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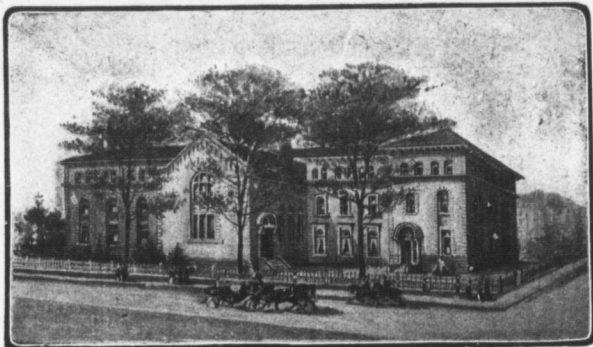
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The  
Home Study  
Series

Sabbath School Publications  
Presbyterian Church in Canada

Rev. R. Douglas Fraser  
Editor & Business Manager  
Confederation Life Building Toronto

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# The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. X

July, 1904

No. 7

"Like my while the sun shines" is a motto especially appropriate to Sabbath Schools which are open only in summer. The time is short. The Sabbaths fly swiftly by. Teachers and scholars should keep this in mind, and every Sabbath crowd the hour full of the best work.

Sabbath Schools and Home Mission work are very closely interlocked. Rev. Dr. Herdman, the Superintendent of Home Missions for the Synod of British Columbia, emphatically declares his conviction that more than ever the Sabbath School work is one of the great props of Home Missions, and that the success of Home Mission work will depend on the Sabbath School and the home.

## THE GOLDEN KEY

By Mrs. C. F. Fraser

Dr. Thring, the great English educator, who did much to uplift the moral character of the public schools of his country, was asked shortly before his death if he would explain how he had acquired his marked influence for good with boys and young men.

His reply to the question appears in a recently published letter to an intimate friend, and the thoughtful words cannot fail to give help and inspiration to every earnest teacher; for the method which he pursued with such success can be followed by all. "It was in school," he writes, "that I learned the great secret of St. Augustine's golden key, which, though it be of gold, is useless unless it fits the wards of the lock. And I found the wards I had to fit, the wards of my lock which had to be opened, the minds of those little street boys, very

queer and tortuous affairs, and I had to set about cutting and chipping myself in every way to try to make myself into a wooden key which should have the one merit of a key, however common it might look, the merit of fitting the lock and unlocking the shut chambers of the heart. It was hard to get into shape, their shape, and fit the twists and corners of blocked and ignorant minds, but it was glorious work also!"

Halifax, N.S.

## FOR GOD, WHAT'S LEFT ?

By Rev. J. H. Turnbull, M.A.

The prophet Isaiah describes the making and worship of an idol. The worker in wood takes a tree and divides it into different parts. One part he uses as fuel to heat his dwelling, another to cook his food, and of the residue—a mere useless or semi-useless remnant—he makes his god. He first appropriates all that is needed for his own purposes, and very generously devotes the leftover part to religious uses.

And this is suggestive of a disposition which is modern as well as ancient, which belongs, indeed, to no time and to no place. We are all too much in the habit of making the remnants and "left-overs" of life serve for religion. We take our religion in the easiest possible fashion, we crowd it into the smallest possible corner, and the less it costs us in any and in every way, the better. We are very far from obeying our Lord's injunction to "seek first the kingdom of God." Our temptation is to put everything else first, and then, if there is anything left over for religion, well and good.

This disposition shows itself in many

ways. In regard to our time, we are prone to crowd our days full of a thousand duties or supposed duties, and are fortunate if at the fag end of the day we can snatch a few minutes for distinctively religious exercises. Our energy, in the same way, is likely to be so fully exhausted by the ordinary work of life, that, even if the time should be available, the energy is wanting. Our giving to religious work is likely to be of the same nature. Like the rich men in our Lord's story, our giving is often of our superfluity. Sometimes we think it fair to spend all our vigorous years in the service of self, and at last with the poor residue turn to God. Everywhere the old story of the residue is repeated, and this spirit wherever found is essentially heathenish.

We need a live centre for our lives, if the various activities are to be properly harmonized and regulated. If our centre is self, everything which detracts from self offends and hurts; all that we devote to other purposes we look on at best as a sort of toll imposed for living as we wish. But how completely all this is altered, when we see that God is the centre of life. Then we see that—

“ We lose what on ourselves we spend,  
We have as treasure without end  
Whatever, Lord, to Thee we lend,  
Who givest all.”

“ Seek ye first the kingdom of God.” Let us learn to trust Him a little; for He knoweth what things we have need of before we ask Him.

Ottawa

#### THE CHILDREN'S CALENDAR

A writer in a valued exchange is in very close touch with child life, when he says :

“ The importance of special days in dealing with children is a matter too frequently overlooked. Little people live largely in the future, gathering their joy out of anticipations and preparations. Their calendar knows little of months, but is reckoned from holiday to holiday, like the boy of my acquaintance who used to divide the year into two parts, one beginning with the local fair in October, and the other beginning with Christmas. In like manner you will find

the children counting the weeks from Christmas to Easter, and from Easter to Children's Day. To conform our work to these requirements of childhood is the soundest of pedagogy. No true educator ever thinks of adopting a monotonous system without frequent breaks such as this.”

#### THE PLACE OF ZEAL

Up to the present nothing has been found that takes the place of zeal as a motor power in the Sunday School. Every advance is rooted in zeal. The remedy for the undesirable conditions that seem to menace the life and work of many of our schools, lies in the degree of success that is attained in promoting the growth of zeal. It is worth while for us to stop sometimes and take account of our chief motor power. Try to think of the changes that would be brought about in your own school if your workers were sufficiently zealous. This would meet the cry for increased assistance and for a higher type of efficiency. This, too, is the only thing that large and enduring growth is waiting on in many places.—Sunday School Work.

#### THE TEACHER AND HIS BIBLE

*By Rev. Alfred Gandier, B.D.*

Even as a matter of literary culture, there is nothing equal to a study of the Bible. Frank T. Bullen, one of the best writers of the present day, spent all his early life as a common sailor. He never went to school, and never wrote a line for publication until after he was forty. His strong, graphic style is wholly due, he asserts, to his study of the Bible, which he read through, again and again, on his long voyages.

But the aim of the scriptures is not anything so superficial and one-sided as literary culture. The scriptures appeal to every side of a person's nature. They bring the individual face to face with God in every act and relationship of life. In them is enlightenment for the mind, quickening for the conscience, stimulus for the will, a love that satisfies the heart. He who studies the scriptures through and through, who comes under the power of the truth in its many-

sidedness, will not be a narrow man, or an extremist, but a "complete" man—a man educated on all sides of his nature under the one controlling discipline of righteousness.

If this be so, no further word is needed to show that the Sabbath School teacher's fitness for the work depends chiefly upon knowledge of the scriptures, and continuous fellowship with the living God who speaks through them.

Let me offer three suggestions as to how the teacher may make the most of the Bible for personal mind culture and character building.

1. There should be daily *devotional* reading of the Bible. In prayer we speak to God, in the scriptures He speaks us. The matter of primary importance in our fellowship with God is that He speaks to us. The Bible, therefore, must have first place in that daily half-hour, when we close the door upon all the world and commune with the "Father which seeth in secret."

For this purpose we may read the Bible consecutively, or choose out portions likely to be most helpful; or it may be best to use one of the many little books of devotion in which selected passages are apportioned to each day of the month or each day of the year. But whatever the method, the essential thing in this devotional reading of the Bible is that we come, morning by morning, looking for a message from God to our own heart.

2. Apart from our daily devotional reading of the Bible, we ought from time to time, as we have opportunity, to read *long continuous portions*—a whole book or a section of a book at a time. In this way we get some knowledge of each book as a whole, and of the Bible in its completeness. We familiarize ourselves with the great lives and the great events there set forth. We bathe ourselves, as it were, in the atmosphere of the book. We catch its tone, its accent, and almost unconsciously reproduce in our teaching its serious, yet hopeful, practical view of life.

3. In addition to the reading of the Bible, every teacher should give some time to *thorough study* of the Bible. Each year we should take some portion of scripture, however small, and make a thorough searching

study of it. Such good commentaries and histories and helps are now available that this can be done by a person of ordinary English education. One book, or even a portion of a book, mastered each year will in a short time carry us over much of what is most important in the Bible; and there will result a permanent enrichment of mind, a back-ground of scripture knowledge that will make itself felt in every lesson taught.

Toronto

#### THE SOUL OF A QUESTION

A question should be brief. It has been said that brevity is the soul of wit; it might be said that brevity is the soul of the question, giving it its vital spark. The short, snappy question wakes up the mind of the class like an electric shock. The slow, long-drawn, involved question winds a kind of cocoon about the mind of a class and tends to make it inert. Teachers talk too much and let their pupils talk too little. This is probably the besetting sin of the profession. A part of this too much talking is taking too much time in stating the question. The well-aimed, quick blow tells. It is evident that brevity also assists clearness.

[The foregoing is one of thirteen characteristics of a good question in the little booklet on the Art of Questioning, which is one of a series of Talks with Teachers, issued by the Pilgrim Press, Boston.—5c. each, or 50 cents per dozen, the full money's worth. Editors.]

#### THE CHILD AND THE BOOK

By Frederick Tracy, B. A., Ph. D.

Every skilful workman requires materials to work upon, tools to work with, a method to work by, and an end or aim to work towards. And the workman's success, other things being equal, will vary directly as his skill in bringing the tools or instruments to bear upon the material, so as to secure the realization of the end. The one great instrument in the hands of the Sunday School teacher is the Book, by which of course we mean that collection of books known as the Bible, whose constituent parts, produced "at sundry times and in diverse manners," have nevertheless proven their real unity by the singleness of their message,

and their divine origin by the character of their effects.

The teacher must know the Book. He must also understand the growing mind, not only in a general way, but also with regard to that particular stage of growth which it has attained in the scholars of his particular class.

Following Professor Walter C. Murray's division of the pupil's life into three periods of about seven years each, and calling these periods childhood, boyhood (or girlhood), and youth, we desire to point out some of the more important

#### POINTS OF CONTACT

between the Book on the one hand, and the pupil at these various stages of his growth, on the other.

The child is a being of sensation and activity, the personification of sense-hunger and muscle-vigor. He is an explorer, a scientist in the making. To repress his activity, except where absolutely necessary, is to retard his progress. He learns by seeing, hearing and handling.

The Bible contains spiritual nutriment for every age, and for persons of all degrees of attainment. In what way does it specially adapt itself to the nature and needs of the child? How can it best be used in the teaching of young children? This question is being answered in a practical way by thousands of primary teachers all over the world, by the method of intelligent experiment. It is also being answered in a theoretical way by the psychologists, who are studying the processes and laws of mind-growth. And fortunately, the answers are in harmony on all the most essential points.

In the first place, the order of presentation is not a matter of indifference. There is a best place to begin. To be sure, I might accomplish something if I attempted to teach the Epistle to the Ephesians to a child of six; but I could accomplish infinitely more with the stories of Noah, of Isaac, of Moses, of Joseph, of Samuel, of Daniel, and of Jesus.

In the second place, I hold that the method of presentation is of even more importance than the order of presentation. If I possess real pedagogical skill, I can accomplish something, even with the profound doctrines

of Ephesians; if I lack this skill, I will accomplish but little, even with the fascinating story of the babe in the basket of bulrushes, or of the other Babe, over whose lowly birth the heavenly choristers sang, and at whose feet the wise men laid their gifts of gold and frankincense and myrrh.

The qualifications of

#### A SUCCESSFUL PRIMARY TEACHER

are many and varied. Prominent among them is the ability to understand the child's point of view, and to put himself in it. Now the child's point of view is that of sense, as I have said. The Primary teacher, then, must be a good seer, a good hearer, etc.; in short, a good observer. But he must be more than this. For the subject matter of most Bible stories cannot be seen or heard, or touched by the child. What is the next best thing? The child is distinguished by the vividness of his imagination; and the imagination is the best substitute for the senses. The Primary teacher must, then, have a lively and vigorous imagination, and must be able to stimulate the pupil's imagination by means of the picture and the story, the two most powerful levers upon the child's attention.

There are three things of essential importance in connection with the presentation of Bible truth by means of

#### THE PICTURE AND THE STORY.

In the first place, they should be used together, and should re-inforce each other. The picture appeals to the imagination through the eye, the story through the ear. Use the picture and the story together, then, you besiege the City of Child-soul by way of Eye-gate and Ear-gate at the same time.

In the second place, it is not necessary that the picture should be an elaborate work of art, nor that the story should be wrought out with finished detail. By so doing you defeat your own end, which is to stimulate the child's imagination to construct the situation for himself. Bold outlines, striking features, such as will suggest the main elements of action and feeling and purpose, are much better for young children than voluminous details. Your purpose is not to stuff the child's imagination, but to stimulate it.



In the third place, though the grand object of all your picture-making and storytelling is moral and spiritual, yet the moral lesson must not be tacked on to the story, but contained in it. It should be implicit, rather than explicit. There is something nauseating in an appended moral, not because it is a moral, but because it is appended. If the story is skillfully told, it will carry in itself, simply as narrative, the full weight and force of the spiritual truth that belongs to it, up to the measure of the child's capacity to appropriate that truth.

University of Toronto

It is not too soon to begin preparations for Children's Day, which is the last Sabbath in September.

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## Bible Dictionary for Third Quarter, 1904

**A'-be'-she'-jah.** West of the Jordan, the prophet Elisha's native place.

**A'-bi'-jah.** Rehoboam's son and successor; called in Chronicles Abijah.

**A'-do'-ram.** An officer under Solomon over the tribute (1 Kgs. 4: 6—called Adoniram); slain on an errand of Rehoboam's.

**A'-hab.** Son and successor of Omri; married the cruel Jezebel, and brought in her heathen worship. Each came to a violent death. Ahab's reign treated at great length, because in it flourished the prophet Elijah.

**A'-hi'-jah.** The Shilonite prophet who foretold Jeroboam's kingship.

**A'-mar-i'-ah.** A chief priest in Jehoshaphat's time.

**A'-sa.** Son of Abijah and grandson of Rehoboam; did much in the way of reform.

**Ba'-al.** Usually called the sun god. His worship was vile.

**Be'-er-she'-ba.** A well dug by Abraham, and long his residence. It was in the extreme south, and was chosen by Jeroboam as one of the sites for his calf-worship.

**Beth'-el.** Means "house of God"; connected with names of Abraham, Jacob, Samuel, Deborah, it became the southern sanctuary of Jeroboam's calf-worship.

**Car'-mel.** A range of hills ending in the promontory forming the southern boundary of the Bay of Acre. The view from the top is extensive and fine.

**Che'-rith.** Elijah's brook; east of the Jordan.

**Da-mas'-cus.** The capital of Syria; the oldest city in the world still existing.

**Dan.** A town in the extreme north of Palestine; one of Jeroboam's sanctuaries.

**Eph'-ra-im.** The younger of the two sons of Joseph; he gave its name to a tribe; the name also of the district where the tribe settled.

**Eth-ba'-al.** A usurping king of Zidon, whose daughter Jezebel Ahab married.

**Gil'-e-ad.** A district east of Jordan, whence Elijah came.

**Gil'-gal.** Not the Gilgal near Jericho, but about eight miles north-west of Bethel. There was a school of the prophets there in Elijah's time.

**Ha-na'-ni.** The prophet, or seer, who rebuked King Asa and was imprisoned therefor.

**Ha'-za-el.** A confidential officer of Benhadad II, king of Syria, who became his successor.

**Ho'-reb.** A name used interchangeably for Mount Sinai in Arabia.

**Is'-ra-el.** A name given to Jacob (Gen. 32: 28); used sometimes for the whole nation, and sometimes for the ten northern tribes.

**Je-hosh'-a-phet.** Son and successor of King Asa; purged the land of idolatry, but entered later into a foolish alliance with the wicked Ahab.

**Je'-hu.** A general, then a king of Israel; slew Jehoram the king and his mother Jezebel and restored the worship of Jehovah.

**Jer'-obo-am.** The son of Nebat; he founded the kingdom of the ten tribes, and led the people away from the true worship of Jehovah.

**Jez'-e-bel.** Ahab's queen; daughter of Ethbaal, the heathen king of Tyre, great-aunt of Dido, the founder of Carthage; famous for her shamelessness and cruelty.

**Jez'-re-el.** A city 16 to 18 miles from the summit of Mount Carmel.

**Ju'-dah.** The fourth son of Jacob, and the ancestor of the tribe bearing his name; used also for the kingdom of the two tribes.

**Ki'-shon.** The most important river of Palestine next to the Jordan; empties into the Mediterranean under Mount Carmel. On its bank Elijah slew the prophets of Baal.

**Ma-re'-shah.** A city 25 miles southwest of Jerusalem.

**Nim'-shi.** The father of Jehu.

**Ob'-a-di'-ah.** The lord high chamberlain ("governor of his house") of King Ahab; friendly to Elijah.

**Om'-ri.** The sixth king of Israel; had been general-in-chief of the army.

**Ori'-on.** Next to the Great Bear, the finest constellation of the sky, having about 100 stars visible to the naked eye and 2,000 through the telescope.

**Pe-nu'-el.** Anciently called Peniel (Gen. 32: 39); in Gilead, 20 miles east of the Jordan.

**Plei'-a-des** (Rev. Ver.). "Seven stars" in the constellation of Taurus; one of the most interesting of the naked-eye clusters.

**Ra'-hob-o'-am.** The son and successor of Solomon. His mother (1 Kgs. 14: 21) was a princess of the heathen Ammonites, and an idolater. By his pride and folly he lost ten of the twelve tribes.

**Sha'-phat.** The prophet Elisha's father.

**She'-chem.** A town of Ephraim; Joseph's body buried there; for a time Jeroboam's capital; became the chief city of the Samaritans.

**She'-mer.** From him Omri bought the hill which he fortified and called Samaria after its original owner.

**Tir'-zah** (delight). A beautiful (Sol. Song 6: 4) town near Shechem. It was Jeroboam's second capital.

**Zar'-e-phath.** A town of Sidon; see 1 Kgs. 17: 9, and Luke 4: 26.

**Zeb'-a-di'-ah.** The senior or tribal head of Judah in Jehoshaphat's time.

**Ze-pha'-thah** (watch-tower). A valley near Mareshah in the tribe of Judah.

**Ze'-rah.** An Arabian chief, or a king of Egypt of Ethiopian descent.

**Zi-do'-ni-ans.** The people of Zidon, a Phœnician coast city near Tyre.

## Lesson Calendar: Third Quarter

### STUDIES IN THE OLD TESTAMENT FROM SOLOMON TO ELIJAH

- |                       |                              |                    |
|-----------------------|------------------------------|--------------------|
| 1. July 3.....        | The Kingdom Divided.         | 1 Kings 12: 12-20. |
| 2. July 10.....       | Jeroboam's Idolatry.         | 1 Kings 12: 25-33. |
| 3. July 17.....       | Asa's Good Reign.            | 2 Chron. 14: 1-12. |
| 4. July 24.....       | Jehoshaphat's Reform.        | 2 Chron. 19: 1-11. |
| 5. July 31.....       | Omri and Ahab.               | 1 Kings 16: 23-33. |
| 6. August 7.....      | God Taking Care of Elijah.   | 1 Kings 17: 1-16.  |
| 7. August 14.....     | Obadiah and Elijah.          | 1 Kings 18: 1-16.  |
| 8. August 21.....     | Elijah on Mount Carmel.      | 1 Kings 18: 30-46. |
| 9. August 28.....     | Elijah Discouraged.          | 1 Kings 19: 1-8.   |
| 10. September 4.....  | Elijah Encouraged.           | 1 Kings 19: 9-18.  |
| 11. September 11..... | Elijah Taken Up Into Heaven. | 2 Kings 2: 1-11.   |
| 12. September 18..... | Israel Reproved.             | Amos 5: 4-15.      |
| 13. September 25..... | REVIEW.                      |                    |

## Lesson I.

## THE KINGDOM DIVIDED

July 3, 1904

1 Kings 12: 12-20. Study vs. 1-20. Commit to memory vs. 12-14.. Read 2 Chron. 10, 11.

**GOLDEN TEXT**—Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16: 18.

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

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

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

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Dauid? neither have we in Jeroboam.

**Revised Version**—1 ba; 2 b; 3 b; 4 it was the hand of; 5 And king Rehoboam; 6 returned.

## DAILY READINGS

M.—Good and bad advice, 1 Kgs. 12: 1-11. T.—The Kingdom divided, 1 Kgs. 12: 12-20. W.—The division foretold, 1 Kgs. 11: 28-40. Th.—Righteous judgment, Jer. 22: 1-9. F.—Folly of pride, Prov. 16: 16-33. S.—A soft answer, Prov. 15: 1-9. S.—Pride humbled, Isa. 2: 10-22.

**Shorter Catechism**—*Ques. 28. Wherinn consisteth Christ's exaltation?* A. Christ's exaltation consist-

herence in the son of Jesse: to your tents, O Israel: now see to thine own house, Dauid. 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 Dauid 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 Dauid, but the tribe of Judah only.

17 brought about of the Lord; 18 establish his word;

eth 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 PLAN

I. The King's Folly, 12-17.

II. The Revolt, 18-19.

**Lesson Hymns**—Book of Praise, 90; 245; 91 (Ps. Sel.) 54; 127 (FROM PRIMARY QUARTERLY); 200.

## EXPOSITION

By Rev. James Wallace, B.D., Lindsay, Ont.

**Time and Place**—975 B.C.; Shechem, an ancient and notable place, situated between Mounts Ebal and Gerizim, about 27 miles north of Jerusalem; at this period the chief city of the tribe of Ephraim.

[The dates given under Time and Place for the Third and Fourth Quarters are those in the margins of our Bible as arranged by Archbishop Ussher. The dates derived from the Assyrian Calendar, which covers a period from about David's time, 900 B.C., to the fall of Samaria, 650 B.C., are about 40 years later at the time of Rehoboam, the difference growing less, until at the fall of Samaria they exactly agree.—EDITORS.]

**Connecting Links**—The lessons of the second six months of last year began with Israel asking for a king, and the gradual enlargement and enrichment of the kingdom under Saul, David and Solomon, was passed in review. Solomon's revenues were said to have been more than \$20,000,000 annually. Foreign commerce flourished, and splendid palaces and public buildings sprang up. Much of the work upon these edifices was forced labor; taxation had increased; and when Rehoboam ascended the throne, the people naturally demanded relief, especially

the ten northern tribes. They were led in this by Jeroboam. The Lesson begins with the king's reply to their demand.

## I. The King's Folly, 12-15.

V. 12. *So Jeroboam.* His name means, "May he plead for the people." He was an Ephraimite (ch. 11: 26, Rev. Ver.), a young man of great ability and a recognized leader among his fellows. He had been appointed to a position of trust by Solomon, but had used his position to plot against the king. For this, and because of the prophecy of Ahijah of the rending of the kingdom and that he should be king of the ten tribes Jeroboam was compelled to flee to Egypt for safety (ch. 11: 26-40). He now returns to take up the cause of the people against the new king, Solomon's son. *All the people,* the people as a whole; those "smoking Israelites," Hall calls them, in allusion to their wrath and eagerness. The discontent was chiefly among the ten northern tribes. *Came to Rehoboam;* the son and successor of Solomon. His great shortcoming was perhaps that he was easily led, especially by young rollicking companions. *The third day.* The

king had asked for three days (v. 5) in which to consider the request of the people.

V. 13. *Answered roughly.* The word means "harsh, sapless, or dry;" so the meaning is that there was no sympathy for the people, no soul, in the king's answer. He plainly showed that he had not their interests at heart, whether he granted their request or not. Modern labor troubles are often due to an exhibition of the same spirit. *Forsook the old men's counsel*; the old men of experience, who had been Solomon's advisers and knew something of human nature. They had counselled conciliation, vs. 6, 7.

V. 14. *After the counsel of the young men.* His boon companions (v. 8), on whom life sat lightly, and who cared little for the trials or troubles of the common people. To tighten still further the bonds of oppression seemed to them a good joke, vs. 10, 11. *Yoke*; here the heavy burden of taxes required to maintain the splendor and magnificence of Solomon's civil, military, and religious adornments. A display that far surpassed even the imagination of the Queen of Sheba could not be supported on nothing. "Yoke" is probably used here as a contemptuous term, as it was the emblem of slavery. *Whips . . . scorpions.* The meaning is that Solomon's exactions had been severe enough, but it is nothing in comparison to the stringency now to be applied. "Scorpions," if the word is to be taken literally, describes whips or scourges capable of inflicting very severe punishment, being lashes with metal points, that wounded like the sting of a scorpion.

V. 15. The king would not listen to the people, *for the cause was from the Lord.* The meaning is, "the turn which events took" was brought about by the Lord, that is, God was carrying out His plans concerning the nation that had followed Solomon in his forsaking of God, ch. 11: 6-11. *Spake by Ahijah.* Ahijah was the prophet of the rise and fall of Jeroboam I., ch. 11: 29, etc. *The Shilonite*; a native of Shiloh, where Joshua had set up the tabernacle, Josh. 18: 1.

## II. The Revolt, 16-19.

V. 16. *Saw that the king hearkened not.* Josephus says, "They were struck by his

words as by an iron rod, and grieved as though the words of the king had been actually put into execution." (Cambridge Bible.) *Answered*; the rebellion flashing into flame. *What portion have we in David?* an old battle-cry that had probably existed since the day of Sheba's rebellion against David (2 Sam. 20: 1.) The north had always been jealous of the south, and now was specially so, since it seemed as if the rule of the house of Judah was to be continuous. David, son of Jesse, and a Judean, had been chosen king because of his peculiar fitness for the position; but that was no reason why the king must always be from the south. Besides, there was the feeling that they were being overtaxed to maintain show and splendor for the house of Judah. *To your tents*; the signal that all efforts at a peaceable settlement of the difficulties were at an end. They must now fight. The cry—the "Marseillaise" of Israel—probably had its origin in the wilderness march, when they dwelt in tents. *See to thine own house, David.* "It is not a threat of war, but a warning against interference" (Rawlinson)—Look after the little you have left to you! David, "the tribe father," is mentioned in place of Judah, the tribe.

V. 17. *The children of Israel . . . Judah.* Israel may be here used to designate the whole Hebrew people. The statement is thus an indirect way of saying that Rehoboam was king of Judah alone. Or, it may mean that the members of the northern tribes who had settled in Judah remained subject to Rehoboam.

Vs. 18, 19. *Sent Adoram*; or Adoniram (see ch. 4: 6). He was over the levy (*tribute*), that is, he superintended the levies employed in public works during the reigns of David, Solomon, and Rehoboam. (Hastings Bible Dictionary.) The choice was unfortunate if he wished to win over the people; as well send a publican on such an errand in the time of Christ. Any messenger, with the offer of better terms was too late; the men of the north had decided upon the course they were going to take; so they stoned the king's representative. *Rehoboam made speed*, etc. The king's life was in danger, and he had to seek safety in flight. *Rebelle . . . unto*

this day. This shows that at the time at which the compiler of this Book of Kings wrote, the two kingdoms were still separate.

**III. A New King, 20.**

V. 20. *Jeroboam was come again*; that is, from Egypt, where he had been in exile. *Made him king.* He had been their spokesman, and everything pointed to him as the man for the position. *All Israel.* Israel is used here in the more restricted sense, as distinguished from Judah. *Tribe of Judah only.* This was the extent of David's kingdom when he came to the throne; so Rehoboam by his lack of statesmanship had thrown away at one cast all that his father and grandfather had won. (The tribe of Benjamin, v. 21, was reckoned with Judah.)

**Light from the East**

By Rev. Professor Ross, D.D., Montreal

**Yoke**—Means the taxes and other imposts which in all absolute monarchies are a burden on the people. The tribute from foreign nations, the taxes on merchants, the sea

trade and the horse trade with Egypt, were not sufficient to support the magnificence of Solomon. His many public works must have entailed heavy burdens on the common people, especially in the northern part of the kingdom where the land was much better, and from which the complaint now came. The monuments of Egypt furnish us with the details of such exactions. However bad the harvest, the Scribe came to the farmer at the appointed time accompanied by negroes armed with sticks. If he could not furnish the amount of grain for which he was assessed, he was thrown down and beaten nearly to death. Then the cloth woven by his wife and everything that he possessed had to yield its share. Forced labor on public works was another imposition. So many men, drafted from a community, were compelled to work for a certain time, and their community had to support them. In the nineteenth century Mehemet Ali employed 250,000 men under the lash at the Mahmondieh Canal and at least 12,000 of them are known to have perished in the undertaking.

**APPLICATION**

By Rev. W. J. Clark, London, Ont.

*And the king answered the people roughly,* v.

13. These subjects had come to the young king with a respectful request, presented in a respectful manner, and he deliberately met them, not only with a refusal, but a refusal expressed in contemptuous and brutal terms. It seems an incredible folly, and yet folly is to be found in the world to-day as well as in the world of Rehoboam's time. The king's action showed a deplorable ignorance of human nature, and an ignorance, too, that was culpable, for the old men had given him good advice. We should bear in mind that tyranny and brutality are always folly, and should be ready to give heed to the teachings of experience.

*The king hearkened not unto the people,* v. 15. The king's conduct is spoken of here as an instrument to bring the will of

Our Folly and God's Purpose

God to pass in the affairs of the kingdom. But we must not be

led to think that such divine direction clears

the king of responsibility for his course of action. There was no supernatural constraint compelling Rehoboam to speak and act in the way that he did. His conduct was the outgrowth of his own nature and disposition, and he was in large measure responsible for the disposition peculiar to him. It is not given to man to disentangle the various elements which go to make up character, and state their relative value. But no argument can blind us to the fact that, when we do a foolish thing, we are to blame for our folly. But we see it is true that all the follies of which men are guilty are overruled by God for the furtherance of his own wise and righteous purpose.

*So Israel departed unto their tents,* v. 16. Here we have a loyal people who are transformed into a nation of rebels. Many such another story has been told in the history of the nations, where people, driven to despair of justice in peaceful ways, seek it in hot

Righteous Rule, Abiding Rule

rebellion. Charles the First of England was another Rehoboam in his day, and George the Third in his treatment of the American Colonies was guilty of the same sort of folly. But not only kings and those in high places are tempted in such ways, but everyone who has a measure of authority is tempted to oppress those under him; and wherever there is unrighteous oppression there is danger of awaking the spirit of rebellion. All rule should be exercised in accord with the spirit of justice, and only such rule can hope to be stable.

*And all Israel stoned him with stones, that he died, v. 18.* As far as the record informs us, Adoram was the accomplishing of his duty,

in obedience to the king's **Two Wholesome Thoughts** command, when he met with his violent death. There are two thoughts suggested by this incident which carry instruction. The one is that no man, be he king or subject, can do foolishly, and himself bear the full consequence of his unwise doing. No man liveth to himself. Every life is intertwined with other lives, and the action of each has some effect upon others. Rehoboam's pride and hardness of heart led to a great deal of suffering, and was the cause of Adoram's death. Many of the associations of life are to a degree outside our own control, but many, on the other hand, are matters of free choice. Where this latter is the case, we should realize how important a thing it is, the people with whom we company, and should choose our associates with great care. The other thought is the lengths to which angry passions lead

men. When a people are thus roused to wrath, they are not in the mood to discriminate, and are as ready to visit vengeance on the servant as on the master.

*King Rehoboam made speed, v. 18.* What a contrast to v. 14 and the king's brag! Doubtless in that hurried flight he looked

back on his conduct with regret and shame. We cannot always, indeed we very seldom can,

foresee the outcome of our words and actions. Had Rehoboam foreseen the way in which the people were going to act, he would have attuned his tongue to milder terms. The one thing that is better than any foresight, is the knowledge that right-doing will bring forth fruit that will give peace, and ill-doing will bring forth fruit of shame and suffering. This is the only guard against the future. Had Rehoboam thought of the people's side of the case, he never would have been glibly of such harshness, and would not have had to flee, a fugitive in fear of his life.

*There was none that followed the house of David, but . . . Judah only, v. 20.* It is hardly possible for a man to be either so foolish or

so wicked that he will have no friend to stay by him. One **Not Utterly Alone** tribe clung to Rehoboam. The very loneliness in which the sinner is will strengthen the loyalty of the friends who still cleave to him. In this we surely see some sign of the mercy of God. He does not leave us utterly alone, and there is always hope of a way back, if only we earnestly and humbly seek it. That hope of a way back stands between many and despair.

#### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

**By Rev. Principal Patrick, D.D., Winnipeg**

You must make yourself familiar with the condition of the kingdom at the death of Solomon. Try to look at the kingdom as you look at Canada or Britain, or Russia or Japan. Examine carefully the forces which were in operation when Solomon died. What had he achieved for Israel? At what cost? On whom had that cost mainly fallen? How had this affected them?

Read carefully the first portion of the chapter, for it is the key to the lesson; and if there is not time to read it in the class, you should relate its substance to the scholars before entering on the lesson. You will, of course, learn from them who Rehoboam was, and who Jeroboam. Discuss the earlier careers of both. Would Rehoboam have given the answer to the people's request which he did, had he been brought up as Jeroboam was? Had Rehoboam any opportunity of learning truth, self-control, and moderation? Was his education left to the

women in the harem, or did his father provide him with competent instructors? If you ask what is the tone of Rehoboam's answer, some will say in substance, the tone of a despot. This is exactly the case; he speaks as if he were the master of Israel, as if he could do with the people as he pleased. Had he possessed any of his father's wisdom; had he been able to read the signs of the times; he would have perceived that the advice of the counsellors of his father was sound, and that only by concession could he preserve the union of the tribes. But he was young; he was intoxicated by the possession of power; and he deemed that the one use to which he could best put the sovereignty which had fallen to him, was to intimidate his subjects, and so teach them once for all the lesson of submission and obedience. Instead of diminishing the amount of the forced labor exacted by his father and reducing the large and oppressive taxation, he declared that he would add to the national burdens. Get the class to explain the meaning of the figures, "whips," "scorpions."

What was the effect of Rehoboam's answer? Remember that the kingdom had only been lately formed; that Jerusalem, the new capital, was not yet the centre of the national life; that Ephraim was a more important tribe than Judah; that the intelligence, the energy, the wealth of the country belonged more to the north than to the south; recall too, that this interview between the new king and his people is held, not in Jerusalem but in Shechem, and the revolution and disruption which followed the reply of Rehoboam will be readily comprehended by the scholar, through judicious questioning on your part. Explain the words, "To your tents, O Israel; now see to thine own house, David."

Was it wisdom or folly on the part of Rehoboam to send Adoram to quell the revolt? Was the king's life in danger?

The sacred writer traces the disruption to the will of God; and the lesson must not be forgotten that the folly of man accomplishes the purposes of God. But you must dwell on the obvious connection between the criminal rashness of the new sovereign and

the consequences following his words. He took for granted that he was king, while the question whether he was to be king depended on his reply. The northern tribes were not prepared to allow him to ascend the throne except after a compact; and when he refused to accede to their terms, they taught him the lesson that a free people were not ready to bow down before a tyrant. It has taken the world centuries to learn that kings exist for the peoples, and not peoples for kings; and there are many countries even in Europe itself, where this truth has only been very imperfectly learned. Dwell, finally, on the duty of obedience to the state; for the state is a creation of God, and only through the state can we become the men we should.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, M.A.

There are three big questions here, in each of which, if properly presented, the class will be eagerly interested—a question of statesmanship—how a difficult situation is to be handled; a question of common sense—what sort of advice it is best to seek, and what sort of spirit and temper to show; and a question of God's plans—how He works them out through our folly and sins.

Do not state the questions; but have them in your mind. To state them will be to discourage the scholars by their bigness; but to have them in mind, will give you zest and direction in the teaching of the lesson.

Begin with:—

1. *The three days' wait.* It was by appointment of the King with the people. Get the scholars to tell the errand on which the people had come three days before—they will have to begin far back in Solomon's time, with his great expenditures and great oppressions, which gave birth to the great discontent. (Here is a good place to show the evils that are apt to flow from prosperous times, for prosperous men are prone to turn heartless men.) It was a very respectful deputation that came (v. 4), and a very fair request, for the people have their rights as well as the rulers. And it was a wise answer, but not the wisest, that Rehoboam made, v. 5. The wisest answer would have

been prompt compliance. Second thoughts, when they mean weakening in what is right, are by no means the best thoughts.

2. Now comes the *fatal answer*, vs. 12-14. The "old men" gave him splendid counsel, vs. 7, 8—to be just such a king as is our gracious sovereign King Edward VII., in the best sense, the people's servant. The hot blood of the "young men"—what consummate young fools they were—advised to rash things, vs. 10, 11; and the young king, hot-blooded as they, was foolish enough to follow their word. "Whips" and "scorpions" are easily explained, and the scholars

can name tyrants from their histories, and the fall that tyrants have usually had. V. 16 is the sequel.

3. What of the *Lord's purpose*? v. 15. Go back to ch. 11: 29-31 for the prophecy, and to vs. 11 and 33 for the reason why. These three things are very plain—that sin must be punished; that God carries out our plans; and that though our folly often carries out God's plans, it is none the less folly and sin.

4. The *foolish errand of Adoram*, vs. 18, 19, and the *completion of the revolt*, v. 20, give further emphasis to the truths taught. The Golden Text is made very impressive.

#### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Lesson Points

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

Time taken for deliberation, if it be not well spent, is time wasted. v. 12.

The really strong are always gentle. v. 13.

One must be very "fresh" indeed who is sure he knows more than the fathers. v. 13.

Their advice was not wrong because it was the advice of young men, but because it was the advice of the wrong sort of young men. v. 14.

The scorpion's sting is in its tail, as this foolish young king found. v. 14.

The Word of the Lord is sure. v. 15.

Tyranny brings down the castle walls upon its own head. v. 16.

God's purpose of grace is sure, even as His purpose of vengeance. v. 17. (See ch. 11: 36.)

Foolish indeed is he who does not learn wisdom from his own folly. v. 18.

#### From the Library

It has been said that "every great man is the son of his mother." The same remark might be made of every great fool. It was because Naamah, the Ammonitess was what she was, that Rehoboam was what he was. We could not expect much character, not to speak of wisdom, in Solomon's mistresses, who were chosen for their charms, and whose life amid the intrigues, and follies, and pettinesses of the harem, did not fit them to be the mothers of kings.—The Pulpit Commentary.

Nothing ever happens but once in this world. What I do now I do once and forever. It is over—it is gone, with all its eternity of solemn meaning.—Carlyle.

At the first outbreak of rebellion Rehoboam, the boaster, "made speed to get him up to his chariot, to flee to Jerusalem." A strong character expresses itself not in great words, but in great deeds. The boastful Peter fails, the silent John stands firm. The Pharisee is rejected, the publican justified.—A. Rowland.

The act of division turned the future course of Hebrew history into entirely new channels. It is idle to conjecture what might have been, had the integrity of the empire been preserved; but it is certain that the division sapped the political strength of the Hebrew people, so that the possibility of their becoming a great world-power was forever destroyed. With few exceptions their subsequent history is one of continuous political disaster.—Kent's, History of the Hebrew People.

#### Topics For Brief Papers

(To be ready on the day of the Lesson)

1. The young king's opportunity.
2. "Pride goeth before destruction."

(The scholars should, during the week, find out all they can from the scriptures and elsewhere, on these topics, and write a short paragraph on each, to be read in the class or examined afterwards by the teacher, as the teacher may wish.)



**Prove from Scripture**

That gentleness is powerful.

**Lesson Questions**

[From the HOME STUDY QUARTERLY]

**Juniors**—Who was Rehoboam? Who made complaint to him? Their request?

12-15 Who was Jeroboam? Of whom did Rehoboam ask advice? Whose counsel did he follow? How did he answer the people?

16, 17 What answer did the people make to the king? What was their war-cry? How many tribes revolted? How many left to Rehoboam?

18, 19 Whom did Rehoboam send to the people? For what purpose? How was the messenger treated? What did Rehoboam fear for himself?

20 The name of the new kingdom? Of the one left to Rehoboam? The first king of the new kingdom?

**Seniors and the Home Department**—Where was Shechem? Why did the northern tribes especially become dissatisfied under Solomon?

12-15 Where had Jeroboam been living? Why had he been obliged to go thither? Explain Rehoboam's answer to the people. What does the Book of Proverbs say about a gentle answer? (Prov. 15 : 1).

16-19 Show that men are guilty even

though their sin fulfills God's purpose. (Acts 2 : 23.)

20 What led to the choice of Jeroboam as king?

**Seek-Further Questions**—What does the Book of Proverbs say about a foolish son? Where are we promised wisdom from God?

**Answers to Seek-Further Questions**—(Lesson XII., Second Quarter.) After His resurrection and before His ascension, our Lord appeared eleven times. For the great words spoken by Jesus when He met the disciples in Galilee, see Matt. 28 : 19, 20.

**The Catechism**

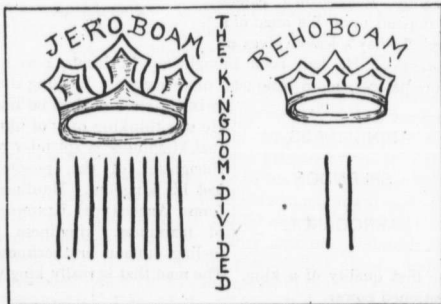
Ques. 28. *Christ's exaltation.* Christ's exaltation just means the position in which He exercises the greatest power. Four facts are here mentioned which reveal that power : His resurrection, His ascension, His enthronement, His return. His resurrection proves His power over death ; His ascension over the laws of time and space. His enthronement proves His power equal to the Father's. His return will manifest His power to decide the eternal destiny of men. The first two facts are past, the third present, the fourth future. The future fact is as sure as the past and present. The return of Christ in majesty and glory will be at "the last day," but we do not know just when that day will be.

**FOR TEACHERS OF THE LITTLE ONES**

By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—In our Lessons for this Quarter, we see God training His people through His dealings with them. In our Lesson to-day we see God training His people by punishing pride.

*Introduction*—Our Lesson takes us back amongst God's own people, the children of Israel, many years before Jesus came into the world. They lived in their land of Palestine (map). We will make twelve tribes (families) (groups of strokes). They are the families of the twelve sons of old Jacob (Israel). For a long time, God was their only King. Then they asked for a king like other nations, and God gave them : (1) Saul, (2) David, (3) Solomon. To-day we are to



hear about two men who each wanted to be king.

*Jeroboam and Rehoboam*—Tell the story of Jeroboam (stroke) ch. 11: 29-40. We'll draw a picture of the mountains of Ephraim, with the city of Shechem in their midst. Away down here is Jerusalem (show where). Here is a road leading up to Shechem. See! there is a chariot and horsemen! (outline and strokes). In the chariot rides a prince, the only son of the late King Solomon—Rehoboam—(stroke). He is going to Shechem to be crowned king. All the great men of the people of Israel are gathered here at Shechem. Amongst them is Jeroboam. He has come back from Egypt. See! there go some of the great men, with Jeroboam at their head (strokes) to meet Prince Rehoboam. They make known then their errand, vs. 4, 5.

*A Good Step*—Picture the young prince asking advice from the old men, v. 6. Tell the good advice they gave him (a good step for all young people—father and mother and teachers always know best).

*A Bad Step*—Sad to say, the young prince forsook the advice of the old men and turned to the young men, his companions, for advice. Listen to their foolish words, v. 10.

*Lesson*—Rehoboam was a

**PROUD  
PRINCE.**

He replied to the people in a proud, harsh way, as the young men advised, vs. 12-14. The people would have nothing to do with him. They threw stones at his chief officer Adoram and killed him.

*Golden Text*—See! the same chariot and horsemen on the road back to Jerusalem, but how different their home-going! See the frightened Rehoboam in the chariot! The horses are being urged at full speed! He is fleeing for his life, looking back to see if he is being followed by those who now hate him. We see the

**PROUD  
PRINCE  
UNISHED,**

v. 18. Surely our Golden Text says truly (repeat).

*Something to Draw.* Draw ten strokes with a large crown above them. Print Jeroboam; also two strokes with a small crown above them. Print Rehoboam.

*Something to Remember*—I should shun pride.

*Something to Ask at Home*—What did Jesus say about pride?

### SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

KING

Rehoboam has just become King. The great chance of his life has come; what will he do with it? As a man's deeds always follow the line of his thoughts, Rehoboam's career will depend upon his ideal of a king. To-day's lesson gives us

KINGLINESS  
—  
SPLENDOR  
OF  
KINDNESS

Rehoboam's conception of KINGLINESS. He had been brought up in luxury; so his idea of kingliness is SPLENDOR, more palaces, more banquets, more parade. Looking thus on the appearance of things, takes ARROGANCE for power. self, hence this conception arrogance. If he had been welfare he would not have always means sympathy and Kingliness is the highest form splendor of kindness. Follow the heart to help his people, is the first quality of a king. will rule men's hearts with unquestioned power.

KINGLINESS  
—  
SPLENDOR  
OF  
ARROGANCE

He was thinking only of himself that kingliness is splendor or thoughtful of the people's lost his kingdom. Manliness (erase ARROGANCE) KINDNESS. of manliness, kingliness is feeling, human brotherliness, The man that is really kingly,

Lesson II.

JEROBOAM'S IDOLATRY

July 10, 1904

1 Kings 12 : 25-33. Commit to memory vs. 28-30. Read 1 Kings, chs. 13, 14.

**GOLDEN TEXT**—Keep yourselves from idols.—1 John 5: 21.

25 Then Jero-bo'am built She'chem in mount Eph'raim, and dwelt therein; and went out from thence, and built Pen'tel.

26 And Jer'o-bo'am said in his heart, Now shall the kingdom return to the house of Da'vid:

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

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

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

**Revised Version**—1 the hill country of; 2 offer sacrifices; 3 return; 4 houses; 5 from among all the people; 6 went up unto; 7 And he went up unto; 8 for; 9 to burn incense.

**DAILY READINGS**

M.—Jero-bo'am's Idolatry, 1 Kgs. 12: 25-33. T.—Warning, 1 Kgs. 13: 1-10. W.—An evil example, Ex. 32: 1-8. Th.—A place of worship, Deut. 12: 1-14. F.—A rebuke, 2 Chron. 13: 1-12. S.—Punishment, 2 Chron. 13: 13-20. S.—A living God, Acts 17: 22-31.

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

30 And this thing became a sin: for the people went to worship before the one, even unto Dan. 31 And he made 4 an house of high places, and made priests 2 of the lowest of the people, which were not of the sons of Le'vi.

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

33 So he offered upon the altar which he had made in Beth'-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast 2 unto the children of Is'rael; and he offered upon the altar 2 and burnt incense.

**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 PLAN**

- I. The King's Dread, 25-27.
- II. The King's Device, 28-33.

**Lesson Hymns**—Book of Praise, 17: 217; 69 (Ps. Sol.); 22; 517 (from PRIMARY QUARTERLY); 260.

**EXPOSITION**

**Time and Place**—Jero-bo'am's reign of 22 years 975-953, B.C.; Jero-bo'am's capital, Shechem.

**Connecting Links**—Rehoboam shows himself at last a man of sense. His first resolve was to bring back to their allegiance by force the ten tribes that had revolted. To this he assembled his warriors (v. 21); but when God forbade it, he forbore, and his assembled armies. God's word was law to him and them, which showed their wisdom. The story of Jero-bo'am's reign is now taken up.

**I. The King's Dread, 25-27.**

V. 25. *Jero-bo'am built Shechem.* The new king of what was now the Northern kingdom at once took steps to make secure his position. His first move was therefore to strongly fortify what was to be the capital and the royal residence, Shechem. This was an ancient city. It was the first place visited by Abraham (Gen. 12: 6) and was one of the cities of refuge, Josh. 20: 7. Thither Rehoboam had come to be acknowledged king, ch. 12: 1. The name means "shoulder," probably from its shoulder-like position

between Mount Ebal and Mount Gerizim. *In the hill country of Ephraim* (Rev. Ver.); the part of the central mountainous ridge of Palestine occupied by the tribe of Ephraim. *Built Penuel.* The name means "face of God." Jacob had met God face to face there, hence the name, Gen. 32: 30. It lay east of the Jordan in Gilead, and probably was regarded as one of the chief strongholds of that section of country.

Vs. 26, 27. *Jero-bo'am said in his heart.* He was determined to adopt every measure to strengthen himself and his position, not only by establishing strong military posts, but by enforcing a rigid exclusiveness in matters religious as well as civil. *In the house of the Lord at Jerusalem;* the glorious temple built by Solomon, in which all the tribes took pride and about which their affections were entwined as the temple of Jehovah their God. *Turn again unto their lord.* Rehoboam, as the son and successor of Solomon, was their rightful king. Jero-bo'am properly fears that unless held back from the Jerusalem worship they might very possibly go back to the Jerusalem king. *Shall kill me.* The number of revolutions.

and of kings put to death, in the after history of Jeroboam's kingdom showed that he had only too well estimated the fickle character of the people.

## II. The King's Device, 28-33.

V. 28. *Two calves of gold* (rather "two golden bulls"); a natural enough symbol of strength. The ox was the strong breadwinner of the people. The ox was worshipped in Egypt, a recollection of which we see in Aaron's golden calf, Ex. 22 : 48. Jeroboam's action was not meant to introduce idolatry; but it was nevertheless sinful, 1 Kings 14 : 16. It was a compromise of the worship of Jehovah and a long step toward idol worship. The "calves of gold" were probably of wood overlaid with gold. *Too much . . . to go up to Jerusalem*; or as in margin of Rev. Ver., "you have gone up long enough." The argument is, "You have chosen a new king, choose new places of worship." Which brought thee up out of the land of Egypt; in other words, see under the symbol of the young bull, Jehovah, the nation's God.

V. 29. *One in Beth-el*. From the days of Jacob this had been one of the chief sanctuaries. It was on the southern border of this new northern kingdom. *In Dan*; at the extreme north. The places the king had chosen were at the opposite poles of his kingdom, and were both ancient seats of sanctuaries.

V. 30. *A sin*; being contrary to the Second Commandment. It led also to other sins, such as an irregular priesthood, unauthorized rites, and "an ever-deepening corruption of the national faith." *The one, even unto Dan*; even to far-off Dan: to Bethel, therefore, of course. It was nearer.

V. 31. *Houses of high places* (Rev. Ver.). The place chosen for an altar or a sanctuary was on an elevation. Hence "in Bethel and in Dan buildings were raised and an eminence chosen for the site of each." (Cambridge Bible.) "High places" came to be used as a general term for sanctuary. *Made priests of the lowest*. See Rev. Ver., "made priests from among all the people." The idea is not simply that the king chose the lowest of the people as priests—"lead priests fitted to golden deities,"—but that he chose anyone at all; rank, station or

tribe made no difference. In the Southern kingdom only the sons of Levi were priests (as by divine appointment, Deut. 17 : 9, 18), and it is from the standpoint of a man of the south that judgment is pronounced on Jeroboam.

V. 32. *Ordained a feast*. The people must not only have sanctuaries and priests, but feasts, so one is ordained to take the place of the Feast of Tabernacles at Jerusalem. The king wished to make all provision for the people in the matter of religion, that none of them might have a desire to go to Jerusalem. *Eighth month*. The feast at Jerusalem was held in the seventh month, Lev. 23 : 34. Josephus says it is thought by some that the eighth month was chosen because the harvest would be later in the north than in the south, and as the feast was a harvest festival, that date would be more suitable. *He offered*; or Rev. Ver., "he went up unto," that is, to sacrifice. They had, as it were, dedication services, when the king went up and offered sacrifice at Bethel. Perhaps similar dedicatory services were held at Dan.

V. 33. *Devised of his own heart*. The word translated "devised" is suggestive, as it has a bad meaning. Its first significance is "to lie," then "to devise." Here the word contains its old flavor: he had dealt treacherously with Jehovah and His commands, in thus changing the appointed time of the feast. *And went up unto the altar to burn incense*, (Rev. Ver.); a mixture of sweet spices (Ex. 30 : 34-36), its burning the symbol of prayer, Rev. 5 : 8. The king officiates in person in order to encourage the priests, who might well have feared the divine displeasure. (Lev. 10 ; Num. 16 : 40.)

## Light from the East

SHECHEM—Lay in the pass between Ebal and Gerizim, in the centre of Palestine, surrounded by many springs and fruitful valleys, which were a great contrast to the barren ridges of Judah. Nablous, the name of the present town on the old site, is a corruption of Neapolis, and is a rare instance of a Roman name supplanting the ancient term. Its position where the great road from north

to south is crossed by roads from several points on the coast to different places in the Jordan valley and beyond it, has always given it a certain importance. It is now a city of 20,000, mostly fanatical Mohammedans. It has a good market, a number of soap factories, and is a distributing centre for a large section of the country east of the Jordan. Near it are barracks containing a regiment of Turkish infantry, and it is the centre of the telegraphic system of Palestine. The

Church of England has a missionary here who has often been harassed and persecuted by the Moslems.

PENUEL.—The invaders of Ephraim were mostly marauding Bedouins from the East, and Jeroboam rebuilt this old fortress against them, where they would naturally descend through the pass of the Jabbok into the valley of the Jordan. The ruins of Penuel are on the side of one of the two high hills which overlook the pass about four miles from Succoth.

APPLICATION

*And Jeroboam said in his heart, v. 26.* What a strange thing it is to remember that the secret imagination is never altogether hidden, and that it is by that a man is judged. There is no doubt that Jeroboam misled the mass of the people as to his motive in establishing another place of worship; but his real motive was selfish. And so to-day there are many who blind the eyes of their fellowmen. The reasons they give for actions are such as sound well and commend themselves to the hearers, but there is a secret motive which is altogether different from the ostensible one. We cannot be too careful as to what we say which men may hear; but still more important for us is it to be careful as to what we say in our hearts. For it is only when the thoughts are pure, that it may be true of us, as the English poet said of the great Duke: "Whatever record leap to light, he never shall be shamed."

*Whereupon the king took counsel, v. 28.* The king had plotted in his own heart, but he took counsel ere he proceeded to action. But he doubtless counselled with those who would be ready to support him in any plan he adopted to retain political power. It is a matter of most serious moment whom we take for counsellors. There are those whose advice will be a wholesome and purifying influence, and there are those who will support us in ill-doing. We are all constrained by our nature to seek for those who will go with us. Rather let our counsellors be those who will advise us against ill-doing and in favor of righteousness.

*It is too much for you to go up to Jerusalem, v. 28.* The king's whole thought and purpose

was to guard against the danger of the people forsaking him and going back to accept Rehoboam again for their king. But he veils his intent by professing to have a regard for the comfort and ease of the people. So, not infrequently we will find professed friends expressing great concern for us, when all the time they have some ulterior purpose to serve. We should not be ready to ascribe selfish motives; but, on the other hand, we should not be blind to the fact that very often selfish motives are hidden behind an apparent interest in our welfare, and we are responsible for our own course of action. How often, too, people shrink from any hardship or weariness in the service of God. If our hearts are in our worship, we will be ready to endure fatigue and inconvenience.

*And this thing became a sin, v. 30.* How could it be otherwise? The king, from motives of political expediency, put aside all the teaching that had been received of the evil of idolatry, and made two golden calves take the place of Jehovah in the minds of the people. That was what it came to. He could not ignore the religious instinct. Man is bound to worship; but though the calves were only supposed to stand as figures that would aid them in the worship of God, they came themselves to be worshipped. Again and again throughout the record of later history, when some king is spoken of who walked in folly, it is said of him that he walked in the way of "Jeroboam, the son of Nebat, which made Israel to sin." Jeroboam was thinking of political advantage, but his action made his name a shame forever.

Veiled  
Motives

Deep Down

Good  
Counsellors

The Down-  
Grade

And he made an house of high places, v. 31. His success led him further on in the way upon which he had entered. Places of worship, feasts, ordaining of priests: all these were attended to. No thought of God was in his mind. All his planning was for the purpose of uniting more firmly to his government the tribes that had rebelled against Rehoboam. If he could have known the terrible heritage of hate and idolatry which he was handing down to coming generations surely he would have shrunk back. But selfish advantage blinded his eyes to the re-

**The Harvest  
of Sin**

sults of his doing. Let us never forget that every act and device of ours will bring forth fruit, and if the motive that has led us is purely selfish, then we may be confident that the fruit will be evil. On the other hand, the fruit of good thoughts and deeds live long, too. Our influence may be either that of the wholesome stream from a pure fountain, carrying life and health wherever it goes; or that of the plague-laden river, bearing dire destruction in its course. We have only one short sowing time, whilst the harvesting will go on and on far past the time of our stay on earth.

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

Call for the subject of the lesson, and then ask, Was Jeroboam an idolater? Did he worship an idol? Were the two calves or young bulls adored by him as pagans adore idols. After a little reflection and possibly some help from you, the scholars will see clearly that Jeroboam did not propose to supersede the worship of Jehovah by that of any other god. He was far too politic, perhaps, in some sense, too religious to attempt a revolution of this kind. The considerations which governed Jeroboam were political.

What were these considerations? Was he wrong in thinking that, if the people repaired to the temple for worship, his throne would be insecure? Try to get the most thoughtful members of the class, under the guidance of verse 27, to put language into the lips of Jeroboam such as he might possibly have used. Try next to get this language justly weighed. Was the danger real? Did he take the best method of providing against it? The symbol of the young bull was that of strength and energy. Under what better form, said Jeroboam, can Jehovah be worshipped?

Why were Bethel and Dan chosen as the seats of the new worship? You will find it profitable if you do not get an answer at once to this question, to cause the class to turn up several of the references to these

places. This will bring out the antiquity of both towns and that they had been seats of worship from the earliest times. Ask for an expression of opinion on the words, "It is too much for you to go up to Jerusalem." Was this honestly said? Would it be believed by many?

It is probable that you will find it necessary to explain to the class the meaning of the two innovations of vs. 31 and 32.

Why is Jeroboam so severely condemned in Scripture. The policy of Jeroboam was that of a man to whom religion was a means, not an end. It was for political ends that he became the champion of the ancient shrines and of the worship carried on there. The introduction of the images he may have regarded as marked by the highest wisdom as providing more than a counter attraction to the imposing worship of the temple. But this worship inevitably tended to degenerate. The image took the place of the God of Israel. The history of the worship of the young bull is the best answer to those who seek in any way to offer a defence of the use of images. The worshipper sinks to the level of that which he worships.

#### For Teachers of the Boys and Girls

Jeroboam may be taken as the study of a schemer. When we met him first, he was what is called a rising man—young, pushing, and making his way steadily upward (for details see 1 Kings 11: 28). He had a splendid chance. His king trusted him, as we have seen. The Lord picked him out for

a great position. (Have the class read about it in 1 Kings 11: 29-31). God gave him fair warning, too, that the straight path was the sure path, v. 38.

The prophet's words came true, as we learned last Sabbath; and Jeroboam was winking.

He starts out well; shrewd soldier that he is, he provides himself with fortified cities in the centre of his kingdom. No harm in this; it is good common sense.

But his common sense failed him here, and just for this reason—he thought of himself, not God, his own advantage, not God's glory; he took the crooked way, not the straight. We shall see where it landed him.

His scheme was a far-reaching one—the people to be weaned away from Jerusalem and Rehoboam there, so that his new kingdom would be solid for himself.

What was it that drew them so strongly to Jerusalem? The splendid temple and its worship. How could they be best drawn

away? By another form of worship, near enough the true form to attract, but different enough, in time, to wean.

Now the teacher has his way clear. The rest is detail. Bring out the various points—the images, a remembrance of the cherubim in the Holy of Holies of the temple; Bethel and Dan, sanctuaries long before Jerusalem was one; all sorts of people made priests, and therefore flattered, although God had said that priests were to be of but one tribe; the God-appointed time of a great feast changed; the king himself doing priest's duty, to encourage the new priests whom he had chosen.

It is easy to show how at every step Jeroboam was the schemer, himself first, God second. You have only to read into ch. 13, to see the first disaster, and the idolatry into which the false worship plunged his kingdom was the root of the iniquities which by and by brought it down to ruin.

#### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

##### Lesson Points

Citadels will not save nations: it needs true men. v. 25.

As a man thinketh in his heart, so is he v. 26.

There is no stronger bond than that of one's religion. v. 27.

It's a fool's wisdom that counts God out. v. 28.

Something like God will not do for worship. It must be God, and nothing else. v. 28.

A single step in the wrong path, and we are soon far away from God. v. 30.

Worship devised by our own hearts, is like the outflow of tainted wells; the worship appointed by God, like fountains of pure water. v. 33.

##### From the Library

The key of yesterday  
I threw it away;  
And now, too late,  
Before to-morrow's close-locked gate  
Helpless I stand—in vain to pray!  
In vain to sorrow!  
Only the key of yesterday  
Unlocks to-morrow.

—Priscilla Leonard.

Jeroboam's measures for counteracting the tendency to remain with Judah were cleverly devised, and proved him "wise in his generation." The later history shows that they were effective. But like all measures which involve dereliction of principle, they brought certain evils in their train; and they drew down a divine judgment on himself which he did not anticipate.—Bible Commentary.

The institution of the golden calves at Bethel and Dan "became a sin to Jeroboam," because it violated the fundamental law of the Old Testament religion, since this not only prohibited all worship of Jehovah under images and symbols (Ex. 20: 4), but had not even left the choice of the place of worship to the people themselves, Deut. 12: 5, etc.—Keil.

##### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The sin of idolatry.
2. Making excuses for wrong doing.

##### Prove from Scripture

That we should worship God only.

### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Who was Jeroboam? Give the name of his capital?

25-27 What is meant by "built" in v. 25? Tell two things about Shechem. Explain "Mount Ephraim." What great event had happened at Penuel? How often did the men visit Jerusalem? Why did Jeroboam wish to prevent these visits? What did he fear for himself?

28-30 What did the king make? For what purpose? What did the people do? What places of worship were appointed? Which Commandment was broken?

31 What was the "house"? From among whom were Jeroboam's priests chosen? From which tribe had God appointed priests?

32, 33 What feast did Jeroboam change? What excuse had he? Which place of worship was dedicated by the king? By whom was the other dedicated?

**Seniors and the Home Department**—Give the date of Jeroboam's reign? By whom was war between Rehoboam and Jeroboam prevented and how?

25-27 Why was Shechem chosen as the capital of Israel? What was the reason for fortifying Penuel? Where had God promised to choose a place for His worship? (Deut. 12 : 5-14.) When was the temple at Jerusalem dedicated? (Ch. 8 : 20.)

28-30 What divine promise had been made to Jeroboam? What figures stood in the Most Holy Place of Solomon's Temple? (Ch. 7 : 23-28.) Why was it wrong for Jeroboam to set up his images? What is required in the Second Commandment? (S. Catechism, Ques. 50.) What is forbidden? (Q. 51.)

31-33 How did the Levites show disapproval of Jeroboam's course? What was Jeroboam's root sin? How is he described in the scriptures? (1 Kgs. 22 : 52 ; 2 Kgs. 3 : 3 ; 13 : 2.)

**Seek-Further Questions**—What famous leader bade his people farewell at Shechem? What curse did Moses pronounce against worship of false gods?

**Answers to Seek-Further Questions** (Lesson I.)—See Prov. 10 : 1. James 1 : 5.

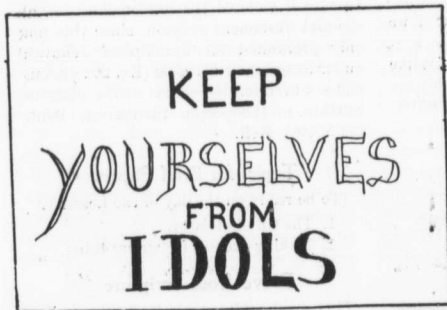
### The Catechism

Ques. 29, 30. *The Holy Spirit in redemption.* By nature we are in bondage to sin. Christ has purchased our freedom. This is the meaning of "redemption." It is buying back. The Holy Spirit "applies," that is, brings home to our hearts, this fact. He does this in an "effectual" way, that is, so as to produce an effect. The effect is faith. We believe in Christ, and our faith unites us to Him as a bridge joins the two sides of a deep-flowing river. Our "effectual calling" by the Holy Spirit is described more fully in Ques. 31, the Question for next week.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God training His people by warning them against idolatry.

*Introduction*—Show a picture of an idol, or better still a real one, or describe some you have seen or read about. Perhaps some of the little ones can tell of some heathen objects of worship.



There is a story of a native coming one day to the home of a missionary in India carrying a bag over his shoulder. He emptied out the contents—a number of idols made of brass. "You have taught us to worship God only," he said to the missionary, "so we do not want these things any longer. Can they not be melted down and formed into a bell to



call us to church?" They were sent to a bell foundry and made into a bell, which afterwards rang to call those native Christians to worship.

*God's Commandment*—Is it a sin to worship idols? Outline the Commandment Tables. Print I., II. Read these, Exodus 20: 1-6.

*Lesson*—Place again the group of ten tribes under the crown, King Jeroboam. (Recall Lesson briefly.)

*An Agreement*—Print IF—one of the smallest words, but a very important one. Has not father or mother often said to you, "If you are good, I will do such and such a thing for you?" That is just what God promised Jeroboam, ch. 11: 38. "If thou wilt hearken, etc., I will be with thee and build thee a sure house, etc." Here is Shechem. Jeroboam has made it a large and beautiful city. Everything is going on well with him.

*Worshipping at Jerusalem*—You remember God commanded the people to go every year to the temple at Jerusalem to worship. As the time draws near, Jeroboam becomes alarmed, lest the people, getting amongst their old friends, may forsake him and perhaps kill him, and go back to Rehoboam as their king. He forgets that God has said, "If you do your duty, and serve Me, I will

be with you, etc." He takes things into his own hands—he disobeys God.

*Golden Calves*—He makes two golden calves. One is put in Bethel in the south, the other in Dan at the north. He then tells the people to worship these in place of God—idols! He says to the people, "It is too much for you to go up to Jerusalem."

*Our Idols*—Many people now are easily persuaded to "forsake God," because "it is too far to go to church," "too hot or too cold or too wet to go to Sunday School," "no new dress or hat to wear," etc. God does not want us to think more of ourselves and our own comfort than we do of Him. Make clear the thought that anything we think more of than we do of God, anything that makes us stay away from God's house (except sickness) is an idol. We must give God first place in our life.

*Golden Text*—Make a picture of Jeroboam's idols. Let us make a list of things that are apt to be our idols: Money, Fine Clothes, Play, Comfort, Self.

God punishes all who worship idols of any kind. What else than punishment could Jeroboam expect for all this disobedience and sin.

*Something to Draw*—Draw a picture of a calf. Print Golden Text.

**SUPERINTENDENT'S BLACKBOARD REVIEW**

IDOLATRY  
RECOGNIZES  
GOD

Our lesson to-day is about IDOLATRY. As Solomon had twelve brazen bulls in the Temple court, Jeroboam thought golden bulls would be still better. He had no real interest in religion, but since the people seemed to want it, he—like a

RELIGION  
PUTS  
GOD  
FIRST

shrewd and not too honest merchant—supplied the demand. So far as he has any religion, he RECOGNIZES God. But instead of obeying God, he puts himself and his own interests on religion and God as a mere poses, to strengthen his throne He does not look up to God NIZES), he PATRONIZES God. In down to golden images of to use religion for his own something out of religion, in-God with all his heart,—such

IDOLATRY  
PATRONIZES  
GOD

RELIGION PUTS God FIRST, first in our thoughts, first in our love, first in our service.

## Lesson III.

## ASA'S GOOD REIGN

July 17, 1904

2 Chron. 14: 1-12. Study vs. 1-15. Commit to memory vs. 2-5. Read 2 Chron., chs. 15, 16.

GOLDEN TEXT—Help us, O Lord our God; for we rest on thee.—2 Chron. 14: 11.

1 So Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images; and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have

**Revised Version**—1 the strange altars; 2 pillars; 3 hewed; 4 Asherim; 5 the God; 6 sun-images; 7 was quiet; 8 For; 9 Omit while; 10 an army that bore bucklers; 11 army; 12 to meet him; 13 there is none beside thee to help, between the mighty and him that hath no strength; 14 are we come.

## DAILY READINGS

M.—Asa's good reign, 2 Chron. 14: 1-12. T.—Accepting good advice, 2 Chron. 15: 1-9. W.—The covenant, 2 Chron. 15: 10-19. Th.—Forgetting God, 2 Chron. 16: 1-9. F.—Confidence in God, Ps. 20. S.—Joyful trust, Isa. 12. S.—Hezekiah's Prayer, 2 Kgs. 19: 8-19.

**Shorter Catechism**—*Ques. 81.*—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,

sought him, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand; all these were mighty men of valour.

9 And there came out against them Ze'rah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mare'shah.

10 Then Asa went out against him, and they set the battle in array in the valley of Ze'phathah at Mare'shah.

11 And Asa cried unto the Lord his God, and said, Lord, is it nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God: let not man prevail against thee.

12 So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

## LESSON PLAN

I. Peace, 1-8.  
II. Prayer, 9, 10.  
III. Victory, 11, 12.

**Lesson Hymns**—Book of Praise, 404: 398; 31 (Ps. Sel.); 278; 536 (from PRIMARY QUARTERLY); 304.

## EXPOSITION

**Time and Place**—Asa's reign, 955-914 B.C., 41 years; Jerusalem, and Zephathah, a valley 25 miles south, near the town of Mareshah.

**Connecting Links**—In the last Lesson we were studying the Northern kingdom; to-day we turn our attention to the Southern, the kingdom of Judah. Chapter 12 gives the story of Rehoboam's sin, punishment, repentance and restoration. Abijah, his son, was his successor on the throne.

## I. Peace, 1-8.

Vs. 1, 2. *So Abijah.* Rehoboam's son and successor, followed in his father's (and his mother's, 1 Kings 15: 13) sins. There was good in him, too; see 2 Chron. 13. His reign was short, less than three years. *Slept with his fathers.* What more beautiful expression for death? *City of David;* Jerusalem, whose stronghold David had captured, 2 Sam. 5: 7. *Asa his son;* now probably about twenty years old. He reigned in Judah for forty-one years. This long reign was a great contrast to the frequent changes

in the Northern kingdom, where no less than seven kings occupied the throne in the same period. *Land was quiet ten years.* See ch. 15: 19, where reference is made to a rest of twenty years. *Did that which was good and right.* In youth, virtue, integrity of purpose and constancy in faith Asa may be compared to Edward VI. of England.

V. 3. *He took away the strange altars* (Rev. Ver.). Jehovah was the nation's God, hence all altars not dedicated to Him would be foreign or strange. *High places;* elevated ground where sacrifices to foreign gods were offered, and perhaps, too, where sacrifices to Jehovah had in earlier days been offered up; but now since the erection of the temple and the centralization of worship, sacrifices at these places were no longer lawful. *Images;* Rev. Ver., "pillars." The Mazzebah or pillar was a stone column erected beside the altar, and in it the divine presence was supposed to have its abiding place. The erection of these pillars was forbidden in Deut. 16: 22. *Hewed down the Asherim* (Rev. Ver.). Asherim is the place of Asherah. The Ash-

erah was another accompaniment of the Canaanitish place of worship.

V. 4. *Seek the Lord*, etc.; that is, Jehovah, their national God. *The law and the commandment*. The law ("torah") might be used in three senses: (1) a special law; (2) a code of laws; (3) the Pentateuch. Here it is used in the general sense of the body of laws possessed by the people. *Commandment* ("mitzvah") has a special meaning, specifying some particular law or command.

V. 5. *The images* (Rev. Ver., "sun images"); probably pillars for sun worship. The Israelites, on their entrance into Canaan, found the sun worshipped by the people under the name of "Baal-hammon," so these sun images were in all likelihood pillars or columns set up for the worship of the sun. *Kingdom was quiet*. See v. 1. National prosperity goes hand in hand with national purity and religious revival.

V. 6. *Fenced cities*. Read 1 Kgs. 15: 16-22. He fortified or built walls around the cities most open to attack. In time of peace he prepared for war. *The Lord had given him rest*. The peace and prosperity are attributed not to his own defensive measures, but to the fact that God was in the matter.

Vs. 7, 8. *Therefore he said* (Rev. Ver., "for he said"). Here we have the details of what is given before in a general statement. This gives the reason why they were stirred up to the work; the king himself took the initiative, and the people followed. *Walls*; the walls round the cities being the chief means of defence in early times. *Towers*; specially strong sections that gave strength and solidity to the whole. *Gates and bars*. The "gates" had to be exceptionally strong; the "bars" were the fastenings. *While the land*, etc. (Rev. Ver., "the land is yet before us because we," etc.); that is, our land has been spared us because we have turned to Jehovah. *Bare targets* (Rev. Ver., "bucklers"); large shields covering the whole body. These were Asa's heavy armed warriors who came from Judah. *Bare shields*; smaller shields, as the bearers of these were the light armed bowmen who came from Benjamin. The total strength of the military force was 580,000, an enormous number.

## II. Invasion, 9, 10.

Vs. 9, 10. *Zerah the Ethiopian*; a king of Egypt. His dynasty came from Ethiopia (Cush), a country south of Egypt, whence he drew soldiers for his immense army, v. 12. *A thousand thousand*; the largest army mentioned in the Bible. Xerxes crossed into Greece with above a million. It may be that the "thousand thousand" is a way of saying an enormous number—"millions!" *Three hundred chariots*. Asa apparently had none. *Mareshah*; a city in the lowland of Judah, about twenty-five miles in a straight line south-west of Jerusalem.

## III. Victory, 11, 12.

V. 11. *Lord, there is none beside thee* (Rev. Ver.). It was only Jehovah who could give the victory to the weak over the strong. *We rely on thee* (Rev. Ver.); literally, look up to thee.

V. 12. *The Lord smote the Ethiopians before Asa*. "The sole occasion in sacred history," says Farrar, "in which an Israelite army met and defeated one of the great world powers in open battle." What might they not have done had they oftener trusted in God, Himself greater than all armies?

## Light from the East

HIGH PLACES—Primitive man felt a special awe on high hills, because they seemed nearer to heaven, and were far removed from the noise of earth, and therefore were favorable for incense and prayer. The Hebrews found places of worship on many hill tops when they entered Palestine, and they naturally adopted the custom. Even on Hermon, whose summit is only rock, covered with perpetual snow, there are the ruins of a small and very ancient temple, and the mountain itself was once surrounded by a circle of temples, all facing the sanctuary on the top. It was a great convenience, and indeed a necessity in the turbulent and unsettled state of the country in early days, to have local centres for the worship of Jehovah. But this worship was peculiarly liable to be mingled with impure rites, and when the high places became unnecessary, they were forbidden. At the present time almost every hill in Palestine is crowned

with the grave and shrine of some Mohammedan saint, and the people of the neighborhood often go there to pray.

GROVES—Asherim, untranslated in the Rev. Ver., were not trees, but large, high wooden posts set in the ground, originally

to mark the precincts of the holy place on the hill which had the right of sanctuary. They were covered with symbolic and sometimes revolting devices, like the totem poles of our Indians, and on festal days were hung with ribbons and flowers.

#### APPLICATION

*So Abijah slept with his fathers*, v. 1. No power of any king is sufficient to stay the hand of death. It is the oldest of all lessons, and yet one that is being taught again every day. And no life is ordered aright unless there is always the remembrance that sooner or later it is to be closed with the sleep of death.

The Oldest Lesson

*And Asa did that which was good and right*, v. 2. Just as it was a wise thing for one who occupied so high a place and had great power, so is it wise for every one, to have a settled policy of life. It is not enough to take things as they come. We must have some standard by which we test our action in a particular emergency. If we have not, even though we mean well, we will get into difficulty. Whatever matter of government came before Asa's mind, he decided it on the ground as to whether it would be good and right "in the eyes of the Lord." We are not left to our own thinking as to what is good and right. For God has taught us plainly, and everything that we do or refrain from doing should be tested in this way, and only as we so test it will our lives be well ordered.

Well Ordered Lines

*And he built fenced cities*, v. 6. Asa's religion was not an idle thing. His confidence was in God. But that very fact led him to do his part in preparing for possible dangers. In every life there are times of quiet, and then there will come sooner or later some great crisis, the attack of some enemy. It is wise to prepare in the quiet days for the times of storm and danger. The strength which is found in character in the day of some great trial or temptation, is not gained in a moment. It is built up in the quiet days, when the Lord has given rest. And no greater foolishness can one be guilty of than neglecting to make preparation for possible trouble.

In Peace Prepare for War

*And there came out against them Zerah the Ethiopian*, v. 9. Asa was no blusterer, and so possibly the mighty Zerah was tempted to invade his kingdom. But it is a mistake to suppose a peaceable people, a feeble people, or a quiet, self-contained man a weakling. The man who does not expend strength in bluster has all the more left to sustain him when the testing time comes.

Bluster and Strength

*Then Asa went out against him*, v. 10. There are times when it is well to go out to meet our foes. No general rule can be laid down. "Paratus!" Each one must find out for himself when he should remain quietly within his fenced city, and when he should march out into the open. The old family crest of the crossed sword and palm branch with the motto, "Paratus," ready for peace or for war, is a good one for every true soldier of the cross. No Christian knows when his foe will come or in what strength.

*And Asa cried unto the Lord his God*, v. 11. There are people who never cry upon the divine, except when they face some great disaster, and their cry is not likely to be one of faith, but of despair. But the man who has been in the habit, as was Asa, of communing with God in the quiet days, when he finds himself in the place of peril, prays with confidence, assured that he will be heard and helped.

Peril and Prayer

*It is nothing with thee to help*, v. 11. In Asa's thought it made no difference that superior force was on the side of the enemy.

God and One Man

God could strengthen the weak to overthrow the strong. He grasped the great fact that the man or the army on whose side God is, has strength to overcome any opponent. That is the one thing we need to seek, that our undertaking shall be of such a sort that we can

confidently expect God will be with us. Let our motives be pure, our endeavor directed to right ends, and we can then with confidence seek for the blessing of God upon us.

So the Lord smote the Ethiopians, v. 12. Asa's army fought right valiantly, of that we may be assured; but yet they gave glory to

God for the victory. So when we have overcome and destroyed some enemy, let us remember that it is to God we must ascribe the victory; for without His help our best efforts will be in vain, even, as with Him, the feeblest becomes a very giant of strength.

To God  
the Victory

### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

Say to the scholars that you will expect them, after the Lesson is read, to point out the features which lead the sacred historian to speak so favorably of the reign of Asa. Ask for the dates of Asa. Dwell on the advantages of peace and contrast with these the miseries of war. Why does the writer describe the removal of the strange altars as doing that which was good in the sight of God? What were the strange altars, high places, obelisks ("pillars"), Asherim? Bring out the connection of these with the false and foul worships which had found a place in Israel and Judah. What were the sun images? Notice that Asa's reforms were positive as well as negative; he built up as well as destroyed.

Point out that in the fourth verse there is an excellent description of true religion, which consists in seeking God and doing His will. There is no religion where there is not an obedient life. God is the sum and substance of religion; to find Him, to live to Him, to do His will, is to be religious. The mere destruction of the agencies and instruments of idolatrous worship does not prove that Asa was a good man, but his seeking after God and his obedience to His will proves it.

What new topic is introduced in verse six? What connection is there between the peace which the land enjoyed and the military works which Asa undertook? What led Asa to fortify the cities of his kingdom? From what quarter might he expect to be invaded?

What are the contents of verse eight? How was Judah armed? How Benjamin? What was the difference in their weapons? Compare the lance or spear and the bow with

our modern weapons. Discover if the scholars have any conception of the size of the armies of the great countries of the world. The number of Asa's troops will then fill them with surprise, especially when they remember that the kingdom of Judah was utterly insignificant in area. It is possible that the intention of the writer was to specify the number of males capable of bearing arms.

Large as were the forces of Asa, still larger were those opposed to him. Zerah sought to overwhelm him by numbers. Whether Zerah came from Africa or from Arabia is uncertain, as there is no notice of him except here.

What evidence for Asa's piety is furnished by verse eleven? What does Asa here say? Do victories come from God? Defeats, too? If Asa had been defeated, what conclusion would he have drawn?

Use the words, "We rely on Thee" as a Christian motto. Show their application to all the conflicts of life. Ask the class for instances.

#### For Teachers of the Boys and Girls

We come back now to the smaller of the two kingdoms; and somehow, one's sympathy is apt to be with the weaker. Besides, was not Judah God's own kingdom, 1 Kings 11: 36?

Rehoboam, rash and foolish, and suffering bitterly for his folly, was the first king. Abijah was the second. We catch just a glimpse of him as the lesson begins. He was handicapped by an evil mother, as well as a foolish father, and was a bad though brave man.

Asa, his son, who comes next, had naturally a poor up-bringing, but like a lily in a black bog, he never lost his whiteness. His reign was a long one—how long? And,

with one great fault, a good reign. It was mostly peaceful; but there was war too. The lesson of to-day gives us a glimpse of each, and of how wise and good and brave Asa was, doing the right thing at the right time, which is a mark of the wisest sort of man. The lesson deals with—

**I. HOW PEACE WAS SPENT.** Pass by v. 2 in the meantime. You will find your way back to it. Go over the items of vs. 3, 4, 5, one by one. The Exposition and Light from the East give all the material necessary for a good understanding. The sum of it is that King Asa, a godly man, sought to make his kingdom godly by sweeping away false and cruel worship, and commanding obedience to Jehovah their God. The church and the state were one in those days. It is not wise for the state now to say how the people shall worship, but it is wise for rulers, by driving out all public evils, such as the sale of drink, to make it easy to do right and hard to do wrong.

A second use of peace, v. 7, was to get ready for war, should it come. The class

will be interested in the details of vs. 7, 8. These two great things Asa did—he sought to have the people safe from sin and from their foes. Verse 2 now explains itself.

**II. HOW WAR WAS MADE.** Zerah, the great warrior with his million men and his band of war chariots, catches the fancy. The scholars will march with him from the far south, and up through the desert to the borders of Judah. Then Asa's rally: go back to v. 8. The battleground was near to the spot where Asa's ancestor, David, the shepherd lad, had slain the giant. "Set the battle in array," v. 10; no long ranges in those days, a narrow valley at the utmost between. Very impressive are the two great armies. But—and to this the whole lesson should lead up—more impressive still is one man with his face heavenward, and with up-stretched arms, the praying soldier, v. 11—read the prayer; let the whole class read it together. Ask them for examples of Christian soldiers who put the battle in God's hands. Ask, Is it safe there? V. 12 gives the answer, and with emphasis.

#### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

##### Lesson Points

A sleep with a glad waking, is death to those who sleep in Jesus. v. 1.

Quiet times are growing times. v. 1.

Right, in one's own eyes; right, in God's eyes—these are often as far apart as the poles. v. 2.

Either get the things that tempt you out of your way, or keep out of their way. v. 3.

The safest road is the road to God. v. 4.

To be well armed against the enemy is to lessen the likelihood of his making attack. v. 7.

One doesn't need to be big to be brave: Benjamin's bowmen as well as Judah's spear-men were "mighty men of valor." v. 8.

God and one man are a majority. v. 11.

##### From the Library

The world is full of little gods, man-made idols. We do not call them gods, but we worship them none the less, Luck, Accident, Fortune, Popularity, Self-indulgence."—Joseph Parker.

Having risen from their knees, they launched themselves against the Ethiopians, and were mighty as men who answer straw with steel. They fought in God's name and for God's cause, and the thousand thousand of the Ethiopians were as nothing before the precise and terrific stroke of men who had studied war in the school of God.—The People's Bible.

It is true that our fight with wrong and woe is not (like this one of Asa's) a short, sharp battle; it is a long campaign; it is a campaign in which fortune wavers, or seems to waver, from side to side, in which many good soldiers of Christ are seen to fall. But there can be no doubt about the issue. The Lord is on our side.—Rev. W. Clarkson.

##### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. "Thou God seeest me."
2. Our best defence.

##### Prove from Scripture

That it is foolish to fight against God.

### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Who was the first king of Judah? The second?

1, 2 What made it hard for Asa to do right? At what age did he become king? How did the Lord show approval of him? Whom should we seek to please?

3-8 Name the things that Asa removed from the land. What did he command the people to do? Whence did Asa expect an invasion? How did he prepare for it? Why had he prospered? How large was his army? How was it armed?

9, 10 What king came against Asa? How many were in his army? How many chariots?

11, 12 To whom did Asa cry? Why was he sure of God's help? How did the battle turn out?

**Seniors and the Home Department**—How had Rehoboam sinned? What punishment was brought upon him? Its effect? How did the Lord show His mercy?

1-8 Describe Asa's home influences. How is the ten years' peace accounted for? With what English king has Asa been compared? Show that God observes human conduct. (Prov. 15:3.) What evil religious practices had been brought into Judah? By whom? What is the great disturber of peace? Is goodness rewarded in this life?

(1 Tim. 4:8.) How did the king of Egypt regard Asa?

9, 10 What and where is Zephathah? What other famous place near by?

11, 12 Who besides himself would have been dishonored had Asa been defeated? Why are those who fight for God sure of victory? (Rom. 8:31.)

**Seek-Further Questions**—What prophet was born at Mareshah? What other king of Judah took the field against an Egyptian army?

**Answers to Seek-Further Questions** (Lesson II.) Joshua; see Joshua 24:1. For Moses' curse, see Deut. 8:19.

### The Catechism

Ques. 31. *Effectual calling.* This is a calling that is effectual in saving the soul, which preaching the gospel may or may not be. It is a "work," not an "act," because there are different stages in it. The steps are: (1) To "convince us of our sin and misery;" we must be subdued to God's way of looking at things; (2) to "enlighten our minds," because naturally we are blind to the beauty and sufficiency of Christ; (3) to "renew our wills," which are by nature and habit set in the wrong direction. It is the Spirit's aim to bring us to Christ, but He does not compel us. He "persuades" and "enables" us, but we must make choice of Christ for ourselves.

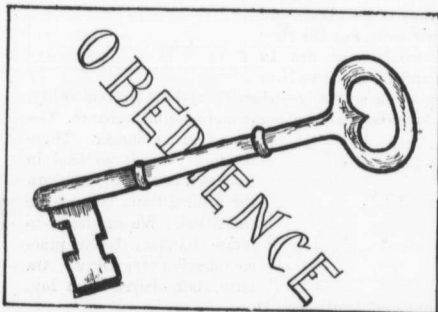
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God training His people by honoring the obedient is to-day's topic.

*Introduction*—Outline a crown. Under it print JEROBOAM. Shall we print GOOD beside

his name? Why do you think we should print BAD? Recall Lesson briefly. Erase the name of Jeroboam. Print ASA. He was king of the two tribes called JUDAH.

*Two Keys*—Show a bunch of keys. Here is a big door key. Here is a little trunk key, etc. Here is a picture of two keys. One opens the way into safety and happiness. The name of it is Obedience. The other key opens the way into misery, sin and punishment. The name of it is Disobedience.



**Lesson**—We are going to hear about good King Asa, who used the key of Obedience. It brought him into safety and great favor with God. Asa's two tribes had learned to worship idols, but as soon as the crown was put on his head, he said to the people, "You must not worship idols any more. You must seek the Lord God and obey His laws." Then he took away all the altars and temples of the false gods and he broke the images in pieces. God was pleased with Asa and gave him rest from war for a long time, so that he was able to build cities and make walls and towers and bars and gates, about them, so that they would be safe against enemies. God prospered and blessed Asa and his people.

**Asa's Army**—Have you all seen soldiers (show picture)? What do our soldiers fight with? Asa had a large army of soldiers. They did not look like ours. They used spears and bows and arrows (outline, picture, or object), and shields (outline or picture) to keep the arrows of their enemies from hitting them. Here is Asa's army (many strokes). We shall see how God helps those who obey Him. There is the army of King Zerah, the Ethiopian (strokes). He has come to fight Asa's people.

**Praying Soldiers**—Tell the well-known story of our own brave General Gordon. It is said that every morning, before beginning

the duties of the day, his tent was closed while he prayed to God and asked God's help and blessing. A white handkerchief was placed outside the tent door, and all knew that General Gordon must not be disturbed during that morning's talk with God. King Asa was a praying soldier too. (Read his prayer, v. 11.)

**Golden Text**—Repeat the Golden Text. God heard his prayer and helped him to overcome his enemies, and gave him a great victory. What word shall we print before King Asa's name?

**Jack the Soldier**—"Can't do it, it's against orders. I'm a soldier now!"—said one newsboy to another. "Yes, you look like a soldier!" was the mocking reply. "I am, though," and Jack straightened himself and looked steadily into Jim's eyes. "Jesus is my Captain now; I'm going to do everything on the square after this, 'cause He says so." "Oh, that won't last long," said Jim. "Yes, Jim, when I am likely to do wrong, I'll just call to Him. He's always watchin' to see if any of His soldiers need help, and He's ready with it as soon as they ask for it."

**Something to Draw**—Draw a key—OBEDIENCE.

**Something to Remember**—I should obey God.

**Something to Ask at Home**—What does Jesus say about obedience?

### SUPERINTENDENT'S BLACKBOARD REVIEW

GOD

The centre of this lesson is GOD. All Asa's life revolved around God. Most people want God with them sometimes, though many neglect Him, and follow their own way till they get into trouble, or are IN DANGER, and then cry to Him

OBEY  
GOD  
IN  
DAILY DUTY

for help. Others worship God—as they think sincerely—when everything goes smoothly, but in an emergency they are afraid to Trust God without some more visible reliance. The life of Asa is a great lesson to us, a great difference between danger, and merely calling on hope. Asa could trust God as he had learned (erase TRUST) to obey God only by constant tice, by doing heartily and not only worshipped God regu-

TRUST  
GOD  
IN  
DANGER

larly; therefore in any emergency he could confidently trust Him. trust God in danger. There trusting yourself to God in God as a last resort, a forlorn the critical time, because he OBEY God. We can learn to (erase DANGER) DAILY prac-completely every DUTY. Asa larly, but obeyed Him loy.

ally; therefore in any emergency he could confidently trust Him.



## Lesson IV.

## JEHOSHAPHAT'S REFORM

July 24, 1904

2 Chron. 19: 1-11. Commit to memory vs. 4-6. Read 2 Chron., chs. 17-20.

**GOLDEN TEXT**—Deal courageously, and the Lord shall be with the good.—2 Chron. 19: 11.

1 And Jehoshaphat the king of Ju'dah returned to his house in peace to Jeru'salem.

2 And Je hu the son of Hana ni the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the <sup>1</sup>ungodly; and love them that hate the LORD? <sup>2</sup>Therefore *is* wrath upon thee from before the LORD.

3 Nevertheless there are good things found in thee, in that thou hast <sup>3</sup>taken away the groves out of the land, and hast <sup>4</sup>prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jeru'salem: and he went out again <sup>5</sup>through the people from Be'er-she'ba to <sup>6</sup>mount E'phraim, and brought them back unto the LORD <sup>7</sup>God of their fathers.

5 And he set Judges in the land throughout all the fenced cities of Ju'dah, city by city:

6 And said to the judges, <sup>8</sup>Take heed what ye do, for ye judge not for man, but for the LORD, <sup>9</sup>who *is* with you in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for there *is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

**Revised Version.**—1 Wicked; <sup>2</sup>for this thing wrath is upon thee; <sup>3</sup>put away the Asheroth; <sup>4</sup>set: <sup>5</sup>among; <sup>6</sup>the hill country of; <sup>7</sup>the; <sup>8</sup>Consider; <sup>9</sup>and he; <sup>10</sup>heads of the fathers' houses; <sup>11</sup>And; <sup>12</sup>when-not guilty towards; <sup>13</sup>from; <sup>14</sup>Omit even; <sup>15</sup>be

**DAILY READINGS**

M.—A good king, 2 Chron. 17: 1-10. T.—Jehoshaphat's reform, 2 Chron. 19. W.—Refuge in trouble, 2 Chron. 20: 1-13. Th.—Deliverance, 2 Chron. 20: 14-24. F.—Impartial judgment, Deut. 1: 9-18. S.—According to deeds, Rom. 2: 1-11. S.—Reward of righteousness, Isa. 33: 13-24.

**Shorter Catechism**—Ques. 92.—What benefits do they that are effectually called partake of in this life? A.

**EXPOSITION**

**Time and Place**—Jehoshaphat became king in 914 B.C., the events of the Lesson are about 20 years later; place, Jerusalem, and throughout his kingdom.

**Connecting Links**—Chapters 15 and 16 give the closing years of Asa's reign, "a long day of sunshine ending in clouds." Chapters 17 and 18 relate the story of his son Jehoshaphat's good beginning, and then of his ill-fated alliance with the wicked Ahab, King of Israel, against the Syrian king, Benhadad.

**I. The Prophet's Reproof, 1-3.**

Vs. 1, 2. *And Jehoshaphat . . . returned;* from the battle with the Syrians at Ramoth-gilead, in which his ally King Ahab was slain (ch. 18). *In peace;* he had escaped unharmed from the battle (ch. 18: 31). *Jehu.* In 1 Kgs. 16: 1-7, 12, he appears as a prophet of the northern kingdom and announces the doom of the dynasty of Baasha. He has either changed his place of residence or comes from the north with a special message to Jehoshaphat. *Son of Hanani.* Hanani, the father, was also a prophet. (For

8 Moreover in Jeru'salem did Jehoshaphat set of the Le'vites, and of the priests, and of the <sup>10</sup>chief of the fathers of Is'rael, for the judgment of the LORD, and for controversies, <sup>11</sup>when they returned to Jeru'salem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And <sup>12</sup>what cause soever shall come to you <sup>13</sup>of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall <sup>14</sup>even warn them that they <sup>15</sup>trespass not against the LORD, and so wrath come upon you, and upon your brethren: *this* do, and ye shall not <sup>16</sup>trespass.

11 And, behold, A mar'a'h the chief priest *is* over you in all matters of the LORD; and Zebadi'ah the son of Ish'mael, the ruler of the house of Ju'dah, <sup>17</sup>for all the king's matters: also the Le'vites *shall be* officers before you. Deal courageously, and the LORD <sup>18</sup>shall be with the good.

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 PLAN**

I. The Prophet's Reproof, 1-3.

II. The King's Reforms, 4-11.

**Lesson Hymns**—Book of Praise, 273; 293; 34 (Ps. Sel.); 217; 587 (from PRIMARY QUARTERLY); 216.

the rebuke administered to Asa and his imprisonment by that king, see 2 Chron. 16: 7-10.) *Went out to meet him;* a well chosen time. *Shouldst thou help the ungodly?* The prophet condemns the king for allying himself with Ahab and his followers whom he regards as wicked and haters of Jehovah. *Love them that hate the Lord;* an altogether different thing from the love of one's enemies which Christ enjoins. *Therefore is wrath upon thee.* This probably refers to the impending trouble which is described in ch. 20.

V. 3. *Nevertheless there are good things found in thee.* It is a very bad man, who has no good in him; and God does not look only at the bad things in a man's life. He does not try men simply by the weakest link in the chain of their character. *Take away the groves* (Rev. Ver., "put away the Asheroth"). Asheroth and Asherim are both plurals of Asherah, for note on which see v. 3 in Lesson III. *Hast prepared thine heart;* literally, "hast caused to prepare," that is, he has taken the necessary pains, he has made it his concern and business to seek the Lord.

## II. The King's Reforms, 4-11.

V. 4. *Dwelt at Jerusalem.* The king remained at home and turned his attention toward the reform and removal of home abuses; he took Jehu's advice and trafficked no longer with foreign powers. *Went out again.* He had formerly sent commissioners, ch. 17: 7-9. Now he goes in person. *From Beer-sheba to Mount Ephraim;* that is, from the extreme south to the northern boundary of his kingdom, "the hill country of Ephraim (Rev. Ver.); in other words, his visitation was thorough. *Brought them back;* either by a personal appeal, by removing symbols of idolatry, or by prohibiting idolatrous practices. *God of their fathers.* The past dealings of God with the nation gave him a strong ground of appeal.

V. 5. *Set judges . . . all the fenced cities.* In earliest times amongst the Israelites the heads of the families dispensed justice. When the people began to develop into a nation, Moses appointed (Ex. 18: 24-26) a number of men to assist him in judging the people. This developed in the process of time into a more complete organization. The meaning here is, therefore, not that the king set up judges for the first time in Judah, but that he saw that proper persons occupied the position of judge. The *fenced cities* were the fortified places, that is, the main centres. *City by city.* The work was carefully, patiently, and thoroughly done.

Vs. 6, 7. *Take heed what ye do;* realize the responsibility of your office. *For ye judge.* The "ye" is emphatic. *Not for man;* hence the greater responsibility. *Who is with you in judgment.* God was the Supreme Judge and they were coadjutors with Him. This should make them fearless in doing what was right, and fearful to do what was wrong. *Fear of the Lord.* "The fear of the Lord" generally means rather to feel awe of what He is, than fear of what He might do" (Hastings' Bible Dictionary), though it seems to have more of the meaning of the latter, than the former in its use here. *No iniquity.* The root meaning is "to turn or twist"; with God there is perfect justice. *Respect of persons;* literally, "a taking of the faces," that is, making a distinction, acting in a partial manner. *Taking of gifts;* a gratuity

or bribe. Perhaps all these were charges brought against the judges then in office. See Amos 5: 12 for similar charges.

V. 8. *Set of the Levites.* Jehoshaphat seems to have set up in Jerusalem a kind of High Court or Court of Appeal, composed of Levites, priests and the "heads of the fathers' houses of Israel" (Rev. Ver.). This was probably a new departure and would act as a check upon autocratic procedure on the part of any individual judge. *For the judgment of the Lord, and for controversies.* "By the first expression the Chronicler no doubt refers to matters regarding which some decision could be found in the Law of the Lord (that is, the Pentateuch). The second (controversies) probably means civil disputes, for which arbitration rather than a strictly legal decision was suitable." (Cambridge Bible.) *When they returned to Jerusalem.* Read as in the Rev. Ver., "and they returned." Some prefer the rendering "And they dwelt in Jerusalem," marking the permanence and stationariness of the chief court.

Vs. 9, 10. *A perfect heart;* that is "devoted heart" (2 Kgs. 20: 3), a heart wholly given up to the service of God, for they could only do their duty toward men in so far as they were consecrated to God. *Between blood and blood;* "to decide between one kind of bloodshedding and another, that is, between manslaughter and murder, Deut. 17: 8." (Cambridge Bible. *Law and commandment;* that is, to determine in each case what special or general law applied to it, being guided by laws enacted and by precedents. *Ye shall even warn.* The judge is apparently not merely to judge in each particular case; he is to endeavor to prevent wrong-doing by making the people aware of what their sin leads to. *That they trespass not against the Lord;* "be not guilty towards." (Rev. Ver.) Ignorance is not to be bliss. The judges will share the common guilt, if they fail to warn their brethren. Compare the duties of the watchman, Ezek. 3: 17.

V. 11. *Amariah the chief priest;* perhaps the one mentioned in 1 Chron. 6: 11. He is to be over them in matters of the Lord, that is, in matters peculiarly religious. *Zebadiah, . . . the ruler . . . of Judah;* or premier, is to be

chief in all civil matters. *The Levites shall be officers*; or inspectors to assist the judges in their work. *Deal courageously*; "be strong and work," two verbs. (See Hag. 2:4.) To be fearless is not enough, you must be diligent. *The Lord be with the good.* (Rev. Ver.) How better have concluded his exhortation!

**Light from the East**

JUDGES—Originally all disputes in the family were settled by the father and in the clan by the elders. In the modern Arab village the head man, assisted by two or three of the principal people, settles all local cases, although in some matters appeals can be carried to a higher tribunal. When nations passed from the nomadic to the settled life, a more formal and organized administration of justice was necessary. Under the Old Empire in Upper Egypt there were six courts of justice at different points, each

presided over by a chief judge, who had five or six subordinate judges under him. They were worshippers of the goddess of truth, and each of them wore an image of her suspended round his neck as a badge of office. Over them all was the supreme judge, after the king the chief official of the nation, who wore a special dress and usually had the words "life, health and happiness" added to his name. Although they held their judges in high esteem, and recognized that the morality of the people and the stability of the state depended on their incorruptibility, it was difficult to keep them above suspicion. A judicial commission was appointed by one of the Pharaohs to investigate a palace conspiracy, and six of them were successfully corrupted by the conspirators and were punished by mutilation. The venal character of modern Eastern judges has become a proverb.

**APPLICATION**

*And Jehoshaphat the king of Judah returned to his house in peace, v. 1.* The good king Asa had a good son Jehoshaphat, and the prosperity that attended the father was continued to the son. But Jehoshaphat stepped aside from the wise way when he went down with Ahab, the wicked king of Israel, to battle. He returned "in peace" to his house, but there must have been some strange questionings in his mind as to whether he had done wisely when he thus had allied himself with Ahab. There may be an outward peace, and a disturbed inward consciousness. God's mercy is shown in that no external disaster had been brought upon him, and also in the fact of the restless mind.

*And Jehu the son of Hanani the seer went out to meet him, v. 2.* God has His messengers whom He sends to reclaim His servants when they have wandered. We cannot be too thankful for the faithfulness of the messengers of God who remind us of our ill-doing and warn us of judgment. If the lesson, or the sermon, or the book, judges us, let us be thankful that we have not been suffered to go on in folly. It was a great blessing for Jehoshaphat that there was such a man in his kingdom as this

Jehu, a messenger of God who was not afraid to meet the king and to rebuke him.

*Nevertheless, there are good things found in thee, v. 3.* The Lord is strictly just in dealing with His children. While in love He punishes their faults, He does not forget to give full credit for aught of good and faithfulness found in them. Men often judge us simply according to their feelings, but God judgeth righteously. We are sometimes discouraged, when we feel that our fellows have not given us credit for the good work we have wrought. Why should we be discouraged? for nothing is forgotten of God, and if we have been faithful we may be sure He has noted it.

*And hast prepared thine heart to seek God, v. 3.* Whatever faults or follies one is guilty of if it can be said of him that he has set his heart to seek God, then we may be sure that he will not wander far, and that he is sure ultimately to find his way home. No one ever yet set his heart to seek God and did not find Him, for God is ever waiting to reveal Himself to those who seek for Him.

*And he went out again through the people, v. 4.* The king could not go back to

A wholesome  
Dispeace

God's  
Fairness

"The wounds  
of a friend"

Not Wander  
Far

where he was when he had made covenant with Ahab, but his repentance was manifested in setting himself with vigor to do the will of God among his people. We have not the power to undo the mistakes we may have made, but at least we can endeavor to make no more, and the guard against it is to engage ourselves in the discharge of pressing duty. Busy with his own people, Jehoshaphat would be less likely to be led into entangling alliances again.

*And said to the judges, Take heed what ye do, v. 6.* The king felt his own responsibility, and he was anxious that the judges should feel theirs. The advice he gave to them is always applicable.

Whatever work is laid upon us, if we are to do it aright, we must give careful thought to it. When the judge remembered that he sat as a representative of God

to do justice among the people, he would endeavor earnestly to judge in righteousness. We may say, that all our work is to be done for the Lord. And if it is His work, then it must be well done, and we cannot be too careful in applying ourselves to the doing of it.

*And he charged them, saying, v. 9.* This was a great charge, and there has never been a better one given. One of the great curses of

mankind is unfaithfulness, work being half-done and the defects hidden for the time. A plumber may have "scamped" his work, and because of it disease enters the house and destroys the lives of its inmates. Or a teacher is careless, and his pupils suffer in many ways because of such carelessness. But work done faithfully and with a perfect heart will bless the worker, and all who have to do with it. Whenever and wherever tested it endures.

#### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

Introduce the lesson by a short account of Jehoshaphat. Mention especially the alliance with Ahab.

What is the force of the words "in peace" in the first verse? What action is rebuked by Jehu? Can any evidence be produced showing the wrath of God against Jehoshaphat? Why should the removal of the Asheroth be considered a special sign of piety?

The first section of the lesson terminates here. Inquire what it has been concerned with. Every scholar should be able to answer correctly.

It is more difficult for a scholar to answer the question regarding the contents of the next paragraph. The best course is for the teacher to intimate that he will go over the different verses with the class and help them to understand the meaning, and will finally inquire what language would we use to-day if called on to relate what the king did.

The fourth verse may be regarded as independent, or as introductory to what follows. It suggests two suitable questions:—What is

meant by bringing back the people to the Lord? Why are Beersheba and the hill country of Ephraim mentioned? Would it not be well to bring out that the kingdom of Judah was smaller than Prince Edward Island?

It will not be difficult to arouse the interest of the class by a series of judicious questions. A scholar after a little reflection should be able to tell why the fenced cities were chosen as the seat of local courts. Illustrate the lesson continually by referring to our own judicial arrangements. These lend themselves most happily as instances with which the scholars have some acquaintance. Ask, further, what kind of men are appointed judges in this country, and why; and the entire lesson will prove fresh and stimulating to the class. Use the eighth verse to show the dangers to which suitors were exposed, and mention how corrupt the courts in the Turkish empire are to-day. Besides the local courts two supreme courts, one for religion and one for civil cases, were founded. Another view is that one court only was set up. The courts had as members priests, Levites and nobles. The answer to the question, What is described in the second paragraph? is this: The creation of

local courts and of two supreme courts of appeal, an ecclesiastical and a civil, the one presided over by the high priest, the other by the ruler of the house of Judah.

You will find it most profitable to dwell on the zeal of Jehoshaphat for the purity of justice, as one of the features which prove that he was a truly good king. Show, too, that in what he did he was governed by his knowledge of the will of God. That will is the true source and standard of justice. Indicate how thankful we should be that, under the British flag, justice is administered with perfect impartiality; that the poorest has his rights acknowledged as readily as the wealthiest; that corruption is unknown; and that the character of our judges stands above suspicion. Connect this with the manner in which our judges are appointed.

### For Teachers of the Boys and Girls

We are moving in high company in this lesson—a king, a prophet, priests, rulers, judges. We shall find out two things about all these great personages:—that they have hearts very like our own, prone to do evil, but open to the gracious influences of good; and that for great man or for small the only right way is God's way. And this thing, also we learn, that the hearts of men are in the hand of God, and that He turns them as rivers of water.

*The king is Jehoshaphat—a fine name—“whom Jehovah judges”;* for if we can pass His judgment clear, it is indeed well with us. He had reigned long and well, had grown rich and was greatly honored (ch. 18:1). There are but few who can carry a brimming cup, and this king was not one of the few. He forgot God and made an alliance with the wicked Ahab, king of Israel. Chapter 18 tells the sad story. There is time only to glance and pass on. Ahab was slain in the battle into which the two went together. Jehoshaphat came out alive, but by the skin of his teeth, v. 31.

He escaped death, but not *the prophet's* message from God. Picture the king's return to his own capital and home, ch. 19:1. He is a sadder man. Is he wiser? We shall see. Had he “peace” in his heart?

The lightning of God's judgment had stricken down Ahab at his side; was *his* heart right before God? An uneasy conscience is one of God's best gifts. It prepares us for God's message.

Jehu is no mealy-mouthed prophet. The true servant of God never is. See him (v. 2) encountering the king. How boldly he delivers the challenge. Why not? It is for God he speaks. The king quakes under his word, under God's word. Such trembling is a godly fear. It works holiness within us.

How utterly fair God is, v. 3 shows. When we hate, we can see no good in those we hate. But it is the sin God hates, not the sinner; and He can see all that is good in us.

The prophet said Jehoshaphat had “prepared his heart to seek the Lord.” When a man's heart is made right, his acts will soon show it. What two proofs of this changed heart did the king give? Vs. 4 and 5 give the answer. Question the scholars till they quite understand:—he took pains to lead his people back to God; it is always a good sign of one's own conversion when he seeks that others shall be converted. Then, he arranged to provide the land with good judges; in other words, he sought to give the people righteous government. It is not enough to seek the salvation of people one by one. A good Christian will seek to reform the laws and the administration of law, as well as to reform the people. This is perhaps strong meat for young scholars, but it will help them to understand great movements for political purity, temperance, etc.

A king in those days had great power. He was like our Governor-General, Senate, House of Commons and Supreme Court all rolled into one. Two or three points in his setting up of the courts of justice will be interesting even to quite young scholars. Note where he placed the judges (v. 5), in the big cities, at the centres; for there they would be most needed. And in every large city he did his work thoroughly and impartially. Note the charge he gives them, vs. 6, 7: they were to do their work for the Lord, not for man, and they were to take the Lord for example. How very like Col. 3:22-24; it is slaves there, not judges, but the rule is

the same. The arrangements for the high court or courts in vs. 8-11 (see Exposition) are worth following; but it is again the same rule—Fear the Lord; act like Him; seek His praise alone. One most interesting feature should be pointed out. It is given in verse 10, where the judges are required

not only to do what was fair and right in passing judgment, but also to urge and warn the people not to transgress against the Lord. They were to show themselves anxious to make the people better, as well as to judge them righteously when they did wrong; thus law does its best work.

#### ADDED HINTS AND HELPS

In this section will be found further assistance under several headings.

##### Lesson Points

It is God alone who can give us deliverance under danger. v. 1.

He who fears God need fear none else. v. 2.

It is love misplaced to love those who hate God. v. 2.

If it were not for the "nevertheless" of God, where should we poor sinners be? v. 3.

To seek God is good; because "he that seeketh findeth." v. 3.

It is Christ-like to bring back the wanderers to God. v. 4.

The strongest defence of any city is justice within. v. 5.

God is always on the side of justice. v. 6.

Not all the wealth of the universe can buy God; not from one sigh of penitence, or one little cry for mercy, will He turn away. v. 7.

Only a few can be brilliant; there are none who cannot be faithful. v. 9.

He who is on the straight road may go forward with a firm step. v. 11.

##### From the Library

To the historians of the Book of Kings the central fact of Jehoshaphat's history is that "he made peace with the King of Israel." As a piece of ordinary statesmanship no step could have been more praiseworthy. But Jehoshaphat went further than this. He cemented this new peace by an alliance between his young son Jehoram and Athaliah, daughter of Ahab and Jezebel (2 King 8: 16, 18), who was then perhaps under fifteen years of age.—Farrar.

There is no word recorded of the working of the inner thoughts of Jehoshaphat, either as he went wrong, or as he was restored to the ways of righteousness. The case of Je-

hoshaphat is not less clear than that of Peter, though in matter so different. Jehoshaphat's tears, self-upbraidings, confession and vows, are *not* told. It would have been interesting to know them; but what is most to the point *is* communicated. The king left off to do evil; did not repeat it; learned to do well again himself; with redoubled energy urged the same on the people; and kept a good record, to his life's end.—Pulpit Commentary.

Sincere prayer is like the pointed iron rod held toward a charged Leyden jar, which draws from it all its electric power.—Peloubet.

To extend affection and confidence, sympathy and support, to such as are private and public enemies of God, despisers of His religion, deserters from His worship, violators of His commandments, oppressors of His people, opponents of His cause, is a stretch of charity which neither then nor now is allowable.—Rev. Dr. T. Whitelaw.

Let those who contemplate the formation of a life-long friendship beware how they trust their souls to any one who can be called "ungodly," how they "love them that hate the Lord." A sensitive, yielding spirit had better be "drowned in the midst of the sea" than be immersed in an atmosphere of worldliness or unbelief, where all true piety and all living faith are daily being weakened and are constantly withering away.—Clarkson.

##### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. "Shun evil companions."
2. What righteous judges may do for a nation.

##### Prove from Scripture

That God is no respecter of persons.

## Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—Who was Jehoshaphat? With what wicked king did he make an alliance?

1, 2 In what battle had Jehoshaphat taken part? Between what armies? Its result? Who had been wounded to death? What prophet met the king? For what did he rebuke him?

4 With what in the king was the Lord angry? What had pleased God?

5-11 What bad companionship did the king forsake? What was the great evil in the land? Whom had the king formerly appointed to remove it? How did he act now? Where did he set judges? What is the work of judges? Whom only should they fear? Why do they need to be brave? What great promise in the Lesson?

**Seniors and the Home Department**—Describe the condition of Judah under Jehoshaphat. By what marriage did the royal families of Judah and Israel become united? (Ch. 21 : 6.)

1-3 Give an account of the battle of Ramoth-gilead. To what does the prophet trace the defeat? What is said about the plans of the wicked? (Ps. 2 : 1-5.) Besides this defeat what rebuke did Jehoshaphat receive? How is the Lord's fairness shown? What promise to those who seek Him? (Amos 5 : 4.)

4 How did the king secure a reform in religion?

5-11 What arrangements were made for carrying out the laws of the land? To whom was there an appeal from the village judges? Where did the highest court sit? Of whom was it composed? What does Paul say about magistrates? (Rom. 13 : 1-5.)

**Seek-Further Questions**—When did the seers begin to be called prophets? Of what dynasty did Jehu foretell the downfall, and how was his prophecy fulfilled?

**Answers to Seek-Further Questions**—(Lesson III.) (1) Eliezer, son of Dodavah, 2 Chron. 20 : 37. (2) Josiah, 2 Chron. 35 : 20.

## The Catechism

Ques. 32. *The blessings of believers.* This is the first of seven questions which deal with the blessings that come to believers. These are divided into three classes, those received in this life, those received at death, and those received at the resurrection. In today's question we have the blessings which belong to this life. The first is "justification," the act of a sovereign in setting free those condemned by the law. The second is "adoption" or reception into the family of which God is the Father and Jesus Christ the Elder Brother. The third is "sanctification," a work by which we are made holy. Each one of these benefits is a root from which many others spring.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God training His people by calling them to repentance.

*Introduction*—Do you ever "change your mind" about anything? A little girl used to say, "I gib up my mind." Is it ever right to change your mind?



*Repentance*—A mother sent her little girl with a basket of cakes to a poor woman. May opened the basket and looked at the cakes, and very much wished to eat one. She thought, "the woman will not know how many mama put in, and she will never count them any way." The child took a cake from the basket, and was about to eat it, when suddenly she flung it back, saying, "God can count,

if the woman does not. He knows how many there were, and He will know that I took one." Her conscience, the "little voice inside," led her to "change her mind," to repent, to turn away from sin, wrongdoing.

*Continued in Wrongdoing*—"Didn't you know it was wrong to eat those preserves, Willie?" said a mother to her little boy, whose face showed what he had been doing. "Yes, mama, I did, and I prayed God to forgive me all the time I was eating them." (Was that repentance? Would God forgive him while he continued in wrongdoing?)

*A Good Son*—Draw a crown. Print Asa. Recall last Lesson. We'll print the name of another good king of Judah — JEHO-SAPHAT. Can you all say this big name? He was Asa's son. How pleased Asa would be to see his boy growing up to be a good man! Do you little people ever think how anxious your fathers and mothers are that you shall grow up good men and women? They are so afraid that bad playmates may cause you to do wrong.

*Bad Company*—Jehoshaphat was with bad company for a while. He became a friend of Ahab, king of the ten tribes—Israel, who worshipped idols. Together they fought the King of Syria. Ahab was killed. Jehoshaphat came back to Jerusalem in safety.

*A Warning*—A prophet, Jehu, comes to see Jehoshaphat, and tells him that God is angry with him for being in "bad company." Nevertheless there were "good things found in him." He had repented, and had "prepared his heart to seek God." The people were continually going back to idol worship. Jehoshaphat went among them and "brought them back unto the Lord God of their fathers," and gave them new judges and priests, who were to do their work in the fear of the Lord, etc.

*Golden Text*—Repeat the king's words of cheer to his people (to us also).

*Leading Others in the Right Way*—Repeat, "They that turn many to righteousness shall shine as the stars for ever and ever;" "There is joy in the presence of the angels of God over one sinner that repenteth." What a joy to help even one boy or girl or man or woman to turn from sin! A missionary thought may be impressed. We may help to turn the heathen from their idols.

*Something to Draw*—Draw a sign-board—STOP! TURN BACK FROM SIN!

*Something to Remember*—God wants me to turn away from sin.

*Something to Ask at Home*—What does Jesus say about turning away from sin?

### SUPERINTENDENT'S BLACKBOARD REVIEW

REFORM  
MEANS  
PREACHING

REFORM  
MEANS  
RIGHTNESS

courts. (Erase PREACHING). Reform means RIGHTNESS from the top to the bottom, justice to all without respect of persons. Such reform involves (erase MEANS) tremendous TASKS,

REFORM  
TASKS  
COURAGE

REFORM  
TASKS  
FAITH

strong opposition. What can we do? What does our Golden Text say? Yes (erase RIGHTNESS), we are to have COURAGE. Reform tasks courage very heavily. Now the source of courage is always (erase COURAGE) FAITH, faith that God will stand

by you. Reform makes great demands on your faith. No man can be a successful reformer unless he knows and believes that the "Lord will be with the good."



## Lesson V.

## OMRI AND AHAB

July 31, 1904

1 Kings 16 : 23-33. Commit to memory vs. 30-33. Read 1 Kings 15 : 25 to 16 : 34.

**GOLDEN TEXT**—Righteousness exalteth a nation ; but sin is a reproach to any people.—Prov. 14 : 34.

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

24 And he bought the hill Sama'ria of She'mer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of She'mer, owner of the hill, Sama'ria.

25 But Om'ri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26 For he walked in all the way of Jer'obo'am the son of Ne'bat, and in his sin wherewith he made Is'ra'el to sin, to provoke the Lord God of Is'ra'el to anger with their vanities.

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

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

**Revised Version**—1 and reigned ; 2 And Omri did all that were ; 3 sins ; 4 the ; 5 that which was evil ; 6 the Asherah ; 7 yet.

**DAILY READINGS**

M.—Omri and Ahab, 1 Kgs. 16 : 23-33. T.—A prediction, Deut. 31 : 14-21. W.—The wicked heart, Jer. 17 : 1-10. Th.—Stubborn wickedness, Jer. 44 : 1-10. F.—Evil friendships forbidden, 2 Cor. 6 : 11-18. S.—A prophet's rebuke, Micah 6 : 8-16. S.—Sin known by God, Amos 9 : 1-10.

**Shorter Catechism—Ques. 33.**—What is justification ? A. Justification is an act of God's free grace,

in Sama'ria : and A'hab his son reigned in his stead.

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

30 And A'hab the son of Om'ri did evil in the sight of the Lord above all that were before him.

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

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

33 And A'hab made a grove : and A'hab did more to provoke the Lord God of Is'ra'el to anger than all the kings of Is'ra'el that were before him.

that which was evil ; 3 sight ; 4 dealt wickedly above that which was evil ; 5 the Asherah ; 6 yet.

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 PLAN**

I. A Wicked Father, 23-28  
II. A Worse Son, 29-33.

**Lesson Hymns**—Book of Praise, 90 : 62 ; 63 (Ps. Sel.) ; 330 ; 306 (from PRIMARY QUARTERLY), 508.

**EXPOSITION**

**Time and Place**—Omri's reign, 929 to 918 B.C., beginning of Ahab's reign, 918 to 898 B.C.; Tirzah, about four miles north, and Samaria, about six miles north-west of Shechem.

**Connecting Links**—As given in the HOME STUDY QUARTERLY, Omri was the founder of the third line of kings in Israel, the first, that of Jeroboam, having been ended by the slaying of his son Nadab (ch. 15 : 27), and the second, that of Baasha, by the slaying of Elah, his son, ch. 16 : 10. Zimri, the slayer of Elah, reigned only seven days. Then for four years Omri, the choice of the army (ch. 16 : 16), and Tibni, the choice of the people (ch. 16 : 21) contended for the throne, ch. 16 : 22. Finally the defeat and death of Tibni left Omri in undisputed possession of the throne.

**I. A Wicked Father, 23-28.**

V. 23 *In the thirty and first year of Asa ; perhaps the year 925 B.C. or later.* For some account of Asa and his reign see Lesson III. *Began Omri to reign.* Omri had been one of King Elah's chosen generals, and proved throughout his later life that he was a man of considerable military ability. *Twelve years ; that is, including the four years of civil war*

between his party and that of Tibni. According to the inscription on the famous Moabite Stone (discovered at Diban in 1868), which was erected by Chemosh, King of Moab, and which mentions the exploits of Omri in Moab, we must lengthen Omri's reign somewhat, for while his reign and that of his son, according to the Book of Kings, total only thirty-four years, according to the Moabite Stone, Moab was occupied by Omri and his son for forty years ; in all probability then this number twelve should be multiplied by two. *Six years reigned he in Tirzah ; that is, six years since declared king of all Israel, ten since proclaimed by one section of the army.* Beautiful Tirzah (Sol. Song, 6 : 4) seems to have displaced Shechem, which was Jeroboam's royal seat.

V. 24. *The hill Samaria ; a commanding site and much better suited for the capital of the kingdom than Tirzah.* Samaria is the Greek form of the name, the Hebrew being Shomeron, derived, as the writer tells us, from *Shemer*, the owner of the hill. *Two talents of silver ; about \$4,000 of our money.*

V. 25. *But Omri wrought evil ; literally, "wrought the evil."* Perhaps the writer is thinking of some special sin, though he does

not specify it; for example, the alliance with a heathen power by the marriage of his son to Jezebel. *And did worse than all.* An oft-repeated charge against the kings of the Northern kingdom (see verses 30 and 33).

V. 26. *Way of Jeroboam.* (See Lesson II.) Jeroboam, to a man of Judah, was the prime mover in all the sin of Israel, in that he revolted from the kingdom of Judah and set up a rival system of worship. This was to the men of Judah the great sin, though succeeding kings added to it. *Made . . . to sin and provoke . . . to anger*—are suggestive words, as showing that Jeroboam was immediately responsible for the people's sin; but it soon became part of their life, so many reaped the fruits of one man's sowing! *Their vanities.* The word means first, a breath, then emptiness, and finally idols or false gods, for these and the worship paid them were regarded as nothing. Here the word is used in this last sense.

Vs. 27, 28. *The acts of Omri.* "Evidence that he impressed himself upon foreigners as an unusual man, may perhaps be found in the Assyrian inscriptions, for in these Israel is the House of Omri, even after the rise of another dynasty." (Smith's, *Old Testament History.*) *Book of the chronicles*; not our book of Chronicles, but a large collection of historical records, now lost, and from which perhaps most of the materials for our Books of Chronicles and Kings were drawn. *Buried in Samaria*; the new capital.

## II. A Worse Son, 29-33.

V. 29. *Thirty and eighth year*; three years before Asa's death. Ahab was the seventh king that during his reign Asa had seen sit upon the throne of Israel. *Ahab the son of Omri.* The name Ahab probably means "one who closely resembles his father." He at least inherited his father's military genius, but was even more lax in religious matters than Omri. He was of a petulant, pouting temper and proved a weakling when in the presence of a stronger will, such as that of his wife Jezebel. *Twenty and two years.* See note on v. 23.

V. 31. *As if it had been a light thing*; as if no lessons were to be learned from the past experience of his kingdom. Ahab's great

curse, as the writer of Kings sees him, was indifference, moral blindness. He had no appreciation of what true religion stood for, and consequently would favor any form of it if it would make for the peace of his own household. *Took to wife Jezebel, the daughter of Ethbaal, king of the Sidonians.* The Sidonians lived on the coast north-west of Israel. Ethbaal was a king of considerable power and influence, having rescued his country from anarchy and made it respected by all the neighboring peoples. It was perhaps because of the growing importance and strength of Ethbaal's kingdom that Omri and Ahab sought for an alliance with that ruler. Jezebel was an ambitious, strong-willed, unscrupulous woman, who ruled both her husband and the nation, and with her came the introduction into Israel of the heathen worship of her native country, for her family were devoted to the worship of Baal and Asherah. *Went and served Baal.* He went further than Solomon, who, though he permitted his foreign wives to have temples to their own gods, as far as we can learn, took no part in the worship himself.

V. 32. *An altar for Baal in the house of Baal.* Jezebel saw that everything in connection with the worship of her god was supplied. *Made the Asherah* (Rev. Ver.); that is, "the image which was to represent the female divinity of which Baal was the male." (Cambridge Bible.) *Did more to provoke.* See v. 26. God is conceived of as being a jealous God, jealous for His own honor and worship; hence when they are compromised He is angered. Compare Ex. 20:4, 5.

## Light from the East

TIRZAH—Was a city of ancient Canaan with an independent king before the entrance of Israel. Perhaps because it was a stronger fortress than Shechem, the commercial centre, it became the capital of the Northern kingdom up to the time when Samaria was built. It was famed far and wide for its beauty, and was used in literature as the image of female loveliness. The site has not been certainly identified. Scholars are divided between Telluzah, a thriving village on a hill north of Mount Ebal, and Teyasir, a

fortress on the road from Shechem to Bethshan, twelve miles east of Samaria.

**TWO TALENTS**—Calculated by weight and the price of silver now, this sum would have been about \$4,000, but estimated by the purchasing power of money then, it was more. A horse in the time of Solomon cost 150 shekels of silver, now it costs say \$150, so that the shekel was equal to our dollar. As

a talent is 3,000 shekels the hill Samaria cost \$6,000 or \$75 an acre, not counting the steep, sloping sides. From a strategic point of view it was a splendid investment. The hill rises sharply from the valley all round, and in many a long siege it proved that it could never be taken by assault, by the methods of ancient warfare. In a rare degree it "combined strength, beauty and fertility."

#### APPLICATION

*Omri wrought evil in the eyes of the Lord, v. 25.* The life of a man is made up of a great many words and acts. But there is a certain

tone and temper to the life that is characteristic of the whole.

**God's Judgment of a Man** It is an improbable supposition that everything that Omri did as king of Israel was bad. That would be to make him a moral monster. But the effect of his life was evil in its sum total in the sight of the Lord. It is quite likely that the testimony which might be borne of him by many of his subjects would not be of this sort. He must have been a man of considerable strength of character or he could not have gained or retained the kingdom. But whatever bravery he might be credited with, there was a judgment being passed upon him by God, and that was that his life was evil. And a final judgment must be passed on every one's life. Let us be careful lest this thing that was said of Omri may be said of us.

*Did worse than all that were before him, v. 25.* There are depths in wickedness even as there are heights of righteousness. There may be an evil pre-eminence, and Omri attained to it. What an awful verdict it is to pass on any man's life when it can be said of him that he did wickedly above all that were before him.

*Ahab his son reigned in his stead, v. 28.* Even as our lives were influenced by those who are older than we or by men and women who died ere we came into the world, so will our lives have effect upon a generation which will succeed ours. Omri died and Ahab succeeded him. If the father was bad, the son was to be worse; but the father was in large measure responsible for the conduct of

the son. Not only parents, but all who are older should think often and earnestly on the effect that their lives and example are likely to have upon the younger people. We should strive to set such an example that the way of righteousness shall be made easy to them, and the way of evil-doing hard.

*And Ahab the son of Omri did evil . . . above all that were before him, v. 30.* Of the father it was said that he was worse than any who

preceded him, and the son surpassed his father's record. **The Fall of the Great** Ahab, like Omri, was a man of great gifts and the story of his bravery as told us in 1 Kgs., ch. 20, is such that it cannot be read without a thrill of admiration for his splendid courage. And yet the very possibility for good that existed in him makes the record more sad. Sin in a weaker man than he would have been more excusable. The most pitiable wreck of all is the wreck of splendid genius or strength.

*He took to wife Jezebel, the daughter of Ethbaal, v. 31.* There is nothing in life which more strongly affects us than the alliances which we form, whether it be such an alliance as that of marriage, the closest and most enduring of all the human relationships which are within our choice, or the friendships that we make. It is an old saying that has been verified again and again, that a man is judged by the company he keeps; and justly so, for those with whom we come closely in contact are sure to have an influence upon our thinking and character. The young king never committed greater folly than when he married this Zidonian princess. Closely allied with the record of his marriage is the statement that he went and served Baal. How often young people enter into the mar-

**An Awful Verdict**

**Those That Come After**

**The Company we Keep**

riage relationship without due thought of what is involved in that act.

And Ahab did more to provoke the Lord, v. 33. The language of this statement is not happy. It is apt to carry with it the thought of God as One who may be irritated.

Against God's  
Government

Rather let us think that, as we do evil, we set ourselves against God's government of righteousness,

and it will be as though we provoked Him, for He must ever set Himself in stern opposition to all unrighteousness. Through the example of the king true godliness was almost destroyed among the people of Israel. And God's attitude to them was that of Judge condemning, rather than of Father protecting: a very unwilling attitude on the part of the God of mercy.

#### TEACHING HINTS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

\* There is less material than usual in this lesson, and the skill of the teacher must be shown in his use of the scanty and apparently unattractive topics with which he has to deal. The best course is to read the lesson through, and then to ask, What kings are spoken of, and how were they related to one another? The chief thought is that a bad father had a worse son—an evil king, followed by one still more evil.

Of what was Tirzah capital? Where situated? What city took the place of Tirzah? Learn all you can regarding Samaria, that you may understand Omri's motives, and how it remained the capital of the northern kingdom until its extinction. Ask for the words which prove that Omri was the worst king who had yet reigned in Israel. What is meant by "the way of Jeroboam the son of Nebat"? What are the "vanities" spoken of? Why do they receive this name? Call attention to the fact that the historian applies a religious standard in all his judgments. The question he asks is, Did the kings do God's will? Apply this to ourselves.

Recall the words in which Omri's wickedness is described. Inquire for those which speak of Ahab's. It will be easy to learn from the class in what respect Ahab was worse than his father. Inquire why Ahab's marriage is mentioned among his evil deeds. The reply is obvious, and lends itself to most serviceable counsels. If the age of the class allows, dwell on the importance of marriage. Ask for the Christian law of marriage, namely, that Christians should

only marry Christians. Show how Ahab's marriage led to his adoption of his wife's religion.

Endeavor to get the class to account for the line of action taken by Ahab. What led him to marry the daughter of Ethbaal? State that most royal marriages are for political ends, and see what political ends Ahab might have had in view. Learn what you can regarding Ethbaal, and discuss the influence he would have over his daughter and her husband. Become familiar with the worship of Baal, so as to be able to reply to any questions which may be put on this subject. Read the articles in any Bible Dictionary or corresponding work to which you have access. You will find also an article in such works on the Asherah, which will be helpful. It is of the utmost importance that you should appreciate fully the degrading and debasing character of the worship of Baal, as this explains the attitude of the prophets, for instance, Elijah, to that worship.

#### For Teachers of the Boys and Girls

As Principal Patrick truly says in the preceding column, "there is less material than usual in this lesson"; and further, the material is of the most depressing sort: it is like sinking deeper and deeper in a black bog. The only justification for such a lesson in the Course, or indeed in Scripture, is that sin is so awful and that we so need to be warned against it. The lesson is lurid with warning.

Just because it is so dismal, it will be wise to begin with a clear, high-sounding note of the other sort. Where shall we find it? Why not take the Golden Text? Ask the scholars to repeat it. Stop them suddenly

in the middle. There you have it!—"Righteousness exalteth a nation." Encourage conversation on this. Take our own nation as an example; also other Christian nations. Contrast them with Mohammedan and heathen nations. Show also that when our nation has sinned she has gone down; when she has done right, her pathway has been upward.

With the tonic of the righteous nation and its prosperity, the class will be ready for the sad picture of Omri and Ahab, and of Israel under their rule, or rather misrule.

Omri ought to have known and done better. He was a great man (see Exposition, on v. 23). He lived in a beautiful city (see Light from the East); he built a splendid capital, v. 24. (Question about the site and the price, and recall what happened near

there in John 4.) But Omri, although a great man, was weak at one point; he copied the bad qualities of the great Jeroboam, not his good qualities, v. 26.

He died and was buried (v. 28), his opportunity ended, his destiny fixed.

Ahab is now on the throne. His opportunity, like Omri's, is ample, v. 29. How does he use it? Verse 30 is the answer. And then follows a black list of his follies and sins. Count them over—married a heathen wife (Be careful what friendships you make); for his wife's sake built altars for her vile heathen gods (Sin is none the less sin because we do it for those we love); and himself worshipped and served these gods, instead of the true God (We become like what we worship; hence the peril of putting anything in the place of God).

#### ADDED HINTS AND HELPS

In this section will be found further assistance under the several headings.

##### Lesson Points

Shrewd rulers have an eye to the future, as well as to the present. v. 24.

That "but" is a terrible discount on Omri's greatness, v. 25.

It is "the eyes of the Lord" that count, in estimating the true character of a life. v. 25.

It is a righteous wrath that burns against sin. v. 26.

The city Omri builded became his burial place. Such is life. v. 28.

It is the "good" wife that is "from the Lord." v. 31.

The stronger the man, the more violent is likely to be his transgression. v. 31.

##### From the Library

The shadow of Queen Jezebel falls dark for many years over the history of Israel and Judah. What the Empress Irene was in the history of Constantinople, or the "She-wolf of France" in that of England, or Catherine de Medicis in that of France, that Jezebel was in the history of Palestine.—Expositor's Bible.

Stand like a knight in armor

When sin assaileth thee;

One error makes life less fruitful

And glorious than it should be

For the knowledge of sin is deadly

And leaves on the soul a stain.

A bird with a broken pinion

Never soars as high again.

—Hezekiah Butterworth.

An Ahab always calls forth an Elijah. Whenever the army of God seems on the verge of defeat, its divine leader takes the direct command. A reflection like this may reinforce our courage in view of the giant evils of our own day.—De Pressensé.

Shakespeare's Lady Macbeth shows many resemblances to Jezebel, and Macbeth to the weak Ahab. The entrance of Diabolus into Maassoul, told in Bunyan's Holy War, also illustrates this lesson.—Peloubet.

##### Topics for Brief Papers

(To be ready on the day of the Lesson.)

1. "In the eyes of the Lord."

2. The power of an evil example.

##### Prove from Scripture

That God is angry with the wicked.

##### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—About which kingdom is the Lesson? Which two kings? Of what sort were they?

23, 24 What good king is named here? Of

which kingdom was he? Who chose Omri to be king? Whom did the people choose? How long did the strife for the throne last? Which won? Where did Omri first live? Whither did he remove? How much did he pay for the site of his city? How did it receive its name?

25-28 Whose example did Omri follow? How did the Lord feel towards him? What are false gods called? What is meant by this? How did Omri show his might? Where was the story written?

29, 30 In what ways was Ahab like Omri? In what ways worse?

31-33 Whom did he marry? From what city did she come? What kind of woman was she? What false god did he worship? When did he build an altar for him?

**Seniors and the Home Department**—Give the date of Omri's reign? Ahab's? Where was Tirzah? Samaria? Name the kings of the first two dynasties in Israel?

23, 24 How is the "twelve years" of v. 23 reckoned? For what was Tirzah famed? Why did Omri remove his capital to Samaria? Give the derivation of the name "Samaria." Where is its downfall predicted? (Isa. 28:1-4.)

25-28 How did Omri provoke the Lord? By what name did the Assyrians know Israel? What people did Omri subdue? What is meant by "the book of the chron-

icles," v. 27? Which of the prophets speak of "the statutes of Omri"? (Micah. 6:16.)

29-33 What false religion did Ahab establish in the state? Under whose influence was this done? What was "the Asherah," v. 33 (Rev. Ver.). With whom is the Lord angry? (Isa. 5:24, 25.)

**Seek-Further Questions**—Where does Paul speak of an idol as "nothing"? What was the manner of Jezebel's death?

**Answers to Seek-Further Questions** (Lesson IV.)—(1) See 1 Sam. 9:9. (2) The dynasty of Baasha, which was annihilated by the slaughter of Zimri.

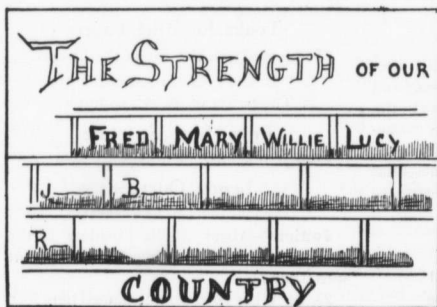
### The Catechism

Ques. 33. *Justification.* To justify means to declare just or righteous. A prisoner accused of some crime may be set free in one of two ways. The jury may find him not guilty, or having been found guilty, the king or his representative may grant him a pardon. It is in the latter way that sinners are freed from condemnation. They are proved guilty, but God pardons them and treats them as righteous. This act of God's is called justification. He justifies the sinner, because Christ in his life and death has perfectly obeyed the law which the sinner has broken. In this obedience He acted for the sinner, so that what He did is put to the sinner's credit, that is, "imputed" to him.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God training His people, by showing anger against the sin of the nation.

*Introduction*—Do not lose the opportunity to make this another patriotic Lesson—based



on the thought of the Golden Text. Show our flag (some of the older children may be able to tell you how it was formed, and what nations now make up the British nation.) We live in the town of —? It is one of many towns in our big country called Canada. We'll draw a picture of Canada (outline roughly). Let the children name some towns they know and the teacher will put them on the map. Speak of the great size and beauty of our country, of all the strangers

coming from other countries to make their home in Canada. They will become part of our Canadian nation. Many of them do not know about our Bible. Many do not know of Jesus. If we are to have a

**G**REAT **G**OOD nation we must each one live righteously, and teach others to live as Jesus wants us all to live. Teach all to **S**HUN **S**IN.

*Lesson*—Draw a crown. The last king we heard about was —? He was king of Judah (recall). Now we are going to print under the crown the name of a king of Israel, OMRI. Print BAD before his name, worse than all the kings that were before him. He worshipped idols. He died. We'll rub his name out of sight, and print the name of his son who became king—AHAB. He was more wicked than his father. He had a very wicked wife, Jezebel, who worshipped Baal. Ahab built a house for the idols, and groves in which to worship them.

*God's Anger*—God sent a famine because He was angry with the wicked nation. Repeat, "God is angry with the wicked every day." He always punishes people and nations that do wickedly.

*Golden Text*—Righteousness makes strong a nation, but sin is a weakness to any people. Let us erase the name Ahab and print

EDWARD VII., king of our nation. How glad we are that he is a good king, one who worships the true God. Sing "God Save the King," Hymn 508, Book of Praise.

*A Strong Wall*—"He's a brick," is a well-known expression among the boys. It originated with the King of Sparta, who was showing an ambassador from Epirus over his capital. "Have you no walls to keep out enemies?" he enquired. "Come with me to-morrow," said the king, "and I will show you the walls of Sparta." The next day he showed the visitor his great army in battle array, and said, "Here are the walls of Sparta, and every man is a brick."

We have an army of boys and girls growing up. May each one "be a brick" in helping to make (about our nation) a strong wall against the enemy sin.

*Something to Draw*—Draw a brick wall. Print KEEP SIN OUT.

*Something to Ask at Home*—What did Jesus think about Home Mission work? ("Beginning at Jerusalem," Luke 24 : 47.)

"Our Saviour King, defend us,  
And guide where we should go;  
Forth with Thy message send us,  
Thy love and light to show;  
Till fired with true devotion  
Enkindled by Thy Word,  
From ocean unto ocean  
Our land shall own Thee Lord."

#### SUPERINTENDENT'S BLACKBOARD REVIEW

# NATION BUILDERS

We have had so much in this lesson and indeed ever since the beginning of the Quarter about pulling down, that it is a relief to think about building up. The scholars will not have forgotten the First of July, Canada's birthday. If the celebration of that birthday is to continue to call out such joy, the nation must continue to grow aught. Who are the NATION BUILDERS? Tell the story of the "bricks" (see For Teachers of the Little Ones) It is not soldiers alone who make a nation strong. Every right living man, woman, girl, boy, is a brick in the great structure. A few bad bricks may cause a whole wall to tumble down. Every one who does wrong (lies, steals, swears, gets drunk) is a crumbling brick. All those who obey God's word, and live like God's Holy Son Jesus, who are just and true and pure, are true nation builders.

## \*AN ORDER OF SERVICE: Third Quarter

## OPENING EXERCISES

## I. SILENCE.

II. *Superintendent.* O, give thanks unto the Lord;

*School.* For He is good; because His mercy endureth for ever.

*Superintendent.* Let them that fear the Lord say,

*School.* That His mercy endureth for ever.

## III. SINGING.

'Tis from the mercy of our God  
That all our hopes begin;  
His mercy saved our souls from death,  
And washed our souls from sin.

His Spirit, through the Saviour shed,  
Its sacred fire imparts,  
Refines our dross, and love divine  
Rekindles in our hearts.

Thence raised from death, we live anew;  
And, justified by grace,  
We hope in glory to appear,  
And see our Father's face. Amen.  
Hymn 124, Book of Praise

## IV. RESPONSIVE SENTENCES

*Superintendent.* I will be merciful to their unrighteousness,

*School.* And their sins and their iniquities will I remember no more.

*Superintendent.* Have mercy upon me, O God, according to Thy loving kindness:

*School.* According to the multitude of Thy tender mercies blot out my transgressions.

## V. SINGING. Psalm or Hymn selected.

VI. PRAYER. Closing with the Lord's Prayer.

VII. SINGING. Psalm or Hymn selected.

## CLASS WORK

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

## I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

## III. MEMORY VERSES AND CATECHISM.

## IV. LESSON STUDY.

## CLOSING EXERCISES

## I. ANNOUNCEMENTS.

## II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

## IV. RESPONSIVE SENTENCES.

*Superintendent.* God be merciful to us and bless us;

*School.* And cause His face to shine upon us,

*Superintendent.* That Thy way may be known upon earth,

*School.* Thy saving health among all nations.

*Superintendent.* God shall bless us,

*School.* And all the ends of the earth shall fear Him.

## V. SINGING.

Blest river of salvation,  
Pursue thine onward way,  
Flow thou in every nation,  
Nor in thy richness stay:

Stay not till all the lowly  
Triumphant reach their home,  
Stay not till all the holy

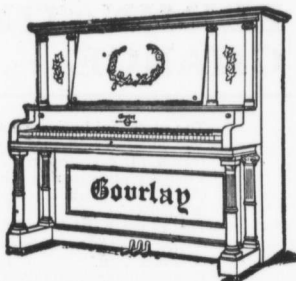
Proclaim—'The Lord is come!' \ Amen.

## VI. BENEDICTION OR CLOSING PRAYER.



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## THE BOOK PAGE

*Books for review to be sent to the EDITORS of THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

The Rhodes scholarships are given for things outside of, as well as for things in, the curriculum. Not only must there be certification as to high scholarship and capacity, but a good record in athletics and gentlemanly behavior. Rhodes was right when he reckoned in these latter qualifications. As Henry Van Dyke puts it in his introduction to **Not in the Curriculum** (Fleming H. Revell Company, Toronto, 100 pages, 50c. net), "The finest of the arts is the art of living, and the highest of the sciences is the science of conduct." The "Two Recent College Graduates," who are the authors of this exquisite little volume, write as one college chap talks to another. They are "still in the game, though they have had a little longer experience in playing it." No risk, that growing boys, and young men whose heads are not too swollen, will read this book eagerly. It is a good book to put on a boy's bureau, or in his trunk when he leaves home. Its chapters on Athletics, Friends, How to be Popular, Profanity, Purity, not to speak of a dozen others, are short, straight, and come right home. "Be a gentleman always—but one who is hard to tackle or catch between bases," is about the sum of the whole.

The very binding of **The House in the Woods**, by Arthur Henry (A. S. Barnes & Co., New York,

323 pages, 10 full-page illustrations, \$1.50), with its soft, cool green, and its pine cones in gold, suggests the bosom of nature, to which the wearied, worried city man flees as a place of refuge and repose. It is the story of such a flight that the book tells, the falling in love with the woods, the purchase of a little bit of forest, the clearing of space enough for the mountain home, the conquest of the soil, the daily joys of the simple country life, all charmingly told. The author has an eye for the wonders of the forest, and an ear for all its sweet and strange sounds. His neighbors of the mountains tickle his sense of humor. There is a touch of love, too; altogether a book that outdoor people will like to read, and that will be apt to make outdoor people of those who read it.

**The Men of the Beatitudes**, by Albert J. Southhouse (Hodder & Stoughton, London; Upper Canada Tract Society, Toronto, 261 pages, \$1.25), bears a striking title, and the book fulfils the expectation aroused. "The beatitudes are a portrait of the Christian" and the Sermon on the Mount as a whole, a description of the Christian's true biography. We have not lately found anything with so many quotable sentences, clear-cut gems ready to the hand. The thought, too, is spiritually penetrating. One must become more like the man of the beatitudes, who reads the book; and it will be taken up again and again, for the writer has evidently lived the Sermon on the Mount as well as written about it. At a time when there is so much "slush" in devotional literature, it is refreshing to find something so sane and terse as this—

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To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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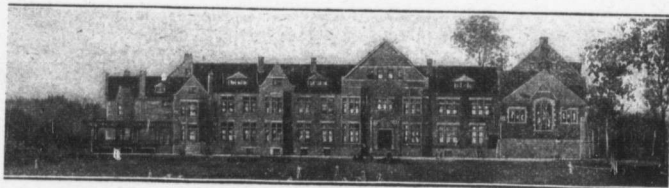
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