeroboam down to Jehu, very briefly, but enough to show the royal houses. . . . Read carefully the chapter containing the account of Jehu's revolution, and find in it the conjoining of human and divine forces. . . . Bring out the character of Jehu, and show how far his example is worthy of imitation, and how far it was wrong; right

in promptness, energy, thoroughness, decision; wrong in selfishness, deceit, neglect of God. . . . Show how "the wages of sin," the Doctrinal Suggestion of the lesson, receives illustration in the fate of the Baalites. . . . Present the duties in which Jehu failed, serving God and loving God as the final application of the lesson.

References. FREEMAN. Ver. 22: Priestly robes, 344.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. In reviewing the lesson speak of the difference between true and false zeal in God's service. Jehu gave his sword; he was fierce, had delighted in war, but he did not give his heart to God. Many a man would willingly fight for Christianity who will not live a peaceful life of love for Christ's sake. Gladly would many pay great sums of money to buy eternal life, but they will not follow in the humility of Christ's footsteps. God's truest soldier is he that will live every day for Christ.

Primary and Intermediate.

LESSON THOUGHT. *The whole heart for God.*

INTRODUCING THE LESSON. Print "Ahab," "Jezebel," "Elijah," and "Elisha," on the board. Let different children tell each some one thing about one of these persons, and thus recall the wicked doings of Ahab and Jezebel, and God's displeasure with them. Tell that though Ahab was dead, his son was king of Israel, and he was wicked like his father. Jezebel was still living. Use a serpent as a symbol of sin. Its bite is death. The only safe way is to destroy it. God says it shall be destroyed. Teach that God has power to destroy sin, and that now the time had come to destroy the sinful house of Ahab. Show how their sins had been piling up for many years, and that a house built upon the sand, or a life full of wicked deeds, must fall at last.

THE LESSON TAUGHT. Show a flag, and talk about soldiers, their business, etc. Ask whom a soldier must follow, how much must he obey—the whole or a part of his captain's orders? Tell that Jehu was a soldier, brave and bold. He was general in the army of Israel. Jehoram, Ahab's son, the king of Israel, was wounded in a battle with the Syrian king, and Elisha sent a son of the prophets to anoint him king in the place of Jehoram. Tell how he followed Jehoram, the wounded king, to Jezreel and killed him and Jezebel, with all the other members of Ahab's family that could be found. Then tell the story of the destruction of the Baal-worship, and teach that Jehu was doing what God wanted to have done, but that he did not do it in the right way. Read verse 31, and explain that Jehu pleased himself in doing these things—that he served

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the Lord with part of his heart, and with the other part he served himself. Show why God asks for the whole heart. The old heart is full of sin. No part of it is or can be good. God has to give a new heart, and the heart he gives belongs to him.



THE LESSON APPLIED. Ask what weapon Jehu used, and tell that God has given us a better one, "the sword of the Spirit, which is the word of God." Every child can be a braver and better soldier than Jehu was. Every child can use this "sword," and do good service for the Captain Jesus, who is willing to obey all the words of the Captain. Teach that we cannot obey just when we choose, and yet be his soldiers. We must obey with the whole heart

Lesson Word-Pictures.

Why does the king accost Jehonadab so blithely? The dashing horses have been reined in; the swift-rolling chariot stopped; and extending his hand, he draws Jehonadab up to his side. "Come with me," he

cries, triumphantly, "and see my zeal for the Lord." Away rush the horses of that furious driver, King Jehu. With a fierce clatter of hoofs and rattle of wheels, the king drives through Samaria's gateway. "I have a great sacrifice to do to Baal," he cries, after dealing with Ahab's house. Messengers go through the land. They rally the devotees of Baal. From the north, the south, from the hill-country, the plain, they flock unto the house of Baal, that is crowded with worshippers. Watch the preparations for worship, the vesting of the worshippers, the presentation of the sacrifices, the—but what has the deceitful king done? See that wall of men with bloody swords around the building. The smoke from the altar of offering still hovers in the air, when—hark! There is a rush through the doors. There is a trampling of merciless feet. Swords are brandished, and Baal's worshippers lie with white, silent faces on the pavement. Is such treachery "zeal" for God! Jehu is smiting the images of Baal, breaking down his house and expelling his worship from the land. But is Jehu's enthusiasm sincere? There are certain calves in the nation, dumb, inanimate, golden, and before these relics of Jeroboam's idolatry Jehu bows!

B. C. 878.]

LESSON IV. THE TEMPLE REPAIRED.

[Oct. 25.

2 Kings 12. 1-15. [Commit to memory verses 9-11.]



1 In the seventh year of Jehu Je-ho'ash began to reign; and forty years reigned he in Je-ru'salem. And his mother's name was Zib'ah of Be'er-she'ba.

2 And Je-ho'ash did that which was right in the sight of the Lord all his days wherein Je-ho'ash the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 And Je-ho'ash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord,

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in the three and twentieth year of King Je-ho'ash the priests had not repaired the breaches of the house.

7 Then king Je-ho'ash called for Je-ho'ash the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive ye no more money of your acquaintance, but deliver it for the breaches of the house.

General

We turn from the history of Israel and its royal houses to the tribe of Judah. Here the throne of David was still standing, though its scepter was shortened of its power. A little kingdom, of which nearly all its territory could be seen from its capital and the surrounding mountains, maintained its independence under one line of kings, during four hundred years, while the bordering nations were conquered again and again. Israel, Syria, Tyre, and Moab rose and fell in turn, while Judah continued perched among its mountains. This kingdom was weakened under Rehoboam, but rose to power under Jehoshaphat, then declined under Jehoram. When Jehu's revolution destroyed the house of Ahab in Samaria, a reaction came in Judah, and the usurping queen, Athaliah, daughter to Jezebel, and In-

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Je-ho'ash-da the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high-priest came up, and they put up in bags, and told the money that was found in the house of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they had it put to the carpenters and builders, that wrought upon the house of the Lord.

12 And to masons, and hewers of stone, and to buy timber and heaved stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

15 Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

Statement.

heritor of all her mother's evil nature, seized the throne of David, and introduced the worship of Baal. She destroyed every descendant of the royal line whom she could reach, and supposed that it was extirpated. But in the deserted and ruined temple of Jehovah a little child was hidden, who was destined to become the avenger of his slaughtered kinsmen. When this child Joash was eight years old, a revolution was organized by the high-priest Jehoiada. Queen Athaliah was slain, and the royal house was restored to the throne. In his earlier years King Joash was ruled by the good high-priest, and his reign was a wise one. During this period the temple, which had been his home and hiding-place in infancy, was restored to something of its ancient state, as our lesson relates.

Explanatory and

Verse 1. Jehoshaphat, then declined under Jehoram. When Jehu's revolution destroyed the house of Ahab in Samaria, a reaction came in Judah, and the usurping queen, Athaliah, daughter to Jezebel, and In-

Practical Notes.

under the control of the wise and good priest Jehoiada. In Jerusalem. The capital of Judah through all its history. His mother's name. The name of the mother of each king of Judah is carefully named in the record. (1) In our land every mother may have a king for her son.

2. Did that which was right. This refers not so

much to his private life as to his public policy. In the sight of the Lord. Which is the only true standard of conduct. All his days wherein. While the aged priest lived this easy-going monarch followed his leadership, but after Jehoiada died he fell under the control of the corrupt nobles of his court, and his reign was an age of backsliding and of depravity. Our lesson is confined to the earlier and better period of his rule. **Jehoiada the priest.** He was an old man when Josiah became king, but lived to a great age, and held his hand upon public affairs until the end. He organized and carried through the revolution in which Queen Athaliah, the usurper, was slain, and Josiah was made king. **Instructed him.** Though a king he needed instruction, and all the more because he was a king. (2) *How noble is the teacher's calling!*

3. The high places. These were altars to the Lord, erected upon hills in various parts of the land. Their erection was contrary to the law, which required one altar only for the whole land, and their use tended to make the worship of God like that of idols, and for that reason they were forbidden; but they were found hard to extirpate. **The people still sacrificed.** There was a constant desire among the people to have their own private altars, and a strong tendency for the worship around them to degenerate into idolatry, but only thorough reformers like Hezekiah and Josiah ventured to attack them.

4. Jehosh said. It would appear that the reform and repair was suggested, not by the priests, as might have been expected, but by the king. Perhaps he was led to the purpose by gratitude, for during Athaliah's usurpation he had been concealed in the temple. (3) *We should have a love for the house of God.* All the money. There is no certain account of coined money before the return from captivity; so that this was probably silver measured by weight. **Of the dedicated things.** The money coming into the temple from the three sources next named. **Every one that passeth.** The half-shekel (about thirty cents) which was paid for every citizen. **Every man is set at.** The amount paid by persons making a vow, according to Lev. 27, 1-8. **Into any man's heart.** The voluntary contributions of the worshippers. (4) *The best gifts to God's house are those of a free heart.* **The house of the Lord.** Solomon's temple, which had stood one hundred and twenty-five years, and suffered several plunderings, so that it was now in need of repair. (5) *The only temple which will never wax old is that in heaven.*

5. Let the priests take it. That is, let the priests collect it, for the repairs. **Every man of his acquaintance.** As the priests came from different sections of the land, each could act as a committee in his own locality. See the parallel account in 2 Chron. 24. 5. **Repair the breaches.** The ruined, decayed places in the edifice, of whatever kind.

6. The three and twentieth year. How long this

HOME READINGS.

- M.* The temple repaired. 2 Kings 12. 1-15.
Tu. The worship of God restored. 2 Kings 11. 19-21.
W. The temple erected. 1 Kings 6. 1-38.
Th. The house of God repaired. 2 Chron. 12. 1-12.
F. The temple purified. Matt. 21. 1-16.
S. The temple typical of Christ. John 2. 13-25.
S. The place of worship. Psa. 122. 1-9.

GOLDEN TEXT.

I was glad when they said unto me, Let us go into the house of the Lord. Psa. 122. 1.

LESSON HYMNS.

- No. 138, Dominion Hymnal.
 O worship the King ill glorious above!
 O gratefully sing his power and his love!
 No. 142, Dominion Hymnal.
 With joy we lift our eyes
 To those bright realms above.

No. 150, Dominion Hymnal.

We praise thee, O God! for the Son of thy love,
 For Jesus who died, and is now gone above!

TIME.—B. C. 578, the year of the accession of Jehoiash, or Josiah, in Judah.

was after the king's command is not stated, but it must have been several years. **The priests had not repaired.** The priesthood was corrupted by old age. **Receive the lead in reforms;** the people had grown careless, and "the high places" had weakened their interest in the temple; and the work of collection went on very slowly.

7, 8. King Jehosh called. Again it was the king, and not the high-priest, who took the lead; probably because Jehoiada was feeble in his old age. **Receive no more.** They were to cease the collection, and pay over what had been already received. **Neither to repair.** That is, they consented to the new arrangement, by which both the collection and the management were placed in other hands. Some expositors think that they had misused the funds; but it is more probably that they had collected only as much as was practically expended in the support of the regular services.

9. Took a chest. By the new plan the money was given by the worshippers in the temple, who were the most interested in the work; the money was given directly for this purpose, and not mingled with other funds; and the contributions were placed in the box in the sight of the givers. **Beside the altar.** In the most prominent place, and by its very presence appealing to the liberality of the worshippers. **The priests . . . put therein.** The money was received by the priests, and in presence of the givers placed in the chest, which stood at the door of the priests' court.

10. There was much money. (6) *The worshippers at God's house are generally liberal in their gifts to religion.* **The king's scribe.** The secretary of the king, an important personage, was united with the high-priest in the care of these finances. (7) *The clergy and the laity should work together.* **They put in bags.** Just as money is still kept and sealed in Oriental lands. **Sold the money.** Counting it, by weighing. (8) *God's work needs much money, and God's people have it to give.*

11, 12. Into the hands. So that at last the money was paid to the workmen, and not kept by the priests. **To the carpenters.** To renew the ceilings, where of wood. **To masons.** To rebuild the stone walls and floors.

13, 14. There were not made. There is a discrepancy here with 2 Cor. 24. 14, which states that vessels, bowls, snuffers, etc., were made of the balance after the repairs were completed. Perhaps the meaning is that none of the money was taken to pay for the vessels until after the expenses of the building had been completed, and then the balance was so used to equip the temple.

15. They reckoned not. The men who were in charge of the work were of recognized integrity, and it was not deemed necessary to audit their accounts. **They dealt faithfully.** As men should do who manage the affairs of God's Church.

PLACE.—Jerusalem.

RULERS.—Jehu, tenth King of Israel; Jehosh, or Josiah, eighth King of Judah; Hazael, King of Syria; Shalmaneser II., King of Assyria. Read 2 Kings 11.

DOCTRINAL SUGGESTION.—The public worship of God.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The High Places, v. 1-3.**
 In what duty did Jehosh fail?
 What was his character?
 Whose good influence preserved him?
- 2. The Neglected Temple, v. 4-8.**
 What good project did the king devise?
 How did he propose to accomplish it?
 What caused the ruinous state of the temple?
 Who were the king's allies in the reparation?
- 3. The Wise Priest, v. 9.**
 Why had not the king's plan succeeded?
 What did Jehoiada do?
- 4. The Abundant Treasure, v. 10-15.**
 What was done with the money?
 What was the character of its custodians?
 Why were the ornaments of the temple neglected?

Practical Teachings.

- Where in this lesson we learn
1. The value of godly influence?
 2. That the temporal affairs of God's house should not be neglected?
 3. That the ministers and laity should be united in God's work?

QUESTIONS.

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QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The High Places, v. 1-3.**
Who succeeded Jehu as king?
What was the character of his reign?
What sin did the people still retain?
- 2. The Neglected Temple, 4-8.**
Of what did Jehovah command the people to take account?
To whom were the offerings to be returned?
For what purpose were they to be used?
How long was this command neglected?
Whom did the king rebuke?
What command did he give the priests?
How was the command received?
- 3. The Wise Priest, v. 9.**
What preparation did Jehoiada make for receiving the gifts?
Where did he place the treasure chest?
What was put into the chest?
- 4. The Abundant Treasure, v. 10-15.**
Who took account of the treasure?
To whom was it paid out?
For what purpose?
What exception was made?
How was trust in the workman's honor shown?
What reason is given for this confidence?

Teachings of the Lesson.

Where in this lesson are we taught—1. A regard for the Lord's house? 2. The duty of laying by something for his service? 3. The confidence which faithfulness inspires?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was crowned king in Judah? A boy only eight years old, named Jehoshaphat. Try and find out where he had been the six years before.
- Who taught the boy-king the way of God, and helped him to rule? A good and wise priest named Jehoiada.
- How long did King Jehoshaphat do right in God's sight? As long as the faithful priest lived.
- How did the beautiful temple that Solomon built now look? It was almost in ruins.
- What did King Jehoshaphat tell the priests to do? "Collect money from the people to build it up again."
- Did the people willingly give their money? Yes; but it was not used for the temple.
- What did Jehoiada the priest do? He set a chest with a hole in the top of it at the gate of the temple.
- As the people came to worship, what did he ask them? To put money in the box for repairing the temple.
- What did they do? Gave until the chest was full.
- How did they spend it? They bought wood and stone, and paid all the workmen.
- By and by what did the people see on Mount Moriah? Their temple grand and beautiful once more. [Repeat the GOLDEN TEXT.]

Words with Little People.

God has given each one who studies this lesson a home in a land where every Sunday morning you may hear—

"Sweetly sounding through the street,
And wafted on the balmy air,
The dear familiar greeting
Calling you to prayer."

How you would miss the sound of those Sunday bells if you were in a land where there were no churches, or if your own church was in ruins! Do you go to church? Do you go every Sunday, or only once in a while? Does it seem home to you? If some one should tell you how much more beautiful the woods were this October Sunday, what should you answer? God help you to say, *God's house shall be my Sabbath home.*

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jehoshaphat order should be done with the money that was brought into the Lord's house? That it should be used for repairs.
2. Did Jehoiada do at once as Jehoshaphat had commanded? He did not.
3. When Jehoiada received the command a second time, what did he put beside the altar to receive the money? A chest.
4. To whom was the money given when it was told? To those having oversight.
5. Why did they not reckon with those to whom they delivered the money? "For they dealt faithfully."

CATECHISM QUESTION.

36. How many sacraments has Christ ordained in his church?
Two only; Baptism and the Supper of the Lord.
37. Were these sacraments to abide always?
Yes; until the Lord's coming at the end of the world.

ANALYTICAL AND BIBLICAL OUTLINE.

The Temple Builder's Spirit.

I. THE SPIRIT OF RIGHTEOUSNESS.

Did that which was right. v. 2.

"Fear God, and keep his commandments." Eccl. 12. 13.

"What doth the Lord require?" Deut. 10. 12.

II. THE SPIRIT OF CONSECRATION.

All the money of the dedicated things. v. 4.

"First gave their own selves to the Lord." 2 Cor. 8. 5.

"Your bodies a living sacrifice." Rom. 12. 1.

III. THE SPIRIT OF VOLUNTARY GIVING.

Any man's heart to bring. v. 4.

"God loveth a cheerful giver." 2 Cor. 9. 7.

"As a matter of bounty." 2 Cor. 9. 5.

IV. THE SPIRIT OF LIBERALITY.

There was much money in the chest. v. 10.

"The riches of their liberality." 2 Cor. 8. 2.

"He that giveth... with simplicity." Rom. 12. 8.

V. THE SPIRIT OF HONESTY.

They dealt faithfully. v. 15.

"To do justly." Micah 6. 8.

"Integrity of the upright shall guide them." Prov. 11. 3.

THOUGHTS FOR YOUNG PEOPLE.

The Repairing of the Temple.

1. It was a needed work; for God's house on earth is built of earthly materials, and needs constant repair and renewal.
2. It was a work of gratitude; for Josiah owed much more to the temple than he gave to it, and so do we.
3. It was a work for all classes, priests and laymen, princes and people. So there is work for every body in God's Church now.
4. It was a work requiring self-denial and devotion, in which some were found wanting, so that the work was delayed; just as God's cause is delayed still by selfishness and lack of interest.
5. It was a work requiring liberal gifts. So now there is need of much money in the administration of the Church.
6. It was a work demanding honesty; just as all who deal with public trusts should fulfill them.

English Teacher's Notes.

Every householder knows what expensive things repairs are. It is easy to pull down and destroy. It requires pains and coets to recover and build up. One of the sights of London this year, the "Japanese village," has recently been destroyed by fire; and a portion of the Inventions Exhibition nearly suffered in like manner. Considerable outlay would be involved in the restoration of places like these. The burden, however, would fall on the proprietors, and not on the public at large. But when a church has suffered in any way, it is the business of the congregation to repair it. It is their concern, and they are responsible for its condition.

In the passage for to-day we are shown two

things: A building in a state of serious dilapidation; and the means by which it was restored.

A great building in partial ruin.

There is a fine old church on the east coast of England which has passed through some vicissitudes. It is one of those churches where Oliver Cromwell, in his Puritan zeal, once stabled his horses. Some thirty years ago, one service used to be held in it on Sunday afternoons, while morning and evening the people resorted to a more modern chapel. As years went on this service was given up, and the old building fell so completely into decay that the walls were unsafe, and some places actually in ruin. But an energetic minister who came to the place took the matter in hand, set to work, collected money, got the church restored, and on many a Sunday I have seen the beautiful building filled from end to end with attentive listeners while the Gospel was proclaimed.

Of still greater importance was the half-ruined temple in Jerusalem. It was not merely a place of worship, but the place chosen by God—the house built for his name, the token of his presence with his people. And for its splendor it was the pride of the nation, and its fame had spread into other countries. How came this glorious structure in such a deplorable condition? This was the work of enemies, as we are expressly told in 2 Chron. 24. It had not merely been neglected, but actually injured—probably to supply materials for the worship of Baal under Ahaziah and his mother Athaliah. For the Lord's house to be thus left was a shame to the whole nation, nor could they expect his favor and blessing as long as they were content to have it so.

And there is something far more important to Christians than the condition of any building for worship, however venerable or noticeable. The "temple" or "house" of the Lord now is composed of living souls. Eph. 2, 19-22. God dwells among his true worshippers. And the limits of this "spiritual house" (1 Pet. 2, 5) are not narrower than the extent of the world in which we live. "The earth is the Lord's," and every-where there ought to be worship rising up to him. But the enemy has made havoc here. What ought to be the Lord's has been given to idols, to wild, strange, and degrading superstition, to the pride of man, to the pleasure of man, to the passions of man. In every city, and town, and village, you may see the ruins of the "temple of God," and in many foreign lands—in Africa, China, India—there are but few traces at all of such a building.

What is needed? Restoration. And remember that restoration will cost much.

How was the temple at Jerusalem restored?

When the young King Joash—the sole survivor of the royal family massacred by Athaliah—came of age, he applied himself to the matter. First, he commanded the priests to undertake it, but seeing that they were neglectful and backward, he took it into his own charge, and arranged that certain offerings should be applied to this purpose. What were these offerings? They were of three kinds.

1.) The "money of every one that passeth," lit-

erally, current money, or a fixed weight of silver (there being as yet no coinage). This was probably the half-shekel paid as redemption money by every Israelite. Exod. 30, 13. 2.) "The money that every man is set at." That is, the sum paid in accordance with certain vows, and estimated by the priest according to rules. Lev. 27, 1-8. 3.) The money that cometh into any man's heart to bring," that is, voluntary offerings made from time to time. There were other offerings commanded by the law, but only these three kinds were used for the repairing of the temple. See verse 16. And these sufficed. The money first collected in the "chest" was made up into bags of fixed weight, according to Eastern custom, which, when sealed, passed as coin.

We may learn from this

How the spiritual temple is to be restored and built up. The king himself, the Lord Jesus, takes this in hand, but it is to be done by means of his servants. And the offerings needed for this purpose must spring, like those we read of in this passage, from three different sources, or motives.

1. From the acknowledgment of absolute dependence upon God, and of his claims as Creator, Lord, and Redeemer. This claim, like the half-shekel of the Israelites, is the same for all Christians. Time, strength, money, talent, all should be at the disposal of Him who is the actual owner.

2. From the acknowledgment of special mercies. The vows of an Israelite were generally in commemoration of some deliverance or special benefit received. How many of these have we to return thanks for!

3. From love to the Lord and to his work—like the "free-will offerings" of Israel.

Duty, gratitude, love, are the sources which should supply the means for repairing the spiritual temple. And each should ask himself: How much duty, how much gratitude, how much love, do I owe to my Lord?

Bible Reading Lesson Analysis.

The Temple Repaired. 2 Kings 12, 1-15.

1. "I was glad when they said unto me, Let us go into the house of the Lord." The spirituality of a soul is shown by its relish for the service of God's house. "Not forsaking the assembling of ourselves together as the manner of some is." Heb. 10, 25; Psa. 87, 7; 137, 5; Isa. 62, 6; Mal. 3, 16.

2. "Jehovah began to reign." These words serve to recall a most impressive mystery of providence. "How unsearchable are his judgments, and his ways past finding out." Rom. 11, 33; 2 Kings 11; 2 Chron. 23; 24; Psa. 77, 19.

3. "Jehoshaf did that which was right in the sight of the Lord." Owing to the presence of an admirable religious counselor, Jehoiada. "And Jehoiada made a covenant before the Lord and the king and the people, that they should be the Lord's people." 2 Kings 11, 17; 2 Chron. 24, 2, 15, 16; 1 Kings 12, 7; Job 12, 12.

4. "Wherein Jehoiada the priest instructed him." Divine instruction through some consecrated instrumentality is necessary to stability in righteousness. "And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest." 2 Chron. 24, 2; 26, 5; Isa. 29, 13, 14; Gen. 41, 15, 38; Dan. 12, 3.

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5. "But the high places were not taken away." Contrary to God's positive order. "And I will destroy your high places, and cut down your images." Lev. 25. 30; Deut. 12. 2; Exod. 34. 13; Num. 33. 52; Jer. 3. 6.

6. "The people still sacrificed in the high places." The obedience we render to God should not contain a reservation. "Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I have commanded you." Josh. 22. 2, 3; Deut. 28. 14; Eccl. 12. 13; Phil. 2. 12; Heb. 11. 6.

7. "All the money." The circulating medium of that day. "And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." Gen. 23. 16; 2 Sam. 24. 24; 2 Kings 22. 4; Ezra 8. 25; Jer. 32. 9, 10.

8. "All the money of the dedicated things." That is, the sacred money, or money set apart for God's service. "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service." Num. 18. 21-24; 2 Kings 23. 4; Psa. 84. 10; Lev. 27. 28.

9. "The dedicated things" were three different kinds of money to be used in the temple service. "Even the money of every one that passeth the account," Exod. 30. 13; "The money that every man is set at," Lev. 27. 2-8; "And all the money that cometh into any man's heart to bring into the house of the Lord." Exod. 35. 5; 25. 2; Mark 12. 41, 44; 2 Cor. 8. 11, 12.

10. "Let the priests take it." The preacher ought to take the initiative in all great Church enterprises. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4. 5; 2 Cor. 13. 10; 1 Thess. 2. 4; Phil. 1. 7; Acts 20. 24.

11. "Every man of his acquaintance." The burden of Church expenses should be borne by all who are interested, that is benefited by the outlay. "Go out unto all the cities of Judah, and gather of all Israel money to repair the house of your God from year to year." 2 Chron. 24. 5; Exod. 30. 12, 16; Gal. 6. 2; Rom. 15. 1.

12. "Let them repair the breaches of the house." God's priests and God's people are appointed to care for God's house. "Is it time for you, O ye, to dwell in your celled houses, and this house He waste?" Hag. 1. 4; 1; Ezra 3-8; 2 Cor. 12. 19; Jer. 3. 15; Isa. 49. 25.

13. "The priests had not repaired the breaches of the house." A negligent priesthood soon shatters the prospects of a Church. "Repair the house of the Lord your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened not." 2 Chron. 24. 5; Phil. 1. 20, 21; Rom. 14. 7, 8; 1 Cor. 9. 27.

14. "Why repair ye not the breaches of the house?" The inactive priest occasions, permits, or accomplishes, the ruined altar. "Wherefore lift up the hands which hang down, and the feeble knees." Heb. 12. 12; Isa. 35. 3; Rom. 14. 12; Dan. 7. 10; Acts 20. 33.

15. "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar." A providential suggestion to save the priests from temptation and stimulate general conscientiousness in giving. "And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end." 2 Chron. 24. 10; Prov. 4. 14, 15; John 12. 6; Rom. 12. 8; Matt. 6. 3.

16. "There was much money in the chest." A free-will offering, and pleasing to God. "That which is gone out of thy lips thou shalt keep and perform: even

a free-will offering, according as thou hast vowed unto the Lord thy God." Deut. 23. 23; 2 Cor. 9. 7; Heb. 13. 16; Phil. 4. 14-16.

17. "They gave the money into the hands of them that did the work." God would compensate, not equiscript, the human labor he needs. "The laborer is worthy of his hire." Luke 10. 17; James 5. 4; Deut. 24. 14; Jer. 22. 13; Mal. 3. 5.

18. "And repaired therewith the house of the Lord." United and earnest effort in the Lord's cause will succeed. "And let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6. 9; 1 Cor. 15. 58; Heb. 6. 10-12; Mark 1. 35; Luke 2. 49.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give an account of the temple, its location, building, cost, plan, etc. . . . How the building had fared since Solomon's day, plundered by Egyptians, neglected and desecrated by enemies, etc. . . . Its condition in the time of Joash. . . . Motives inducing the king to repair it. . . . How the money was raised, first attempt, failure, and why. . . . Second attempt, success, and why. . . . How the money was expended. . . . Lessons for our Church work. . . . See Analytical and Bible Outlines, and Thoughts for Young People, for lines of thought in this teaching.

References. FREEMAN. Ver. 4: The temple-tax, 674. Ver. 10: Money-bags, 174.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The last three words of to-day's lesson are placed on the board. "They dealt faithfully." Who are "they"? What is meant by dealt? What is meant by faithfully? Are you dealing faithfully with God? Do you distribute of your means faithfully for his cause? Here is a chest with a hole in the top of it like the one Jehoiada prepared. On one side is the word *Save*. Is that enough? No. We must not only save, but we must *Give*. It will not do to hoard up money. Duty toward God attaches itself to the key, and bids us unlock our treasure-house, and as God has given to each one of us, so we should give to him.

Primary and Intermediate.

LESSON THOUGHT. *Giving for God's Cause.*

INTRODUCTORY. Recall the division of the kingdom. Ask in which kingdom Jerusalem and the beautiful temple were. Tell that while Jehu was reigning in Israel, a little boy-king began to reign in Judah. Tell the story found in 2 Kings 11 and in 2 Chron. 23. It will interest the children deeply. Show a small gilt

crown, and ask if a little boy-king is wise enough to rule a nation, even if he does wear a crown? Explain that his wise, good friend, Jehoiada, told him what to do, and talk about the blessing that wise friends are to us, and how glad we should be to follow their advice.

GOD'S TEMPLE. Have a picture of the temple, or of a church, on the board. By its side have a heart, drawn on the board or cut from paper. Have both covered, and show both at once. Ask which is God's temple, and talk first about the visible temple. Let children tell what they can about Solomon's temple, and tell that when Joash the boy-king was reigning, this beautiful temple was almost in ruins. Teach that in forgetting God the people had forgotten his house. Ask what they had been worshipping, and show that we do not care for God's house as long as we worship any kind of idols, ourselves, our own way, our work, our play, whatever it may be.

Teach that the heart is God's temple also. Read 2 Cor. 6. 16, and talk about the spilling of this temple. Read what God says about it, 1 Cor. 16. 17, and show how careful we should be to keep pure and clean, and in good repair, the temple which God has given to each of us.

CHEERFUL GIVING. Tell how the temple was repaired. The priests did not do it alone, nor with the help of a few of the people, but each one, young or old, rich or poor, gave what he could. Teach that little children may have a share in making beautiful the house of the Lord, and that the Lord loves the cheerful givers. Talk about giving other things than money—time, pleasant occupations, our own choices, etc., to the keeping in order, not only the outward temple, but also the heart-temple.



GOD'S CALL. Tell that the young king did this work because God wanted it done. We hear God's call to his house on Sunday; do we heed it? Do we hear his call in the heart to prayer and praise and loving service? He is always speaking, and we shall hear if we listen for his voice. Impress the duty, as well as delight, of worshipping in God's temples.

Lesson Word-Pictures.

Breaches, breaches, in the House of God! Rents in the roof, gaps in the walls, and foundation-stones that are loose! Curtains that are faded and torn, decorations that are mutilated, pavements that are broken! What a dishonoring sight, a decaying House of God! "Let the people bring money! Let the breaches be repaired!" is the thought of the king. And still though money is brought, the rain drips from the rents in the roof, the curtains hang faded and torn, the wind moans through the crevices in the walls. The House of God stands an unrepaired, dishonored object. Jehoiada, the priest, though, has a plan. "Some wonderful plan," the king may have said, "some wonderful plan it may be." No, only a chest, only a chest with a hole in the lid and set beside the altar! A hole to catch the possible droppings of shekels or half-shekels by the worshippers coming into the House of the Lord. "What will that amount to?" Zadok, the Levite, may ask, crooking his nose into a sneer. "Those big breaches," says Nathan, the priest, looking up in wonder, "and this little box," looking down in pity. Hark, though! The people are coming in, and hear the coin rattling down into Jehoiada's chest! This poor pilgrim from Egypt drops his

mite, and that rich farmer from fat harvestings near Jericho shoots into the box a "wedge of gold," and that wealthy widow leaves behind her gleaming bracelets and earrings. The money-heap grows as a cloud out of bits of vapor, as a river out of rain-drops, as a sun out of star-dust. "Indeed!" cries Zadok, when the box is emptied. "Indeed!" echoes Nathan. And then what a merry sound of hammers was heard in quarries and of axes in forests! What a merry song of work there was in the temple itself! The foundations were strengthened, the pavement relaid, shabby curtains replaced with new ones, dying colors on the walls freshened, while the rain in vain tried to bore its way through the roof, and the wind scolded to no purpose outside the mended cracks in the walls. So much for a chest with a hole in the lid, and a people willing to drop gifts into that hole.

LESSONS FOR NOVEMBER, 1885.

- Nov. 1. Death of Ellisha. 2 Kings 13. 14-25.
Nov. 8. The Story of Jonah. Jonah 1. 1-17.
Nov. 15. Effect of Jonah's Preaching. Jonah 3. 1-10.
Nov. 22. Hezekiah's Good Reign. 2 Kings 18. 1-12.
Nov. 29. Hezekiah's Prayer Answered. 2 Kings 20. 1-17.

Book Notices.

Life of Edward Thomson, D. D., LL. D., Late a Bishop of the Methodist Episcopal Church. By his Son, Rev. Edward Thomson, M. A. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. The memory of Bishop Thomson is very precious to all who knew him. His consecrated life was a blessing to the Church, which was sorely bereaved when he was taken away. In this volume we have a touching tribute by his son to the worth of the good man. It is a book which ought to be in our Sunday-school libraries, for it can be profitably read by young and old.

The Congo and the Founding of its Free State. A Story of Work and Exploration. By Henry M. Stanley. New York: Harper & Brothers. These beautifully printed and elegantly bound volumes open to the reader a new world. We have a graphic account of the exploration of the Congo River from its mouth to its source. This wonderful stream is shown to be three thousand miles long, and in some places from six to eight miles in width, with banks well wooded, and scenery in some places surpassing the Hudson or the Rhine. Numerous and populous villages are found on both sides, and the people are ready for trade, and, let us hope, for the Gospel also. Here is an open door for the merchant and the missionary. The work is as interesting as a romance.

A Naturalist's Wanderings in the Eastern Archipelago. A Narrative of Travel and Exploration from 1878 to 1883. By Henry O. Forbes, F.R.G.S. New York: Harper & Brothers. This elegant volume is well illustrated with maps and with wood-cuts from original drawings by the author. It takes the reader into the by-ways of travel where ordinary travelers rarely venture, and hence opens to us a new world. Though the writer, of course, makes frequent reference to what would specially attract the eye of a naturalist, he is not forgetful of the tastes of the ordinary reader, and gives us some interesting information concerning the manners of strange people.

Taken or Left. By Mrs. O. F. Walton. New York: Carter & Brothers. A very interesting story of English child-life.