



**RADIAL KERY MAP**  
**ILLUSTRATING**  
**THE CAPTIVITY**  
 (With appropriate distances and directions from Jerusalem)

Copyrighted by  
 Geo. Wey. Fuesel,  
 1927.

40 Longitude 42 East from 44 Greenwich  
 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52

Scale of Miles  
 0 10 20 30 40

# The Home Study Quarterly.

Vol. IV.

July, August, September, 1898.

No. 3.

For a Register of attendance, etc., during the quarter, to be kept by the scholar, see page 94. For an Order of Service, page 69.

This QUARTERLY is for help in studying the S. S. lesson at home, not for taking to school. Use your Bible both at home and in Sabbath school, that you may become better acquainted with that best guide book of life.

Sabbath school is not merely, or only, a place where we go when young, as we do to the week-day school, leaving it as we grow toward manhood and womanhood. It is rather a place where we are helped to become teachers, when the older people who are now teaching are kept at home or pass away. The S.S. teachers of a few years hence are the S.S. scholars of to-day. Good scholar, good teacher.

## JULY, AUGUST, SEPTEMBER.

The three months of our lessons for this quarter. What different thoughts they bring to different S.S. scholars of Canada.

To some they mean play, to some harder work; to some vacation, to some toil. Some, when school in the city is closed, will get off to the country, and for July and August will romp and play, free from care; some in the city, when the school is closed, will go to work, too young to work will enjoy their rest in their own way.

In the country, these months mean work for all who are able to work. In garden and field, in pasture and farm yard and house, there is work for all. Busy, busy hours are these long summer hours, sometimes hot and weary, but they are very helpful, in building up strong useful bodies and characters. Far better for our characters and our lives the work than idleness.

Some of our young people who read of others enjoying long vacations, may think that their own lot is a hard one and may sometimes complain. Remember this, young people, the best

preparation for life is not the habit of vacation but the habit of work, the happiest lives are not the idle but the working ones, and the happiest times of life are not long-playing times, but times of work done faithfully and well, with the little bits of rest that come in every day made all the sweeter by the work.

But whether in city or country, whether younger or older, whether at work or play, let these summer days be filled to please God by faithfully doing what he gives to do, by loving and serving him. Thus will our summer days bring joy to others and to ourselves.

When you are twenty-one years old you are said to be "of age." God bore patiently with Israel until she had twenty-one kings, until she came "of age" in sin; attained full manhood in evil. All God's training, his warning, his punishing, his entreating, was in vain, and then he gave up the nation, the northern kingdom, forever.

The story of these twenty-one kings, who reigned during these more than two hundred years, is a very sad one. There was not one man among them that served God. Some were worse men than others, but not one for God. Many of them were slain by some usurper who then succeeded to the throne, to be in his turn killed by some one else who wanted to be king. The kingdom came "of age" in its number of kings, to be ruined.

How different is it with many of the young people who read these lines. The "coming of age" will find many of them strong, useful, Christian, men and women, an honor to their country and their God.

Some, when they "come of age" fall heir to property and wealth, more or less. Most of us have nothing of that kind to look to, but we all may have what wealth cannot buy and what is infinitely better than any wealth, we may come of age with a character, good, noble, true, "rooted and built-up" in Christ, well fitted for a true and noble manhood and womanhood.

## THAT WONDERFUL LIFE.

Dear Young People,  
Juniors and Seniors:—

For the six months past we have been studying the wonderful human life of our Lord and Saviour Jesus Christ, from its wonderful beginning at Bethlehem with the angels' song of "Peace," to its wonderful closing in the resurrection and ascension. If thinking of grand and beautiful things makes grand and beautiful characters, then the boys and girls in the Presbyterian Church in Canada should be a good deal more beautiful in character than they were six months ago. They should be more pure in thought and speech for they have been studying a life that was pure above all others, that knew only good. They should be more unselfish, and ready to sacrifice for others for Christ gave his whole life to do men good, and at length laid down that life in death as an atonement for our sins.

"Beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

How much have the lessons of the past six months done in shaping young Canada? How much have they done in shaping "me," and "me," and "me"?

### A WARNING.

If the study of that wonderful, beautiful, life for the past six months has not made us more like to itself, if we are none the better for it, what then?

*First*, we are responsible for what we might have been, and have more to answer for. "Unto whomsoever much is given, of him shall be much required."

*Second*, we are more hardened. We have got used to looking at, and thinking about, the best thing in the world, without its making any impression upon us, and therefore there is less likelihood that it will ever affect us.

### PAST AND FUTURE.

The lessons for the past six months showed us one grand, beautiful, sinless life, and a good many bad lives; some of them very bad; so bad that they so hated the good that they could not allow it to live but must put it to death.

The lessons for the next three months show us God, patient and good, and some good people who are his servants; and they show us also a great many bad people, some of them specially bad, just as were some of the people in the last six months' lessons.

There, Pilate, weak and selfish, urged on by the priests and scribes, put Christ to death; here, Ahab, weak and selfish, urged on by the wicked Jezebel, does what he can to kill righteousness out of God's land.

Another thing, sad to say, not unusual, is that during all these years, God was trying to win them to himself and to righteousness, both by persuasion and by punishment; yet they would not attend to either the one or the other, and at length he gave them over to complete destruction for their sins.

God is the same to-day, and he pleads and warns, but if men will not listen and obey they too must be cast out forever from life and hope; and one reason why such stories as these are given us, is that we may take warning by them, and turn from sin to God, before it be too late.

### OTHER LANDS LIKE ISRAEL.

The one thing that looms largest in the lessons of the quarter is the sin of idolatry. It ruined the kingdom of Israel. Remember the sad fact that idolatry is not a thing of the past; that more than half the world is worshipping idols to-day, with all the wrong and degradation that idol worship brings with it. These lands are sinking deeper into sin and misery. The only remedy for them is the Gospel. That Gospel is entrusted to our care to give to them. Christ commanded that it should be preached to every creature.

As we study the lessons we may think that if we had opportunity we would have rescued Israel from ruin. There are in the world to-day many times more than there ever were of Israel, whom we can help to rescue. Some of us may be prophets as Elijah and Elisha were, missionaries, to call the world from sin to righteousness, from idolatry to the true God; and though we cannot all be such we can all help to send others who go. Remember that there are many other lands, like Israel, drifting downwards to ruin, and it is our privilege to be helpers in saving them.

## WHAT WE STUDY THIS QUARTER.

The lessons for last quarter were a study of the life of Christ, and covered about thirty years. The lessons for the present quarter are a study of the life of a nation, Israel, and cover more than two hundred years.

You study history in schools but this is the study of history from another standpoint. In your schools you study the sayings and doings of men only, in their dealings with one another. Here you have history, with God's part in it as well as man's part, showing his sayings and doings as well as those of men.

One thing that impresses us is the very large part that God has in history. He is the chief one in it.

Studying history during the week is like looking at a clock; you simply see the hands go round. Studying history in these Sabbath school lessons is like looking inside the clock and seeing what makes the hands go round.

In this study of history with God in it, we must remember that he is always the same. He may not do the same things at one time as at another, but he always works on the same principles. We know that what he is pleased with, and favors, at one time, he will be pleased with and will favor at another time. This it is that makes these Scripture history lessons helpful to us, showing us how to live so that God may be pleased with us.

We learn here too that the favor of God is more than all else. A country may have a great many other things, but if it have not the favor of God it will come to grief. If it have his favor then it will be a prosperous happy land.

We know from these lessons what kind of a country we should have in order to have God pleased with it; and we learn what our duty is in trying to make our country one that God will favor. We should put down all that is wrong in our laws, and in the carrying out of these laws; and should make it our one inquiry, in matters belonging to our country. "Will God be pleased with it?"

Then there are some things about the part of history that these lessons cover that are peculiar. In most other histories, we see nations beginning, and growing from small weak beginnings, like people, from weak childhood to strong manhood; then find them per-

haps growing gradually feeble until they pass away, or are conquered by some other nation. Here we have a nation coming suddenly into separate existence, by revolt from another nation; then living its life of more than two centuries; and then suddenly disappearing, taken captive by the Assyrians; and as a nation never returning. The nation becomes a nation suddenly, in full strength, and as suddenly passes from the list of nations.

## WHAT BECAME OF ISRAEL.

There have been a great many different things supposed and said as to what became of the lost ten tribes. Some have tried to shew that they kept together, and then came west and settled in Britain, and that the British people to-day are Israelites, the lost ten tribes.

When I was in Palestine a good many years ago, the aged priest of the little band of Samaritans there, asked me very particularly, through an interpreter, about our North American Indians. He thought that they might be the lost tribes.

But from what we can gather in Scripture, it was on this wise. The King of Assyria took a great many of them captives to his own country, and put in their places strangers from other countries that he had conquered, and those that were left of Israel became mixed up with these and lost all identity as God's people. Of those that were carried away the larger part would soon become one with the Assyrians, by intermarriage, just as numbers of English speaking Protestants among the earlier settlers of the Province of Quebec intermarried with the French, and soon lost both their language and religion.

Some of the more faithful to God among the captives would continue to serve him, and their children after them would do likewise; and some of these would probably return from the East with the children of Judah when they come back to their own land.

It is well that our nation is not the ancient Israel, with their persistent idolatry and sin. We may be what is far better, the true Israel, for, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Better be the true Israel than the cast off Israel of old, and to this true Israel both Jew and Gentile may, and some day, will, belong.

## SOME THINGS TO BE THANKFUL FOR.

### THAT I AM A BRITON.

One of the grandest names in the world. It stands for greatness, freedom, honor, bravery, strength; and, let us be thankful that it stands in so large a measure for goodness and righteousness. Long may Britain stand strong in righteousness, the shield of the defenceless, the refuge of the oppressed.

What is the secret of Britain's greatness? Some might answer, her guns, so great, her ships, so strong, her men, so brave. Britain's queen was once asked this question by a royal visitor from another land; and, pointing to the Bible, she said, "that is the secret of Britain's greatness."

And she was right. That Book contains the principles of all true freedom and greatness, and in proportion as that Book is honored in that proportion will a people be free and great. That Book is God's law and in proportion as it is obeyed, will God be on the side of the nation.

The study of the S. S. Lessons for this quarter shews that it was not the nation with the largest armies that won the victories and remained unconquered by other peoples, but the nation that had God on its side. Long may the Bible be the Magna Charta of Britain's freedom, the secret of her greatness; and long as we live may we give God thanks that we are part of that world wide Empire.

### THAT I AM A CANADIAN.

There is another name, Canadian, that is near and dear to us. It has not as yet so much of a history. It does not mean so much so far as its history is concerned, but it means much as to its future and that future is in our hands. By each one making our own little corner of Canada good, will Canada as a nation become great, a true and worthy part of that Greater Britain to which we are thankful to belong.

As we study the history of Israel in our S. S. Lessons for this quarter and see a nation decay through sin, may we earnestly resolve that so far as we can do it our nation shall stand in righteousness; that we will choose good men to make our laws; and above all that the Law of God may be in every home in all our broad land from Atlantic to Pacific seas.

### THAT I AM A PRESBYTERIAN.

Another grand name, that we should be thankful for.

1. Because it takes Jesus Christ as the only King and Head of the Church.

2. Because it makes the Bible, the whole Bible, and nothing but the Bible, its source of authority in all matters of teaching and church government. The second question in our catechism is answered by "The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him."

3. Because it has ever stood for freedom: it teaches the liberty of each one to study that Bible for himself and to worship God according to his own conscience. And not only in Church but in State it has ever stood for liberty and against tyranny.

4. Because it has been a martyr church; its teachings leading men, in the power of the Spirit, to give up life rather than the truth.

5. Because it is a missionary church, and each year it is becoming more so; and that is the true object for which the Church of Christ exists.

Of this grand Presbyterian church, which numbers twenty millions of members and adherents throughout the world, let us try to make the PRESBYTERIAN CHURCH IN CANADA, OUR OWN CHURCH, a worthy part.

### THAT I—? A CHRISTIAN.

This is the grandest name of all. Given as a nickname, to a few followers of Jesus Christ, by their heathen neighbors in Antioch, nearly nineteen centuries ago, it has gone around the world, gradually winning the world to itself, and it shall go on until the whole world is won.

It is grand because it is good. All the good in the world comes through it. Wherever it comes it brings blessing. It brings in with it all that is good, and before it all that is evil shall flee away.

It is grand because it is the name of the King of Kings, and to bear His name and His character is the highest, grandest, destiny of man.

What wonderful love that should lead the Christ to come among sinful men to atone for their sin by His death, to renew them from sin and death by the power of His Holy Spirit, and make them His own, Christ ones, Christians.

It is well to be a Briton. You are one. It is well to be a Canadian. You are one. It is well to be a Presbyterian. You are one. Best of all is it to be a Christian. Are you one?

## AN ORDER OF SERVICE.

### I. OPENING EXERCISES.

1. *Singing.*
2. *Prayer.*
3. *Singing.*
4. *Responsive reading, of a passage selected by the Superintendent.*

### II. LESSON SERVICE.

1. *Teachers with their classes.*
2. *Desk Review.*
3. *Prayer.*
4. *Singing.*

### III. CLOSING EXERCISES.

1. *Distribution of books, papers, gathering of class offerings.*
2. *Notices.*
3. *Closing hymn, prayer or benediction.*

## STUDIES IN THE HISTORY OF THE TEN TRIBES.

### Lessons for the Quarter.

1. July 3.—**The Kingdom Divided**—I Kings 12 : 16-25. Commit vs. 16-19. (Read I Kings 12 : 1 to 14 : 20.) *Golden Text*—A soft answer turneth away wrath : but grievous words stir up anger. Prov. 15 : 1.

2. July 10.—**Elijah the Prophet**.—I Kings 17 : 1-16. Commit vs. 2-6. (Read the whole chapter.) *Golden Text*—And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord. I Kings 17 : 16.

3. July 17.—**Elijah on Carmel**.—I Kings 18 : 30-39. Commit vs. 36-39. (Read chaps. 17 : 17 to 18 : 46.) *Golden Text*—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. I Kings 18 : 39.

4. July 24.—**Elijah's Flight and Encouragement**.—I Kings 19 : 1-16. Commit vs. 9-12. (Read the chapter.) *Golden*

*Text*—Rest in the Lord, and wait patiently for him. Psalm 37 - 7.

5. July 31.—**Naboth's Vineyard**.—I Kings 21 : 4-16. Commit vs. 4-6. (Read chaps. 21 and 22.) *Golden Text*—Thou shalt not covet thy neighbor's house. Ex. 20 : 17.

6. Aug. 7.—**Elijah's Spirit on Elisha**. II Kings 2 : 6-15. Commit vs. 11-14. (Read the chapter.) *Golden Text*—How much more shall your heavenly Father give the Holy Spirit to them: than ask him? Luke 11 : 13.

7. Aug. 14.—**The Shunammite's Son**.—II Kings 4 : 25-37. Commit vs. 32-35. (Read the chapter.) *Golden Text*—Cast thy burden upon the Lord, and he shall sustain thee. Psalm 55 : 22.

8. Aug. 21.—**Naaman Healed**.—II Kings 5 : 1-14. Commit vs. 13, 14. (Read the chapter.) *Golden Text*—Heal me, O Lord, and I shall be healed ; save me, and I shall be saved. Jer. 17 : 14.

9. Aug. 28.—**Elisha at Dothan**.—II Kings 6 : 8-18. Commit vs. 15, 17. (Read II Kings 6 : 1-23.) *Golden Text*—The angel of the Lord encampeth round about them that fear Him, and delivereth them. Psalm 34 : 7.

10. Sept. 4.—**The Death of Elisha**.—II Kings 13 : 14-25. Commit vs. 20, 21. (Read the whole chapter.) *Golden Text*—Precious in the sight of the Lord is the death of His saints. Psalm 116 : 15.

11. Sept. 11.—**Sinful Indulgence**.—Amos 6 : 1-8. (The quarterly Temperance Lesson.) Commit vs. 3-6. *Golden Text*—They also have erred through wine, and through strong drink are out of the way. Isa. 28 : 7.

12. Sept. 18.—**Captivity of the Ten Tribes**. II Kings 17 : 9-18. Commit vs. 13, 14. (Read II Kings 17 : 1-23; Amos 6; Hosea 5.) *Golden Text*—If thou seek Him, He will be found of thee ; but if thou forsake Him, He will cast thee off forever. I Chron. 28 : 9.

13. Sept. 25.—**Review**.—*Golden Text*.—No good thing will be withhold from them that walk uprightly. Psalm 84 : 11.

Lesson, 1 Kings 12: 6-25. Read 1 Kings 12: 1 to 14: 20. Commit vs. 16-19.

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

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19. So Israel rebelled against the house of David unto this day.

20. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, who were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22. But the word of God came unto Shemaiah the man of God, saying,

23. Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24. Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25. Then Jeroboam built Shechem in Mount Ephraim, and dwelt therein: and went out from thence, and built Penuel.

## GOLDEN TEXT.

"A soft answer turneth away wrath, but grievous words stir up anger."—Prov. 15: 1.

## LESSON PLAN.

1. Israel Rebels, vs. 16-19.
2. Israel chooses a new king, vs. 20.
3. God confirms the division, vs. 21-25.

## DAILY READINGS.

- M. Wise counsel rejected, 1 Kings 12: 1-11.  
 T. The kingdom divided, 1 Kings 12: 12-25.  
 W. Idolatry established, 1 Kings 12: 26-33.  
 T. The event foretold, 1 Kings 11: 28-40.  
 F. Despising counsel, Prov. 15: 1-14.  
 S. Refusing to hear, Zech. 7: 8-14.  
 S. Pride and destruction, Prov. 16: 16-33.

*The I. B. R. A. Sel.*

## CATECHISM.

Q. 25. How doth Christ execute the office of a priest?  
 A. Christ executed the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and in making continual intercession for us.

## LESSON HYMNS.

No. 105, (Psalm) 535, 531, 556.

16.—Read the first part of the chapter in order to get the connection. The lesson is about a very important section of Old Testament history. The people of God are divided into two parts, (1) Israel, called also Ephraim, and Samaria; (2) Judah. The date of the separation is B. C. 937 and should be put in the list of dates to be remembered. See in this verse how there were divisions among the people of God: the two factions being the men of Israel and the house of David. The two kingdoms continued to exist, separate, until the fall of Samaria in 722, another important date, and to be remembered: after which time the ten northern tribes were lost to history, while Judah continued until the time of Christ; and the Jews are still a separate people.

17.—A few of the people of Israel had property in Judah, and these preferred to stay in the south with Rehoboam. These are mentioned in this verse.

18.—Adoram, called also Adoniram, 1 Kings 4: 6; 5: 14. He was over the forced labor or levy, a labor in which the members of some of the tribes had to take part. It was a kind of slavery. Adoniram was very unpopular, as we might suppose from his position, and it was very foolish of Rehoboam to send such a poor messenger. His death is the only loss of life caused by the division, for the King, not wanting to meet a similar fate, ran away.

19. **Unto this day.**—Up to the time when the writer of this part of the history was still living. Since the two kingdoms were thus existing, the passage must go back as far as 722.

20.—Read all about Jeroboam, 1 Kings 11: 26-40; 12: 25-33. A very interesting character. A shrewd young man who rose quickly from a humble position, till he became the ruler of the land. He was what is called a self-made man. He lacked, however, one thing, in that he did not serve the Lord. Hence he was a failure in God's sight.

21.—Rehoboam tries to regain the whole kingdom but is prevented.

22. **Shemaiah.**—See 2 Chro. 12: 5-15; a contrast to Jeroboam. Jeroboam was a man of the world; Shemaiah was a man of God.

24.—Benjamin and the tribes of Simeon and Dan became connected with Judah.

23. **For this thing is from me.**—God was the real cause of the division. In order to see why it was so, we must go back to the time of Solomon who went after idols. 1 Kings 11: 31-33.

25.—Jeroboam was a great builder. Here he fortifies Shechem and Penuel. Find out all you can about Shechem. Gen. 12: 6; 33: 18; Judg. 9. It was near Mount Ebal; and is now called Nablus. Penuel was in Gilead, on the other side Jordan, a fortress to protect the East. Soon Samaria became the capital instead of Shechem.

## QUESTIONS.

### Juniors.

Vs. 1-24.—Where was the great gathering mentioned in this chapter? Find the place on the map.

For what did the people gather there?

Who came to be made king?

What request did the people make of him before they would make him king?

What was the answer?

16.—How did the people receive the answer? What did Israel say and do? What is the meaning of "to your tents"?

17.—Who remained loyal to Rehoboam?

18.—Whom did Rehoboam send to the people that had disowned him? What did they do to this officer? What did Rehoboam then do? Why did he flee?

19.—What is meant by "unto this day"?

20.—Whom did Israel then choose as king? How many tribes followed him? How many remained with Rehoboam?

21.—What did Rehoboam then do to get back his power over all the nation? How large an army did he gather?

22-24.—What messenger came to Rehoboam? Who sent the messenger? What was his message? What effect did this message have upon Rehoboam?

25.—What city did Jeroboam build for his capital?

V. 26, etc.—Was Jeroboam happy there?

What did he fear?

What did he do to prevent the thing he feared?

What effect did that have upon Israel?

What is said of Jeroboam in Scripture, oftener than any other thing? 2 Kings 3: 3; 10: 29; 13: 2, 11; and many other places.

### Seniors.

What king's death led to the story of this lesson? Where was Shechem? Of what was it the capital? What other events in Scripture history are connected with it? Gen. 35: 4; 37: 12; 20: 7; 24: 1; etc.

Who was Rehoboam? Who was his mother? 1 Kings 14: 31. What kind of a training

would he have in an Eastern harem? How was he, after the flesh, related to Christ? Matt. 1: 7-16.

How did Solomon's reign appear to his own people? How to the outside world? chap. 11: 7-9. What connection was there between the splendor and the taxes? Where would the splendor be chiefly seen? How would this tend to make the northern tribes more discontented than the people of Judah? What is shewn as to their mind by calling Jeroboam? Whence did they call him? What other person in Scripture history was recalled from Egypt, because a king was dead who sought his life?

Upon what conditions do the people agree to serve Rehoboam? How long does he ask to consider their request? To whom does he first go for advice? To whom had these men been counsellors? What does this teach as to their wisdom? What does Rehoboam's treatment of their counsel shew as to his character. To whom did he then turn? What did he really want? What did he get?

16-20.—In what temper did the people receive the King's reply? How did he shew his folly in the officer that he next sent to them? What opened his eyes to the fact that they meant the separation to be permanent? What specially attracted these northern people,—Ephraim, as they were called,—to Jeroboam? chap. 11: 26, etc. Give other instances of misgovernment leading to the breaking up and division of nations.

21-24.—What steps did Rehoboam take with regard to the revolt? What do we learn of the strength of the kingdom that was still left to him? What led Rehoboam to give up the idea of war?

What was the state of Jeroboam's mind now that he had attained the height of his ambition? What did he fear? What plan did he take to prevent the return of the people to their allegiance? What effect did this have upon the people? In what special way did Jeroboam affect Israel's later history? 1 Kings 16: 26; 22: 52; 2 Kings 3: 3; 10: 29; etc.

### PRACTICAL THOUGHTS.

1. Young people are always safest in following the advice of their older and more experienced friends, especially their parents, rather than that of their inexperienced companions. Bad counsel has ruined many a young life.

2. Those only are fitted to rule who know how to serve, and who can sympathize with those over whom they rule.

3. Rehoboam was a failure in life; weak, vain, self-indulgent. He lost most of his kingdom. Jeroboam was most successful. A poor boy, he rose to a throne. But he was a failure in character. Jeroboam was a failure for the next world, Rehoboam for both worlds. What shall it profit if we are only successful in this life, and failures for eternity.

4. The evil that men do lives after them. Jeroboam "made Israel to sin" and they went

on getting worse, until at length the nation was destroyed. If one leads others astray he cannot undo the wrong or bring them back again.

5. The one great evil that Jeroboam led the people into was to forsake the worship of God in his temple, and to worship idols elsewhere, it was their ruin. It may seem a light thing for one to persuade another to leave church or Sabbath School and go pleasuring on the Sabbath, but such has often led to a ruined life.

6. Righteousness exalteth a nation. The rising generation of Canadians must believe that it is best of all to do God's will. The future of our Dominion depends more on the resources of character than on the resources of minerals or manufactures.

Lesson, 1 Kings 17: 1-16. Read the Chapter. Commit vs. 2-6.

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel 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 thence and turn thee eastward, and hide thyself by the brook Cherith, 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 Cherith, 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 Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow there to sustain thee.

10. So he arose and went to Zarephath. And when

he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

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

12. And she said, As the Lord thy God liveth, I have not a cake, but a 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 Elijah 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 Israel, 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 Elijah: 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 Elijah.

## GOLDEN TEXT.

'And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.'—1 Kings 17: 16.

## LESSON PLAN.

1. The rain withheld, vs. 1.
2. The prophet fed, vs. 2-6
3. The widow rewarded, vs. 7-16.

## DAILY READINGS.

- M. Hardened in sin, 1 Kings 16: 25-33.  
T. Elijah the Prophet, 1 Kings 17: 1-7.  
W. Elijah the Prophet, 1 Kings 17: 8-16.  
T. Sorrow and Joy, 1 Kings 17: 17-24.  
F. The famine, 1 Kings 18: 1-16.  
S. Power of prayer, James 5: 13-20.  
S. Kept by God, Psalm 37: 12-24.

## CATECHISM.

Q. 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.

Nos. 256, 189, 314, 320.

**Time.**—Fifty-six years after the Division of the Kingdom. The age of Homer. **Scene.**—The Kingdom of Israel, not Judah.

**Circumstances.**—Jeroboam's calves had represented Jehovah, but Ahab denied God completely, and worshipped Baal and Ashtaroth. Elijah was sent to bring the nation back.

**I. Elijah.**—The name means "My God Jehovah's." **Tishbite.**—His familiar surname, describing perhaps his work, "The Reformer," or his race, "The Stranger," but most probably his birthplace, Tishbi or Tesheb. **Gilead.**—"The Rocky land." The wild, rugged region east of Jordan. Its people were wilder than those of the West, and Elijah has all their Arab traits. **Ahab.**—Worst of the kings of Israel. Strong in war, in commerce, and in art, he was completely under the power of Jezebel's evil will. He repudiated all covenant connection between Israel and Jehovah. **Of Israel.**—Theirs by covenant, theirs still, though they had cast him off. **Liveth.**—In contrast with the dead idols Ahab worshipped. **Dew nor rain.**—These were blessings promised to Israel on condition of faithfulness, to be withdrawn if they forsook God. **My word.**—He does not mean that he should send now drought and now rain at his pleasure, but that

if Israel should repent before three years God would then send rain at Elijah's word.

**3. Hide thyself.**—From Ahab's wrath.

**4-7. —Commanded the Ravens.**—Elijah was miraculously fed.

**9. Zarephath.**—Sarepta in Luke's Gospel. Now Surafend. Its people were worshippers of Baal, the very idolatry Jezebel had brought to Israel. Elijah would here see the system he was to oppose in all its native hideousness.

**9-11. A widow.**—Now poor, but not so before the famine. Her house had a "loft" v. 20, or upper room, which the houses of the poor have not. **Sustain.**—Nothing is said yet of his sustaining her. Both were facts. The meeting at the gate is providential, like that of Abraham's servant and Rebecca.

**12.**—Her answer shows that Elijah had made himself known to her as a prophet, and that either she already had faith, or now at once placed faith, in God. **Meal, oil.**—The meal was coarse unsifted flour, of wheat or barley; the oil, olive oil, an important article of food; the barrel, a large and deep earthenware jar.

This is one of the more wonderful of the miracles of the Old Testament, and one of those most like our Saviour's in character. Her faith, like that of the woman of the same coasts in our Saviour's time, was great, and her reward in keeping with her faith.

## QUESTIONS.

### Juniors.

What king did we leave on the throne of Israel at the close of last lesson?

What did he make for the people to worship?

Why did he do this?

What effect did this worship have upon the people?

How many years have passed between last lesson and this one?

1.—What great prophet is the subject of this lesson? What his appearance?

What king now ruled Israel?

What did the prophet tell him? Why?

What would the country be like without rain?

2.—Who told Elijah where to go?

What are we told about our goings? Ps. 37. 5.

3.—Why was he to hide?

4.—How was he to live there?

What does the Bible say about God providing for our wants? Ps. 34:10.

5.—What do we learn about obedience?

6.—What do we learn here about God's promises?

7.—What new danger threatened?

9.—Where did God now send him?

10.—Whom did he meet?

What was she doing?

What was his first request?

Why was he so thirsty?

11.—What was his second request?

12.—To what was she looking forward?

13.—What does Elijah tell her to do?

14.—What promise does he make to her?

15.—What did she do?

16.—How does God reward her obedience?

What does God say about giving to those who need? Ps. 37:26; Prov. 19:17.

### Seniors.

How long between the time of last lesson and this one? What two kings figured in these two lessons? What did they worship? How were they alike in their worship? How were they unlike? What had been the result of the worship established by Jeroboam?

1.—What penalty was to be visited upon the land? See Deut. 11:13-17. Who now foretold it? What more had he to do with it? Jas. 5:17; Luke 4:25. What other prophet was like Elijah? What wicked king did he reprove? What do we here learn about nations suffering for rulers' sins? What would be the result of the drought? What great scene was there at the end of the drought?

2-6.—What provision was made for the prophet during the famine? Why was concealment necessary? Where was he to hide? How is Cherith connected with the first entrance of Israel into Canaan six hundred years previous? Josh. 7:18. How was Elijah fed? What do we learn about the surety of God's provision and promises? Ps. 37:25.

10-16.—How far had Elijah travelled to Zarephath? What was the state of the country as shown by his first request? How was Zarephath better watered than Cherith? What Scripture incidents does Elijah's request call to mind? What was the widow's outlook in life? How did her poverty affect her liberality? What New Testament church was like her? 2 Cor. 8:2. What did she gain by her liberality? How was this miracle like that of 2 Kings 4? How was it unlike? How was it like that of Cana? How was it unlike? How was it like the miracle by which God provides for the world's wants every day?

## PRACTICAL THOUGHTS.

1. God will always give to those who trust Him, strength to stand alone for the right. We should dare to do right, and be right, even though all seem to be against us. He whose habitual attitude is "standing before God" as was that of Elijah, will be ever ready for any duty or danger that may come. Realizing God's presence he will not fear what men can do unto him.

2. Remember that in standing for the right God is always with us and for us, and if we are in the wrong he is against us. He is mightier than all and we should ever be on his side. There only are we safe.

3. God provides for Elijah in very unexpected ways. If we trust and serve him, prospects may seem dark, but yet in his own way, "The Lord will provide." The experience of Elijah has been fulfilled to others many a time since his day.

4. Elijah instantly, and without question, obeyed God's commands. It is when we are

in the path of complete obedience to God's will and not following our own wills, that we may completely trust that God will care for us.

5. The woman shared her last food with the prophet and did not lose thereby but was a great gainer. We sometimes think that if we have but little we are notable to give; but if we share our little with God, by helping "one of the least of these" his brethren, he will, in his own way, make the remainder be more to us than the whole could have been without him.

6. She expected to eat what she had, and die. She shared it and lived. We are always the real gainers when we unselfishly share with God what he has loaned to us.

7. Better, far better, God's presence and blessing with a little in the barrel, than a full barrel without him.

8. We may not be able to have the full barrel, in life, but we may all have what is far better; God's presence and blessing on the barrel whether it be empty or full.

Lesson, 1 Kings 18: 30-40. Read 1 Kings 17: 17 to 18 : 46. Commit vs. 36-39.

30. And Elijah 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 Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel 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.

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 Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, 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.

40. And Elijah said unto them, Take the prophets of Baal, let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

## GOLDEN TEXT.

"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."—1 Kings 18: 39.

## LESSON PLAN.

1. Preparation, vs. 30-35.
2. Prayer, vs. 36-37.
3. Answer, v. 38.
4. Results, vs. 39-40.

## DAILY READINGS.

- M. The challenge, 1 Kings 18:17-29.  
 T. Elijah on Carmel, 1 Kings 18: 30-39.  
 W. The little cloud, 1 Kings 18: 40-46.  
 T. A solemn covenant, Deut. 30: 10-20.  
 F. Decide now! Joshua 24: 14-24:  
 S. Hold fast! 2 Tim. 1: 6-13.  
 S. Reward of faithfulness, Rev 3: 7-13.

## CATECHISM.

Q. 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.

Nos. 42, (Psalm), 246, 252, 398.

During the three and a half years drought, brought on by the word of the Lord through him, Elijah had been in hiding by the brook Cherith, and in the house of the widow of Zarephath.

At the word of the Lord, he issued forth from his retreat, and boldly confronted Ahab, rebuking him for his idolatry and disobedience to the true God. He requested the king to summon all Israel to Mount Carmel, that they might witness a public trial of the claims and powers of Baal and Jehovah.

Baal's prophets builded their altar: and called upon their God, but in vain; "There was neither voice, nor any to answer, nor any that regarded." Then Elijah stepped forward to put his God to the test. At this point our lesson begins.

**Vs. 30. "Come near unto me."**—He invited the people to come near, that they might see everything that he did, and that there might be no suspicion of imposture. God's truth courts the light: true religion is not afraid of being looked into. "He repaired the altar of the Lord that was broken down." Elijah's work was one of reformation and revival.

**31. "And Elijah took twelve stones,"** etc. Though there was civil and political division among the twelve tribes, there ought to be religious and spiritual unity. Their God-given national name was "Israel," shewing their spiritual privilege and power. These constituted their true glory, which they

should not lightly throw away.

**32. "In the name of the Lord."**—Every step is taken in humble dependence upon God, and with a view to bring glory to his name. "Two measures of seed," the margin of the Revised Version reads "a two-seah measure." The *seah* was the ordinary household measure of the Hebrews, containing about 1½ gallons.

**34.**—The preparations were directed with a view of making the miracle as striking as possible. No ordinary fire could consume wood and sacrifice which were so thoroughly drenched. It could not be kindled by Elijah or his attendants.

**36.**—At the regular hour of the evening sacrifice, Elijah drew near to the altar to pray. Note the manner of his prayer: calm, reverential, fervent, and calculated to awaken thoughts of gratitude and penitence in the hearts of the listeners. Note what he asks for: (1) The establishment of Jehovah's claims; (2) The proving of his own mission; (3) The conviction and conversion of the people.

**38.**—The answer was immediate and thorough. The prophet's faith was justified. God showed himself the hearer and answerer of prayer.

**39.**—The effect on the people was convincing and complete. They were awed by the evident presence and power of Jehovah. They fell on their faces before him and acknowledged him to be the only true and living God.

## QUESTIONS.

### Juniors.

- 1.—How long had passed since last lesson? What had Elijah then told Ahab?
- 3.—What good man was among Ahab's servants?
- 4.—What had he done for the Lord's prophets?
- 5.—What was his errand when Elijah met him?
- 8.—What did Elijah tell Obadiah to do?
- 10.—What had Ahab done about Elijah the last three years?
- 12.—What did Obadiah fear?
- 15.—What did Elijah promise him?
- 17.—What was Ahab's salutation?
- 18.—What was Elijah's reply?
- 19.—What does Elijah command Ahab?
- 20.—How does Elijah address the gathered multitude? What test did he propose?
- 22.—What was the number of prophets on either side?
- 24.—Which side had the first trial?
- 26.—What was their prayer?
- 27.—What does Elijah bid them do?
- 28.—What further plan did they take?
- 29.—What was the answer to their prayer?
- 30.—How did Elijah prepare for his sacrifice? What did he do for an altar?
- 33.—What did he put about the altar instead of fire?
- 34.—How many times was it flooded?
- 36.—What was Elijah's prayer?
- 37.—What reason did he give for answer?
- 38.—What answer came?
- 39.—What did the people say?
- 40.—What was done to the prophets of Baul?
- 41-46.—What great event now took place when the people acknowledged God? How did the storm come on?

### Seniors.

- What brought Elijah from his place of retreat? What had been the physical condition of the land of Israel during the time of Elijah's hiding? What command did God give his servant at this time? With what promise was the command linked? At whose request was the gathering on Mount Carmel?
- V. 30.**—What invitation did Elijah give the people? Why? What was the significance of repairing the old altar?
- 31.**—How many stones did Elijah take to build the altar? Why twelve? Mention another occasion on which twelve stones were used to represent the tribes? What is the meaning of the name "Israel"? When did Jacob receive it? Was the nation worthy of the name at this time? Was Elijah a true Israelite?
- 32.**—Whose glory was Elijah seeking in all that he did? Did he do other things as well as altar-building in the name of the Lord? What is meant by doing anything in the name of the Lord? In whose name should we do all things?
- 34.**—Why was so much water poured on the sacrifice and on the wood?
- 36.**—When did Elijah begin his prayer? About what hour of the day was it? How did he address God? What was the significance of this form of address? What did he ask?
- 37.**—What shows the earnestness of Elijah's prayer? What was his heart's desire for his fellow-countrymen? What are the elements of true religion as set forth here?
- 39.**—What was the effect on the people? What did their action show as to their feelings? What did they say? What difference between their mind now and at the beginning of the contest?

## PRACTICAL THOUGHTS.

1. Ignorance loves darkness; but truth walks in the light and asks for examination. Its invitation is: "come near and see for yourself." It commends itself to intellect, heart, and conscience.
2. When religion is in a state of decay, the altars must be rebuilt in the home and in the church. Prayer must go up that blessing may come down. If all the broken family altars in our land were repaired, there would be a great revival.
3. Whatever lines may divide men, of a social or political kind, they are one in their spiritual needs. The greatest glory of Israel was her spiritual heritage. To know God and to have access to him are the greatest blessings that any individual or people can enjoy.
4. God's name should be honored by us alike in our worship and our work; in the sanctuary, in the home, on the street.
5. He who trusts in the Lord may well be calm and confident. All the details of Christian work should be done with thoroughness, in assured hope of the divine blessing.
6. Prayer should be reverent, humble, definite, fervent, full of the spirit of faith. Elijah was a man of prayer, therefore a man of power. No true prayer will ever go unanswered.
7. We need the fire of heaven in all our religious services, that our dross may be consumed, that our hearts may glow with love and zeal, and that we may be fused into one for the glory of God and the honor of his truth.
8. "Choose ye this day" comes every day to every boy and girl, man and woman. In every thought and act of life we are making the choice between doing what God would like, and doing what He would not like. Which shall it be?

Lesson, 1 Kings 19: 1-16. Read the Chapter. Commit vs. 9-12.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

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

3. And when he saw that, he arose, and went for his life, and came to Beers-sheba, which belongeth to Judah, and left his servant there

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

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

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

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

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

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

10. And he said, I have been very jealous for the

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

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 Elijah 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, Elijah?

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

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

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

## GOLDEN TEXT.

"Rest in the Lord and wait patiently for him."—Psa 37: 7.

## LESSON PLAN.

1. Elijah threatened, vs. 1-3.
2. His fear and flight, vs. 4-8.
3. Elijah encouraged, vs. 9-14.
4. His commanded return, vs. 15-16.

## DAILY READINGS.

- M. Elijah's Flight and Encouragement, 1 Kings, 19: 1-8.  
 T. Elijah's Flight and Encouragement, 1 Kings, 19: 9-13.  
 W. A despondent heart, Ps. 55: 1-8.  
 T. Cast Down, Psalm 42.  
 F. The Glory of the Lord, Exodus 33: 12-23.  
 S. The refuge, Psalm 56.  
 S. Distress and deliverance, Ps. 120-121.

## CATECHISM.

Q. 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.

## LESSON HYMNS.

Nos. 31, (Psalm) 575, 256, 573.

1, 2.—These verses show three bad things about Jezebel. Idolatry, Blasphemy, Cruelty.

3. **Beersheba**, was well known in the history of God's people. Abraham and Isaac lived there. **Left his servant**. In the hour of trial he wanted to be alone.

4. **Wilderness**.—The desert country that stretches into the heart of Arabia. **Juniper tree**.—A brown shrub which gives a welcome shade.

6. **Baked upon the coals**.—How like to the ministry which human angels now often exercise, in preparing food for the hungry.

7. **Journey too great**.—Elijah, evidently had in mind the journey which he afterwards undertook and did not realize how far it was.

8. **Horeb**.—Meaning either the Sinai range or the particular mountain where the Law was given to Moses.

9.—The word of God probably came to Elijah in a dream.

10. **Very jealous**.—His dearest wish was to remove the worship of Baal from Israel, and he was very much cast down at the seeming

want of success. **Slain thy prophets**.—(See 1 Kings 18: 4.) **Seeketh my life**.—Explaining why he had fled to this far off, lonely place.

12. **Still, small voice**.—The quiet voice was of greater importance and power than all the terrors that had gone before, for God was in it.

13. **What doest thou here?**—The same question that God had asked in the 9th verse, and Elijah gives the same answer.

15. **Damascus**, one of the oldest cities in the world, remarkable both on account of the beauty of its situation and the interest of its history. Abraham's Eliezer was a native of it. **Syria**.—The term sometimes includes the Holy Land, but not so here. **Hazael** was king of Syria for the first 45 years of the 9th century, B. C. He was very cruel and warred successfully against Israel and Judah.

16. **Jehu** destroyed the house of Ahab and the prophets of Baal, but he was himself not faithful to God.

**Elisha** was prophet for 63 years.

## QUESTIONS.

### Juniors.

- What was last lesson about?  
How did King Ahab get home from Carmel?  
Who ran before him?  
1.—Whom did Ahab tell about it when he got home?  
2.—What did she threaten to do?  
3.—What effect did her threat have upon Elijah?  
Whither did he flee?  
Who went with him?  
4.—Where did he go from Beersheba?  
Who went with him?  
What state of mind was he in?  
What did he wish?  
5.—Where did he sleep?  
Who wakened him?  
6.—What did he find when he wakened?  
What did he do?  
7.—Who again wakened him?  
What was he told when wakened?  
8.—How far did he travel?  
What was Horeb called? Why?  
9.—What place did he lodge in?  
Who spoke to him?  
What message came to him?  
10.—What was Elijah's answer?  
Was he the only one left?  
Who was seeking his life?  
11.—What was he bidden?  
What three awful wonders did he see?  
What is said of these wonders?  
12.—What came after the three wonders?  
How was it more wonderful than they?  
13.—What did Elijah do?  
What was asked of him?  
14.—What did Elijah answer?  
15.—What did God command him?  
16.—How many men was he to anoint?  
To what office?  
What did the anointing mean? 1 Sam 16: 13.

### Seniors.

- What was the subject of last lesson? How did Elijah show his great joy at the triumph of God over Baal? How far did he run? What do we learn of this custom in Scripture?  
1-3.—What change took place in Elijah's spirits soon after he came to Jezreel? What made this change? Who had told Jezebel about the killing of Baal's prophets? Who was Jezebel? What kind of a woman was she? 1 Kings 21: 25. Of what was she a type? Rev. 2: 20. What did she threaten to do to Elijah? What did he do? Where did he flee? What made him safe from Jezebel when he was at Beersheba?  
4-8.—What was the next stage of his journey after Beersheba? Who accompanied him? What state of mind was he in? What was the cause of such low spirits now that he was safe? How does he show the great depth of his depression? What comes to his relief? Ps. 127: 2. Who wakes and feeds him? How often was this repeated? What connection would there naturally be between the intense excitement and activity of the day at Carmel, and the long flight to Beersheba, and his depression? What would be the natural result of sleep and rest and food in the quiet of the desert? What long journey was before him? As it was not more than two hundred miles direct, how must he have occupied most of his time?  
9-14.—What is implied in God's question to Elijah? What is shown in Elijah's answer? Name some other good man among Ahab's trusted servants? What three great wonders of nature were shown to Elijah? What are we to learn from the fact that God was not in these great wonders? How did God reveal himself? What do we learn from the "still small voice?"

## PRACTICAL LESSONS.

1. It was as much Elijah's duty to avoid needless danger at one time as to be brave for the right at another time. So with us.

2. Bodily weariness, and the reaction from the excitement of the struggle on Carmel, made him discouraged, and God gave him rest and food. These things generally make the outlook brighter, and we should seek to help the world's discouraged ones in this way.

3. Bodily refreshment was not all that he needed, and God led him away from men to be wholly with himself. After we have used the human means which God gives us, the best cure for discouragement is to get alone with him. No one can be long there without having the discouragement taken away.

4. The distance to Horeb was but 200 miles. The chief reason of taking forty days was to

be alone, to get calm and strong by communion with God. There is no other thing that can so fit one for hard, rough, discouraging work in life. Gladstone, calm and strong in the turmoil of political life, said "What we want is more prayer, more prayer." To be fitted to do life's work wisely, bravely, cheerfully, we should "take time to be alone with God."

5. No one who strives to do his duty in God's strength can wholly fail. We often fancy we have failed when such is not the case.

6. By means of the "still, small voice." Thus God hints to Elijah on Horeb the truths taught by Jesus on Calvary when, by his still, small voice, Christ showed to us God's infinite wisdom and holiness and mercy.

7. The greatest power in the world is love.

Lesson, 1 Kings 21: 4-16. Read 1 Kings, Chapters 21 and 22. Commit vs. 4-6.

4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread.

6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered, I will not give thee my vineyard.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blas-

pheme God and the king. And then carry him out and stone him, that he may die.

11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12. They proclaimed a fast, and set Naboth on high among the people.

13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

This sad story is recorded to show us the moral character of the king and queen of Israel, and how the kingdom was about to be taken from them for their sin. It is also intended by God to show us that all sin will certainly be punished some time, even although it does not seem likely at the time when it is committed.

**V. 4.**—Naboth would not sell his vineyard because the law forbade it. Ahab was sullen and angry about it because he was accustomed to get everything that he wanted, and he wished very much to have this ground to grow beautiful plants. Grown up men in olden times gave way to their feelings as spoiled children do now. Ahab went to his own room because he did not wish anyone to see him when he felt so badly.

**5.**—It was very proper that Jezebel should enquire after her husband, if she had only made him sorry for his bad temper.

**6.**—Ahab's offer for the vineyard seems perfectly fair, but if he knew that Naboth would count it a sin to sell he ought not to have offered to buy it. We should never ask anyone to do what he thinks is wrong.

**7.**—Jezebel ought to have reminded Ahab of his duty to his people, and shamed him out of his ill humor. But being a heathen, from a wicked court, where such things were common, she helps him to his desire by sinning in his name and by his authority.

**8.**—Ahab as king ought not to have allowed his seal out of his own hands, since it contained the power of life and death.

**9.**—She wished to make the people of Jezreel believe that some awful calamity hung over them for which she was heartily sorry, and which repentance of their sin would keep away. The fast would be a sign that they did

repent and were willing to put away the sin when it was discovered.

**10.**—Two witnesses were required by the law: Deut. 17: 6; 19: 15. "Sons of Belial" meant very bad men. To blaspheme means to speak evil of some one or to curse him. To speak against the king was, to a Jew, to blaspheme God, because the king was the special servant of God, Ex. 22: 28. Naboth had perhaps opposed some idolatrous plans of the queen.

**11.**—The elders ought to have rejected the proposal with horror. Their readiness to accept it shows how bad Israel had become under the influence of wicked rulers. In doing this the elders broke the sixth, eighth, and ninth commandments.

**13.**—Naboth's sons were also stoned, 2 Kings 9: 26. The members of a man's family were then considered a part of himself and sharers in his sin. They were taken outside the city so it should not be defiled with their blood.

**14.**—The elders sent the word to Jezebel, although the letters were written in the King's name. They knew who was the real ruler.

**15.**—The goods of the man guilty of idolatry were given to the Lord, Deut. 13: 16. And so the goods of the man guilty of treason were given to the King. Jezebel thought she had got the vineyard more cheaply than by buying it, but it turned out to be a dear bought possession.

**16.**—This was the next morning, 2 Kings 9: 26. Ahab was in a hurry to get possession of it, as a boy who has got a new knife is in a hurry to try it. But when the prophet met him in the vineyard and showed him his sin and its consequences, he went out of it with a sad heart, and it is not likely that he ever entered it again.

**GOLDEN TEXT.**

"Thou shalt not covet thy neighbour's house."—Ex. 20:17.

**LESSON PLAN.**

A Covetous Spirit.

1. Is a painful thing, vs. 4-6.
2. Listens to bad advice, vs. 7.
3. Leads to many sins, vs. 8-14.
4. Defeats its own ends, vs. 15-29.

**DAILY READINGS.**

- M. Naboth's Vineyard, 1 Kings 21: 1-6.  
 T. Naboth's Vineyard, 1 Kings 21: 7-16.  
 W. Law of inheritance, Lev. 25: 18-28.  
 T. Vanity of Wealth, Eccl. 2: 1-11.  
 F. Oppression condemned, Micah, 2: 1-10.  
 S. Covetous Achan, Josh. 7: 10-13: 19-25.  
 S. Sin of covetousness, 12: 13-21.

**CATECHISM.**

Q. 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.

**LESSON HYMNS.**

Nos. 19, 546, 530, 256.

**QUESTIONS FOR STUDY.**

4.—Why could Naboth not sell his land? Lev. 25: 23. Could the land ever be sold? Lev. 25: 23-27. For how long? Lev. 25: 23. Why did Ahab wish to get this land? What was Ahab's character? 1 Kings 16: 25, 30, 33; 21: 25.

5.—Trace the history of Jezebel, 1 Kings 16: 31; 18: 4; 19: 2; II Kings 9: 30-37.

6.—Was Ahab's offer fair? What is covetousness? Eph. 5: 5; Col. 3: 5. With what sins is it classed? Mark 7: 22; Rom. 1: 29; I Cor. 5: 10-11; 6: 10; Eph. 5: 3.

7.—What woes are threatened against evil counsel? Micah. 2: 1-2; Hab. 2: 9-12. What ought Jezebel to have said to him?

8.—Did Ahab know this? How did she get his seal? What power had it? Was Ahab to blame?

9.—Why did she suggest a fast? 1 Sam. 7: 5-6. What is the purpose of a true fast? Is. 58: 6. What was this one for really? Is. 58: 4. Why did they set Naboth on fire?

10.—Why two men? Give some examples

of Sons of Belial, 1 Sam. 2: 12; 10: 27; 25: 17; 2 Sam. 16: 7; 20: 1. What was the punishment of blasphemy? Lev. 24: 16. 2 Sam. 19: 21.

11.—What should the elders have done? Acts 4: 19. What were the elders for? Num. 11: 15-17; Deut. 16: 18-19. Why were these elders so ready to obey Jezebel? Ps. 12: 8; Prov. 29: 26.

12.—Who were stoned besides Naboth? 2 Kings 9: 26. Why were they taken outside the city? How was a false witness punished? Deut. 19: 16-19. What does God think of such? Prov. 25: 18; Mal 3: 5. Give instances of it. Matt. 26: 60-61; Acts 6: 13.

13.—Why did they send the word to Jezebel?

14.—Did she feel badly when the deed was done? How could the King take possession of the vineyard?

15.—When was this? What happened in the vineyard? What was the end of Ahab? 1 Kings 22: 34-37. Of his heir? 2 Kings 9: 24. Of his other children? 2 Kings 10: 6-7. Of his daughter? 2 Kings 11: 13-16.

**PRACTICAL LESSONS.**

1. Our minds ought to be always full of what we should do, rather than how much we can get to enjoy. The boy whose mind is always full of sport and not of his studies will be easily led into sin.

2. True enjoyment comes through the performance of duty rather than through getting many things. The more we get the more we desire. If we have Christ, in him we possess all things, and if we keep close to him in the service which he desires we shall be truly happy.

3. Sulkiness or pouting is wrong for a child of God. A sour, cross, ill-humor, whenever we are disappointed, is very injurious to ourselves, painful to others, and displeasing to Christ. We should pray when we feel it laying hold of us.

4. We should never go for advice to those who will likely lead us to do wrong. We all need rather to be strengthened in our good resolutions. And we ought not to follow the advice of any one, no matter how wise or how great, if we know that it is wrong, because God is greater than all others.

5. Doing right may often put us in very painful positions, but we ought always to do

it no matter how painful it may be. God expects us to do it, and he is able to help us to bear the pain.

6. Some things which make sins worse than they otherwise would be, are: when they are committed under pretence of being very good, when they are done by wise people who should know better; or by those whose position makes their example more harmful. To waste special talents and gifts is bad enough, but to use them to sin is worse.

7. When we begin to sin we never know where its results will extend. When we set fire to a building we do not know what it will burn up before it can be put out.

8. What an awful thing is falsehood! Jezebel's lies killed Naboth and his sons, made her and her husband murderers, killed herself and her husband and all her children, and covered her memory with shame.

9. No sin will remain unpunished. It may be long kept secret, but God will bring it to light. The sinner may be beyond the reach of men, but God is able to deal with him. It may not be punished in this life, so far as we can see, but the Judge has all eternity to work in.

Lesson, 2 Kings 2:6-15. Read the Chapter. Commit vs. 11-14.

6. And Elijah said unto him, Tarry. I pray thee. here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets stood, and stood to view afar off: and they two went by Jordan.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing; nevertheless if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither, and Elisha went over.

15. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

## GOLDEN TEXT.

“How much more shall your Heavenly Father give the Holy Spirit to them that ask him.”—Luke 11:13.

## LESSON PLAN.

1. The last journey, vs. 6-8.
2. The parting request, vs. 9-10.
3. The separation, vs. 11-12.
4. Elisha's return, vs. 12-15.

## DAILY READINGS.

- M. Elijah's spirit on Elisha, 2 Kings 2:1-8.  
 T. Elijah's spirit on Elisha, 2 Kings 2:9-15.  
 W. The water healed, 2 Kings 2:16-22.  
 T. Enoch translated, Heb. 11:1-6.  
 F. Waiting for the Lord, Luke 12:32-40.  
 S. Parting words, 2 Tim. 4:1-8.  
 S. Promise of the Spirit, John 14:8-17.

## CATECHISM.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

## LESSON HYMNS.

Nos. 574, 585, 592, 594.

God showed Elijah, Elisha, and the sons of the prophets, in some way, that he was going to take Elijah to himself. We are not told how this was made known to them; but as they were believers in God and obedient to him, his spirit taught them many things which others did not know.

**6. Tarry here.**—At Jericho. Elijah had made the same request at Gilgal and at Bethel, **As the Lord liveth**—Elisha could not use stronger language. It means, “As sure as Jehovah lives, I will not leave thee.” Elisha was determined to be with his master Elijah as long as the latter was left on earth. He probably expected some special message at Elijah's departure.

**7. Sons of the prophets.**—These were not natural sons of prophets, but young men who were studying with a desire to become prophets; and Elijah had been their teacher.

**9. Ask what I shall do.**—Elijah knew that God would be willing to give help to Elisha to carry on the work which he himself had been doing as prophet and teacher. **Before I be taken away.**—This shows that Elijah did not expect to be able to intercede for Elisha after his removal to Heaven. **A double portion.**—In Jewish law the eldest son got a double share of his father's property. The desire of Elisha thus is that he should become Elijah's successor as a prophet in Israel, and a teacher in the schools of the prophets.

**10. If thou see me.**—This seeing was not allowed to the other sons of the prophets; and if Elisha was permitted to see, it would show that God was willing to give him special help and blessing.

**11. A chariot of fire and horses of fire.** There appeared to Elisha as it were flames of fire in the form of a chariot and horses. In this way God gave him the assurance that his master Elijah was kept safely; as Elisha's servant was taught later on (2 Ki. 6:17) the safety of himself and his master.

**12. My Father.**—He calls Elijah “father” because he had long looked up to him for instruction, and because he now expects the blessing of the first-born son. **“The chariot of Israel and the horsemen thereof.”**—These were the chief defenses of the nation in times of war; and thus Elisha looks upon Elijah as the defence of Israel. The same words were afterwards used (2 Ki. 13:14) by the king of Israel in speaking to Elisha at his death. **Rent his clothes.**—As a sign of sorrow for the loss of his master.

**14. Where is the Lord God of Elijah.**—Elisha thus claims the help of Jehovah, who has helped Elijah to do great and wonderful deeds; and feels that the spirit of Elijah has come upon himself.

**15. The spirit of Elijah, etc.**—When they saw the waters parting before Elisha, they knew that Elijah's spirit had been given him.

## QUESTIONS.

### Juniors.

- Of what two men does this lesson tell?  
What was their relation to each other?  
What is the title of the lesson?
- 6.—Where were they at the beginning of the lesson?  
What did Elijah say to Elisha?  
What was Elisha's answer?
- 7.—Who were watching them?  
What were "sons of the prophets"?
- 8.—How did they cross the river?  
When had it been crossed before in the same way? Joshua 3: 17.
- 9.—What was Elijah's parting offer?  
What was Elisha's parting request?
- 10.—What kind of a request was this to grant?  
Upon what condition was it promised?
- 11.—What suddenly parted them?  
Where did Elijah go?  
Where do all the forgiven go at death?  
What other departures were something like Elijah's?
- 12.—What did Elisha cry?  
What did he mean by these words?  
What did he do with his own clothes?
- 13.—What did Elijah leave to him?
- 14.—How did Elisha get back across the Jordan?  
How did this shew that his parting request was granted?
- 15.—Who were first to meet Elisha? What did they do? Why?

### Seniors.

- Tell how Elisha began to follow Elijah. Kings 19: 19-21. Who were the sons of the prophets? What did they ask Elisha at Bethel and Jericho? What was his answer?
- 6.—What does "here" mean—see v. 4. At what other places did Elijah make the same request? See v. 1-5. What was Elisha's answer in each case? Why did Elisha wish to keep with Elijah? Did he know that Elijah was soon to leave him? See vs. 3, 5, 7.
- 7.—Why did the "sons of the prophets" watch Elijah and Elisha?
- 8.—What is a mantle? What dividing of waters had previously taken place? Ex. 14: 21 22; Josh. 3: 14-17.
- 9.—What law of Moses is referred to in the words "double portion"? What spirit rested upon Elijah and then on Elisha? In what way could Elijah be said to give his spirit to Elisha? Can we get the same spirit? Luke 11: 13.
- 10.—Did Elisha see Elijah's removal? Who else was taken by God without dying? Heb. 11: 5.
- 11.—In what form did the power which removed Elijah appear to Elisha? What name is given to the power in the latter part of the verse?
- 12.—What did the rending of garments mean among the Jews?
- 13.—What fell from Elijah as he was taken up? What might this be a sign of?
- 14.—Of how many dividings of the waters of the Jordan does the Bible tell?
- 15.—What led the sons of the prophets to believe that Elijah's spirit was upon Elisha? What did they mean by bowing before Elisha?

## PRACTICAL THOUGHTS.

1. As death is regarded as a result of sin, it is thought a special favor from God that any should escape it; only two, Enoch and Elijah, are known to have been so favoured; but Paul tells us that all believers who are alive at the second coming of Christ shall be honored in this way. 1 Thess. 4: 16, 17.
2. It is a good thing to wish to be with good people; and the more we are with them and talk to them, the more we shall become like them; thus Elisha was right in clinging to Elijah as long as he could. V. 6.
3. Elijah's request that Elisha should ask a favor before he should be taken from him reminds us that it is while we are in this world that we can do anything to help others. So far as we know, no one can do any good on earth after he has been removed from the earth; and this should lead us to be doing all we can each day, not knowing but that each day may be our last, and our last chance for helping anyone. But what we are doing day by day will have an influence after we are gone, either for good or evil, because we are making others better or worse while here. V. 9

4. To have the spirit of another is to have in our hearts the same desires and purposes as that other; and in that case our character and conduct will become like those of the other. The spirit of a good man will come upon us, if we observe him, and try to learn from him, and trust him. In this way faith in Jesus brings his spirit into us and makes us like him. V. 9.
5. "He saw him no more." V. 12. This shows that there are real things unseen to our bodily eyes. Elijah still was, although Elisha could not see him. Paul even tells us that those things which we cannot see are the best, because they are to last always. "The things which are seen are temporal, but the things which are unseen are eternal," as faith, and hope, and love.
6. Men may leave one by one, but God remains always. Elijah disappeared, but God was with Elisha as he smote the water, and showed his power and will to help, in what is right, all who trust in him.
7. We should pray that the Spirit of a greater than Elijah may rest upon us.

Lesson, 2 Kings 4: 25-37. Read the Chapter. Commit vs. 32-35.

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

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

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

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

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

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

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

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

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

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

35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child awoke seven times, and the child opened his eyes.

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

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

## GOLDEN TEXT.

"Cast thy burden upon the Lord, and he shall sustain thee."—Psa. 55:22.

## LESSON PLAN.

1. Death and Sorrow, v. 25-28.
2. Faith and Prayer, v. 29-33.
3. Life and Joy, v. 34-37.

## DAILY READINGS.

- M. Kindness rewarded, 2 Kings, 4: 8-17.  
 T. Sorrow in the home, 2 Kings 4: 18-24.  
 W. The Shunamite's Son, 2 Kings 4: 25-37.  
 T. Elisha's care for the Shunamite, 2 Kings, 8: 1-6.  
 F. The widow's son, Luke 7: 11-17.  
 S. The ruler's daughter, Luke 8: 41-42, 49-56.  
 S. Prayer for deliverance, Psalm 116: 1-13.

## CATECHISM.

Q. 31. What is effectual calling?  
 A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

## LESSON HYMNS

No. 301, 294, 293, 318.

Elisha was a prophet in Israel, miracles were wrought by him. He taught the people, he visited the schools of the prophets, he passed often through the village of Shunem, on the southern slope of Little Hermon, looking towards Mount Gilboa. A good woman in that village had a room built for him on the flat roof of her house. There Elisha lodged whenever he wished to do so. God gave to the home a son. When the boy was old enough to go out alone, he went one morning into the field where the men were working at the harvest. He had sunstroke, and was carried into the house to his mother, and on her knees he lay till noon and then died. She laid her dead boy in the prophet's chamber.

**25. Mount Carmel.**—About 16 miles away. There Elisha was living at this time with his servant Gehazi. The woman went to the prophet believing that he would take her case to God.

**26.**—She was in haste, she would not slack her riding for Gehazi, she would not wait to tell him her sad story, she said only, "it is well." It was Elisha she wished to see.

**27. Came to the man of God.**—At first she could not speak. Elisha saw as she clung to his feet that she had a bitter sorrow, and he would not suffer Gehazi to thrust her away.

**28. Then she said.**—She does not tell of the boy's death, but as with sobs she speaks

of the son that had been granted her from God, Elisha knows that nothing short of the boy's death could have caused such grief, and without waiting till she tells of the death he sends help.

**29. "Take my staff."**—The staff was the prophet's rod of office and was the sign of power. **Salute him not.**—Salutations in the East took a great deal of time.

**31. Is not awaked.**—Gehazi was not a fit person for work like this, though Elisha did not know till afterwards that his servant was a bad man at heart.

**32. Upon his bed.**—The prophet's bed. The child was really dead.

**33. Upon them twain,** or upon them two.—The prophet and the dead child. The door was shut, but we are told what was taking place within. **He prayed unto the Lord.**

**34.**—In doing what is told us in this verse he followed the example of Elijah, 1 Kings 17: 21, and was like him in earnestness.

**35. Walked to and fro.**—Showing his great anxiety. The margin of the Revised Version says, "and embraced the child;" though the touch of the dead body would make him unclean. The child did not come to life all at once, but that did not make it any the less a miracle.

**37. Fell at his feet.**—In the midst of her great joy she did not forget to give thanks.

## QUESTIONS.

### Juniors.

What is this woman called in verse 8? 10 What had she and her husband done for Elisha? 18 What happened to her son? 20 How long was he ill? 21 What did the mother do with the body when the boy died? 22 What next did she do?

**25.**—Where was Elisha living? What great event had taken place there? 1 Kings 18: 38. Who was with him as his servant?

**26.**—What did Elisha bid his servant do? What questions was he to ask? What was her answer?

**27.**—How did she show her grief? What did Gehazi do? What did Elisha say to him?

**29.**—What did Elisha bid Gehazi do? What was he to take with him? What was he to do when he met people? Why was he to act thus? What was Gehazi to do to the child?

**30.**—Was the mother satisfied with that? What did she say? What did Elisha do?

**31.**—What did Gehazi do? With what results? What did he report to Elisha? Where is death likened to sleep? John 11: 12.

**32, 33.**—How did Elisha find the child? What did he first do when alone with the dead? What had Elijah done before the fire came down on his sacrifice on Carmel? What should we do before every undertaking in life?

**34, 35.**—What did he do after he had prayed? How did returning life show itself in the child?

**36, 37.**—What did he do when the child awaked? What did the mother do when she found her son alive?

What power will raise all the dead to life? John 11: 25. What other death is there from which Christ can raise us?

### Seniors.

Where was Shunem? What shews the amount of travel Elisha did in visiting his colleges and preaching through the country? In what circumstances as to wealth and social standing was the woman of Shunem? Upon what did travellers in the East have to depend for shelter and food? What special accommodation was prepared for Elisha? What sad event came to the home?

**25-2.**—To whom did the bereaved mother go in her time of trouble? How did she shew the urgency of her errand? How was her grief shewn when she came to Elisha? What do we here learn of the measure and limits of a prophet's knowledge? How did Elisha judge that the lad was dead?

**29-31.**—What was the first step for her aid? What special importance did Elisha attach to the staff? What were Gehazi's instructions? What did the mother think of this plan? What was the result of her urgency? Give an instance from the parables of Christ, of opportunity succeeding. What is here suggested about prayer? What was the result of Gehazi's mission? Where is death called sleep?

**32-35.**—What was the first thing Elisha did when alone with the dead? What other instances in Scripture of prefiguring important work with prayer? What means did he then use? What two things should always be done in trying to help or cure the sick? In how many particulars is this miracle like the one wrought by Elisha in 1 Kings 17: 23. Compare Christ's miracle Luke 7: 15.

**36-37.**—What is the mother's first act on seeing her son alive? What do we learn as to our duty when blessings come?

## PRACTICAL THOUGHTS.

**Death and sorrow, 25-28.**—In times of sorrow our hearts go out to God, from him we seek relief. When a dear child dies it is only our trust in God that can lead us to say "It is well." Jesus comes when there is death and sorrow and he brings comfort like that which he gave to Jairus, whose little daughter was dead, when he said "Be not afraid, only believe."

**Faith and prayer, 29-33.**—In our work for God we must have faith in his power, and we should so give ourselves up to him that our selfishness and sin will not hinder the work he wishes to do by means of us. The blessings we wish we should seek through prayer. When we pray earnestly to others it will bring us near to them. Let us try it with the heathen, or with some one who has done us an injury, or with some one we want Jesus to save.

**Life and joy, 34-37.**—The child was raised up and given to his mother. What a beautiful picture it would make. It is an object lesson for us. There is joy over those who are raised up from their death in sin—joy on earth

and in heaven. There shall be joy at the last day when Jesus shall raise up all children from their graves, and many a mother will take up the son whom she "has loved long since and lost awhile."

It was well to have Elisha to go to in her trouble, but she had to journey to reach him, and soon he too must die. We have a better than Elisha, ever near. He may not give help in the way this mother was helped, but he will always do so in the way that His All-wise love sees best.

Gehazi with the staff, useless, Elisha with the living power, picture the great truth that success in winning other people from moral and spiritual death depends more upon the character and life of the worker, his faith and prayer, his nearness to God, than upon his place or position, or the staff of authority he carries with him.

If we would be helpful in uplifting others we must put ourselves in contact with them, heart to heart, hand to hand, giving them sympathy and help.

Lesson, 2 Kings 5: 1-14. Read the Chapter. Commit vs. 13, 24.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

2. And the Syrians had gone out by companies and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel, And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

## GOLDEN TEXT.

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved."—Jer. 17: 14.

## LESSON PLAN.

1. The Hopeless Leper, v. 1.
2. Cheered by a new hope, v. 2-4.
3. Seeking Relief, v. 5-13.
4. Wonderfully cured, v. 14.

## DAILY READINGS.

- M. Naaman Healed, 2 Kings 5: 1-7.  
 T. Naaman Healed, 2 Kings 5: 8-16.  
 W. Christ's healing touch, Mark 1: 35-45.  
 Th. Gratitude for healing, Luke 17: 11-19.  
 F. Obedient faith, John 9: 1-11.  
 S. Grace abounding, Rom. 5: 12-21.  
 S. The source of cleansing, 1 John 1.

## CATECHISM.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

## LESSON HYMNS,

Nos. 38 (Ps.), 532, 217, 544

1. There were various types of leprosy in the East. Naaman's seems to have been the common white leprosy, which sometimes covered the whole surface of the body, (Lev. 13: 13). For other cases see Ex. 4: 6; Num. 12: 10. For a full description of this dreadful disease, with the laws concerning it, read Lev. 13: 14.

2. **In bands.**—Made raids on the borders of Israel, carrying off whatever they could get, and taking people to sell as slaves, much as the Arabs in Africa do in our day. The little maid was thus taken, and probably sold to Naaman as was Joseph to Potiphar.

3.—Though a slave and far from home, and often lonely and sad, she did not selfishly brood over her own troubles, but pitied her master and longed to help him.

5. **I will send.**—It was customary to present a gift when asking a favor. See Gen. 32: 13-21; 43: 11; 1 Kings 10: 10-24-25; 14: 3. The talent of silver was worth about \$1800. The pieces of gold referred to were probably shekels, worth \$8 or \$9. The value of the gold and silver taken by Naaman has been variously estimated at from sixty to seventy-five thousand dollars of our money.

6—Benhadad thought that Elisha was under the direction of the king of Israel.

7. **Rent his clothes.**—A mode of ex-

pressing grief, fear, or horror, Gen. 37: 29-34; 44: 13; Num. 14: 6; Jud. 11: 35; 1 Kings 21: 27; 2 Chro. 23: 13; Matt. 26: 65, etc. **To kill and to make alive** was associated with the omnipotence of God, Deut. 32: 39; 1 Sam. 2: 6. Leprosy was regarded as a sort of death, Num. 12: 12. Benhadad had once sought a quarrel with Ahab, 1 Kings 20: 3-6.

8. **Let him come to me.**—He would not lose an opportunity for extending a knowledge of the true God beyond Israel. He would also teach Jehoram a much needed lesson as to where he should look in the time of trouble.

10. **Sent a messenger.**—Elisha kept himself out of sight that God might have all the glory. Compare Christ's command to the blind man, John 9: 7. **in Jordan**, 25 or 30 miles distant.

11. **I thought.**—The simplicity of the cure was a stumbling block to Naaman. Elisha's treatment of him was also very humbling to his pride. Comp. Jas. 4: 6; Matt. 18: 4.

12.—Travellers testify to the beauty and clearness of these streams, while Jordan is often muddy.

14.—It is not likely that any change occurred until Naaman had fully carried out the prophet's instructions, so that each time he rose from the water his faith would be still further tried.

## QUESTIONS.

### Juniors.

1.—Who was Naaman? What was his position? What his character? What was his one great affliction? What is leprosy like? In what countries is it still found? Of what is it often taken as a type? Why?

2.—Who was Naaman's wife's maid? How did she come to be in that place?

3.—What did she wish for her master? Who did she say could cure him? How far was she right? What may we learn from her usefulness?

5.—What did the king say when he heard the little maid's wish? What did he do? What did he send?

6.—To whom was the letter sent? Why?

8.—What did the king of Israel say when the letter came? What did he do? What did he think the king of Syria wanted?

8.—Who heard that the "king had rent his clothes?" What did the prophet say?

9.—Who came to Elisha's door? How did he come?

10.—How did Elisha receive Naaman? What message did he send to him?

11.—How did Naaman like Elisha's treatment of him? What had he expected?

12.—What waters did he think better than the Jordan? What did he do?

13.—Who reasoned with him? How did they reason with him?

14.—What effect did his servants have upon him? How often did he wash in the Jordan? What was the result?

What can cleanse the leprosy of sin? Have you yet sought for cleansing?

What was last Sabbath's lesson? How long from that lesson to the present one? What can you tell of the history of that time?

### Seniors.

What is leprosy like? What do we here learn as to its unfitting one for work? What were some of the Scripture laws concerning it?

### PRACTICAL THOUGHTS.

We should not envy those whose lot in life seems to be a better one than ours. [Outward things cannot of themselves give happiness. The rich and great have their sorrows as well as the poor and the lowly.

Even a child may do something to help others and glorify God. Though in the humblest places in life, we may do good. God's blessing can make even a word powerful for good.

Our influence for good should be felt first of all in our own homes. See Mark 5: 19.

Our own troubles should not make us indifferent to the sorrows of others. In the hour of our Lord's deepest sorrow, his thoughts and sympathies were going out towards others. John 14: 1, 27; 19: 26-27. See also John 18: 8.

God is able to overrule evil for good, and to turn our misfortunes into blessings. 2 Cor.

What intercourse was allowed in Israel between a leper and his fellow men? Why was Naaman not driven out from his home? Of what is leprosy often taken as a type? Why?

2-4.—What mode of warfare is implied in v. 2? Compare the little maid and Joseph. Gen. 37: 36. How were they alike and unlike in the mode of their captivity, the families to which they were sold, and what they did for their masters?

5-7.—What does the trust placed in the little maid's word show as to her character, and the place she had won for herself in the confidence of the household? What is the best possession one can have in life? What is the best outfit for going out into life? What custom is shown in the "gift"? What was the value of this gift? To whom did the king of Syria send? Why did he send to the king? What did the king of Israel think of the letter? What ground had he for thinking as he did? What was the significance of "rending the clothes"? Give other instances of the same.

8-12.—How would such news usually spread? What did Elisha do when he heard of it? What did he say the Syrian would know? What was Naaman's idea of Elisha and his mode of cure? Compare this with the medicine men among the Indians or the fakirs of the East? Why did Elisha not appear? How did Naaman like such treatment? What two things offended him? In what way do the waters of Abana and Parpar differ from those of the Jordan?

13, 14.—How do the the servants show themselves truly greater than their master? What does he gain by heeding them? Why seven times?

What made Naaman at first refuse the offered cure? How does the simplicity of the Gospel cure for sin sometimes affect men? How does the reasoning of Naaman's servants apply to men as a reason for accepting the the Gospel?

4: 15; Ro. 8: 28.

In bestowing his blessings, God is no respecter of persons. The invitation is to all, "Ho! everyone that thirsteth, etc." Isa. 55: 1; "Whosoever will, let him take the water of life freely," Rev. 22: 17.

The purpose of God's revelation is set forth in the prayer "That thy way may be known upon earth, thy saving health among all nations," Ps. 67: 2.

The simplicity of the gospel is a stumbling-block to many. The spirit of Naaman is still in the world, for many would prefer to do some great thing rather than look to Jesus and be saved.

It is not easy to surrender our wills to God. But there is no other way to receive his blessing.

God's help comes to us in the path of obedience, V. 14; Lu. 17: 14.

Lesson, 2 Kings 6: 8-18, Read 2 Kings 6: 1-23, Commit vs. 15-17.

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

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

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

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

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

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

Behold, he is in Dothan.

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

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

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

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

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

## GOLDEN TEXT.

"The Angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

## LESSON PLAN.

1. Elisha saves Jehoram.
2. The Angel host protects Elisha.
3. Elisha leads the Syrians to Samaria.

## DAILY READINGS.

- M. Elisha at Dothan, 2 Kings 6: 8-18.  
 T. Good for evil, 2 Kings 6: 19-23  
 W. Safety, Psalm 127.  
 T. Faith gives courage, Ps. 27.  
 F. God with us, 2 Chron. 32: 1-8.  
 S. Who against us? Rom. 8: 24-32.  
 S. Trust in God, Psalm 37: 1-10.

## CATECHISM.

Q. 33. What is justification?  
 A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

## LESSON HYMNS.

Nos. 14 (Ps.), 509, 514, 293.

**Time**—Not earlier than 896 B.C. Jehoram was king of Israel, and Benhadad II. king of Syria.

**V. 8. Warred.**—Bands of Syrians were raiding the land of Israel, plundering far into the country. They wished also to capture the king of Israel.

**9. Man of God.**—Elisha is so called because he lived for God and spoke for God, to the people. **Beware.**—He had often rebuked Jehoram for his sins, but still helped king and country. Perhaps the activity of Jehoram in going from place to place defending his country made Elisha the more willing to aid him.

**10. Sent to the place.**—Sent a messenger to see if the prophet's warning was true. He could then avoid the place, or lay plans to defeat the Syrians.

**11. Sore troubled.**—He saw that his plans were known, and the only way he could think of was that some of his servants were traitors; and he wished to find who it was.

**12. Elisha, the prophet.**—If the events of this lesson took place before the cure of Naaman, he may have reminded the king of Elisha, or some of the soldiers in their raids heard of him.

**13. In Dothan.**—About twelve miles north

of Samaria. There are still ruins, cisterns, and a spring at a place called Tell Dothan.

**14. A great host,**—i. e., a large company to take one man, but a small enough band to be led into the city of Samaria and easily fed when there.

**15. Servant.**—Perhaps one of the sons of the prophets. **Alas, my master.** He saw the army but forgot God's care and power, and was afraid.

**16. More than they.**—He knew and trusted God's power and protection, without seeing the angel hosts, but he wished his servant also to know and feel the sense of God's care.

**17. Open his eyes.**—The help was there before he saw it. **Horses and chariots of fire.**—God revealed his care to the young man in the form of horses and chariots, that form in which danger threatened.

**13. Smite with blindness.**—Elisha's second prayer in this connection. Perhaps the Syrians were beginning to close in upon the village when this prayer was offered. This prayer was just the opposite to the prayer for his own servant; that was that he might see; this, that they might be blinded or bewildered.

## QUESTIONS.

### Juniors.

8.—What nation now made war against Israel? What was the name of its king? What plans did he make with his servants?

9.—Who was "the man of God"? What message did he send? To whom?

10.—What did the king of Israel then do? With what result?

11.—With what effect on the Syrian king? Of what did he suspect his servants?

12.—What answer did the servants give? How had the Syrians heard of Elisha?

13.—What order did the king of Syria then give? Where did they find Elisha?

14.—What was sent to bring Elisha? What time of the day did they reach Dothan? What did they do to the city?

15.—How did Elisha's servant find out they were there? What did he say to his master?

16.—How did Elisha comfort him?

17.—What prayer did Elisha then make? What did he mean by 'opening' his eyes? What did the servant see?

18.—What was the Syrian's next move? What did Elisha pray might happen to them?

For what purpose did he use their helplessness? What did he bid the king of Israel do to them? What was the result of such kindly treatment.

How did Christ treat his enemies? How does he say we should treat our enemies? Matt. 5: 94.

### Seniors.

8-12.—What was the object of Syria's frequent wars against Israel? What was their usual method of warfare? What is there, somewhat similar, in British history? How were the plans of the Syrian king frustrated? Since God is the same God now, what shall become of all plans that are not in accordance with his plans? What should we seek above all with regard to our plans? What did the king of Syria think was the cause of his failure? How is the same mistake made in life now?

13-15.—How did the Syrian king shew his ignorance of Elisha and of God? What Egyptian king made a similar mistake with his hosts? For what is Dothan famous in earlier Jewish history? In what way are we liable to fear as did Elisha's servant?

16-18.—With what great truth does Elisha calm his servant's fears? How is that truth applicable to us? Ps. 34: 7. How were the young man's eyes opened? How may our eyes be opened in like manner? How was it with the eyes of the Syrian host? What is said about the blinding of those who are opposing God now? 2 Cor. 4: 4. What does Christ say of those who are living in sin? John 9: 41. See also 2 Peter 1: 9; Rev. 3: 17.

How did Elisha use their blind helplessness to teach a good lesson, both to the kings of Israel and of Syria? What lesson does he teach to us?

## PRACTICAL THOUGHTS.

Elisha had often rebuked the king and denounced God's judgment for sin, yet he sincerely and patriotically wished the success of his country in their warfare with Syria. It has been found in every age that men of God make the best citizens.

Elisha was able to do more for Israel than Jehoram could. The king of Israel and his army were saved repeatedly by means of the prophet.

The man who lives near God knows more of the mind of God than other people can.

"Man proposes, but God disposes." The best laid schemes that have God against them are in vain. When our plans miscarry it would be well to inquire how they stand related to him.

Our first duty, our great privilege, whether in war or peace, in plans for work or rest, is to be on the Lord's side, to be right; then we will be sure of right guidance and safe defence.

The young and inexperienced should take this lesson to heart. There are enemies lurking in secret places waiting their chance to destroy the unwary. Father, mothers, ministers, and teachers, were appointed by God to warn those under their care.

It was natural that the servant of the prophet should be alarmed. He could see no way of escape from the hosts which besieged the gates of the city. How different when his eyes were opened. The hosts of the Lord were as a wall of fire around them. Their defenders were more numerous than their enemies. The protection was there all the time, but it was only when his eyes were opened that the young man saw it. The word of God assures us that the angel of the Lord encamps around us. We may by faith accept this blessed assurance.

We may "open" our own eyes by a prayerful study of God's promises. The more we practice committing our way unto him, the more real will his presence seem to us.

People often share in protection because of their being in good company. The young man had the same protection that Elisha had. Children are often blessed on account of their Christian parents.

The men who had come to arrest Elisha fell entirely under his power. The men of war are led captive by the man of peace.

In the kingdom of Christ victories of peace are its crowning glory. Christ is the Prince of peace, and all things shall be brought into captivity to him.

Lesson, 2 Kings 13: 14-25. Read the Chapter. Commit vs. 20-21.

14. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but

thrice.

20. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22. But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24. So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

## GOLDEN TEXT.

"Precious in the sight of the Lord is the death of his saints."  
—Psa. 116: 15.

## LESSON PLAN.

1. The prophet sought.
2. The prophecy given.
3. The prophet vindicated.
4. The prophecy fulfilled.

## DAILY READINGS.

- M. Syrian oppression, 2 Kings 13: 1-9.  
T. The death of Elisha, 2 Kings 13: 14-25.  
W. Death of Moses, Deut. 34.  
T. Reward to the upright, Isa. 33: 13-17.  
F. Christ in life or death, Phil. 1: 12-24.  
S. Fear of death removed, 2 Cor. 5: 1-10.  
S. A peaceful end, Ps. 37: 23-37.

## CATECHISM.

Q. 34 What is adoption?  
A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

## LESSON HYMNS.

Nos. 34 (Ps. 40), 191, 593, 596.

More than eighty years have done their work upon the strong young farmer of Abel-meholah, whom Elijah, at God's command, had called from his plough to be the chief prophet of his time in Israel. He has been a prophet for sixty-three years. Now he is sick unto death. The great matter with king and people of Israel was freedom from their oppressors. We learn from verse 22 of this lesson that the Syrians had oppressed them all the days of the father of the present king Joash, and now that the prophet is dying the king comes for counsel in the matter.

**V. 14. King wept.**—The nation was losing its best human helper. **Chariot of Israel.**—The words that Elisha himself had used at Elijah's death, (2 Kings 2: 12) meaning that he was Israel's chief defence.

**15. Take thy bow.**—The prophet teaches him by symbol, as was customary.

**16. Upon the king's hands.**—To show that God would work by means of the king.

**17. Eastward.**—Toward Syria. An ancient custom of declaring war against a country. **Lord's deliverance.**—To show the king that he was God's instrument, and that the work was God's work.

**18. Smite the ground.**—Another symbol of his work for God against Syria.

**19. Wroth.**—The king knew what the symbol meant, as well as if the Syrians had been there and he smiting them; and winning freedom for God's people, and he should have shown himself determined to complete the task thoroughly. His manner of using the symbol showed how he would do the work. His own action, as with our actions, foretold and decided his own fate.

**20. Moabites.**—Not a regular national invasion, but plundering bands, that took advantage of the weakened state of the nation to make raids into the country when the crops were ripened, to carry off what they could.

**21. Sepulchre.**—The burial places were often caves in the rocky hillsides, and seeing a band coming, the funeral was hastily ended by dropping the body into the nearest one, which happened to be that in which the remains of Elisha lay. **Revived.**—All God's miracles have a purpose. This was one more call from God, that he had spoken by Elisha, and that they should remember and turn unto God.

**22. Jehoahaz.**—Father of Joash. This refers to what had been before the days of Joash.

**25. Jehoash (Joash).**—This was the fulfilment of Elisha's dying prophecy.

## QUESTIONS.

### Juniors.

14.—What had now come to Elisha? Who was king of Israel at this time? What did he do when he heard Elisha was sick? What name did he give him? What kind of a king was Joash?

15.—What did Elisha tell him to do?

16.—What did Elisha himself do?

17.—Why was he to open that particular window? What did Elisha exclaim as the arrow was shot? Where did he say Joash would smite the Syrians?

18.—What did Elisha then tell Joash to do with the arrows? How many times did he strike?

19.—How did Elisha reprove him? How many times should he have smitten? What did the act signify? How many times would he defeat Syria?

20.—What other nation invaded Israel after Elisha's death? At what time? Where did the Moabites live?

21.—What took place hurriedly for fear of the Moabites? Where was the man hastily buried? What happened to him? What miracle of raising from the dead did Elisha perform when he was alive?

22.—From whom did Israel suffer?

23.—Why was Israel not completely destroyed?

24.—How did relief come to Israel?

25.—What other name is Joash called in this verse? What success did he have in the

war with Syria? How was Elisha's prophecy to him fulfilled?

### Seniors.

14-19.—What was the chief object of the king in visiting Elisha at this time? In what way did the prophets often teach? 1 Kings 11: 30; Ezech. 4, 1, etc. In what two ways did the dying Elisha picture to the king what he should do to Syria? What reason had the prophet to find fault with the king for not striking often with his bunch of arrows?

20-21.—How were the Moabites related to Israel? What was the character of the present depredations? What is peculiar about this miracle in Scripture history? What would be the object of such a miracle? What can we learn as to its effect upon the people? What have we that is a convincing as the raising of one from the dead? Luke 16: 20.

What was the subject of last lesson? What is the title of this lesson? What were some of the leading events between the two lessons? See chapters 6 to 13. How old was Elisha? How long since he was called to the prophetic office?

22-25.—What Syrian king had been a special oppressor of Israel? How had he been in any way connected with the two great prophets? 1 Kings 19: 15; 2 Kings 8: 9-13. Why did God specially bear with them? See Rom. 11: 28. How does this principle of God's government find expression in our day? How was Elisha's dying prophecy fulfilled to king Joash.

## PRACTICAL THOUGHTS.

1. The farm is a good place to begin life whatever work one may afterwards be called to. If we have that advantage let us make the best use of it by being faithful and diligent there. If we have not we should improve the advantages we have.

2. One farmer boy may be called to king's or prophet's work and another remain at the plough. The latter, if faithful to God in his small sphere, may build as great a character, have as truly a successful life, fill as large a place in God's sight, as the former in his larger sphere. Man's chief end is to glorify God in whatever sphere God places him.

3. "The chariots and horsemen," the true defence of any land, consists in those who live and work to establish that land in righteousness.

4. Working with God we will have success. Let us be sure that God's hand is on ours, guiding and controlling, when we do our work in life. Thus will our arrows reach their mark.

5. Evils against which God calls to us fight should never be dealt with in a listless or half-hearted manner, or we will certainly fail.

Remember King Joash and his bunch of arrows.

6. Straws shew how winds blow and how waters flow, and very little things shew character. Smiting listlessly a few times with his arrows, when he knew what the symbol meant, marked him as lacking in the energy and perseverance necessary to success. The indolent boy in little things, at home, in school, will be the indolent man in greater things.

7. For their "fathers' sakes" God had compassion on Israel. What a blessing it is to have a godly ancestry.

8. Notwithstanding their good ancestry Israel persisted in sin and was at length cast off. If men wander from God their good ancestry cannot save them. It will rather be an added condemnation for we are responsible for what we "might have been."

9. Others may not be raised to life by touching our dead bodies, but we may so live that our influence, after we are gone, will be helpful in uplifting others to a better life. We cannot copy Elisha in his miracles, but we can in his good and kindly and helpful life, which is for us, far better.

Lesson, Amos 6: 1-8. Commit vs. 3-6.

1. Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nation, to whom the house of Israel came!

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines; be they better than these kingdoms? or their border greater than your border?

3. Ye that put far away the evil day, and cause the seat of violence to come near;

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5. That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6. That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.

7. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein,

## GOLDEN TEXT.

"They also have erred through wine, and through strong drink are out of the way."—Isa. 28:7.

## LESSON PLAN.

1. God's messenger to his people.
2. Their special sins.
3. The lessons he taught them.

## DAILY READINGS.

- M. F. sinful indulgence, Amos 6: 1-8.  
 T. Be wise! Prov. 23: 15-23.  
 W. Walking wisely, Eph. 5: 6-21.  
 T. Punishment of sin, Isa. 24: 1-12.  
 F. Given to pleasure, Isa. 47: 5-11.  
 S. Sin of worldliness, Jas. 4: 1-10.  
 S. Love it not! 1 John: 2: 12-17.

## CATECHISM.

Q. 35. What is sanctification?  
 A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

## LESSON HYMNS.

Nos. 127, 573, 529, 530.

Amos was a shepherd and a cultivator of sycamore trees, the fruit of which resembled wild figs and was used as a cheap food. The tree was not that known to us by the same name. He lived in the neighborhood of Tekoa, a town on the border of the desert of Judah, 12 miles south of Jerusalem. He prophesied in the reign of Uzziah, king of Judah, and of Jeroboam II, son of Joash, King of Israel, about 750-740, B.C.

Like Elijah and John the Baptist, he breathed the pure air of the desert, removed from the weakening and corrupting influences of the artificial life led by wealthy and idle dwellers in great cities.

He was not the son of a prophet, i.e., a student trained for that sacred office. Like Jesus, he dwelt for a time in the wilderness, and was "with the wild beasts" (Mark 1: 13). This accounts for many forcible figures and forms of expression which occur in his book, referring to lions, and the fortunes of his flocks.

1. **Woe.**—It means suffering, sorrow, and final ruin. **Ease in Zion.**—Neglecting duty to God and country, with a feeling of false security as to the safety of the fortresses of Zion and the mountains of Samaria. **Notable,** the rulers, chief men.

2. **Calneh, Hamath, Gath.**—See in the fall of these places your coming doom. Be warned by their fall. **Their border.**—The possessions of these kingdoms were even greater than those of Israel, but this did not save them from the righteous judgments of God and from final ruin.

3. **The evil day.**—Men are prone to think that the day of punishment will not speedily overtake them. As at the flood, Matt. 24: 37; so now. **Seat of violence, to come near.**—They not only put off the evil day, but

were "guilty of theft, robbery, and tyranny of every sort. Unless stopped by the Sovereign Grace of God, by the power of his Almighty Spirit; there must be progress in sin." See 2 Tim. 3: 13; James 1: 15.

4-6.—A picture of these rulers. Instead of being an example and doing their duty, they are gluttonous, drunkards, seeking only their own ease and indulgence, running into all sorts of excess. **Affliction of Joseph.**—No matter what the poverty or suffering of the people, these rulers did not heed it.

7. **Therefore.**—On account of their evil doings shall they go captive. The way of sin may seem pleasant at the outset, but it ends in sorrow and death. The growth of sin and its power to enslave are very deceitful. No one begins to use strong drink with the thought of becoming a drunkard, but how many has strong drink landed in disgrace and ruin.

8. **Hath sworn by himself.**—Why this oath? Is not his word enough? Yes, but in condescension to our weakness, the oath is given to assure us that his warnings are true.

In our lesson Jehovah's oath is intended to set forth the absolute certainty of the sad and awful doom of impenitent sinners. They have wasted their day of grace. All their precious opportunities of finding mercy and being saved have passed away.

It was so with Jerusalem when Jesus wept over it. Lu. 19: 41-44. God says "I abhor the excellency of Jacob, and hate his palaces."

Yet we should not forget that it is the loving Jesus who warns us that the door of heaven will one day be shut. It would seem awful even to dream that heaven was shut. But what must the actual experience of this be to some in the end! Let us seek the Lord while he may be found.

## QUESTIONS.

### Juniors.

Who was Amos? What was his trade? To what other work did God call him? To what people did he preach?

1.—What two cities are mentioned in this verse? Of what two nations were they the capitals? What was the condition of the rulers who lived in these places?

2.—What other places had been overthrown for their sin?

3.—What did the people of Israel forget? What is meant by "the evil day"? What is meant by putting it far away? How may we do the same thing?

4-5.—How are their lives of ease and self-indulgence and luxury described?

6.—Of what degree was their drunkenness? What did these rulers think when they saw the people suffering?

7.—What was to come to them for their sin? 8.—What did God think of them on account of their self-indulgence and sin. What did he say he would do to them.

What does he say about all who forget God and practice sin? Ps. 9: 17.

### Seniors.

How long since the Kingdom was divided? How much longer before the Northern Kingdom goes into captivity? What was their moral and spiritual condition?

What was the occupation of Amos before he

was called to the prophetic office? Where was his native place? Where did Christ go for his apostles? How does such an experience help to fit one for being a teacher or preacher?

1.—Who are denounced as "at ease"? What two capital cities are here referred to? What is included in the term "Woe"? To what different classes did Christ say "Woe"? What may we learn from the fact that Christ changeth not?

2.—To what three cities does the prophet point Israel? What rank as to power had these places occupied? What had been the doom of these places? What lesson is Israel to learn from their doom?

3-6.—What did they put far off? What is meant by "evil day"? What did they cause to come near? What is meant by "seat of violence"? What two things are said about their luxurious ease? What two things about their gluttony? What two things about their drunkenness and indulgence? How do the troubles of the people affect these rulers?

7-8.—What doom was to come to these ease-loving rulers who neglected their duty? How does God regard their present condition? What does he say he will do to them? How often do the principles of God's moral government change? What change is there in the application of these principles? What results must necessarily always follow the sins spoken of in this lesson?

## PRACTICAL LESSONS.

Our humble occupations and circumstances do not prevent us rendering great service to God and our country.

We should not fail to testify by pure and godly living against prevailing sins in high places.

The possession of wealth and power and the holding of public office carry with them great responsibilities.

We should constantly watch and pray against entering upon sinful courses because of the deceitful nature of sin and of our own hearts.

We should ever rest secure, not in wealth, or temporal blessings of any kind, but in the protecting power of God.

A self-indulgent age, or habit, never makes heroes of any kind.

The true ideal of life is not the pleasure we get out of it, whether that pleasure be more gross or more refined, but the good we can put into it. Sinful indulgence is one of Satan's chief agencies in winning control over men. We can only guard ourselves successfully against him, by watching against self-indulgence. Paul "kept his body under."

Because of the dangers and temptations of self-indulgence, God often, in kindness to men, removes the means of such indulgence.

One evil that Canada is now trying to get rid of is the drink traffic, which leads so many into sinful indulgence. The duty of every ruler (voter) is to banish from our land the temptation to this sin.

The unspeakable kindness of God is shown by his warning and teaching us by the example of others with whom he has dealt both in mercy and judgment.

If we do not repent and turn from our sins and cleave to God, he will in the end visit us in wrath.

Our true course is to call upon him while he is near. However much enslaved we may be by intemperance, or any form of sinful indulgence, the apostle's word meets our case: Pray God, if perhaps the thought of thine heart may be forgiven thee. (Acts 8: 22.)

This gracious counsel, which we should all seek to obey, is as old as the days of David who said "Kiss the Son, lest he be angry, and ye perish from the way, for his wrath will soon be kindled." Psalm 2: 12.

Lesson, 2 Kings 17: 1-18. Read 2 Kings 17: 1-23; Amos 6; Hosea 5; Commit vs. 13, 14.

9. And the children of Israel did secretly those things that were not right, against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10. And they set them up images and groves in every high hill, and under every green tree:

11. And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12. For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14. Notwithstanding they would not hear, but

hardened their necks, like to the neck of their fathers, and did not believe in the Lord their God.

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17. And they caused their sons and their daughters, to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18. Therefore, the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

### GOLDEN TEXT.

"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."—1 Chron. 28: 9.

### LESSON PLAN.

1. Secret sin, v. 9-12.
2. God's warning, v. 13.
3. Open Rebellion, v. 14-6.
4. God's judgments, v. 18.

### DAILY READINGS,

- M. Fruit of disobedience, 2 Kings 17: 1-8.  
 T. Captivity of the ten tribes, 2 Kings 17: 9-18.  
 W. Rejected of God, 2 Kings 17: 19-29.  
 T. Prophecy of captivity, Hosea 10: 1-8.  
 F. Consequences of sin, Isa. 1: 1-9.  
 S. Punishment of pride, Isa. 9: 8-17.  
 S. Sin of rejection, Matt. 21: 33-43.

### CATECHISM.

Q. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?

A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

### LESSON HYMNS.

Nos. 69 (Ps. Sol.), 528, 217, 242.

In our last lesson we were reading about the sins of the Israelites in the reign of Jeroboam II. How wicked the people became is seen by the wicked actions of the kings.

The last one was slain. Samaria, his capital, was taken after three years of siege. The people that were not killed in the war were taken into captivity. If you wish to see how sad people in exile can be, read Psalm 137.

Our lesson tells of the idol worship that led Israel to all their wickedness, and how God sent them into exile for their sin.

**V. 9. Secretly.**—Pretended that the idols represented Jehovah, and that they were worshipping him. **High places.**—Altars on high places, around which Israel would become drunken and commit sin. **From the tower.**—Where the lonely watchman looked out upon his sheep feeding on the hillside, to the big city. The land was full of idols.

**10. Images.**—Stone pillars planted in the ground to mark the presence of Baal. **Groves.** (R. V. Asherim) Large wooden pillars planted in the ground, to mark the presence of Asherah, a goddess of low character.

**11.**—This worship of idols was copied from their heathen neighbors. They loved the feasts and the drunkenness of the idol worship.

**13 Testified.**—Spoke earnestly. All the prophets.—God had warned them many times.

**14 Would not hear.**—Like a disobedient child disregarding a parent.

**15 Statutes.**—What God had commanded them. **Covenant.**—The agreement that God had graciously made with them. **Testimony.**—Pleadings, remonstrances. **Vanity.**—following after what is worthless they became worthless.

**16 Molten images.**—Images, cast in bronze, or brass, of two calves. **Grove.**—They put up an image of Asherah. **All the host of heaven.**—Sun, moon and stars.

**17. Pass through the fire.**—They worshipped a fierce God, *Moloch*, whose image was of brass, a man's figure, and was heated red hot by fire in the inside, and the parents threw their children into its arms to be burned to death while men around would beat drums to drown the cries. **Divinations.**—Superstitious rites by which they tried to discover the secrets of the future instead of leaving it all to God. **Enchantments.**—Magic spells, by which they tried to attain their selfish ends instead of waiting upon God's will.

**18.**—At all their sins and worship of idols, the Lord was angry, and punished them by sending the Assyrians to take them to a far land where most of them became slaves. **Judah.**—Was not so bad, and so was not punished yet, but when Judah worshipped idols, they too were cast off and taken into exile.

## QUESTIONS.

### Juniors.

9, 10.—How were the children of Israel now living? What things did they do as told in these verses?

11, 12.—What did they do when they built the high places? Whose example were they following? What did the Lord think about their doings? What had he told them about this thing?

13.—Who besides Israel were doing wrong? What had the Lord done to win them from their wrong doing?

14.—How did they receive what God did for them? Whose example were they following in this?

15.—What does this verse teach as to the effect of bad company?

16.—What did they leave? What different things did they make? What did they worship?

17.—What did they do to their children?

18.—Since they still neglected the Lord what did he now do to them? Who were left?

### Seniors.

What is the title of this lesson? Golden Text? Date?

Who was the first king of Israel after the division of the kingdom? What kind of worship did he set up? What effect did that have upon the nation? 1 Kings 16: 26; 22: 52, etc. What had been the course of the nation ever since that time? How long?

9, 10.—What is the condition of Israel in this lesson? What is the natural course of

evil if not resisted? What is meant by "secretly"? What different places and things did they build or set up? See 1 Kings 14: 23; Is. 67: 6; Ex. 34: 13; Deut. 16: 21; Deut. 12: 2; 2 Kings 16: 4.

11-12.—Whose example did Israel follow? What lesson is here taught with regard to young people and their companionship? How does the Lord look upon disobedience to his commands? Which of the ten commandments is here specially mentioned as broken? What does this teach us as to the sin of idolatry? How may we break the first commandment? Lev. 26: 1; Deut. 5: 7-8.

13.—How did the Lord shew his patience with the two kingdoms? 1 Sam. 9: 9; Jer. 18: 11; 25: 5; 35: 15; How does He shew his patience towards us?

14-17.—What reception was given to God's messengers and message? What did they do with regard to his laws and statutes? What is the usual connection between disregarding God's messengers and rejecting his laws? What is a common result of young people from Christian lands and homes, making their homes where God is not honored. What special forms did their idolatry take? See Ex. 32: 8; 1 Kings 12: 28; 14: 15-23; 16: 31. What is meant by "passing through the fire" Lev. 18: 21; Ezek 23: 37. How were "divinations specially dishonoring to God? Deut. 18: 10.

18.—How long had God borne with Israel since the division of the kingdom? What did he now do with them? What has since become of them? What must ever be the doom of persistent sin?

## PRACTICAL THOUGHTS.

This lesson is a natural result of the first lesson of the quarter. In that lesson the people not only forsook the "house of David," but the worship of God. In this, God leaves them and they perish. If men forsake God, though he bear long to win them back, he will leave them at last to their own choice.

They did "secretly" i.e., they pretended that the idols represented Jehovah, and they were worshipping him, while they were really idolaters. We may pretend to be worshipping God while in heart we are loving some other thing more than God.

What wonderful patience God had with Israel. For more than two centuries he waited and pleaded. He has patience now, waiting and pleading with men. What a wonder!

How badly Israel treated God's wonderful patience, when he waited and pleaded for more than two centuries, 215 years, sending prophets to win them back, but they only went farther astray. But those who are not serving him now are treating him far worse, for we have greater light and knowledge.

How much of evil one can do. The long

course of sin, is traced back, time and again, to Jeroboam "who made Israel to sin."

How careful people should be in making choice of men to bear rule, whether in Church, or State. Israel chose one who led them in doing wrong, and following him they perished. Our rulers all have influence for good or evil in proportion to their power.

The chief results of leading others into sin may come long after the one who has started the evil has passed away. 215 years after Jeroboam began to "make Israel sin," they went into captivity, never to return.

We should guard against the first beginnings of departure from God. He keeps those who keep near to him, but if men wander away from him, left to themselves, they perish.

Drifting is a very deceptive thing. When a boat lets go her anchorage, she drifts imperceptibly. When Israel departed from God they drifted to ruin. When a young person gives up God, gives up Bible reading, gives up prayer, gives up the house of God, he is sure to drift, and the end of drifting away from God is ruin.

DAILY READINGS.

- M. The Kingdom divided, 1 Kings 12: 16-25.
- T. Elijah the prophet, 1 Kings 17: 1-16.
- W. Elijah on Carmel, 1 Kings 18: 30-39
- T. Elijah's spirit on Elisha, 2 Kings 2: 6-15.
- F. The Shunamite's son, 2 Kings 4: 25-37.
- S. Naaman healed, 2 Kings 5: 1-14.
- S. Captivity of the Ten Tribes, 2 Kings 17: 9-18.

CATECHISM.

Q. 37. What benefits do believers receive from Christ at death?  
 A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

GOLDEN TEXT.

"No good thing will he withhold from them that walk uprightly."—Psa. 84: 11.

REVIEW CHART—THIRD QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.
I. 1 Kings 12: 16-25	The Kingdom divided.....	A soft answer, etc. Prov. 15: 1.
II. " 17: 1-16	Elijah the prophet.....	And the barrel of meal, etc., 1 Kings 17: 16.
III. " 18: 30-40	Elijah on Carmel, ..... [ment.	And when all the people saw it, etc., 1 K. 18: 39.
IV. " 19: 1-16	Elijah's flight and encourage-	Rest in the Lord and wait, etc., Ps. 37: 7.
V. " 21: 4-16	Naboth's Vineyard .....	Thou shalt not covet thy neighbor's house, Ex. 20: 17.
VI. 2 Kings 2: 6-15	Elijah's spirit on Elisha .....	How much more shall your, etc., Luke 11: 13.
VII. " 4: 25-37	The Shunamite's son .....	Cast thy burden upon the Lord, etc., Ps. 55: 22.
VIII. " 5: 1-14	Naaman Healed .....	Heal me, O Lord, and I shall be healed, etc., Jer. 17: 14.
IX. " 6: 8-18	Elisha at Dothan .....	The Angel of the Lord encampeth, etc., Is. 34: 7.
X. " 13: 14-25	The Death of Elisha. ....	Precious in the sight of the Lord, etc., Ps. 116: 15.
XI. Amos 6: 1-8	Sinful Indulgence.....	They also have erred through wine, etc., Is. 28: 7.
XII. 2 Kings 17: 9-18	Captivity of the Ten Tribes....	If thou seek Him, He will be, etc., 1 Chron. 28: 9.

What length of time is covered by the lessons of this quarter? With what do they begin, and end? What led to the events at the beginning, and ending? Who were the leaders in wandering away from God? In what ways did they wander from God? Who were God's messengers in warning the people and trying to win them back? What are the chief places mentioned during the quarter? What events were connected with these places in the lessons of the quarter? What do we learn during the quarter, and from

what lessons and incidents do we learn, of the following things?—God's love? God's patience? God as the hearer and answerer of prayer? God's care for his people? God as the disposer of all events? God's power? God's truth? God's justice? The effect of bad home training? of foolish obstinacy? of evil associations and companionships? of the downward tendency of sin? of the doom of sin? of the Holy Spirit? of the resurrection of the dead?

MY OWN RECORD OF ATTENDANCE.

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

	JULY.					AUGUST.				SEPTEMBER.			
	3	10	17	24	31	7	14	21	28	4	11	18	25
Present.....													
Early .....													
Late .....													
Lesson .....													
Catechism.....													
Contribution .....													
Church attendance.....													

## SOME THINGS I HAVE LEARNED

FROM THE S.S. LESSONS OF THE PAST QUARTER.

### I HAVE LEARNED FROM LESSON I

That I need not envy young people who are brought up in luxury, with nothing to do, and having all their own way, with every wish gratified. Rehoboam had all that, and it made him so vain and self-willed that he lost his kingdom by it. I have learned that it is better to be taught to work, to think of others, to realize that they have rights, and thus be fitted to live happily and usefully among others when I grow up.

I have learned too that mere worldly advancement does not make a successful life. Jeroboam, from poor boy to king, made a great failure of life, for he lived for himself and for the world. The one who at life's end has built up the best character, in the love and service of God, is the truly successful man, for he has the most to take with him to another life.

### I HAVE LEARNED FROM LESSON II

That God reigns, and that he punishes a land for the people's sin. He withheld the rain from Israel for their sin.

I have learned from it also, that God will provide, sometimes in unexpected ways, for those who trust and obey him. He provided for Elijah, and for the widow of Zarephath. And he is the same God yet. He will provide in different ways; but in his own way, the best way, he will provide.

### I HAVE LEARNED FROM LESSON III

That the God whom I have been taught to worship is the true God. He proved himself such at Carmel, and in many ways he proves himself now the true God.

That God is forgiving. As soon as the people acknowledged him to be God, he gave the rain in plenty.

That when we are doing any good work, we do not need to practice any tricks, or do anything deceitful, in order to gain our end. If it is a thing God wants done he will bring it about if we do right. There was no need for Elijah to hide fire about the altar, so that it might burn the sacrifice; God provided the fire. We should seek to do what is right and leave results with God.

### I HAVE LEARNED FROM LESSON IV

That it is as much a duty to flee from danger at one time as to face it at another time. Where there is duty to be done, then we should face it, no matter what the danger. When duty does not call us, it is a sin to rush into, or remain in, danger. Elijah had nothing to do at Ahab's court, and when his life was threatened he fled.

That discouragement is often the result of bodily weariness, and one way to make the world brighter is to give it food and rest.

That the one thing which we should never forget, when discouraged, is to get alone with God. No one can remain long discouraged who is alone with him. And we do not have to travel forty days to meet him.

That religious movements which make the most noise, have not always the most of God in them.

### I HAVE LEARNED FROM LESSON V

That being in a high place and having a great many things does not make one more happy or contented. Ahab was king and had much, but was unhappy because he could not get Naboth's one little bit of ground.

That I should not sulk because I cannot get everything I want.

That being kings and queens does not keep people from doing very childish things, or very mean and false and cruel things. Ahab sulked, and Jezebel lied and killed, all for a trifle.

That gain gotten by wrong-doing of any kind, is a curse and not a blessing. Ahab met Elijah when he went to take the vineyard, and we must meet our conscience and our God. He makes a bad bargain who sells his character, himself, for gain.

### I HAVE LEARNED FROM LESSON VI

That the close of a good life is a grand thing. Other people do not always see the grand messengers that God sends to carry his children home, but they are there, and the home-going of every Christian is just as grand and glorious a thing as was that of Elijah. If I live right the close of my life here will be the grandest part of it because it will be the beginning of a better one.

That when good men are taken away, other good men are needed to fill their places and do their work, in the Sabbath school, in the

church, in all the good that is being carried on in the world. So I should be fitting myself to fill some of these places when others are taken away.

That if we are willing to fill these places, God will give us the same spirit to fit us for the work; that they had who have gone before us.

That the best thing to seek for when good men are taken away, is not their property but the spirit that worked through them.

#### I HAVE LEARNED FROM LESSON VII

That we should carry our griefs and troubles to God.

That a bad man in a good office may go through the forms of that office but cannot do any real good. Gehazi could carry the prophet's staff and use it, but the child did not awake.

That we should be persistent in prayer. The mother prayed, somewhat as did Jacob at Peniel, and would take no refusal, and her prayer was answered.

That we must get into "touch" with those whom we would cheer and help. An ounce of sympathy is worth a ton of lecture.

#### I HAVE LEARNED FROM LESSON XIII.

That no place in life is free from ills. Naaman had a high place, but a loathsome disease. Many a one has wealth and honor and no health to enjoy them.

That no matter how small or humble our place in life we may be, we can be helpful to some one. The little captive maid had the kindly heart and the helpful spirit and was enabled to do great good.

That the way, the only way, to get the blessings which God promises, is to obey, in simple faith, the commands which he gives, "Believe in the Lord Jesus Christ and thou shalt be saved" is just as simple and as sure as the healing in the Jordan was to Naaman when he washed.

#### I HAVE LEARNED FROM LESSON IX.

That God's eye is on man's plans, and if not in accord with his will, they will be brought to nought, be they ever so carefully made. The King of Syria guarded against men knowing his plans but he forgot that God saw.

That those whom God keeps and protects are safe. That if God be for us, those that be with us are more than those that be against us.

That when those who have been our enemies fall into our power, we should do them good, as did the King of Israel at Elisha's command. "If thine enemy hunger feed him, if he thirst give him drink."

#### I HAVE LEARNED FROM LESSON X.

That when God works with man there is certainty of success. The man of God put his hand upon the King's hand as a guarantee of success.

That a good man's usefulness does not cease at death. God wrought a miracle at Elisha's grave and so he often makes helpful the words and deeds of good men after they have gone. The more I seek to do for God and man while I live, the more will I be the means of doing after I have rested from life's work.

#### I HAVE LEARNED FROM LESSON XI.

That the greatest foe to self is self; that self-indulgence is hurtful to our best interests as well as dishonoring to God.

That self-indulgence and sinful indulgence are very near neighbors.

That sinful indulgence is sure to undermine and ruin the strongest life or the strongest country.

That sinful indulgence in the good things of life, rather than using them to God's glory, is a grievous misuse of God's good gifts, and will bring ruin, sooner or later, upon him who thus misuses them.

#### I HAVE LEARNED FROM LESSON XII

That when people begin to desert the house of God, as in Lesson I, it is very liable to lead to the ruin of Lesson XII.

That God does not readily give men up or cast them off. He bore long with Israel and pleaded with them by his servants the prophets.

That the companionship of the ungodly and idolatrous is a dangerous thing. It is liable to lead men and women away from God.

That, it is running into temptation for young people to choose their homes among idolaters of any kind.

That if men let go of God's hand they are sure to drift farther and farther from good and safety.

That though God waits long upon the sinner, doom must come at last upon sin, and if the sinner is still holding to the sin he must share its doom.