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# THE HOME STUDY QUARTERLY



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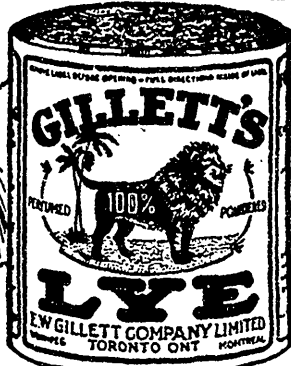
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# The Home Study Quarterly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XXI. Toronto, July, August, September, 1915

No. 3

## Pass It On

Have you had a kindness shown ?

Pass it on ;

'Twas not given for thee alone,

Pass it on ;

Let it travel down the years,

Let it wipe another's tears,

Till in heav'n the deed appears—

Pass it on.

Have you found the heav'nly light ?

Pass it on ;

Souls are groping in the night,

Daylight gone ;

Hold thy lighted lamp on high,

Be a star in some one's sky,

He may live who else would die—

Pass it on.

Be not selfish in thy greed,

Pass it on ;

Look upon thy brother's need,

Pass it on ;

Live for self, you live in vain ;

Live for Christ, you live again ;

Live for Him, with Him you reign—

Pass it on.

## Beautiful Within

Once a man was washing a large plate glass show window. There was one spot on the glass which he could not get off. He rubbed hard and long with soap and water, but the spot still remained. At last the man discovered that the stain was *on the inside* of the glass.

Now people often try to cleanse their lives from the soil of sin by washing the outside. They cut off one bad habit and another, and they school themselves to perform certain

duties, so that they may appear to be white and pure.

But do what they will, spots and stains still remain which they cannot remove. Their hearts are not clean, and it is purity in the inward parts alone that will please God.

It was a continual prayer of Frances Willard, who did so much for the cause of temperance : "O God, make me beautiful within." It is only God who can do that. And He will do it for those who ask Him in simple faith.

## A Credit to the King

By Rev. C. M. Wright, B.A.

When the British government requires a man for an important post, they choose one whose talents, experience and judgment they can trust. They do not limit him by many rules, but simply say : "You know the principles of British honor, justice and freedom, as well as the responsibilities of this task. We expect you always to act so as to reflect honor upon our empire, to be a credit to the king."

So each of us,—boys and girls, young men and young women—are required to act at all times in a way that is worthy of the gospel of our master, Jesus Christ. What we say is to be so wholesome and helpful, that our companions will be brightened and bettered by our words. All we do must be so thoughtful and kindly that friends will be cheered and inspired day by day. But chiefly—for character counts more than words or single deeds—what we are because of our personal touch with our Lord should be such that every one we meet will feel that we are daily learners in the school of the perfect man.

And can this all come by practice? Yes, unless sometimes we forget. Failure for ourselves and dishonor for our king will almost surely come unless we make it a rule of life that must not be broken,—that each day we will set apart some time for the study of His truth and then strive to practise it in all we understand. So we grow, and our influence counts increasingly for the king and the advancement of His cause in the hearts of His children.

Toronto

### While on Vacation

*By Rev. R. Douglas Fraser, D.D.*

Vacation time is, or ought to be, a happy time, and I hope that every reader of the HOME STUDY QUARTERLY will get at least a week or two's holidays and enjoy them thoroughly. Some will get much more than a week or two. Some will have a holiday and be away from home almost all summer long.

Would you like a prescription for a happy holiday? It is a very simple one, not hard to take, and sure to work well.

First of all, drop your work—your ordinary work—entirely. A change of work even, is a rest; and when one who has been busy all through the year can stop work altogether, what can be more delightful? It is more than a rest; it is a joy.

Then, try to see the fun in whatever place you are, and in everything you do. You are out for a holiday, and there is just as much religion in enjoying yourself, when you need recreation, as there is in hard work. Even the duller place, and the simplest sports become means of enjoyment, if you are determined to be happy.

Don't forget, when you are away from home and from Sunday School, to take your religion with you. You have been reading the Bible every day. Keep right on. You prepare your Sunday School Lesson every week, and take pleasure in doing it. It will not hinder, but help, the fun of a holiday to prepare your Lesson just as usual. If there is a Sunday School within reach, be sure to attend it; you will make the teachers and scholars of that School glad. They will feel that their School is worth while when one

from another place seeks it out.

Above all, don't leave your religion behind when you are holidaying. Religion is just loving God and loving other people. This twofold love makes sunshine in any sort of dark day; for true joy has nothing of selfishness in it. To think of God, and ask Him every day what He wishes you to do—and to do it; to think of the people about you and ask yourself, How can I make them better and happier?—that is religion, and mixed well into the rest and the travel and the sports of a vacation, adds a wealth of gladness to it that you cannot afford to do without.

### The Daughters of Augustine

*By E. R.*

About two years ago, eight girls belonging to Augustine Church, Winnipeg, determined to secure for themselves and other girls the benefit of the fine new gymnasium and club room belonging to the church. They formed themselves into a club to be known as The Daughters of Augustine, any girl not more than eighteen years old to be eligible for membership.

The aims of the club were "to foster a feeling of comradeship amongst the girls, to keep sympathetically in touch with them at a period when they were most likely to lose interest in the church and Sunday School, to make them feel that they had a share in the activities of the church, to train them for Christian usefulness and to teach them to reverence the sanctuary of the body."

The gymnasium, 55 feet by 45 feet, with the usual apparatus, shower baths, lockers and dressing room and the adjacent young men's room were entirely given up to the club for certain nights in the week. The young men's room made a fine place for lounging and games.

In nine months the club had a paid-up membership of 45. Being girls, the members, of course, have heaps of fun. A Hallowe'en masquerade, winter parties with "drop the handkerchief" and other ring games, singing evenings round the piano, travel talks and illustrated lectures are amongst the fall and winter evening amusements, while in the summer glorious picnics are enjoyed in the big

city park beside the meandering Assiniboine.

During the winter, too, the girls were regular at the dear old "gym," where, in neat uniforms, they went through their athletic drills with keen zest and forgot themselves and closing hours in basket ball and indoor baseball. On the side, they did a little good and tried to get some good, sewing for the poor, dressing dolls and making children's clothes for the Robertson Memorial Institute and, their hearts being touched by Miss Campbell's story of the women and girls of India, saved up to support some orphan sister in India.

Best of all, their work and play kept them together, brought others around them, and saved some girls from drifting. They shared their confidences about girls' problems, and when the impulse and the moment came they spoke of the deeper things of life. One after another, twenty of the members made the great decision, and enrolled themselves in the membership of the church. Surely for this alone, if for nothing else, it was worth while for them to be The Daughters of Augustine.

### A Parliament of Missions

By H. S. Patton, B.A.

Mission study means a great deal more than reading about the lives and works of missionaries. It means learning about the peoples of the great nations of Asia and Africa and South America,—about their homes, their customs, their religions and their progress, as Christianity begins to touch and change them. It is a study of foreign peoples and foreign movements that we do not get in our history and geography at school, which deal mostly with our own country.

Some boys' classes are learning about these nations by holding a Parliament of Missions. Each member represents some missionary country,—India, China, Japan, South Africa, Turkey, Peru, South Sea Islands, etc.—and when parliament meets he reports the latest progress in his country. He gathers this news by reading missionary books, missionary magazines, by attending some lecture, or by interviewing some one who has been in these lands or has friends there.

Huge countries like India and China, where there is a great deal happening, may be divided up among two or more members. Thus one boy may represent Southern India, another Central India, a third Ceylon, and a fourth the northwest provinces. Or the big missionary country may be divided in another way. One member may report news about schools and colleges in China, another about the opium traffic, a third about changes in government, while a fourth may be a statistical reporter, gathering figures about the numbers of converts, missionaries and missions, circulation of Bibles, missionary givings, etc.

The countries and departments may be divided in any way, so long as each member has his own seat or "portfolio" and digs up a good supply of news. While he only looks up one country himself, he will hear about others in the Parliament. Once a month or once a term there might be a redistribution of seats, giving each member a new "constituency," so that he will have a fresh subject to work on.

Occasionally, debates may be held, instead of having reports given. Such resolutions may be discussed as: *Resolved*: That the present policy of the Chinese government in regard to the opium traffic is the most effective means of dealing with the question. *Resolved*: That the exclusion of Hindus from Canada is contrary to the best interests of the British Empire. *Resolved*: That money given to foreign missions does not weaken the church at home. These should not be closed debates between selected speakers, but parliamentary debates between opposite sides of the house.

### The Knights of King Arthur

[The following account of the Knights of King Arthur, of Southampton, and organized by Rev. J. E. Hogg, the minister, was sent us by Edwin Davis and W. Roy McVittie, two of the members. It will be read with much interest.—EDITORS.]

With a view to elevating and adding a purity to the thoughts, ideas and ideals of the young men and boys in our town, it was thought an excellent plan to form a Club such as would carry out the above intentions. Accordingly a meeting was called with a

goodly attendance, resulting in a club being organized, to be known as The Knights of King Arthur.

As the name would indicate, the order of meetings, officers, programmes, degrees and purposes of this Club are based upon the stories given to us in Tennyson's *Idylls of the King*.<sup>\*</sup> Thus, a stranger, happening to enter the room where a meeting is in progress, will see a round table surrounded by "Knights," "Esquires" and "Pages," who are bound by vows of utter hardihood and uttermost obedience to their king, who sits at their head, with his advisor (Merlin) upon his right hand, and the Seneschal or secretary upon the left. In the king's hand might be seen a sceptre, with which he directs the attention of his subjects. A stranger will notice also at the "conclave" two heralds, who carry banners,—one carrying a Union Jack, the other the banner of the Court, a Maltese Cross argent upon a field of gules. At each meeting these heralds proclaim the "purpose of our Ancient Order":—

"We be bound hand and heart to achieve Christian knightliness. What harmeth body, defleth tongue or doeth ill to mind, cometh not to our conclave."

"To our great Empire we vow allegiance, its flag our banner, its chief our chieftain, its glory our knightly quest."

Besides the officers already mentioned, there are chancellors and councilors and a treasurer. The meetings are attended with great ceremonies, and the castle (Camelot) resounds with marching, declarations of loyalty and castle songs.

Other factors in the Club meetings are prayer, helpful talks by Merlin, current events, initiations to different degrees (Pages, Esquires and Knights), reports from committees, and biographies. Each member takes the name of some great and worthy man and by it is known in the club, prefixed by Sir (Sir Grenfell, Sir Knox, etc.). Before a page is eligible for Esquireship, he must prepare and read a biography of his knight.

All through last winter, the Club claimed the unflinching interest of some sixteen young men in the 'teen age. It proved an hour of enjoyment, to be looked forward to every week, and its success was pronounced. The

Club continued till June, and then it was thought wise to discontinue through the summer months. However, a camping expedition had been planned and during the first week of July the members experienced the delight of camp life spent on the shore of Old Lake Huron. This outing only augmented the interest and the first meeting in October registered a full attendance. The club had no setbacks and the last attendance was twenty-two.

NOTE—<sup>\*</sup>The full form of conclave, initiations, etc., are found in the book, *Knights of King Arthur*, by Forbush.

### Night in Palestine

The short time before and after sunset is the cool of the evening, when the dry wind from the land begins to blow, and quickly becomes cooler than the moist day-breeze from the sea.

In the mountain villages, as the evening shadows move up the glens, the jackals creep out and yelp to one another and provoke the challenge of the village dogs.

Half an hour after sunset the stars begin to rush forth and sparkle in the cloudless sky. As we look up at them, with so much of the diameter of the earth between us and the light, the sky appears darker and the stars larger, softer and more lustrous than in northern lands. They seem to stand out and reach down, as if expecting to be noticed. Travelers in the desert usually prefer to journey by night for greater coolness and safety, and still, like the Magi, take their guidance from the stars.

The moon, especially in autumn, shines with astonishing brightness, and the promise "nor the moon by night" is full of meaning in a land where it is dangerous to sleep under its rays, and where the traveler sometimes opens his sunshade to ward off the bewildering dazzle.

The time varies so little from day to day, and brings such a decisive change as to light and darkness, that appointments made with reference to sunrise and sunset have a precision that would be impossible in a land of clouds and prolonged twilight.—Mackie's *Bible Manners and Customs*

## \*AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

## I. PRAYER.

Create in me a clean heart, O God ; and renew a right spirit within me.

## II. SINGING.

The Son of God goes forth to war,  
A kingly crown to gain ;  
His blood-red banner streams afar :  
Who follows in His train ?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,—  
He follows in His train.  
—Hymn 250, Book of Praise

## III. RESPONSIVE SENTENCES. Psalm 9 : 7-10.

*Superintendent.* The Lord shall endure for ever : He hath prepared His throne for judgment.

*School.* And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

*Superintendent.* The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

*School.* And they that know Thy name will put their trust in Thee : for Thou, Lord, hast not forsaken them that seek Thee.

IV. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

V. BIBLE WORK. From the Supplemental Lessons.

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

VII. SINGING. Hymn 19, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

## VIII. READING OF LESSON PASSAGE.

## Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

## IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Hymn 474, Book of Praise.

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

III. RESPONSIVE SENTENCES. Matthew 5 : 44, 48.

*Superintendent.* Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

*School.* Be ye therefore perfect, even as your Father which is in heaven is perfect.

## IV. SINGING.

Lord, dismiss us with Thy blessing,  
Fill our hearts with joy and peace :  
Let us each, Thy love possessing,  
Triumph in redeeming grace ;  
O refresh us,

Travelling through life's wilderness !  
—Hymn 605, Book of Praise

## V. BENEDICTION OR CLOSING PRAYER.

\* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

## Lesson I.

## ABSALOM'S FAILURE

July 4, 1915

**BETWEEN THE LESSONS**—In Lesson X., June 6, chs. 11. 22 to 12. 7a, we had the story of Nathan's rebuking David for his great sin. To-day's Lesson describes the defeat and death of Absalom.

**GOLDEN TEXT**—Children, obey your parents in the Lord : for this is right.—Ephesians 6 : 1.

\*Memorize v. 5. **THE LESSON PASSAGE**—2 Samuel 18 : 1-15.

1 And Da'vid numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And Da'vid sent forth <sup>1</sup> a third part of the people under the hand of Jo'ab, and a third part under the hand of Ab'ishai the son of Zerui'ah, Jo'ab's brother, and a third part under the hand of Itta'i the Git'tite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people <sup>2</sup> answered, Thou shalt not go forth : for if we flee away, they will not care for us ; neither if half of us die, will they care for us : but <sup>3</sup> now thou art worth ten thousand of us : therefore now it is better that thou <sup>4</sup> succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people <sup>5</sup> came out by hundreds and by thousands.

5 And the king commanded Jo'ab and Ab'ishai and Itta'i, saying, Deal gently for my sake with the young man, even with Ab'salom. And all the people heard when the king gave all the captains charge concerning Ab'salom.

6 So the people went out into the field against Is'rael : and the battle was in the <sup>6</sup> wood of Ephraim ;

7 Where the people of Is'rael were <sup>7</sup> slain before the servants of Da'vid, and there was <sup>8</sup> there a great slaughter<sup>9</sup> that day of twenty thousand men.

8 For the battle was there <sup>10</sup> scattered over the face of all the country : and the <sup>11</sup> wood devoured more

**Revised Version**—1 the people, a third part under ; <sup>2</sup> said ; <sup>3</sup> Omit now ; <sup>4</sup> be ready to succour ; <sup>5</sup> went out ; <sup>6</sup> forest ; <sup>7</sup> And the people ; <sup>8</sup> smitten there before ; <sup>9</sup> Omit there ; <sup>10</sup> there ; <sup>11</sup> spread ; <sup>12</sup> chanced to meet ; <sup>13</sup> his mule ; <sup>14</sup> hanging ; <sup>15</sup> it ; <sup>16</sup> pieces of silver ; <sup>17</sup> if I had dealt falsely against his life, (and there is no matter hid from the king,) then thou ; <sup>18</sup> stood aloof.

people that day than the sword devoured.

9 And Ab'salom <sup>12</sup> met the servants of Da'vid. And Ab'salom rode upon <sup>13</sup> a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away.

10 And a certain man saw it, and told Jo'ab, and said, Behold, I saw Ab'salom <sup>14</sup> hanged in an oak.

11 And Jo'ab said unto the man that told him, And, behold, thou hast seen <sup>15</sup> him, and why didst thou not salute him there to the ground ? and I would have given thee ten <sup>16</sup> shekels of silver, and a girdle.

12 And the man said unto Jo'ab, Though I should receive a thousand <sup>16</sup> shekels of silver in mine hand, yet would I not put forth mine hand against the king's son for in our hearing the king charged thee and Ab'ishai and Itta'i, saying, Beware that none touch the young man Ab'salom.

13 Otherwise <sup>17</sup> I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldest have <sup>18</sup> set thyself against me.

14 Then said Jo'ab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Ab'salom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Jo'ab's armour compassed about and smote Ab'salom, and slew him

### HOME DAILY BIBLE READINGS

M.—Absalom's ambition, 2 Sam. 15 : 1-10.

T.—Absalom's failure, 2 Sam. 18 : 1-8.

W.—Absalom's failure, 2 Sam. 18 : 9-15.

Th.—Honor due to parents, Matt. 15 : 1-9.

F.—Pride and destruction, Prov. 16 : 18-25.

S.—The confidence of the righteous, Ps. 3.

Sunday—Listen to wisdom, Prov. 4 : 1-13.

### THE LESSON EXPLAINED

**I. ABSALOM'S FATHER.**—1, 2. David numbered the people ; organized and reviewed his army.

Captains of thousands . . hundreds ; the usual divisions of an army. A third part. David, in dividing his army into three parts, followed the example of Gideon (see Judg. 7 : 16). Under the hand of ; under the leadership, command, of. Joab . . Abishai ; David's nephews (1 Chron. 2 : 16), and well known generals. Zorulah ; David's sister. Ittai the Git'tite ; that is, a native of Gath. For the loyalty of this foreigner to David see ch. 15 : 19-22. I will . . go . . with you. The king, though not strong enough to take the chief command, wished to share



THE CITY GATE

the dangers of his soldiers.

3-5. Thou shalt not go forth. For a similar protest see ch. 21 : 17. Not care for us. The enemies' object would not be accomplished so long as David remained alive. Worth ten thousand of us ; "a common estimate of a valued leader." Better that thou succour us ; by sending reserves out of the city in case of necessity. The king said, etc. ; wisely yielding to his soldiers' wishes. Stood by the gate side ; of Manheim (see ch. 17 : 27). An Eastern city had two gates, an inner and outer one, with a gate house between. It was in this gate house that the king remained. Deal gently . . with Absalom. The king was still a father who loved his son though that son was a rebel against him.

**II. ABSALOM'S FIGHT.**—6-8. So the people ; that is, David's army. Went out ; to make the attack. Against Israel ; the army of Absalom. The wood of Ephraim ; literally, "the jungle of Ephraim," a place in Gilead otherwise unknown. People of Israel (Absalom's followers) . . slain . . twenty thousand men ; so that Absalom's army

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

† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

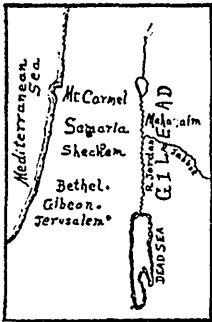


was likely much larger than David's, even though the original 600 men of ch. 15: 18 had been largely reinforced. Scattered over . . . all the country. The defeat became a rout. Wood ("jungle") devoured more . . . than the sword. More were slain in the pursuit than in the battle.

III. ABSALOM'S FATE.—9-11. Servants of David; the king's bodyguard. Upon a mule; probably David's royal mule, 1 Kgs. 1: 33. Caught hold of the oak. Absalom's head got wedged in the fork of a branch and was there held fast. Thou sawest him; and wast not brave enough to slay him, —a scathing taunt. Ten shekels; "half-crowns," each worth a little more than sixty cents. A girdle; an important piece of dress, usually embroidered and costly.

12-15. The king charged thee. This man could not be bought to disobey the king and was not afraid to face Joab with the king's command. (See v. 5) Dealt falsely against his life (Rev. Ver.); acted in a cowardly and treacherous manner towards one who was helpless. No matter hid from the king. The king was sure to learn whatever was done. Thou thyself. Joab would have blamed the man for the very thing he wanted done. Three darts; pointed wooden staves. Thrust them; hurled them so as to strike Absalom in the midst of the body. Yet alive; a heartlessly cruel deed. Slew him. The soldiers were as heartless as their leader.

THE GEOGRAPHY LESSON



THE LAND OF GILEAD was a district east of the Jordan. The entire length of it and a large portion of its territory can be seen from the mountains of Western Palestine. From there it looks like a vast mountain range, varying from 3,000 to 4,000 feet in height. "When one comes to travel through in different directions, he finds himself in the midst of charming natural scenery, where streams, springs and forests, rich fields, gentle slopes and quiet valleys attract the eye." Forest trees, like those found in Gilead to-day, grow, in the time of the Lesson, in such masses as to make it very dangerous for soldiers unacquainted with the ground.

LESSON QUESTIONS

- 1, 2 Who were the three leaders of David's army?

FOR WRITTEN ANSWERS

1. How did David arrange his army for battle ? .....
2. What was the result of the fight ? .....

SIGN NAME HERE .....

What did David himself wish to do? Where is Jesus called the "captain of . . . salvation?" (Heb. 2: 10.)

3-5 Who objected to David's going into battle? For what reasons? Where did the king remain? What command did he give concerning Absalom? In what psalm is God's pity compared to a father's? (Ps. 103: 13.)

6-8 Where was the battle fought? How many of Absalom's army were slain? Explain the second clause of v. 8.

9-11 How was Absalom caught? Who saw him? To whom did the man report? What did Joab say? What were "ten shekels of silver" worth in our money? Describe an Eastern girdle. What was Jeremiah once commanded to do with a girdle, and for what purpose? (Jer. 13: 1-11.)

12-15 How did the man who discovered Absalom show his courage? Of what act of cruelty was Joab guilty? How was Absalom at last put to death?

FOR DISCUSSION

1. Is rebellion ever right?
2. Should a soldier ever disobey his officer?

A PRAYER

Father, show us our hearts. May there be no evil hidden there that we are not eager to have Thee find for us. Cleanse us from all defilement. Give us noble purposes. May it be our joy to live truly, to serve humbly, to love devotedly. Teach us how to live so as not to grieve Thee. Forgive us for our ignorance of Thy purposes, our carelessness of Thy wishes for us, our heedlessness in rushing into sin. And make us like Thy Son, our Lord. For His sake we ask it. Amen.

Prove from Scripture—That Jesus honored His parents.

Shorter Catechism—Ques. 21. Who is the Redeemer of God's elect? A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

The Question on Missions—(Third Quarter, THE WORK OF A SOCIAL SETTLEMENT.)—1. What is a Social Settlement? A Social Settlement is a centre placed in a crowded part of a city, where a group of people make their home in order to share the lives and help the needs of those about them, thus showing the Christlike spirit of neighborliness.

Lesson Hymns—Book of Praise: 19 (Supplemental Lesson), 272, 293, 34 (Pa. Sel.), 519 (from PRIMARY QUARTERLY), 11.

**BETWEEN THE LESSONS**—David's grief over Absalom is told in 2 Sam. 18: 24-33. *The remaining chapters of 2 Samuel (chs. 19-24) carry on the story of David's reign until near its close.*

**GOLDEN TEXT**—Know thou the God of thy father, and serve him with a perfect heart and with a willing mind. — 1 Chronicles 28: 9.

Memorize vs. 39, 40.

**THE LESSON PASSAGE**—1 Kings 1: 28-40. Study 1 Kings 1: 1 to 2: 12.

28 Then king Da'vid answered and said, Call me Bath'sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress,

30 As I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath'sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king Da'vid live for ever.

32 And king Da'vid said, Call me Za'dok the priest, and Na'than the prophet, and Bena'ah the son of Jeho'ada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gi'hon:

34 And let Za'dok the priest and Na'than the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save King Solomon.

**Revised Version**—1 who; 2 adversity; 3 verily as I; 4 the; 5 verily so will I do; 6 obeisance; 7 And the king said; 8 and he shall come; 9 prince; 10 Tent.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be ruler over Israel and over Ju'dah.

36 And Bena'ah the son of Jeho'ada answered the king, and said, Amen: the Lord God of my lord the king say so too.

37 As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king Da'vid.

38 So Za'dok the priest, and Na'than the prophet, and Bena'ah the son of Jeho'ada, and the Cher'ethites, and the Pel'ethites, went down, and caused Solomon to ride upon king Da'vid's mule, and brought him to Gi'hon.

39 And Za'dok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

### \*HOME DAILY BIBLE READINGS

M.—Solomon anointed king, 1 Kgs. 1: 28-40.

T.—Solomon anointed king, 1 Kgs. 1: 41-53.

W.—Solomon anointed king, 1 Kgs. 2: 1-12.

Sunday—A greater king, Ps. 72: 8-20.

Th.—David's prayer for Solomon, 1 Chron. 29: 14-19

F.—Solomon's second anointing, 1 Chron. 29: 20-25.

S.—David's last words, 2 Sam. 23: 1-7.

### THE LESSON EXPLAINED

The First Book of Kings open with an account of how Adonijah, one of David's sons, when his father had grown old and feeble, attempted, with the aid of Joab, to make himself king. David was informed of this attempt by Bathsheba, the mother of Solomon, and Nathan the prophet. Bathsheba and Nathan separately, but after previous consultation with each other, put forward Solomon's claim to the throne. Vs. 1-27.

**I. SOLOMON APPOINTED KING.**—28, 29. Then king David answered; the remonstrance of Nathan against Adonijah's being permitted to claim the throne, when, as David well knew (see 1 Chron. 22: 9, 10), God intended Solomon to be king. Call me Bath'sheba; who had retired, in accordance with Eastern etiquette, during the interview with Nathan the king sware; solemnly confirmed a previous oath (see vs. 13, 17). As the Lord liveth; that is, "as surely as the Lord liveth." That hath redeemed, etc. The Lord had been true to him, and he would be true to his promise.

30, 31. Solomon shall reign after me; in spite of Adonijah's attempt to seize the throne. This day. David realized that there was need of immediate action if Adonijah's plot was to be foiled. Bowed with face to the earth; an Eastern way of expressing deep reverence. Live for ever; a common Eastern expression. Bathsheba, in using it, would show that she had no desire for David's death, but

wished only that the throne should be secured to Solomon when David was dead.

**II. SOLOMON PROCLAIMED KING.**—32, 33.

Call . . . Zadok the priest; perhaps a sort of second

high priest to Abiathar, who had followed Adonijah, v.

7. Nathan the prophet; states-

man as

well, ex-

ercising

great in-

fluence at

David's

court. Ben-

ajah; cap-

tain of the royal

bodyguard (see 2

Sam. 20: 23 and

compare v. 38).

Servants of your

lord; David himself.

The "servants" (2 Sam. 20: 6, 7)

were probably a considerable body of armed men

prepared for fighting. Mine own mule; the riding beast,

from David's time on, of the royal family (2 Sam.

13: 29; 18: 9), the common people in those days still

using asses. Solomon's being thus mounted would

show that the proceedings had David's approval.



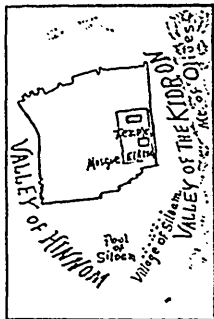
DAVID MAKING SOLOMON KING

To Gihon ; a sacred place east of Jerusalem in the Kidron Valley, where there was a fountain.

34-37. Anoint him. This most solemn of the ceremonies at the setting apart of a new king pictured the outpouring upon him of gifts from above. (Compare 1 Sam. 10 : 1 ; 16 : 13 ; 2 Kgs. 9 : 3, 6 ; 2 Chron. 23 : 11.) Blow . . trumpet. Compare 2 Sam. 15 : 10 ; 2 Kgs. 9 : 13 ; 11 : 14. God save king Solomon ; a recognition of his heirship to the throne. Come up after him ; as his supporters and bodyguard. Sit upon my throne ; as David's partner and successor. Amen ; "so let it be," a prayer and also an expression of determination that the king's will should be carried out. The Lord God . . say so ; for all planning and effort would be useless without His blessing and help.

38-40. Cherethites . . Pelethites ; foreign soldiers who formed the king's bodyguard. The horn of oil (Rev. Ver.) ; the sacred oil kept for such occasions and for the anointing of priests. (See Ex. 30 : 23-25.) Out of the tabernacle ; the tent on Mount Zion in which the ark was kept, 2 Sam. 6 : 17. Anointed Solomon ; the sign of his divine appointment. Blew the trumpet ; the announcement to the people. God save king Solomon ; the people's glad acceptance of their new king.

THE GEOGRAPHY LESSON



The VALLEY OF THE KIDRON, nearly 3 miles long and running from north to south, forms the eastern boundary of the plateau on which Jerusalem is built. At the north, the valley is open, wide and shallow. This portion is known as the Valley of Nuts. After passing the temple area it rapidly narrows and deepens. The steep eastern slopes of the valley towards its southern end are

occupied by the houses of the modern village of Silwan, the ancient Siloam. To the north of this village, in the very bed of the valley, is the Virgins' Fountain, the ancient Gihon, whose spring was the original source of Jerusalem's water supply.

LESSON QUESTIONS

28, 29 Which of David's sons had laid claim to the throne? What prophet remonstrated with the

king? What was the king's answer? Explain the king's oath to Bathsheba. Where is God said to have taken an oath? (Heb. 6 : 13, 14.)

30, 31 Why was immediate action necessary if the throne was to be secured to Solomon? How did Bathsheba show her reverence? What wish did she express for David?

32, 33 For whom did David send? What command did he give them? Who were the "servants" of v. 33? How was the king's approval of the proceedings which he directed to be shown? Upon what beast did Jesus enter Jerusalem? (Matt. 21 : 7.)

34-37 What did Benaiah's "Amen" signify? Upon whose help did he rely for success?

38-40 What was the sign of Solomon's divine appointment as king? How was the choice made known to the people? How did the people express their approval? In what psalm does God proclaim His son as king? (Ps. 2 : 6.)

FOR DISCUSSION

1. Is the taking of oaths right?
2. Does God choose our rulers now?

A PRAYER

O Thou who dost rule over us in love, we seek Thy favor, which is life. Teach us the joy of serving Thee. May we know that happiness comes from yielding ourselves to Thee, and that the more thoroughly we yield ourselves the more complete will be our mastery of self. We praise Thee that we are made kings and priests unto God by Thy blessing upon us. Save us from sin, so that we may not dishonor Thee nor drag in the mire the royal robes which Thou hast put on us. For Jesus' sake. Amen.

Prove from Scripture—That we should honor our king.

Shorter Catechism—Ques. 22. How did Christ, being the Son of God, become man? A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

The Question on Missions—2. Why are Social Settlements needed in Canada? Because people have come to our cities in such numbers, that they have to live in a very crowded way. They need the influence of some homelike centre, and they need to be put in touch with the best things of Canadian civilization.

Lesson Hymns—Book of Praise : 19 (Supplemental Lesson), 102, 90, 2 (Ps. Sel.), 541 (from PRIMARY QUARTERLY), 100.

FOR WRITTEN ANSWERS

1. How was Solomon's appointment as king brought about? .....
2. In what manner was he set apart as king? .....

SIGN NAME HERE .....

## Lesson III.

## SOLOMON CHOOSES WISDOM

July 18, 1915

**BETWEEN THE LESSONS**—Ch. 2: 13-34 tells the story of the death of Adonijah and his two counselors, Joab and Abiathar. Benaiah succeeded Joab as commander-in-chief and Zadok became sole high priest, v. 35. The fate of Shimei (see 2 Sam. 16: 5-13) is told in vs. 36-46. Ch. 3: 1-3, give an account of Solomon's marriage with an Egyptian princess and the consequent introduction of idolatry into Israel.

**GOLDEN TEXT**—The fear of the Lord is the beginning of wisdom.—Proverbs 9: 10.

Memorize vs. 9, 10. **THE LESSON PASSAGE**—1 Kings 3: 4-15.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and evil: for who is able to judge this thy great people?

**Revised Version**—1 kindness; 2 thy servant therefore; 3 evil; 4 great people; 5 judgment; 6 word; 7 hath been; 8 dream; and.

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

## \*HOME DAILY BIBLE READINGS

M.—Solomon chooses wisdom, 1 Kgs. 3: 4-15.

T.—The Lord giveth wisdom, Prov. 2: 1-9.

W.—"Seek ye first," Matt. 6: 25-34.

Th.—A wise choice, Ps. 119: 97-104.

F.—Wisdom excelling, 1 Kgs. 4: 29-34.

S.—The beginning of wisdom, Prov. 9: 1-10.

Sunday—Wisdom and understanding, Job 28: 12-28.

## THE LESSON EXPLAINED

**I. THE PROMISE.**—4, 5. The king; a young man probably not older than twenty. According to 2 Chron. 1: 2, 3, he was accompanied by a large number of Israel's chief men. To Gibeon; the modern el-Jib, a town about 6 miles northwest of Jerusalem. To sacrifice there. The sacrifices, along with which services of prayer and praise were held, were symbols teaching the people their need of forgiveness and expressing their gratitude and devotion to God. The great high place; the place set apart for worship, called "high" because such places were usually on a hill. Gibeon was the "great" or "chief" high place because the tabernacle was there (1 Chron. 16: 39, 40), also because of its central position in Israel and its nearness to the capital. A thousand burnt offerings. A grateful heart delights in lavish gifts (see John 12: 3; 2 Cor. 9: 7). The Lord appeared... in a dream; a way in which God frequently made known His will (see Gen. 31: 11: 41: 25). Ask, etc. It was as if God had put the key to all His treasures into the young king's hand.

**II. THE REQUEST.**—6. Thou hast showed... David... great mercy. Solomon recalls God's good-



SOLOMON AT GIBEON

ness to his father as a ground of confidence that like goodness would be shown to himself, since God does not change. This great kindness, etc. Not only had God shown kindness to David during his lifetime, but had also given him a successor.

7-9. Made thy servant king; in fulfilment of the promise to David, 2 Sam. 7: 12-14. God, Solomon reasons, had brought him to the throne; surely, therefore, God would fit him for his kingly duties. I... a little child; a strong way of describing inexperience. Go out or come in; a proverbial expression for the management of one's daily business (see Deut. 31: 2; Josh. 14: 11). A great people, etc. To care for such a multitude was a heavy burden. Give... an understanding heart; literally, a "hearing" heart, one that listens and considers before it decides. Discern... good and bad; so as

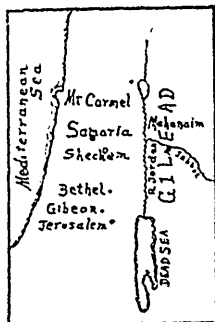
to reward the one and punish the other. To judge; to decide disputes, one of the chief duties of an Oriental king.

**III. THE ANSWER.**—10-14. The speech pleased the Lord; because it showed that Solomon could safely be trusted with the blessings which God delights

to give. God said . . . Because, etc. To Solomon's mind wisdom was far more worth seeking than outward greatness or military glory. Behold, etc. First, God gives to Solomon the wisdom which he most of all desired,—a gift which is promised to all who ask it, James 1 : 5. That . . . thou hast not asked . . . riches, and honour. These were given to Solomon because his wisdom would enable him to use them rightly. If thou wilt, etc. ; a further promise of long life on condition of obedience to God. It was because Solomon did not fulfil this condition (ch. 11 : 1-8), that he forfeited his right to it and died at the age of sixty, ten years younger than David when he died.

15. Solomon awoke . . . a dream; but not a mere meaningless vision : the dream (see on v. 5) was one of the recognized methods by which God's will was made known to men. Came to Jerusalem ; where, by further sacrifices and a feast to all his servants, the king showed his confidence and joy over God's promises in his dream.

**THE GEOGRAPHY LESSON**



The houses of the modern town of el-Jib, with some adjoining olive orchards, occupy the nearly level summit of a hill about 6 miles northwest of Jerusalem. This is the site of the ancient GIBEON. On the southern side of the hill there are some particularly conspicuous terraces cut out of the solid rock. On that part of the hill has been discovered a rock-cut altar, which is, doubtless, the "high place" of sacrifice visited by Solomon.

It is possible that he spent the night in prayer before the hillside altar with the stars in the clear Eastern sky looking down upon him.

**LESSON QUESTIONS**

4, 5 How old was Solomon at the time of the Lesson ? Whither did he go ? What was his purpose ? By whom was he accompanied ? What was the meaning of sacrifices ? What was a "high place ?" Why

was Gibeon called "the great high place ?" How did the Lord appear to Solomon ? Mention other notable Bible dreams. What offer did God make ? What will God give to all who ask Him ? (Matt. 7 : 11.)

6 What did Solomon say of God's goodness to David ? Why was this a reason for Solomon's expecting God to bless him ?

7-9 Who had made Solomon king ? What, therefore, had Solomon reason to expect ? How did Solomon describe his own inexperience ? What prophet spoke of himself in the same way ? (Jer. 1 : 6.) Where is it said the God will exalt the humble ? (1 Peter 5 : 6.) For what did Solomon ask ?

10-14 Mention all the blessings which God promised to Solomon.

15 How did Solomon show that he believed in God's promises ?

**FOR DISCUSSION**

1. Does God speak to people in dreams now ?
2. Does seeking a position of honor prove a lack of humility ?

**A PRAYER**

In our ignorance we come to Thee, O Thou who knowest the end from the beginning, from whom nothing is hid. We need Thee. We are so foolish, careless and indifferent. Give us Thy wisdom. Enable us to choose Thee. Teach us to hate sin, to love righteousness, to long for companionship with Thee. And may we be willing to be called fools for Christ's sake. Amen.

Prove from Scripture—That Jesus grew in wisdom.

Shorter Catechism—Ques. 23. What offices doth Christ execute as our Redeemer ? A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

The Question on Missions—3. What does the Settlement do for the immigrant ? It offers him instruction in English and in subjects he can use in his work and at home. It helps him to seek the best kind of amusements. It puts him in touch, wherever possible, with some church centre.

Lesson Hymns—Book of Praise. 19 (Supplemental Lesson), 116, 119, 92 (Ps. Sel.), 127 (from PRIMARY QUARTERLY), 154.

**FOR WRITTEN ANSWERS**

1. How did God appear to Solomon and what offer did He make?.....
2. Why did Solomon feel so keenly his need of wisdom?.....
3. What promises did he receive besides that of wisdom?.....

SIGN NAME HERE.....

## Lesson IV.

## SOLOMON DEDICATES THE TEMPLE

July 25, 1915

**BETWEEN THE LESSONS**—Ch. 3. 16-28 records an example of Solomon's wisdom. In ch. 4 we have a list of the king's chief officers and an account of the splendors of his court. Chs. 5-7 describe the building of the temple.

**GOLDEN TEXT**—Mine house shall be called an house of prayer for all peoples.—Isaiah 56 : 7 (Rev. Ver.).

Memorize vs. 23, 24.

**THE LESSON PASSAGE**—1 Kings 8 : 22-30. Study 1 Kings 8 : 1-53.

22 And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven :

23 And he said, <sup>1</sup> Lord God of Israel, *there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart :*

24 Who hast kept with thy servant David my father that <sup>2</sup> thou promisedst him : thou spakest <sup>3</sup> also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 <sup>4</sup> Therefore now, Lord God of Israel, keep with thy servant David my father that <sup>5</sup> thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel ; <sup>6</sup> so that thy children take heed to their way, <sup>7</sup> that they walk before me as thou hast walked before me.

26 <sup>8</sup> And now, O God of Israel, let thy word, <sup>9</sup> I pray

**Revised Version**—<sup>1</sup> O Lord, the God ; <sup>2</sup> which thou didst promise him : yea, thou ; <sup>3</sup> Omit also ; <sup>4</sup> Now therefore, O Lord, the God ; <sup>5</sup> which thou hast promised ; <sup>6</sup> if only thy ; <sup>7</sup> to walk ; <sup>8</sup> Now therefore . <sup>9</sup> in very deed ; <sup>10</sup> Omit the ; <sup>11</sup> the ; <sup>12</sup> this day ; <sup>13</sup> whereof ; <sup>14</sup> to hearken ; <sup>15</sup> pray ; <sup>16</sup> yea, hear.

thee, be verified, which thou spakest unto thy servant David my father

27 But will God <sup>8</sup> indeed dwell on the earth ? behold, <sup>10</sup> the heaven and <sup>11</sup> heaven of heavens cannot contain thee ; how much less this house that I have builded ?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee <sup>12</sup> to day :

29 That thine eyes may be open toward this house night and day, *even* toward the place <sup>13</sup> of which thou hast said, My name shall be there : <sup>14</sup> that thou mayest hearken unto the prayer which thy servant shall <sup>15</sup> make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : <sup>16</sup> and hear thou in heaven thy dwelling place : and when thou hearest, *forgive*.

## \*HOME DAILY BIBLE READINGS

M.—Solomon dedicates the temple, 1 Kgs. 8 : 12-21.

T.—Solomon dedicates the temple, 1 Kgs. 8 : 22-30.

W.—God's glory fills the temple, 2 Chron. 7 : 1-11.

Th.—God appears to Solomon, 2 Chron. 7 : 12-22

F.—The temple of God, 1 Cor. 3 : 16-23.

S.—The glory of the second temple. Haggai 2 : 4-9

Sunday—Gladdness in God's house, Ps. 122.

## THE LESSON EXPLAINED

The Lesson chapter describes the dedication of the completed temple. Vs. 1-11 tell of the removal of the ark to its new resting place. After the words of dedication in vs. 12, 13, we have : (1) Solomon's address to the people (vs. 14-21) ; (2) His dedicatory prayer (vs. 22-53) ; (3) the Benediction, vs. 54-61. The chapter closes (vs. 62-66) with an account of a great sacrifice and feast. The Lesson deals mainly with the opening portion of the dedicatory prayer.

**I. GOD'S PROMISES.**—22. Solomon stood ; on a brazen scaffold, 7½ feet square and 4½ feet high, which he had erected, 2 Chron. 6 : 13. Before the altar ; the great brazen altar for the offering of sacrifices, which stood in the court before the temple. Spread forth his hands toward heaven ; the usual ancient attitude in prayer.

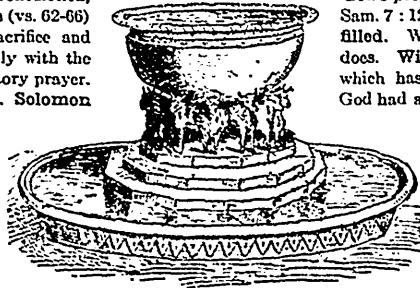
23, 24. Lord ; Jehovah, the living God, who can hear and answer prayer. The God of Israel (Rev. Ver.) ; who had chosen Israel as His own people. No God like thee ; for all other gods were false and helpless idols. Who keepest covenant ; the agreement into which God entered with His people (see Ex. 19 : 5, 6 ; Deut. 29 : 1). And mercy. God always intends mercy by His covenant. Only people's sin can change it into anger. With thy servants ;

all who lovingly do God's will. Walk before thee ; live as in God's sight. With all their heart ; for God requires heart service. With thy servant David. The greatest of earthly kings is but the servant of God. That thou promisedst him. For

God's promises to David see ch. 2 : 4 ; 2 Sam. 7 : 12. Thou spakest . . . hast fulfilled. What God promises He always does. With thine hand ; Thy power, which has no limit. As it is this day. God had already fulfilled this promise in part by making Solomon king.

25, 26. Now therefore (Rev. Ver.). Because God has made a promise to David, Solomon pleads with Him to keep it. There shall not fail thee a man . . . on the throne. This was included in the promise

made to David,—that his descendants should continue to sit on his throne, not merely that Solomon should succeed him. Solomon now pleads for the fulfilment of this wider promise. If only thy children (descendants) take heed . . . to walk before me as thou (Rev. Ver.). This was the condition on which David's descendants should occupy his throne,—that they should serve God as David had served Him. Let thy word . . . be verified ; let Thy promise be fulfilled.

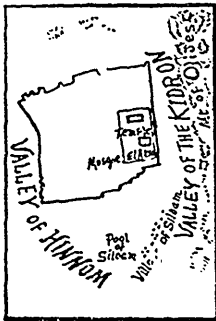


THE BRAZEN SEA (see 2 Kgs. 25 : 13)

**II. GOD'S PRESENCE.—27, 28.** Will God in very deed (Rev. Ver.), etc.? A question of wonder that God who is infinite and everywhere present should make the earth His dwelling place. **The heaven and heaven of heavens**; an expression for the widest compass of heaven. **How much less this house**; which, splendid though it is, is so insignificant compared with the heavens. **Yet have thou respect unto the prayer.** This is the way in which God dwells on earth and in His temple,—when man prays then God's thought and man's thought meet and God is present with man.

**29, 30. Thine eyes . . . open**; in unsleeping care and watchfulness. **Toward the place.** See v. 16. **My name.** God's "name" means everything that makes Him known, all that He is to those who trust and love Him. **Hearken unto the prayer**; and answer it. **Toward this place.** The king was not in the temple, but looking towards it. So every Israelite in foreign lands prayed facing towards Jerusalem. (See Dan. 6 : 10.) **When thou hearest, forgive.** Every answer to prayer includes forgiveness of sin.

**THE GEOGRAPHY LESSON**



**SOLOMON'S TEMPLE** was built on Mount Moriah, the eastern hill of Jerusalem between the Tyropean and Kidron Valleys. The highest point on the hill is some 2,448 feet above the level of the Mediterranean. To provide a site for the temple, a level plateau was constructed about 35 acres in extent. The temple area was probably 600 feet from north to south, and 300 feet from east to west. To-day, the plateau, which was surrounded by a wall in the days of Herod, is a beautiful green field, covered with flowers and groves of olive, orange and cypress trees.

**LESSON QUESTIONS**

**22** Where did Solomon offer his dedicatory prayer? What attitude did he assume? Where did the altar stand? Where are Christians called the "temple of God?" (1 Cor. 3 : 16, 17.)

**23, 24** Explain "covenant." What does God always intend in His covenant? What is it that changes His mercy into anger? What promise had God made to David? How had this promise been in part fulfilled? In whom are God's promises said to be "yea" and "Amen?" (2 Cor. 1 : 20.)

**25, 26** On what ground did Solomon plead with God? How wide was the promise which God had made to David? What was the condition attached to this promise?

**27, 28** At what did Solomon wonder? Explain "heaven and heaven of heavens." In what way does God dwell in costly temples?

**29, 30** What is meant by God's "name"? What does every answer to prayer include?

**FOR DISCUSSION**

1. Does our attitude in prayer make any difference?
2. Are church buildings, in any special sense, places where God dwells?

**A PRAYER**

We rejoice, our Father, in the knowledge that we may seek Thee always and in any place. Thou hast bought us, sought us, redeemed us; Thou dost bless us, strengthen us, keep us. We are Thy children, and we are glad to own Thee as our King. We praise Thee for Thy house in which we may worship Thee, and for our home which Thou has given us. May it be home indeed because Thou art there. And may each member of the household learn what it means to have Thee dwelling in his heart, so that his body is the temple of the living God. Hear us and answer us for Jesus' sake. Amen.

**Prove from Scripture—***That our bodies are temples of God.*

**Shorter Catechism—**Review Questions 21-23.

**The Question on Missions—**1. How does the Settlement help to make good citizens? It organizes the boys and girls of the neighborhood into self-governing clubs, where they learn to get what they want in an orderly way. It helps the children and older people to discuss the problems of the country and to see their share in solving them.

**Lesson Hymns—**Book of Praise : 19 (Supplemental Lesson), 356, 359, 53 (Ps. Sel.), 145 (from PRIMARY QUARTERLY), 357.

**FOR WRITTEN ANSWERS**

1. Describe Solomon's position and attitude in offering his dedicatory prayer. ....
2. What was the promise of God to David which he pleaded? .....
3. What did He ask regarding the temple? .....

**SIGN NAME HERE** .....

## Lesson V. \*THE QUEEN OF SHEBA VISITS SOLOMON August 1, 1915

**BETWEEN THE LESSONS**—In ch. 9 : 1-9 we have an account of a second appearance of the Lord to Solomon (compare Lesson III., ch. 3 : 4-15, July 19). Ch 9 : 10-28 contains a number of miscellaneous notices mostly connected with Solomon's public works.

**GOLDEN TEXT**—Wisdom is better than rubies.—Proverbs 8 : 11.

Memorize vs. 8, 9. **THE LESSON PASSAGE**—1 Kings 10 : 1-10, 13.

1 And when the queen of She'ba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jeru'salem with a very great train, with camels that bare spices, and very much gold, and precious stones : and when she was come to Sol'omon, she communed with him of all that was in her heart.

3 And Sol'omon told her all her questions : there was not any thing hid from the king, which he told her not.

4 And when the queen of She'ba had seen all Sol'omon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord ; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came,

Revised Version—<sup>1</sup> the wisdom of Solomon ; <sup>2</sup> thine ; <sup>3</sup> judgement ; <sup>4</sup> to ; <sup>5</sup> land.

and mine eyes had seen it : and, behold, the half was not told me : thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, whatsoever are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Is'rael : because the Lord loved Is'rael for ever, therefore made he thee king, to do judgement and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones : there came no more such abundance of spices as these which the queen of She'ba gave to king Sol'omon.

13 And king Sol'omon gave unto the queen of She'ba all her desire, whatsoever she asked, beside that which Sol'omon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

### † HOME DAILY BIBLE READINGS

M.—The Queen of Sheba visits Solomon, 1 Kgs. 10 : 1-10, 13.

T.—Solomon's grandeur, 1 Kgs. 10 : 16-24.

W.—A greater than Solomon, Matt. 12 : 35-42.

Th.—All vanity and vexation, Eccl. 2 : 1-11.

F.—Give me understanding, Ps. 119 : 33-40.

S.—The exaltation of Christ, Eph. 1 : 17-23.

Sunday—Better than all the gold, Prov. 8 : 1-9.

### THE LESSON EXPLAINED

**I. SEEKING.**—1. The queen of Sheba ; a country in southwestern Arabia, the modern Yemen, a land of lofty mountains and fertile valleys, "well timbered in places and threaded by silvery streams of dancing waters," the sloping fields gay with crops and flowers. Heard. The trading ships mentioned in ch. 9 : 26 and caravans traveling hither and thither had spread the name and fame of Solomon far and near. Concerning the name of the Lord. Wherever Solomon was spoken of the great temple which he had built would be mentioned and something would be heard of His name in whose honor it was built. Prove him ; not trusting to hearsay. Hard questions ; riddles, like that of Samson (Judg. 14 : 14), of which Orientals were, and are, very fond. Perhaps, too, the queen wished to promote commerce between Solomon's realm and her own, and it may be that she had some questions to ask about the true God (see Matt. 12 : 42).

2, 3. Came to Jerusalem ; a distance of 1,500 miles, as far, that is, as from Montreal to Winnipeg, a very long journey in those days of slow and toilsome

travel. At 20 miles a day, which would be about the rate of travel, the time required would be 75 days. A very great train ; a large caravan, required for safety, dignity and the transport of the queen's gifts. Spices ; for which Arabia has always been famous. Gold. See Ps. 72 : 15. Precious stones ; probably the onyx, emerald, amethyst, sardonyx and pearl. All . . . in her heart ; "all the riddles she had been able to invent, or all the problems that had perplexed her." Told her all . . . not any thing hid. Nothing was too deep for Solomon in the queen's questions, he discovered the right answer and gave it to her.

**II. SURPRISED.**—4, 5. The house. Solomon's own palace, not the temple. The meat ("food") of his table ; the variety of the provision and the splendor of the service. Sitting of his servants ;

the numbers and magnificence of the royal officers and other persons ranged according to their rank. Ministers ; those who stood to serve the guests, amongst them being the "cupbearers." Apparel ; the fine uniforms. His ascent ; the king's private passage from his own house to the tem-



A GROUP OF CAMELS

\*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

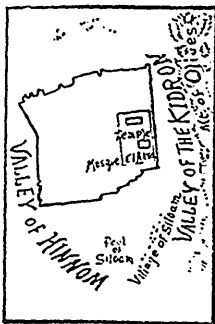


ple (see 2 Chron. 9 : 4). **Spirit** ; literally, "breath." The queen's breath was taken away with surprise. (Compare Josh. 5 : 1.)

**III. SATISFIED.**—6-8. A true report ; a frank expression of admiration, free altogether of mean envy. **Thy acts** ; the results of which were seen in Solomon's buildings and the splendor of his court. **Thy wisdom** ; proved by the answers to her questions. **The half was not told** ; nor would she have believed it if it had been told. **Happy are . . . thy servants** ; not so much on account of their splendid surroundings as because they could learn from the wisdom of the king.

9, 10, 13. **Blessed be the Lord thy God.** The queen turns from Solomon to give due honor to the God who had given Solomon all his wisdom and greatness. **To set thee on the throne.** Solomon ruled over Israel as the Lord's representative. **The Lord loved Israel** ; and therefore had made the prosperity of Israel's king and people His special care. **She gave.** Even an ordinary visit in the East cannot be made without bringing presents (see 1 Sam. 9 : 7), and large presents are still the rule when Oriental princes visit one another. **An hundred and twenty talents of gold** ; equal, perhaps, to \$3,500,000 of our money. Vs. 11, 12 are a parenthesis, and v. 13 mentions Solomon's farewell gifts to the queen, and her departure.

**THE GEOGRAPHY LESSON**



The following description is given of the present appearance of the site on which once stood Solomon's palace in which Solomon received the Queen of Sheba, as seen from a spot in the temple grounds: "A few rods away is a splendid gate marking one of several entrances to the paved terrace on which we are standing. Through the lofty arches of that gate we look down to a lower terrace: that is partly covered with paving stones, but here and there are spots of ground where trees are growing,—tall, slender cypress trees and a few ancient olives." Beyond the trees, on practically the same site as Solomon's palace now stands the famous Mohammedan mosque El A KSA.

**LESSON QUESTIONS**

1 Where was Sheba? What is the modern name of the country? What is it like? How had Solo-

mon's fame spread thither? Who came from Sheba to see Solomon? What was her purpose? In what psalm are "kings of Sheba and Seba" mentioned? (Ps. 72 : 10.)

2, 3 How far was it from Sheba to Jerusalem? How long a time would the journey take? How did the queen travel? What presents did she bring? What does Jesus value most in our gifts to Him? (Mark 14 : 3-8.) What is His gift to us? (John 10 : 11.) What was Solomon able to tell her?

4, 5 In whom "are hid all the treasures of wisdom?" (Col. 2 : 3.) How is the queen's astonishment described? Who wondered at the words of Jesus? (Luke 4 : 22.) How great is the love of Christ? (Eph. 3 : 17-19.)

6-8 What confession did the queen make? Why were those about Solomon to be counted happy?

9, 10, 13 To whom besides Solomon did the queen give honor? What was the value of her gifts to Solomon?

**FOR DISCUSSION**

1. Are the heathen eager to hear the gospel?
2. Should missionaries to the heathen spend their time in educational work?

**A PRAYER**

Our Saviour and our King, wilt Thou teach us our privilege of approach to Thee. We need Thee always. Thou art all-wise, and we need Thy wisdom : we thank Thee that Thou givest to all men liberally and unbraidest not. Thou art strong, and we long for Thy strength. Thou art pure, and we need to be like Thee. Give us Thyself, we beseech Thee, that life may be worth while, for ourselves and for others, and that Thy name may be glorified. Amen

*Prove from Scripture—That the Queen of Sheba shows us an example.*

**The Question on Missions**—5. How does the Settlement help to prevent crime and vice? It makes a centre where young people may meet for good times that are clean and helpful. It studies individuals and helps to interest them in things worth while and to bring the power of God into their lives.

**Shorter Catechism**—*Ques. 24. How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 434, 447, 52 (Ps. Sel.), 449 (from PRIMARY QUARTERLY), 444.

**FOR WRITTEN ANSWERS**

1. Who came to visit Solomon and for what purpose? .....
2. In what respects is the Queen of Sheba an example to us? .....

**SIGN NAME HERE** .....

## Lesson VI.

## THE KINGDOM TORN ASUNDER

August 8, 1915

**BETWEEN THE LESSONS**—Ch. 11. 1-13 tells the sad story of Solomon's downfall and the Lord's announcement that the kingdom, with the exception of one tribe, would be taken from his successor. In vs. 20-40 we have an account of the prophet Ahijah's announcement to Jeroboam that he should become king of ten tribes. Vs. 41-43 record Solomon's death.

**GOLDEN TEXT**—Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs 6 : 18.

Memorize v. 16.

**THE LESSON PASSAGE**—1 Kings 12 : 6-16. Study 1 Kings 12 : 1-24.

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

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

8 But he forsook the counsel of the old men, which they had given him, and <sup>4</sup> consulted with the young men that were grown up with him, <sup>5</sup> and which stood before him :

9 And he said unto them, What counsel give ye that we may <sup>6</sup> answer this people, who have spoken to me, saying, Make the yoke <sup>7</sup> which thy father did put upon us lighter ?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou <sup>8</sup> speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou <sup>9</sup> it lighter unto us ; thus shalt thou <sup>10</sup> say unto them, My little *finger* <sup>11</sup> shall be thicker than my father's loins.

11 And now whereas my father did lade you with a

**Revised Version**—<sup>1</sup> took counsel ; <sup>2</sup> had stood ; <sup>3</sup> saying, What counsel give ye me to return answer to this people ; <sup>4</sup> that stood ; <sup>5</sup> return answer to this people ; <sup>6</sup> that ; <sup>7</sup> say ; <sup>8</sup> speak ; <sup>9</sup> it ; thicker ; <sup>10</sup> Omit hath ; <sup>11</sup> had. <sup>12</sup> counsel of the old men which they had given him ; <sup>13</sup> but I ; <sup>14</sup> Omit also ; <sup>15</sup> So the king ; <sup>16</sup> it was a thing brought about of the Lord ; <sup>17</sup> establish his word ; <sup>18</sup> the hand of ; <sup>19</sup> to ; <sup>20</sup> And when.

## \*HOME DAILY BIBLE READINGS

M.—The kingdom torn asunder, 1 Kgs. 12 : 1-11.

T.—The kingdom torn asunder, 1 Kgs. 12 : 12-24.

W.—Revolution prophesied, 1 Kgs. 11 : 26-36.

Th.—Wise counsels, Prov. 1 : 1-10.

F.—Wise counsels despised, Prov. 1 : 20-31.

S.—"Wise in his own conceit," Prov. 26 : 12-19.

Sunday—"A soft answer," Prov. 15 : 1-8.

## THE LESSON EXPLAINED

After the death of Solomon, the people of Israel assembled at Shechem to confirm the succession of Rehoboam. First, however, the people demanded that the new king should lighten the burden of taxation and forced labor which Solomon had laid upon them in order that his magnificent buildings might be erected. Rehoboam delayed his reply for three days. Vs. 1-5.

**I. ADVICE.**—6, 7. Rehoboam. "Enlarger of the people" the name means, but the new king, through his folly, was to prove rather a "diminisher." Consulted. It was one of the few wise things that Rehoboam did, this seeking advice from those whose wisdom and experience were greater than his own. Old men ; old in comparison with Rehoboam, who was forty-one when he began to reign, ch. 14 : 21. Stood before Solomon ; as counselors of the king. Be a servant . . . this day. Speak the people fair ; tell them you will do whatever they ask. Thy servants for ever. The people, content with smooth words, would scatter to their homes, leaving the king to do what he pleased. It was a policy of "long promises, short performance" that these old counselors urged upon the king.

8-11. Forsook the counsel. Rehoboam's pride would not allow him to bend to the people's will even for a moment. Consulted with the young men ;

heavy yoke, I will add to your yoke ; my father <sup>10</sup> hath chastised you with whips, but I will chastise you with scorpions.

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

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

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, <sup>13</sup> and I will add to your yoke . . . my father <sup>14</sup> also chastised you with whips, but I will chastise you with scorpions.

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

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

17 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

18 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

19 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

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21 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

22 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

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24 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

25 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

26 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

27 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

28 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

29 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

30 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

31 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

32 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

33 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

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35 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

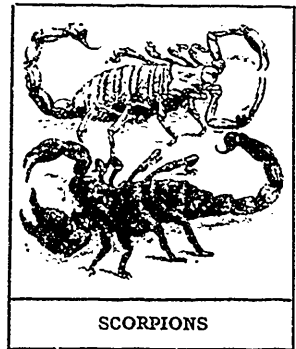
36 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

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39 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.

40 So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jesse . . . to your tents. O Is'rael ; now see to thine own house, Da'vid. So Is'rael departed unto their tents.



SCORPIONS

say that his burdens would be heavier than his father's. Chastised you with whips ; used in compelling such forced labor as Solomon demanded. Scorpions ; thongs thickly set with sharp iron points or flints, so that each blow might wound like a scorpion's sting.

\* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

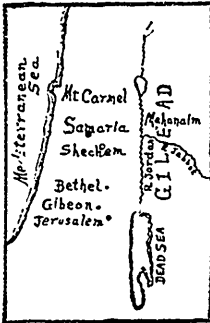
II. REFUSAL.—12. Jeroboam; the leader of the people in their demands. (See Between the Lessons.) He was an Ephraimite whom Solomon had made overseer of the labor gangs of his tribe, ch 11. 26-28. When Solomon heard of Ahijah's prophecy, Jeroboam was obliged to flee to Egypt (ch. 11. 40), whence he had been recalled to become the people's spokesman, vs. 2, 3.

13-15. The king answered the people roughly; thinking, perhaps, that he could put down any insurrection with a strong hand. The cause was from the Lord; Rev. Ver., "it was a thing brought about of the Lord." Rehoboam, while he acted of his own free will, simply carried out God's purpose that the kingdom should be divided (see ch. 11 : 1-13). Establish his word, etc. (Rev. Ver.); the prophecy of Ahijah (see Between the Lessons).

III. REVOLT.—16. All Israel; the ten Northern tribes. What portion have we in David? "What have we to do with David's breed, Rehoboam, or David's tribe, Judah?" To your tents, O Israel; a signal of revolt. "Back to your homes and prepare for war!" Now see to thine own house, David. Let Rehoboam look after his own tribe; it is all that is left to him.

Vs. 17-24 tell of Rehoboam's vain attempt to quell the revolt of the ten tribes.

THE GEOGRAPHY LESSON



SHECHEM is beautifully situated, overlooking a valley bearing the same name. This valley pierces the Central Range of mountains running from north to south through Palestine, and at the eastern end it lies between the two famous peaks, Ebal to the north and Gerizim to the south. The city itself was situated on the lower slopes of Gerizim, not far from the modern town of Nablus. It occupied a central position on

the highland road from north to south, and from it there was easy communication both to the Mediterranean westward and the Jordan valley and the regions beyond the Jordan eastward.

LESSON QUESTIONS

6, 7 What does the name Rehoboam mean? How did the new king prove false to his name? What

demand had the people made? Whom did Rehoboam first consult? What was their advice? What did they mean by it? What proverb speaks of a "soft answer?" (Prov. 15. 1.)

8-11 How did Rehoboam treat the old men's advice? Why did he do this? Whom did he next consult? What advice did they give? Why was this advice pleasing to the king? To what were the burdens of the people likened? What does Jesus say of His yoke? (Matt. 11 : 30.)

12 Who was the leader of the people? What position had he held under Solomon? What prophecy had been made concerning him? Where had he been in exile?

13-15 How did Rehoboam answer the people? Whose purpose did he thus fulfil? Show that those who crucified Jesus fulfilled God's purpose. (Acts 2. 23.)

16 How many tribes revolted against Rehoboam? How many remained faithful?

FOR DISCUSSION

1. Is a king ever justified in refusing the demands of his subjects?
2. Can we ever justly lay the blame of our wrongdoing on our companions?

A PRAYER

Draw us nearer to Thee, our Saviour, that in beholding Thee we may lose sight of the petty things of earth on which we have been fixing our eyes. Teach us Thy glory that we may see the folly of pride. Give us desire for Thee that we may know the secrets of love and strength and union. Be Thou the bond of union in our home and in the homes of all people, everywhere. And to Thee shall be all the glory. Amen.

Prove from Scripture—That Christ was gentle.

The Question on Missions—6. How does the Settlement improve living conditions in our cities? It studies the conditions of streets and houses and co-operates with the authorities in improving them. It provides a centre where people may get medical help and advice. It sets a standard of cleanliness and decency.

Shorter Catechism—Ques. 25. How doth Christ execute the office of a priest? A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

Lesson Hymns—Book of Praise: 19 (Supplemental Lesson), 13, 90, 93 (Ps. Sel.), 525 (from PRIMARY QUARTERLY), 100.

FOR WRITTEN ANSWERS

1. What did the people ask of Rehoboam? .....
2. How was their request treated? .....
3. What was the result of Rehoboam's conduct? .....

SIGN NAME HERE.....

## Lesson VII. JEROBOAM LEADS ISRAEL INTO SIN August 15, 1915

**BETWEEN THE LESSONS**—The Lesson for to-day follows closely upon that for last Sunday.

**GOLDEN TEXT**—Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them.—Exodus 20 : 4, 5.

Memorize vs. 28, 29. **THE LESSON PASSAGE**—1 Kings 12 : 25-33.

25 Then Jeroboam built Shechem in Ephraim, and dwelt therein, and went out from thence, and built Pen'uel.

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

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

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

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

**Revised Version**—<sup>1</sup> the hill country of Ephraim ; <sup>2</sup> he ; <sup>3</sup> offer sacrifices ; <sup>4</sup> return to ; <sup>5</sup> houses ; <sup>6</sup> from among all the people ; <sup>7</sup> went up unto the altar ; so ; <sup>8</sup> And he went up unto the altar ; <sup>9</sup> on ; <sup>10</sup> for ; <sup>11</sup> went up unto the altar, to burn incense.

30 And this thing became a sin : for the people went to worship before the one, even unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Le'vi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Ju'dah, and he offered upon the altar. So did he in Beth'-el, sacrificing unto the calves that he had made : and he placed in Beth'-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth'-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart, and ordained a feast unto the children of Is'rael, and he offered upon the altar, and burnt incense.

## \*HOME DAILY BIBLE READINGS

M.—Jeroboam leads Israel into sin, 1 Kgs. 12 : 25-33.

T.—God's displeasure, 1 Kgs. 13 : 1-6.

W.—The law of the kingdom, Deut. 17 : 14-20.

Sunday—"Righteousness exalteth a nation," Prov. 14 : 27-35.

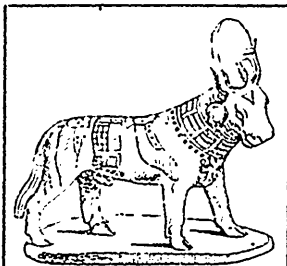
Th.—A nation forgetting God, Hosea 8 : 5-14.

F.—"Take ye, therefore, good heed," Deut. 4 : 11-20.

S.—The folly of idolatry, Ps. 115 : 1-9.

## THE LESSON EXPLAINED

**I. JEROBOAM'S FEAR.**—25. Jeroboam built Shechem ; strengthened it by walls, thus fitting it to be a royal residence and the capital of the new kingdom. In the hill country (Rev. Ver.) ; a name for the central range of mountains running from north to south through Palestine. Of Ephraim (Rev. Ver.) ;



AN OX SYMBOL OF THE EGYPTIAN GOD APIS

have two fortresses, one on each side of the Jordan. This was important, as he had subjects on both sides of the river.

26, 27. Said in his heart. Jeroboam could not hide from himself the real reason for his conduct, though he was ashamed to give it to his people. Kingdom return to . . . David. This was Jeroboam's fear, that his people should forsake him to go back to the rule of Rehoboam, who occupied David's throne. Go up (to Jerusalem, "up," because it was the capital,

and because it was built on hills) to do sacrifice. The temple at Jerusalem was the chief centre of national worship, and drew pilgrims from all over the country. Turn again ; attracted by the temple services and by the glorious memories of David's line, Jeroboam felt that it would be natural for his people, if they kept going to Jerusalem for the temple services, to return to their political allegiance to Jeroboam. Their lord . . . Rehoboam ; as perhaps many in the northern kingdom still regarded him. Kill me ; to make easier the reunion of the two kingdoms and win favor with Rehoboam.

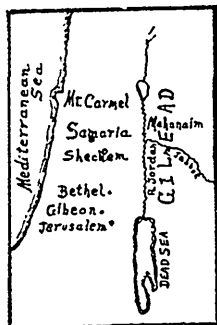
**II. JEROBOAM'S SIN.**—28, 29. Took counsel ; shrewd enough to consult the tribal leaders who had helped to make him king. Made two calves. The images were probably of considerable size, representing a young, but full-grown ox. "Calves" is a title of derision. Of gold ; not solid, but a wooden core overlaid with gold. The Israelites were accustomed to the worship of ox images as symbols of false gods by the heathen people round about them. Jeroboam set up similar images as symbols of the true god. It is too much for you, etc. ; Rev. Ver. Margin, "Ye have gone up long enough," as if to say : You have been long enough, and too long, tied to Judah's apron strings. Independent in government, become independent in religion. Behold thy gods. Compare Ex. 32 : 8. The calves were looked upon, not as substitutes for, but symbols of, God. It was the Second Commandment, not the First, that was broken. One in Beth'-el ; 12 miles north of Jerusalem, at the south of Jeroboam's kingdom. Other . . . in Dan ; at the extreme north. Both Bethel and Dan had, from earliest times, been regarded as holy places.

\* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

30, 31. Became a sin; breaking the Second Commandment, and soon the First as well. For the people; following only too readily the king's lead. Went . . . before the one; Rev. Ver. Margin, "each of them." Even unto Dan; in the extreme north, as well as to the more central Bethel. Made an house; Rev. Ver., "houses," a temple for each image. Of high places; mounds or terraces, such as were found near every town or village and were used for the worship of Jehovah as well as of idols. Priests from among all the people (Rev. Ver.); instead of from the tribe of Levi only.

32, 33. Ordained a feast; corresponding to the Feast of Tabernacles or Ingathering (Lev. 23 : 39-43, Deut. 16 : 13-15) on the fifteenth day of the seventh month. The eighth month. The later vintage in the north would furnish a plausible excuse for putting the feast a month later. So did he in Beth-el. The king himself inaugurated the new services at Bethel. Some of the new priests may have been sent to introduce them at Dan. Offered; sacrifices. Devised of his own heart; the root fault in Jeroboam's new religious system: it was without divine direction or approval.

THE GEOGRAPHY LESSON



About ten miles to the north of Jerusalem, the capital of Rehoboam's kingdom, on a rocky knoll, not far from the great road leading to the north, was situated BETHEL, where Jeroboam set up one of his golden calves. Twenty miles or so further north, on the same road, was Jeroboam's capital, Shechem. Bethel is now represented by Beitin, a village of some 400 inhabitants. Four springs furnish the village

with good water, and in ancient times these were supplemented by a reservoir hewn in the rock, not far from the town. Notwithstanding the excellent water supply, Beitin is one of the most desolate places in Palestine. All the neighborhood is of gray, bare stone or white chalk.

LESSON QUESTIONS

25 What place did Jeroboam choose as the capital of his kingdom? How did he improve it? What

other fortress did he build? Why was it important to have these two fortresses? By whom had Shechem once been overthrown? (Judg. 9 : 45.)

26, 27 What was it that Jeroboam feared? Why were people said to go "up" to Jerusalem? For what purpose were Jeroboam's subjects accustomed to go thither? To what would this habit naturally lead? What fate did Jeroboam fear for himself? Where does the Bible condemn doing evil that good may come? (Rom. 3 : 8.)

28, 29 Describe the images set up by Jeroboam. How had the Israelites become accustomed to the use of the ox as a symbol of God? Where were Jeroboam's images set up? Which Commandment was broken?

30, 31 How did the people receive Jeroboam's proposals? Quote from 1 John a warning against idolatry. (1 John 5 : 21.)

32, 33 What feast did Jeroboam establish? What was the root error in Jeroboam's religious system?

FOR DISCUSSION

1. Does the worship of idols exist amongst ourselves?
2. Has the state any rightful authority over the church?

A PRAYER

Lord, teach us to think more of our responsibility for others. For thy sakes may we sanctify ourselves in the name of Christ. Keep us from sin and deliver us from leading others into sin. In thought, in word, in deed may we be Thy disciples, filled with Thy Spirit, led by Thy love, living always to Thy glory. For Jesus' sake. Amen.

Prove from Scripture—That we should shun idols.

The Question on Missions—7. How does the Settlement make for a better home life among the people? It gives lessons in home management to girls and mothers, promotes a common interest among the members of a family. It shows the fathers and mothers how to understand their children and make things pleasant at home for them.

Shorter Catechism—Ques. 26. How doth Christ execute the office of a king? A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Lesson Hymns—Book of Praise: 19 (Supplemental Lesson), 200, 245, 69 (Ps. Sel.), 217 (from PRIMARY QUARTERLY), 216.

FOR WRITTEN ANSWERS

1. What was Jeroboam's real reason for setting up the golden calves? .....
2. What reason did he give to his people? .....

SIGN NAME HERE .....

## Lesson VIII.

## ASA'S GOOD REIGN

August 22, 1915

**BETWEEN THE LESSONS**—The Lessons pass over the reign of Ahijah, the son of Rehoboam, and go on to that of Asa and describe an incident in Asa's reign not mentioned in Kings.

**GOLDEN TEXT**—Draw nigh to God, and he will draw nigh to you.—James 4 : 8.

Memorize vs. 1, 2. **THE LESSON PASSAGE**—2 Chronicles 15 : 1-15.

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

2 And he went out to meet A'sa, and said unto him, Hear ye me, A'sa, and all Ju'dah and Ben'jamin ; <sup>3</sup> The Lord is with you, while ye be with him ; and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you.

3 Now for <sup>4</sup> a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the <sup>6</sup> countries.

6 And <sup>7</sup> a nation was destroyed of nation, and city of city ; for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak : for your work shall be rewarded.

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

**Revised Version**—<sup>1</sup> spirit (small "s") ; <sup>2</sup> the (small "t") ; <sup>3</sup> long seasons ; <sup>4</sup> but when in their distress they turned unto the Lord, the God ; <sup>5</sup> lands ; <sup>6</sup> they were broken in pieces, nation against nation, and city against city ; <sup>7</sup> But be ye strong, and let ; <sup>8</sup> slack ; <sup>9</sup> abominations ; <sup>10</sup> the hill country of Ephraim ; <sup>11</sup> he ; <sup>12</sup> them that sojournd with them ; <sup>13</sup> sacrificed unto ; <sup>14</sup> in that day ; <sup>15</sup> the ; <sup>16</sup> and that.

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

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

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

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

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

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

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

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

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

## \*HOME DAILY BIBLE READINGS

M.—Asa seeking God, 2 Chron. 14 : 1-6.

T.—Asa's good reign, 2 Chron. 15 : 1-7.

W.—Asa's good reign, 2 Chron. 15 : 8-15.

Sunday—"Behold, God is my salvation," Isa., ch. 12.

Th.—Vanquished through prayer, 2 Chron. 14 : 9-15.

F.—Help and strength from God, Ps. 20.

S.—Making a covenant with God, 2 Kgs. 23 : 1-6.

## THE LESSON EXPLAINED

I. THE CALL.—1, 2. The spirit (small "s") of God (Rev. Ver.) ; the power from God to know His will and the authority to make it known. Azariah ; a prophet, that is, one who speaks for God. The name means "Jehovah helps." To meet Asa. The king was returning victorious to Jerusalem from his conflict with Zerah the Ethiopian, an Egyptian king who had invaded Judah. Hear ye me. Azariah spoke with all the dignity and authority of a divine messenger. The Lord is with you. Asa had won his victory only through God's presence and help (compare ch. 14 : 11). Judah and Benjamin. The southern kingdom, which remained faithful to Rehoboam and his successors, included a small part of Benjamin, while the main part of that tribe went with the ten of the northern kingdom. Seek him . . . will be found . . . forsake him . . . forsake you. It would be well with Asa and his people so long, and only so long, as you do well.

3, 4. For a long season. The king and people are pointed back to the past history of Israel. Without the true God ; lacking the knowledge of Him, as is the case of the heathen to-day, or, without His worship and service. For such times see Judg. 2 : 10-15. Without a teaching priest ; to instruct the people about the true God and His will, like our ministers. Without law ; so that each one did just what pleased

him (compare Judg. 17 : 6 ; 21 : 25). In their trouble ; which came upon them for breaking God's laws. Did turn ; repented of their sins. The Lord God of Israel ; their rightful ruler and best friend. Sought him ; their backs toward sin and their faces toward God. Found of them. He was more willing to receive them than they were to come to Him (compare Judg. 10 : 15, 16, etc.).

5-7. No peace, etc. Robbers infesting the high-ways made traveling dangerous, Judg. 5 : 6. Great vexations ; sore troubles. Countries ; the different districts of Palestine. Nation . . . nation. See Judg. 20 : 33-48. City . . . city. See Judg. 9 : 45. God did vex them ; afflict them, punish them for their

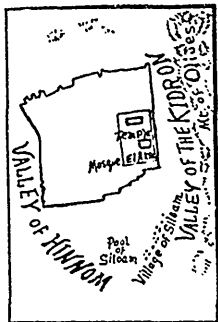


rebellion. **Be ye strong**; "be ye firm," that is, faithful to God, nor forsaking Him, like Israel of old. **Work . . . rewarded**; with God's favor and blessing (see Heb. 6: 10). "How," says Matthew Henry, "should it go unrewarded, when the work is its own reward?"

**II. THE CONGREGATION.—8-10. Prophecy of Oded.** Before Oded insert the words "Azariah the son of." **Took courage**; brave because he knew that God's power was behind him. **Put away the abominations** (Rev. Ver.); the disgusting rites of heathen idolatry. **Cities . . . taken from the hill country** (the mountains of the central range) of Ephraim (Rev. Ver.), the strongest tribe of the northern kingdom, whose name is here given to the whole kingdom. **Renewed the altar**; repaired the altar of burnt offering in the court of the temple. **Strangers . . . of Ephraim . . . Manasseh . . . Simeon**; immigrants from the northern to the southern kingdom. **Fell to him**; became his subjects. **In abundance**; in large numbers. **Third month**; in which the Feast of Pentecost or Weeks was held.

**III. THE COVENANT.—11-15. Sacrificed . . . spoil** (Rev. Ver.). See ch. 14: 13-15. **Entered into the covenant** (Rev. Ver.); renewed the covenant made by their forefathers (see Ex. 24: 3-8). **Swore . . . with a loud voice . . . with shouting**; filled with a joyful determination to serve the Lord. **Trumpets**; the long straight silver trumpets, with a bell mouth, used solely for religious purposes. **Cornets**; long horns turned up at the end, the national instrument for rallying the people. **All Judah rejoiced**; with the joy of those who find God. **Rest**; a period of peace.

**THE GEOGRAPHY LESSON**



Standing on the Mount of Olives and looking westward, there lies before us the deep gorge of the Kidron Valley, with steep banks laid off in irregular terraces, fairly level strips, the soil being held in place by retaining walls of stone. Along the crest of the hill on the farther side of the valley is a wall which forms part of the eastern boundary of JERUSALEM. From the height of the Mount of Olives one can look over

the wall into the city. On a terrace slightly raised above the surrounding level stands the Mosque of Omar, an eight-sided building crowned by a magnificent dome.

**LESSON QUESTIONS**

1, 2 Who met Asa with a message? By whose authority did Azariah speak? What does his name mean? Whence was Asa returning? To what was his victory due? On what does true prosperity depend? Where are prophets said to have been moved by the Holy Ghost? (2 Pet. 1: 21.) For what is godliness profitable? (1 Tim. 4: 8.)

3, 4 What description did Azariah give of Israel's past condition? What led them to return to God? How did God receive them? What promise is given in Jeremiah to a nation that repents? (Jer. 26: 13.)

5-7 Why was travel unsafe in ancient Israel? What kind of troubles did God send upon the people? What did Azariah tell Asa he should be? Find similar words spoken to Joshua. (Josh. 1: 6.) What would he receive for his work?

8-10 What good work did Asa continue? Whom did he gather together? Where?

11-15 What sacrifices were offered? What covenant was made? Explain "rest."

**FOR DISCUSSION**

1. Does God speak to people in our day?
2. When nations suffer now is God punishing them for their sins?

**A PRAYER**

O for a heart to praise Thee, Our Father, for all that Thou hast given us, and for all that Thou dost withhold from us. We pray Thee that we may find our happiness in loving Thee and in leading others to love Thee. Keep our conscience void of offence. Let us do nothing, say nothing, desire nothing, that is contrary to Thy will. And make us thankful for Thy mercies through Jesus Christ. Amen.

**Prove from Scripture—That God requires purity.**

**The Question on Missions—3.** What does the Settlement do for the very poor? It finds employment for many who are out of work. It provides or secures the necessities of life for those who cannot get work. It is always on hand to help in sickness or trouble, and gives happy times and neighborly sympathy to those who are discouraged.

**Shorter Catechism—Ques. 27.** *Wherein did Christ's humiliation consist?* A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

**Lesson Hymns—Book of Praise:** 19 (Supplemental Lesson), 111, 252, 34 (Ps. Sel.), 553 (from PRIMARY QUARTERLY), 260.

**FOR WRITTEN ANSWERS**

1. Why had God's people suffered in the past? .....
2. How were Asa and his people to avoid similar suffering? .....

**SIGN NAME HERE** .....

## Lesson IX.

## GOD'S CARE OF ELIJAH

August 29, 1915

**BETWEEN THE LESSONS**—Lesson VII. for August 15 (ch. 12 : 25-33) told how Jeroboam, the first king of Israel, the northern kingdom, introduced the worship of the golden calves. To-day's Lesson goes forward to the reign of Ahab, the seventh king of Israel. Ahab, to please Jezebel, his heathen wife, had introduced the worship of Baal into Israel.

**GOLDEN TEXT**—Casting all your anxiety upon him, because he careth for you.—1 Peter 5 : 7 (Rev. Ver.).

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

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

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

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cher'ith, that is before Jordan.

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

5 So he went and did according unto the word of the Lord : for he went and dwelt by the brook Cher'ith, that is before Jordan.

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

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

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

9 Arise, get thee to Zar'e'phath, which belongeth to Zidon, and dwell there : behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zar'e'phath. And when he came to the gate of the city, behold, the widow woman was there gathering sticks : and he called

Revised Version—1 sojourners ; 2 the ; 3 was ; 4 Zarephath ; and ; 5 a ; 6 Omit of ; 7 forth ; 8 afterward ; 9 Omit And.

to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

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

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

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

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

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

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

## \*HOME DAILY BIBLE READINGS

M.—God's care of Elijah, 1 Kgs. 17 : 1-7.

T.—God's care of Elijah, 1 Kgs. 17 : 8-16.

W.—God answers Elijah's prayer, 1 Kgs. 17 : 17-24.

Th.—In the time of famine, 1 Kgs. 18 : 1-15.

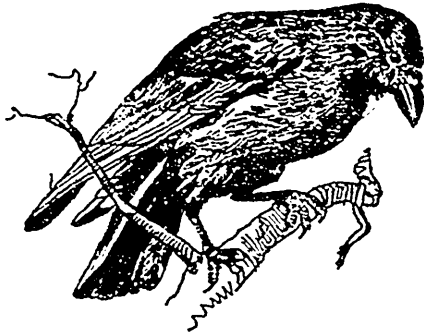
F.—Christ's reference, Luke 4 : 21-32.

S.—The lot of the righteous, Ps. 37 : 7-19.

Sunday—Contented, Phil. 4 : 4-13.

## THE LESSON EXPLAINED

**I. BEFORE AHAB.**—1. Eli'jah. The name means "Jehovah is my God," and was specially suitable for a champion of the true God against Baal. The Tishbite . . . of Gil'ead ; a dweller in Thisbe, described



A RAVEN

as being in Gil'ead, east of the Jordan, to distinguish it from another Thisbe in Galilee. Said unto Ahab ; appearing before Ahab with eagle-like suddenness. As the Lord God of Israel liveth. Elijah spoke, not in his own name, but as bearing a message from the living God. Before whom I stand ; as an

attendant in the presence of his king and therefore sure of his sovereign's protection,—the secret of Eli'jah's courage. Not be dew nor rain. Deut. 11 : 17 ; 28 : 23 had threatened drought as one of the punishments of Israel's forsaking the Lord for false gods. These years ; three and a half, Luke 4 : 25 ; James 5 : 17. But according to my word ; as the Lord shall proclaim through me.

**II. AT CHERITH.**—2-4. Get thee hence. Probably Eli'jah's meeting with Ahab had been at Samaria, which Omri, the father of Ahab, had made his capital in place of Shechem (compare ch. 13 : 32 and 16 : 24). Turn thee eastward ; in the direction of the Jordan and Gil'ead. Hide thyself ; from the anger of Ahab and Jezebel, who would treat him, not as the announcer only, but the causer, of the drought. Brook Cherith . . . before Jordan ; that is, to the east of the river and flowing into it through some unknown part of Gil'ead, with whose hiding places Eli'jah would be familiar. "Brook" means a deep ravine or "wady," dry for part of the year but with a strong stream flowing through it in the rainy season, November to March or April. Ravens ; amongst the commonest birds of Palestine, there being eight species of them. To feed thee ; a miraculous provision.

5-7. He went. His obedience was without hesitation or question. Ravens brought him bread and flesh . . . morning, and . . . evening. Large bird,



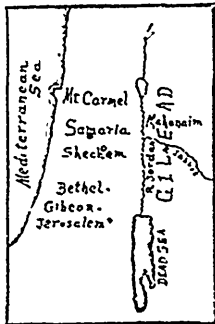
like the ravens, bring home huge supplies, and the energy of those sustaining Elijah would be supernaturally quickened. **Drank of the brook**; not yet dried up for lack of rain. **After a while**; perhaps nearly a year.

**III. AT ZAREPHATH.—8-11.** Zarephath; or Sarepta (Luke 4 : 20), 8 or 10 miles south of Zidon, or Sidon, on the Mediterranean, the home of Jezebel (ch. 16 : 31). Elijah's enemies would not think of searching for him there. **A widow woman**; hardly more likely, humanly speaking, to furnish support to Elijah. **The widow . . . gathering of sticks**; chance bits of wood from trees outside the city walls,—an indication of her deep poverty. **A little water**; the first need of a traveler through a drought-stricken land. Next, Elijah asks a morsel of bread.

**12-16. As the Lord thy God liveth.** The woman recognizes Elijah as an Israelite by his speech or dress and, though herself a heathen, swears by his God. **Not a cake**; the common flat circular or oval cake of unleavened dough, no thicker than a pancake and 10 or 12 inches in diameter. **Barrel**; a large earthen jar used for carrying water from the well, storing grain, etc. **Cruss**; a smaller jar with one or two handles. **Two sticks**; a couple of sticks, as we would say. **Dress it**; prepare it for eating. **Make me . . . cake first**; a severe test of the woman's faith. **Thus saith the Lord**; on whose promise she may surely rely. **Went and did**; proving her faith by her actions. **Many days**; perhaps two and a half years.

Vs. 17-24 tell of the death of the widow's son and Elijah's restoring him to life

**THE GEOGRAPHY LESSON**



We have seen that the **BROOK CHERITH** flowed through some unknown part of Gilead into the Jordan. A tradition, dating from the Middle Ages, however, places it in a picturesque gorge between Jerusalem and Jericho, through which a stream is flowing. On one side of the stream rises a great cliff of stratified rock, with many cavern-like hollows in its face. In one of these hollows nestles an old stone building. The building is a monastery, the site hav-

ing been chosen because it was believed to be the place where Elijah was fed by the ravens.

**LESSON QUESTIONS**

1 What announcement did Elijah make to Ahab? For what sin of Israel had drought been threatened as a punishment? Who in the New Testament predicted a famine? (Acts 11 : 28.)

2-4 Where was Elijah sent into hiding? What provision had God given for his support? What conclusion does Jesus draw from God's care of the birds? (Matt. 6 : 26.)

5-7 Of what character was the obedience of Elijah? Describe what the ravens did for him. What happened at last to the brook?

8-11 To what place was Elijah next sent? Who was to provide for him there? What did he find the woman doing? For what did he ask her? Whom did Jesus ask for a drink of water? (John 4 : 7.)

12-16 How was the woman's faith tested? How did she act? What was the result? What happened during a visit of Jesus to the neighborhood of Tyre and Sidon? (Mark 7 : 24-30.)

**FOR DISCUSSION**

1. Is the avoiding of danger a proof of cowardice?
2. Do miracles ever happen in our day?

**A PRAYER**

Reveal Thyself to us, O Lord, that we may know Thee in all Thy beauty, and may be transformed into Thine image. Then make us revealers of Thee. May we whose burdens are borne by Thee be bearers of the burdens of others. Teach us how to make the way pleasant for tired feet, and the days glad for aching hearts. And give us the great joy of pointing to Thee those who have not yet cast on Thee the burden of their sin. For Thy name's sake we ask it. Amen.

**Prove from Scripture—That God provides for our needs.**

**Shorter Catechism**—Review Questions 24-27.  
**The Question on Missions**—9. What does the Settlement's summer camp do for its members? It gives clean air and good food to worn-out mothers and sickly children. It gives a glimpse of a happy Christian home life to those who have never known a Christian home, and helps to form friendships on which is based the best work of the winter.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 108, 17, 65 (Ps. Sel.), 509 (from PRIMARY QUARTERLY), 138.

**FOR WRITTEN ANSWERS**

1. How was Elijah fed at the brook Cherith?
2. Why was he sent to Zarephath, and how was he supported there?

SIGN NAME HERE.....

## Lesson X. ELIJAH AND THE PROPHETS OF BAAL September 5, 1915

**BETWEEN THE LESSONS**—In the third year, perhaps after the restoration of the widow's son, Elijah, at God's command, went again to Ahab, this time to announce the termination of the drought Vs. 1, 2. Vs. 3-15 tell of Elijah's meeting with Obadiah.

**GOLDEN TEXT**—The Lord is far from the wicked : but he heareth the prayer of the righteous.—Proverbs 15 : 29. Memorize vs. 36, 37. **THE LESSON PASSAGE**—1 Kings 18 : 30-39. Study 1 Kings 18 : 16-40.

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

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

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

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

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

**Revised Version**—1 me ; and ; 2 thrown down ; 3 it ; 4 wood. And he said ; 5 offering ; 6 time ; and 7 oblation ; 8 O Lord, the God ; 9 of ; 10 thou, Lord, art God ; 11 Omit the.

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

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

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

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

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

## \*HOME DAILY BIBLE READINGS

M.—Elijah and the prophets of Baal, 1 Kgs. 18 : 16-29.

T.—Elijah and the prophets of Baal, 1 Kgs. 18 : 30-40.

W.—Elijah and Ahab, 1 Kgs. 18 : 41-46.

Th.—Warning against idolatry, Josh. 23 : 11-16.

F.—Confidence in God, 2 Tim. 1 : 6-13.

S.—The vital choice, Deut. 30 : 15-20.

Sunday—A solemn confession, Neh. 9 : 32-38.

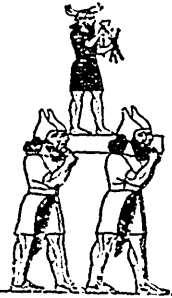
## THE LESSON EXPLAINED

Elijah, at his meeting with Ahab, challenged the king to prove whether Jehovah or Baal was the true God, by summoning a public assembly on Mount Carmel, where the four hundred and fifty prophets of Baal should call upon their god to send down fire to consume their sacrifice, while he should make the same appeal to Jehovah, the answer to decide which was the true God. Vs. 16-24. In vs. 25-29 the failure of Baal's prophets is recorded.

## I. THE PREPARATION MADE.—30.

Elijah ; the single champion of Jehovah against the multitude of Baal's prophets. Said unto all the people ; that all might witness what he was about to do and be convinced. Come near unto me ; leaving the Baal prophets to continue their wild cries and frantic leaping if they would. Repaired the altar. The kind of altar commonest amongst the Hebrews was built of unhewn stones (see Ex. 20 : 25). Of the Lord. There had been on the top of Carmel a place for the worship of Jehovah. Broken down ; by the command of Ahab or Jezebel (see ch. 19 : 10).

31, 32. Took twelve stones ; to signify that the twelve tribes, though divided into two kingdoms, were still one in this worship of Jehovah. Sons of Jacob ; each of whom was the ancestor of a tribe. Is'rael ("Perseverer with God") . . . thy name ; given to Jacob because of his persistence and consequent success in prayer. The people were about to see a like success. Built an altar. This was his way of re-



A FIGURE OF BAAL

pairing the altar (v. 30),—selecting the twelve stones from the ruins of the old altar. In the name of the Lord ; by the Lord's authority and for His worship. Made a trench ; a channel for holding water. As great, etc. ; either "large enough to hold" two measures (a measure or "seah" being 3 gallons), or, "as deep as the grain measure holding 6 gallons."

33-35. Wood in order, etc. Elijah gave the people a fine example of reverence for God's law (see Lev. 1 : 6-8). Four barrels with water ; that is, large earthenware jars, such as were carried on the head. Filled the trench ; the twelve barrels of water not having made it quite full. After this there could be no suspicion of fraud.

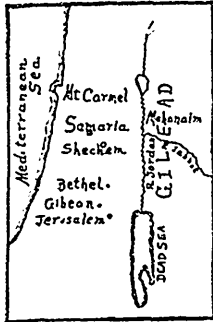
II. THE PRAYER OFFERED.—36, 37. Lord God of Abraham, Isaac and of Jacob ; a title which would recall to the people God's appearance to Moses at the burning bush (Ex. 3 : 6) and so quicken their faith in His power to answer Elijah by fire God in Is'rael . . . I . . . thy servant ; Elijah's first petition, that God would prove that Elijah had all along been acting under God's authority. Turned their heart back again ; the second petition, that the people might be brought back to their faith in the true God.

III. THE PEOPLE CONVINCED.—38, 39. The fire of the Lord fell ; not a chance stroke of lightning, for the sky was clear (vs. 43, 44), but supernatural

fire. Consumed; everything about the altar, even to the stones, and . . . water. The Lord, he is the God. The "people" were completely won over from Baal to Jehovah.

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

**THE GEOGRAPHY LESSON**



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

probably because the site was holy ground that it was chosen for the sacrifice which was to test the claims of Jehovah and Baal. Tradition says that the altar of Elijah was at the east end of the ridge. Just below that spot, on the bank of the river Kishon, there is a mound called "the mound of the priest."

**LESSON QUESTIONS**

30 Whose champion was Elijah? How many prophets of Baal were against him? Whom did Elijah summon to his side? What was his first act before them? What was the altar like? By whose command had it been broken down? Whose help is sufficient for us? (2 Cor. 12 : 9.)

31, 32 How many stones did Elijah use in repairing the altar? What did this number signify? Explain "in the name of the Lord." Describe the trench which Elijah made.

33-35 How did Elijah set an example of reverence? How did he remove any suspicion of fraud?

36, 37 By what title did Elijah address God? How would this quicken the faith of the people? For what two things did he pray? What does Paul say we should pray for? (Phil. 4 : 6.) Where in the New Testament is Elijah's power in prayer referred to? (James 5 : 17.)

38, 39 How was Elijah's prayer answered? What was the character of this fire? What was the effect upon the people? Find a reference in the Gospels to this fire from heaven. (Luke 9 : 54-56.) Find Joshua's appeal to his people to follow the true God. (Josh. 24 : 15)

**FOR DISCUSSION**

1. Can an idol worshiper be a good man?
2. Had the people on Mount Carmel stronger reasons for believing in God than we have?

**A PRAYER**

O God, bless us and make us a blessing. May we see Thy glory and long to be like Thee. May all our work be transformed because it is done *as unto Thee*. May we be not only Christians, but working, praying, rejoicing Christians. Give a blessing to those we love. Draw them to Thyself. And bless all whom Thou lovest. May they all love Thee, that unto Thee every knee shall bow, in the name of Jesus. Amen.

Prove from Scripture—*That God answers prayer.*

Shorter Catechism—*Ques. 28. Wherein consisteth Christ's exaltation?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Question on Missions—10. What do our Settlements do for the religious life of the neighborhoods? They seek to bring the spirit of Christ into all the week's activities, hold Christian services where Protestant and Catholic and Jew meet together to praise God and learn of His love. They work quietly with individuals to bring Christ into their lives.

Lesson Hymns—Book of Praise : 19 (Supplemental Lesson), 116, 240, 92 (Ps. Sel.), 554 (from PRIMARY QUARTERLY), 245.

**FOR WRITTEN ANSWERS**

1. How did Elijah remove all suspicion of fraud? .....
2. For what two things did Elijah pray? .....
3. How was his prayer answered and what was the effect on the people? .....

SIGN NAME HERE .....

## Lesson XI.

## ELIJAH'S FLIGHT AND RETURN

September 12, 1915

**BETWEEN THE LESSONS**—Ch. 18 : 41-46 tells of Elijah's announcement of rain to Ahab and the king's hurried return to Jezreel. Vs. 1-7 give an account of Jezebel's threat against Elijah, the prophet's flight to the wilderness south of Judah, where he lay down under a juniper tree and prayed for death, and of his being fed by an angel after he had been refreshed by sleep.

**GOLDEN TEXT**—Be still, and know that I am God.—Psalm 46 : 10.

Memorize vs. 9, 10.

**THE LESSON PASSAGE**—1 Kings 19 : 8-18. Study 1 Kings, ch. 19.

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

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

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

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

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

13 And it was so, when Eli'jah heard it, that he wrapped his face in his mantle, and went out, and stood

in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Eli'jah ?

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

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damas'cus : and when thou comest, anoint Haza'el to be king over Syr'ia :

16 And Je'hu the son of Nim'shi shalt thou anoint to be king over Is'rael ; and Eli'sha the son of Sha'phat of A'bel-meho'lah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Haza'el shall Je'hu slay ; and him that escapeth from the sword of Je'hu shall Eli'sha slay.

18 Yet I have left me seven thousand in Is'rael, all the knees which have not bowed unto Ba'al, and every mouth which hath not kissed him.

**Revised Version**—1 the ; 2 for the children ; 3 thou shalt anoint ; 4 from ; 5 will I leave me.

**\*HOME DAILY BIBLE READINGS**

M.—Elijah's flight and return, 1 Kgs. 19 : 1-8.

T.—Elijah's flight and return, 1 Kgs. 19 : 9-14.

W.—Elijah's flight and return, 1 Kgs. 19 : 15-21.

Th.—Fleeing from duty, Jonah 1 : 1-10.

F.—"Why art thou cast down," Ps. 43.

S.—"Be not afraid," Ezek. 2 : 1-7.

Sunday—A ministering angel, Luke 22 : 39-46.

**THE LESSON EXPLAINED**

**I. THE PROPHET'S COMPLAINT.**—8. He arose ; from sleep. Once before the angel had waked him to eat and drink (see v. 5). Now when he was refreshed, the heavenly messenger roused him and again provided food to prepare him for a long journey. v. 7. **Meat ; food. Forty days and forty nights.** The distance was less than 200 miles and might have been traversed in 8 or 10 days, but the prophet, instead of going straight to his destination, kept wandering about in the desert, thinking over all that had happened and wondering what God would have him do next. **Horeb the mount of God.** Horeb is another name for Sinai, where the law had been given. It is called "the mount of God" because there God had so wondrously shown His power and glory.

9, 10. **A cave ; perhaps Moses' "clift of the rock"** (see Ex. 33 : 22). **Lodged ; literally, "passed the night."** The word of the Lord came ; likely in a vision as Elijah slept. **What doest thou here, Eli'jah ?** A loving question, encouraging Elijah to open his whole heart, with its craving for light and help and guidance. **Very jealous for the Lord.** He had done his utmost to prevent the king and people from giving to a false god the honor that belonged to Jehovah. **Forsaken thy covenant ; especially the law of Ex. 20 : 3. Thrown down thine altars ; the one on Carmel (ch. 18 : 30) and many others. Slain thy prophets.** See ch. 18 : 4. The people seem to have consented to such acts of Jezebel and her agents.

**II. THE PROPHET'S VISION.**—11, 12. Go

forth ; just outside the cave. **The Lord passed by ;** and wondrous signs betokened His presence.—a great and strong wind rolling the huge granite rocks down the mountain side ; the lofty peaks reeling with the earthquake ; the sky ablaze with lightning.

—fire from God. But the Lord was not in these : they were only His servants, not Himself. **A still small voice ; literally, "a sound of soft stillness,"** teaching Elijah and us, that God rules, not by force, such as the prophet had shown (see ch. 18 : 40), but by love (see Ex. 34 : 6 ; Isa. 42 : 2, 3).

13, 14. **Wrapped his face, etc. ; like Moses (Ex. 3 : 6), "afraid to look upon God."** **Mantle ;** a sort of plaid or cloak. **Entering in of the cave ;** the opening where Elijah stood looking out. **What doest thou here . . . ?** The question seeks to know whether Elijah yet understands that, though he may have



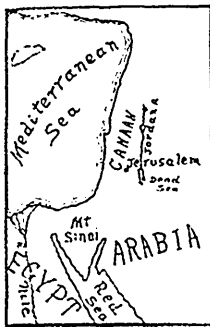
MOUNT SINAI OR HOREB

failed, God's power is sufficient to carry on God's work by new agents and new methods. In v. 14 Elijah repeats his words in v. 10. The facts have not changed, but he is now willing to leave these with God.

III. THE PROPHET'S TASKS.—15-18. Return . . . to . . . Damascus ; the capital of Syria, the kingdom to the northeast of Israel. Anoint . . . to be king over Syria ; set apart to the kingly office by the pouring of oil on the head. Hazael ; in place of Benhadad, then the king of Syria. Jehu . . . to be king over Israel. Jehu was a general in Ahab's army, who slew Ahab's son, and his mother Jezebel, making himself king. Elisha . . . to be prophet ; so that Elijah's life work was nearly done, but God's work was to go on.

Vs. 19-21 narrate the call of Elisha.

THE GEOGRAPHY LESSON



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

rising to a peak 7,000 feet high, at the southern end of the peninsula.

LESSON QUESTIONS

8 How had Elijah been provided with food ? How long was the journey which he had afterwards to take ? Why did it occupy so much time ? What other name is given to the mountain here called Horeb ? Why was it "the mount of God ?" Find three accounts in the Gospels of Elijah's appearance on a mountain. (Matt 17 : 1-8 ; Mark 9 : 2-8 ; Luke 9 : 29-36.)

9, 10 Where did Elijah pass the night ? What question did the Lord ask ? What was the purpose of the question ? What did Elijah answer ?

11, 12 By what wonderful signs did the Lord reveal His presence ? What do we learn from the "still small voice ?" Where does Paul appeal to the "gentleness" of Christ ? (2 Cor. 10 : 1.)

13, 14 Why did Elijah wrap his face ? What question did the Lord again ask ? What answer did Elijah repeat ? What difference was there in his second use of these words from the first ?

15-18 What new agents for carrying out God's purposes was Elijah to appoint ?

FOR DISCUSSION

1. Is it sinful to become discouraged ?
2. Do God's servants ever meet with real failure ?

A PRAYER

Father, we praise Thee for the knowledge of Thy dealing with others in their time of difficulty. Enable us to trust Thee when around us, above us, beneath us, all seems dark and gloomy. Thou art with us always, and Thou wilt bless us in our work for Thee. Let Thy rod and Thy staff comfort us, and make us a comfort to others. Through Christ we ask it. Amen.

Prove from Scripture—That God's servants need not fear.

Shorter Catechism—Ques. 29. How are we made partakers of the redemption purchased by Christ ? A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

The Question on Missions—11. What Settlement work has the Presbyterian Church undertaken in Canada ? There are Social Settlement centres in Montreal, Toronto and Winnipeg, each with a monthly attendance of over 6,000, with provision for healthful amusements, training in useful occupations, instruction in English and other subjects and religious services.

Lesson Hymns—Book of Praise : 19 (Supplemental Lesson), 272, 203, 96 (Ps. Sel.), 552 (from PRIMARY QUARTERLY), 264.

FOR WRITTEN ANSWERS

1. What had happened to discourage Elijah ? .....
2. How did the Lord remove his discouragement ? .....
3. What new tasks were assigned to him ? .....

SIGN NAME HERE .....

## Lesson XII. DEFEAT THROUGH DRUNKENNESS September 19, 1915 —TEMPERANCE LESSON

**LESSON SETTING**—In the reign of Ahab, the king of Syria, Benhadad, invaded Israel and besieged Samaria, the capital. The invader proposed, as terms of peace, that Ahab should yield up to him his silver and gold and also his wives and children. To this demand Ahab agreed, but Benhadad made a second and greater demand, which Ahab met with a spirited defiance. Vs. 1-9. In response Benhadad sent messengers bearing the boastful threat with which the Lesson begins.

**GOLDEN TEXT**—Wine and new wine take away the understanding.—Hosea 4 : 11 (Rev. Ver.).

Memorize vs. 11, 12.

**THE LESSON PASSAGE**—1 Kings 20 : 10-21. Study 1 Kings 20 : 1-21.

10 And Ben-ha'dad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

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

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

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

15 Then he numbered the young men of the princes of the provinces, and they were two hundred

**Revised Version**—<sup>1</sup>armour; <sup>2</sup>a prophet came near unto; <sup>3</sup>and said; <sup>4</sup>Omit Even; <sup>5</sup>begin the battle <sup>6</sup>mustered; <sup>7</sup>from Samaria; <sup>8</sup>went out of the city; <sup>9</sup>the young men; <sup>10</sup>Omit fire words; <sup>11</sup>Omit the

and thirty two; and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-ha'dad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

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

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

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

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

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

### \*HOME DAILY BIBLE READINGS

M.—Defeat through drunkenness, 1 Kgs. 20 : 1-12.

T.—Defeat through drunkenness, 1 Kgs. 20 : 13-21.

W.—The terror-smitten king, Dan. 5 : 1-9.

Th.—They err and stumble, Isa. 28 : 1-7.

F.—A divine command, Lev. 10 : 8-11.

S.—A warning, Prov. 20 : 1-7.

Sunday—Christian duties, Titus, ch. 2.

### THE LESSON EXPLAINED

**I. BENHADAD'S BOAST.**—10. Ben-hadad; "son of Hadad," a Syrian god. Three Syrian kings of this name are mentioned in the Bible (compare ch. 15 : 18; 2 Kgs. 13 : 24). The gods do so unto me; that is, utterly destroy him. If the dust of Samaria; that is, supposing the great city were overthrown and ground into dust. Suffice for handfuls, etc. Benhadad boasted, in true Eastern fashion, that the city's dust would not make one handful for each of his followers,—so numerous were they.

11, 12. King of Israel; Ahab. That girdeth on his harness ("armor"); to enter upon the fight. That putteth it off; after the battle is over and the victory won. Ahab's reply is a pithy proverb, like the Latin, "Do not sing songs of triumph before the victory is won." Ben-hadad heard this message; from his messengers who had returned. He was

drinking; at a banquet, in confident expectation of the surrender of Samaria. And the kings; thirty-two of them (v. 1), vassals of Benhadad, and commanders, under him, of the divisions of his army. Pavilions; booths or huts built of the branches of trees, like those used at the Feast of Tabernacles (Lev. 23 : 42), used, on military expeditions, as temporary shelters. Set; a military term, signifying either the formation of storming parties or the erection of battering engines. Against the city; to destroy it.



ASSYRIAN CUPS

came near (Rev. Ver.); with a message from the Lord. Unto Ahab; who, in this dark hour, would welcome help and guidance even from one of those whom he had permitted Jezebel to persecute (see ch. 18 : 4). Thus saith the Lord. The prophet spoke with divine authority. This great multitude; of

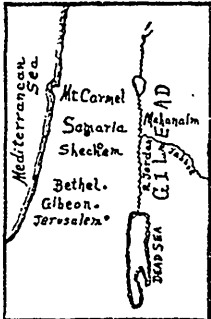
\* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

more than 130,000 men (see vs. 25, 29, 30). I will deliver it. Even so great a host could not resist Jehovah. **Into thine hand**; into thy power. I am the Lord; and not the false gods whose worship Ahab had brought into Israel. **By whom?** Whom will the Lord use to do this? **The young men**; the servants or pages, unused to war. **Princes of the provinces**; chieftains from various districts in Israel. **Order the battle**; make the attack. **Thou**. Ahab was to take the offensive,—a wise plan, even humanly speaking.

**III. BENEHADAD'S DEFEAT.—15-18.** Numbered the young men . . . two hundred and thirty two. These were to form the vanguard. **After . . . seven thousand**; the main body of the Israelitish army. **At noon**; when, in that hot Eastern country, the besiegers would be resting. **Drinking himself drunk**; and thus unfitting himself for planning or action. **Men . . . out of Samaria**; the 232 of v. 15. **Take them alive**; an order, given in drunken folly, to break the battle line to capture this tiny band.

**19-21.** The army . . . followed them; the 7,000 ready to take advantage of the confusion in the Syrian ranks. The Syrians fled; completely discomfited and routed. **Ben-hadad . . . escaped on an horse**; on a chariot horse, not being able to secure a proper riding horse.

**THE GEOGRAPHY LESSON**



SAMARIA was built by King Omri on a round, isolated hill over 300 feet high, rising from a wide basin, formed by a bend in the valley running down from Shechem to the sea coast, and an incoming glen. The Hebrew name, Shomeron, means "watch tower," and is obviously appropriate, for, while it is surrounded and overlooked by mountains on three sides, Samaria commands a magnificent view

to the west. The broad valley is seen for 8 miles, then a low range of hills, and beyond these, the sea, only 23 miles away

**LESSON QUESTIONS**

**10** What does Benhadad's name mean? How many Syrian kings of the same name do we know of? What boast did Benhadad make?

**11, 12** What reply did Ahab make to Benhadad's boast? What was Benhadad doing when this reply reached him? Who were with him? What were the "pavilions" like? Explain Benhadad's order. Where is it said that princes should not take strong drink? (Prov. 31 : 4.)

**13, 14** Who came to Ahab? Why would Ahab receive him gladly? In whose name did the prophet speak? What promise did he make? How large was Benhadad's army? What king of Judah had vanquished an army twice as large as his own? (2 Chron. 14 : 8-12.) Who was to begin the battle? What was the plan of attack?

**15-18** At what time of day was the battle begun? How was Benhadad unfitting himself for leadership? What order did he give? Why was this foolish?

**19-21** Describe the rout of the Syrian army.

**FOR DISCUSSION**

1. Which is doing the greater harm to Great Britain—war or the drink traffic?
2. Ought the Canadian government at once to abolish the sale of strong drink?

**A PRAYER**

We give all glory and praise to Thee, our Father, for the encouragement Thou hast given to those who are fighting against strong drink. Show us our duty to those who are victims of drink, and enable us to do our duty. Make us sympathetic, thoughtful and faithful in our dealings with them. And give us grace that we may do nothing to put a stumblingblock in the way of another. For Jesus' sake. Amen.

**Prove from Scripture**—That drunkenness is wicked.

**Shorter Catechism**—Review Questions 28, 29.

**The Question on Missions**—12. What further Settlement work does the church hope to do? It is proposed to establish similar centres in all the more important cities, in this way helping to meet the needs of those living in the more crowded districts, and also to introduce Settlement methods into country communities.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 245, 246, 99 (Ps. Sel.), 586 (from PRIMARY QUARTERLY), 530.

**FOR WRITTEN ANSWERS**

1. What boast did Benhadad make and what was Ahab's reply? .....
  2. What promise was made to Ahab? .....
  3. How did Ahab plan the battle and with what result? .....
- SIGN NAME HERE** : .....

## Lesson XIII.

## OBEDIENCE AND KINGSHIP

September 26, 1915

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 21-29), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!  
—Psalm 21: 1.

Read Psalm 72.

## \*HOME DAILY BIBLE READINGS

M.—Solomon anointed king, 1 Kgs. 1: 28-40.

Th.—Queen of Sheba visits Solomon, 1 Kgs. 10: 1-10, 13.

T.—Solomon chooses wisdom, 1 Kgs. 3: 4-15.

F.—God's care of Elijah, 1 Kgs. 17: 8-16.

W.—Solomon dedicates the temple, 1 Kgs. 8: 22-30.

S.—Elijah and the Prophets of Baal, 1 Kgs. 18: 30-39.

Sunday—Elijah's flight and return, 1 Kgs. 19: 8-18.

## A PRAYER

Our Father, we would be Thy servants. Let Thy glory be revealed in us and through us, this day and always. Enable us to correct our evil ways, and to walk in Thy way. Be Thou to us wisdom and strength and purity. Preserve us from unholy desires. Subdue our will; bring it into subjection to Thy will, and give us peace. Through Christ our Lord. Amen.

Prove from Scripture—*That God is the king of glory.*

Lesson Hymns—Book of Praise: 19 (Sup. Lesson), 272, 549, 52 (Ps. Sel.), 508 (from PR. QUARTERLY, 301).

## REVIEW CHART—THIRD QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Sam. 18: 1-15.	Absalom's Failure.	Children, obey your parents.—Eph. 6: 1.	1. Absalom's father. 2. Absalom's fight. 3. Absalom's fate.
II.—1 Kgs. 1: 28-40.	Solomon Anointed King.	Know thou the God.—1 Chron. 28: 9.	1. Solomon anointed king. 2. Solomon proclaimed king.
III.—1 Kgs. 3: 4-15.	Solomon Chooses Wisdom.	The fear of the Lord.—Prov. 9: 10.	1. The promise. 2. The request. 3. The answer.
IV.—1 Kgs. 8: 22-30.	Solomon Dedicates the Temple.	Mine house shall be called.—Isa. 56: 7.	1. God's promise. 2. God's presence.
V.—1 Kgs. 10: 1-10, 13.	The Queen of Sheba Visits Solomon.	Wisdom is better.—Prov. 8: 11.	1. Seeking. 2. Surprised. 3. Satisfied.
VI.—1 Kgs. 12: 6-16.	The Kingdom Torn Asunder.	Pride goeth before.—Prov. 16: 18.	1. Advice. 2. Refusal. 3. Revolt.
VII.—1 Kgs. 12: 25-33.	Jeroboam Leads Israel into Sin.	Thou shalt not make.—Ex. 20: 4, 5.	1. Jeroboam's fear. 2. Jeroboam's sin.
VIII.—2 Chron. 15: 1-15.	Asa's Good Reign.	Draw nigh to God.—James 4: 8.	1. The call. 2. The congregation. 3. The covenant.
IX.—1 Kgs. 17: 1-16.	God's Care of Elijah.	Casting all your anxiety.—1 Peter 5: 7.	1. Before Ahab. 2. At Cherith. 3. At Zarephath.
X.—1 Kgs. 18: 30-39.	Elijah and the Prophets of Baal.	The Lord is far.—Prov. 15: 29.	1. The preparation made. 2. The prayer offered. 3. The people convinced.
XI.—1 Kgs. 19: 8-18.	Elijah's Flight and Return.	Be still, and know.—Ps. 46: 10.	1. The prophet's complaint. 2. The prophet's vision. 3. The prophet's tasks.
XII.—1 Kgs. 20: 10-21.	Defeat Through Drunkenness—Temperance Lesson.	Wine and new wine.—Hosae 4: 11.	1. Benhadad's boast. 2. Jehovah's promise. 3. Benhadad's defeat.

## The Golden Texts

Recall the Golden Texts and answer the following questions:

- Lesson I.—How had Absalom broken the Fifth Commandment?  
 Lesson II.—At whose request did David appoint Solomon his successor?  
 Lesson III.—How did Solomon show that he was worthy to be king?  
 Lesson IV.—By whom and for what purpose was the first temple built?  
 Lesson V.—For what purpose did the Queen of Sheba visit Solomon?  
 Lesson VI.—How did King Rehoboam show his pride?  
 Lesson VII.—Which Commandment did Jeroboam break and how?  
 Lesson VIII.—How did Asa show his gratitude to God?  
 Lesson IX.—What provision was made for Elijah at Cherith and at Zarephath?  
 Lesson X.—How did God answer Elijah's prayers on Carmel?  
 Lesson XI.—Describe Elijah's vision at Horeb.  
 Lesson XII.—How did Benhadad help his own defeat?

\* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.



## FOR WRITTEN ANSWERS

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

- Lesson I. What was the manner of Absalom's death ?
- Lesson II. By what right did Solomon become king ?
- Lesson III. What wise choice did Solomon make at the beginning of his reign ?
- Lesson IV. How does God dwell in an earthly temple ?
- Lesson V. What impression was made on the Queen of Sheba by her visit to Solomon ?
- Lesson VI. How did Rehoboam lose part of his kingdom ?
- Lesson VII. What new form of worship did Jeroboam introduce into Israel ?
- Lesson VIII. Why is Asa's called a good reign ?
- Lesson IX. How did God provide for Elijah during the drought ?
- Lesson X. In what way did God answer Elijah's prayer on Mount Carmel ?
- Lesson XI. How was Elijah's discouragement removed ?
- Lesson XII. Why should soldiers not use strong drink ?

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1915

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

Name .....		Address .....					Class .....	
DATE	S.S. Attendance	Mcm. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1915								
July 4 .....								
July 11 .....								
July 18 .....								
July 25 .....								
August 1 .....								
August 8 .....								
August 15 .....								
August 22 .....								
August 29 .....								
September 5 .....								
September 12 .....								
September 19 .....								
September 26 .....								
Totals .....								

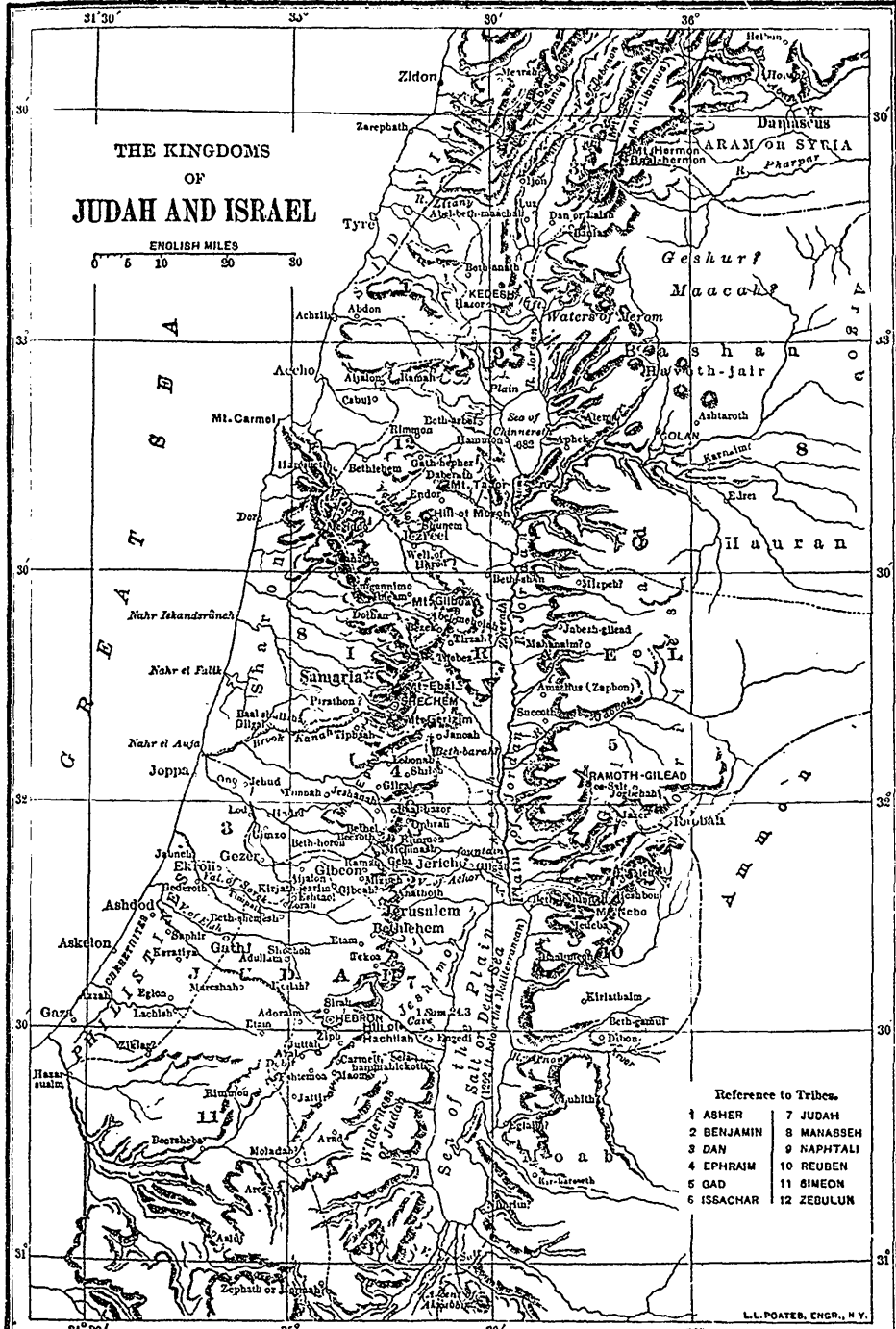


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**THE KINGDOMS OF JUDAH AND ISRAEL**

ENGLISH MILES  
0 5 10 20 30

Reference to Tribes.

1 ASHER	7 JUDAH
2 BENJAMIN	8 MANASSEH
3 DAN	9 NAPHTALI
4 EPHRAIM	10 REUBEN
5 GAD	11 SIMEON
6 ISSACHAR	12 ZEBULON

L.L. POATER, ENGR., N. Y.



# Some More Convincing Evidence

If more evidence were needed to demonstrate the exceptional value of the total abstainer as an insurance risk than what has already been published by this Company, it is found in the following Table covering the experience in the two Departments of the Company for a period of ten years :

YEAR.	PER CENT. OF EXPECTED LOSS	
	Abstainers	General
1905	36.95%	74.23%
1907	37.81%	69.15%
1909	33.50%	48.45%
1911	46.07%	77.89%
1913	40.42%	44.94%
1914	41.83%	71.63%
AVERAGE FOR LAST 10 YEARS		
	39.48%	64.19%



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