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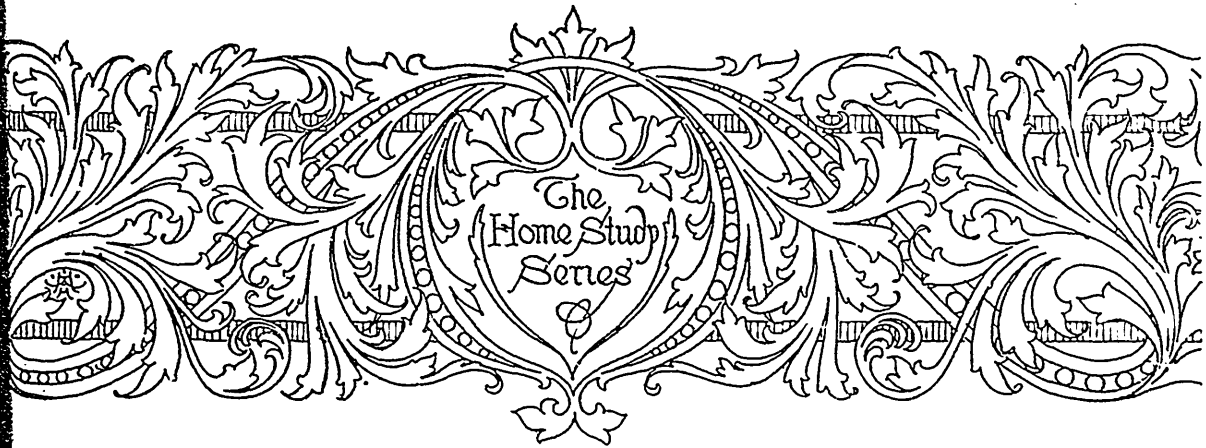
Vol. X. No. 3.

July-September, 1904

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THE HOME STUDY QUARTERLY



Sabbath School Publications.
Presbyterian Church in Canada

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

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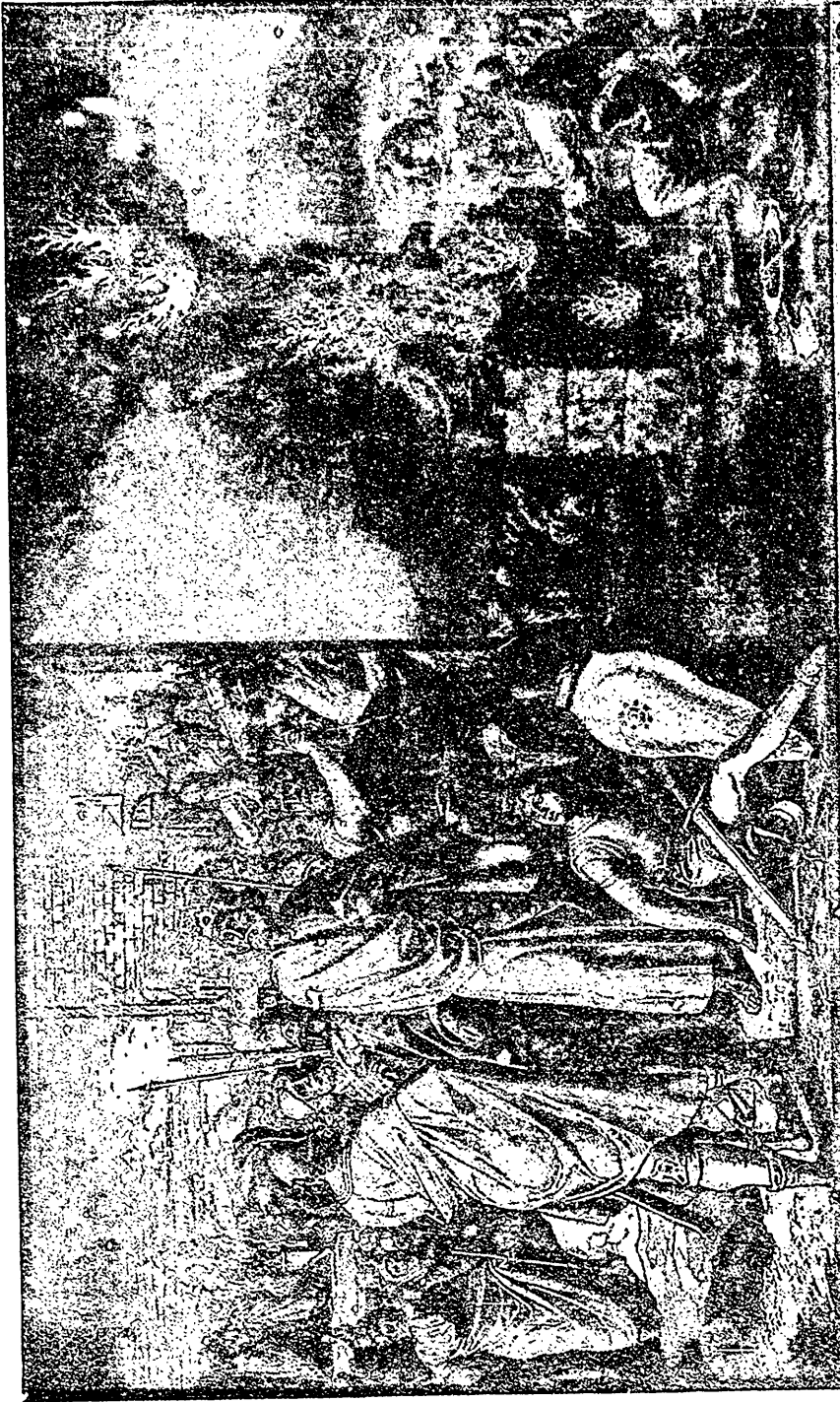
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The Home Study Quarterly

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

Vol. X.

July, August, September, 1904

No. 3

Before the present issue of the HOME STUDY QUARTERLY appears the General Assembly will have met, and in all probability, will have appointed a Secretary for the Sabbath School Committee, who will give his whole time to the care of Sabbath School work throughout the Church. Every school will receive benefit. The Church is so large and its extremes are so far apart, that no one man can visit all portions of it often. But he will think and plan and work through those who can and do reach the schools and all the schools. It is for the sake of the scholars that these plans are laid—better equipped schools, better organized schools, teachers more deeply in earnest and better trained for their work, more new schools opened and more rapidly, where there is need; these are some of the results that will follow from his appointment. The new Secretary will be supported from the collections of Children's Day. No better use can be made of a portion of this fund. It is a popular fund, and is likely to become even more so in this new development of Sabbath school effort.

FORMING NEW HABITS

In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelop your resolution with every aid you know. This will give your new be-

ginning such a momentum that the temptation to break down will not occur as soon as it otherwise might; and every day during which a breakdown is postponed adds to the chances of its not occurring at all. I remember long ago reading in an Austrian paper the advertisement of a certain Rudolph Somebody, who promised fifty gulden reward to any one who after that date should find him at the wine-shop of Ambrosius So-and-so. "This I do," the advertisement continued, "in consequence of a promise which I have made my wife." With such a wife, and such an understanding of the way in which to start new habits, it would be safe to predict Rudolph's ultimate success.—Professor James.

BOY RECRUITS

By Rev. Fred W. Anderson, B.A.

When a young recruit joins a regiment, he is eager to learn what he must do as a soldier, and then he tries to do it well. When an industrious lad enters the employment of a business firm, he first listens to what his duties are, and then he sets himself to do his best in the performance of them.

So, too, it is the natural inquiry of the earnest boy, who enlists in the service of Christ, "What am I expected to do as a Christian, and how can I do it best?"

Boys, of course, might expect to find in the church with which they are connected some avenue of service. The well-equipped Sunday School will perhaps provide for its boys something to draw them out in the line of religious activity. Or, it may be, a Boys' Guild has been formed. The Boys' department of the Y.M.C.A. is also doing much in

the cities to supplement the work of the Church in this respect.

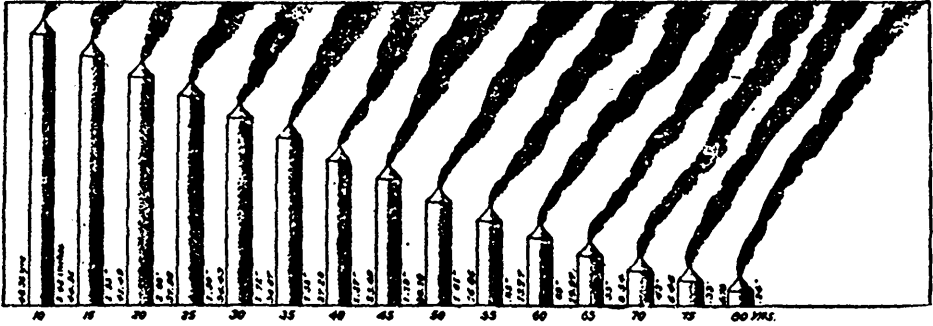
But, after all, as with the older Christians so with the boys, the best outlet for religious activity will be in the daily round of duties, and in our association with friends and companions in everyday life.

Here it is we are likely to find the hardest test of the sincerity of our religious profession, and, where the test is, there the opportunity is found. We can never know the kind of stuff a soldier is made of until he is

brought face to face with the foe. In the home, in the school-room, on the playground, in the office, or wherever the boy is found, there is his opportunity to live and act as a Christian boy—as Christ would have him act.

To think the Christ-like thought, to speak the Christ-like word, to do the Christ-like deed, to be the Christ-like boy, that is Christianity, and the life that is thus inspired with the Christ-like spirit will soon find an outlet for its activity.

Brantford, Ont.



WHAT THE CANDLES SAY

The row of candles is to be studied out. Note all the little figures. These candles illustrate the truth that a child's acceptance of the Saviour is of far more importance to the church and the world than an adult's.

The figures below the candles represent the age of accepting Christ. The figures alongside the candles show the length of life that may be expected to follow, based on reliable life-insurance actuaries' tables of the probable length of life at certain ages.

Thus a child who accepts Christ at ten

years of age may fairly expect to live forty-eight years in Christian service. If the decision is made at fifteen years, forty-four years of Christian usefulness remain. One who leaves the decision until reaching thirty has lost ten of the best years of life, while at fifty only twenty years are left, and similarly at other points in life. The sketch was made from a drawing kindly furnished by Dr. George W. Bailey, of Philadelphia, widely known as the Treasurer of the International Sunday School Convention.—Dr. A. F. Schaeffer.

ON THE TRAIN

The mother and the three children were regarded with interest by all on the sleeper because they were so thoughtful of each other. They had been travelling for some days and were very tired, but one day more and they would reach "grandma's."

While their berths were being made up they came into my section. When the "All right now, lady," from the porter sounded in our ears, the little boy of five said, "Can't

we have prayers here in the light, mama?" After glancing at me the mother said, "Yes." A few verses from the Word were read, then they knelt down and each offered his petition. While kneeling close together they sang very softly all four verses of "My Jesus, I love thee."

When the children were put in their berths for the night, I had a talk with the mother and learned her story.

Six years before, the family had gone into the far West to live. Their ranch was thirty miles from "anywhere," and it seemed as though they were shut away from all helpful influences, with no church, no libraries, no near companions.

Then the home church wrote and asked if she would not like to be enrolled in the Home Department, which had just been organized. Its aim was to reach *all* church members, resident and non-resident. She was only too glad to send her name and those of her children. Every month letters from the pastor, superintendent and church friends came to cheer the little family. The home church became very real to them all, and, one by one, even the baby, came into personal relations with the great Head of the Church. The husband, too, was interested, and after a year of study gave his heart to the Saviour. Sickness came, and he was taken away. No bitterness mingled with the sorrow, just perfect trust. Because this hymn, "My Jesus, I love thee," was father's favorite, they sang it together every night.

When asked how she regarded the Home Department idea, she said, "It is the grandest way for any church to extend its influence and to keep those who go out into 'the far country' close to the Father's heart." Distance is no bar to the church's oneness and fellowship.—The Pilgrim Teacher.

THE HEART AND THE TONGUE

Mary Starck

The tongue is just a little thing
But what a power to soothe or sting
Has this one member small!
Still, oft when it has brought us shame,
The little tongue is not to blame—
The heart has caused our fall.

For never from the lips or tongue
A sharp or angry word has sprung,
But from within did start;
And never tone or speech unkind
That has been used, but you might find
It first rose in the heart.

From this date until the end of the year Y.P.S. Topic Cards, Booklets, Manual, Bible Studies for 1904, will be sold at half price.

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THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c. yearly; 5 or more, 10c. each.
THE HOME STUDY LEAFLET—Each lesson illustrated; 5 or more to one address, 5c. each a year.
THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c. each per year.

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EAST AND WEST—A Paper for Young Canadians—A large eight-page illustrated weekly, Canadian and Presbyterian; treats Young People's topic; articles on our own Missions; each, 75c. a year; 2 or more to one address, 50c. each per year. May begin at any date.
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Elisha

~~BIBLE~~ DICTIONARY FOR THIRD QUARTER

A'-bel-me-ho'-lah. West of the Jordan, the prophet Elisha's native place.

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

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 of 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-phan. 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'-ob-o-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.

O-ri'-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.

Re'-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'-phan. 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.

Editor

***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.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

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 David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

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

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

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

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

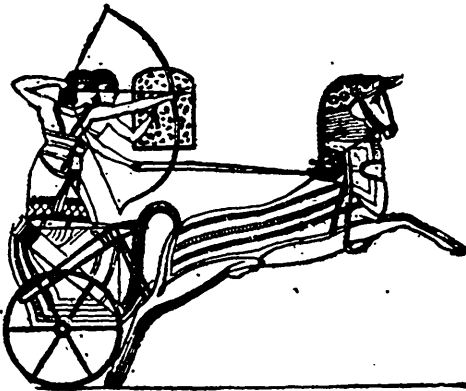
Revised Version—1 bade; 2 but; 3 So; 4 it was a thing brought about of the Lord; 5 establish his word; 6 the hand of; 7 And king Rehoboam; 8 returned.

THE LESSON EXPLAINED

Time and Place—750 B.C.; Shechem, about 30 miles north of Jerusalem.

Connection—From the Lessons of six months ago we recall the splendor of Solomon's kingdom. Under the taxation and forced labor demanded by him the people murmured, especially the ten northern tribes, who were farther removed from the magnificence centered in Jerusalem. When Rehoboam, Solomon's son, came to the throne, the people of these northern tribes petitioned for relief. The Lesson begins with the king's answer.

I. THE KING'S FOLLY.—12-14. Jeroboam; a brave soldier, who had rebelled against Solomon,



Egyptian War Chariot

ch. 11: 27, 28. Ahijah, the prophet, a Shilonite (v. 15), that is, a native or inhabitant of Shiloh, had told him, on God's authority, that he would be king over ten of the tribes, ch. 11: 30, 31. When this prophecy had come to Solomon's ears, Jeroboam was compelled to flee for safety to Egypt, ch. 11: 40. **All the people**; the ten northern tribes, which afterwards formed the Kingdom of Israel, the tribe of Judah (including Benjamin, v. 21) forming the Kingdom of Judah. **Rehoboam**; the only son of Sol-

omon, a foolish, headstrong youth. **Had appointed.** See v. 5. **Forsook the old men's counsel**; to treat the people mildly and so keep them loyal. **The counsel of the young men.** These rash and inexperienced advisers flattered his pride by urging him to show that he was master, and that the people must submit to his will. **I will add to your yoke.** The burdens of taxation and forced labor laid upon the people by Solomon are likened to the yoke placed on the neck of oxen. **Chastised you.** Here the burdens are compared to blows. **With whips.. with scorpions.** Solomon's demands were like the blows of a whip; Rehoboam's would be like the sting of a scorpion.

15. **Hearkened not.** This refusal to heed the complaints of the people kindled the flame of rebellion. **For the cause was from (Rev. Ver., "it was a thing brought about of") the Lord.** The hand of God was in the revolt. The nation had followed Solomon (ch. 11: 6) in forsaking God, and He punished it by bringing about its separation into two kingdoms, so preventing it from reaching the greatness which undivided it might have won. **That he might perform his saying**; the prophecy of Ahijah referred to above, under v. 12.

II. THE REVOLT.—16, 17. **The people answered**; provoked into revolt at the king's words. **What portion.. in David, etc.?** A scornful word, "What care we for David or his breed?" **To your tents, O Israel**; the war-cry of the rebellion. "Tents" is a reminder of wilderness life, or may refer to the tents of an army. **See to thine own house**; a taunt, "Look after the little you have left." **David**; denoting here the tribe of Judah, to which David belonged. **The children of Israel.. in Judah**; members of the northern tribes who had settled in Judah. They remained subject to Rehoboam.

18, 19. **Rehoboam sent**; perhaps to pacify the people by offering some relief from their burdens. **Adoram (called Adoniram in ch. 4: 6), who was over the tribute (in charge of the forced labor**

service); a rash and foolish act of Rehoboam, to select as his messenger one so hated on account of his office. **Stoned him**; as the custom of ancient mobs was in taking vengeance on those who offended them. **Rehoboam made speed**; evidently fearing for his own life. **Unto this day**; the time of writing, while the two kingdoms were still standing.

III. A NEW KING. — 20. Jeroboam was come again; from Egypt, v. 2. **The congregation**; the assembled tribes. Compare 1 Sam. 10: 17. **Made him king**; in fulfilment of Ahijah's prophecy. Jeroboam's talent, military skill, well-known enmity to Solomon, and friendship from Ephraim, the leading tribe of the ten, and friendship with the king of Egypt, gave him the strongest claims on the position. **None but the tribe of Judah**. Rehoboam paid a heavy price for his pride and folly. A mere fraction stood by him.

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.

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

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

Prove from Scripture—*That gentleness is powerful.*

FOR FURTHER STUDY

12-11 Who was Rehoboam? Who made counsel 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 fulfils 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?

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.)

THE LESSON IN LIFE

1. Yale locks and keys are made, each after a special pattern. Each key will fit only one lock, and each lock will open only to the corresponding key. So is it with opportunities. They fit only one moment. We must seize them then, or they are gone forever.

2. Power of any kind—it may be to win a game, or to learn more quickly than others, or to excel in a trade—brings with it the temptation to pride. It is a noble spirit that fights against and downs this temptation.

3. It is often better to start life poor than rich. Poverty is a spur urging us on to the struggle and self-denial which make strong men.

4. Few hearts are barred against love. We shall win others over to our way of thinking and acting much more readily by kindness than by harshness.

5. The next moment may bring us face to face with some great test of our strength, wisdom or courage. How we behave then will depend on how we have trained ourselves.

6. The sailor makes his way across the sea at night, guided by the stars. In making our choices, we have but to look up to God and He will guide us.

FOR WRITTEN ANSWERS

1. What was the cause of the revolt against Rehoboam?

2. How did Rehoboam act?

3. What prophecy did the revolt fulfill?

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 Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

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

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 Jerusalem: behold thy gods, O Israel, 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.

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

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

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

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

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.

THE LESSON EXPLAINED

Time and Place—Jeroboam's reign, 975-953 B.C.; Jeroboam's capital, Shechem.

Connection—Rehoboam's prompt preparations for war against the new king were stopped by the prophet Shemaiah, speaking to king and people in the name of Jehovah, vs. 22-24.

I. THE KING'S DREAD.—25. **Built**; "enlarged and fortified." **Shechem**; the first place in Canaan visited by Abraham (Gen. 12: 6), and a city of refuge, Josh. 20: 7. Because of its dignity on these grounds, and its central situation it was selected as capital. **Mount Ephraim** ("The hill-country of Ephraim" Rev. Ver.); the part of the central mountainous ridge of Palestine occupied by the tribe of Ephraim. **Went out from thence**; transferred his workmen, who had finished the fortifying of the capital. **Penuel** (Gen. 32: 30, Peniel), "the face of God;" a fortress east of the Jordan on the route of invaders from the east and north-east.

26, 27. **Said in his heart.** A shrewd scheme, he no doubt thought it, but dreadful in its results. **If this people go up**; as Deut. 16: 16 required the men of Israel to do thrice a year. **Offer Sacrifices** (Rev. Ver.); at the temple, ch. 8: 20. **Then shall the heart . . . turn again**; being drawn back to their old king, by the attraction of the temple and the glories of David's kingdom. **Their lord**; their rightful king, and his own, too, for that matter. **Shall kill me**; as a usurper.

II. THE KING'S DEVICE.—28-30. **Took counsel**; with himself and the tribal leaders, instead of trusting the Lord's promise (ch. 11: 38) to build him "a sure house," that is, to establish himself and his family on the throne. **Calves**; of considerable size. The ox was used in Israel for farm work. It was the strong breadwinner of the people. In their idolatry they made this creature the symbol of the kind and powerful Creator. (Compare Ex. 32: 4.) **Of gold**; not solid, but of wood overlaid with gold, (See 1 Kgs. 6: 33, 28.) **It is too much for you, etc.** The sense is, "Loose yourselves from Judah's apron-strings in religion, as you have done

in government." **Behold thy gods.** Compare Ex. 32: 4, where Aaron uses almost the same words. **Bethel . . . Dan.** These being ancient places of worship, the people would the more readily fall in with Jeroboam's plan. Bethel was at the extreme south, and Dan at the extreme north of the kingdom. **Became a sin.** It broke the Second Commandment (Ex. 20: 4) and soon the First as well. This went on until the exile, 2 Kgs.



Bowling Down to Idols

17: 21-23. **Even unto Dan**; in the distant north, and not only to Bethel on the way to Jerusalem, so well did the king's plan succeed.

31. **Houses.** (Rev. Ver.); a temple for each image. **High places.** The temples were built on a mound or terrace. **From among all the people**; (Rev. Ver.); instead of from the tribe of Levi only, Deut. 17: 9, 18. **Sons of Levi.** Those living in the north now went to settle in Judah, refusing to fall in with the new way of worship, 2 Chron. 11: 14.

32, 33. **Feast**; to correspond to the Feast of

Tabernacles, a harvest festival held in the seventh month, Lev. 23: 29. **The eighth month.** The later ripening of the harvest gave a plausible excuse for this change. **Placed in Bethel the priests.** The king himself took part in the dedication of the southern place of worship, while that of Dan was left to the newly-made priests. **Offered ; sacrifices. Devised of his own heart.** These words condemn Jeroboam's entire system of worship. It was established without divine direction or approval. **Incense ;** a mixture of sweet spices, its burning, the symbol of prayer, Rev. 5: 8. (See Ex. 30 : 34-36.)

DAILY READINGS

M.—Jeroboam'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.

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

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.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?* A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Prove from Scripture—That we should worship God only.

FOR FURTHER STUDY

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?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. The sin of idolatry. 2. Making excuses for wrong doing,

THE LESSON IN LIFE

1. It is important to begin right. Unless the foundation is well laid, the building cannot be safe. There is great danger that our whole life will go wrong, if we do not choose wisely at the start.

2. The first step toward the worship of idols is the losing sight of God.

3. It is not the heathen only who worship idols. Whoever has not fully permitted love for God to sweep every other love out of his heart is an idol worshipper.

4. The objects of our worship have a strange power to lift us up or draw us down. Slowly, but surely, they attract us to their level.

5. Real honesty is rooted in the heart. Jeroboam with a selfish purpose in his mind and a fair excuse on his lips might deceive his people. He did not deceive God. Nor can we.

6. To receive a bank cheque for a large sum from a rich man, and throw it away as useless—who would be so foolish? Yet many, like Jeroboam, make God's promises of no account.

FOR WRITTEN ANSWERS

1. What did Jeroboam dread?

2. How did he seek to prevent this?

3. What was his great mistake?

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

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 Zerah 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 Zephathah at Mare'shah.

11 And Asa cried unto the Lord his God, and said, Lord, there is 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.

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.

THE LESSON EXPLAINED

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

Connection—The Lesson is from the history of Judah. Read the story of Rehoboam's sin, punishment, repentance and restoration in ch. 12. Abijah, his son and successor, followed in his father's sins.

I. PEACE.—1, 2. **Abijah**; a bad son of a bad father, and a bad mother, too, 1 Kgs. 15: 13. He was thus heavily handicapped. **Slept with his fathers**; a common and very beautiful Old Testament expression for dying. **City of David**; Jerusalem, whose stronghold David had captured, 2 Sam. 5: 7. **Asa his son**; now probably about twenty years of age. **Quiet ten years**; a token of divine approval (see v. 2). Outward causes of peace were Abijah's victory over Israel (ch. 13: 15), and treaty of peace with Syria, 1 Kgs. 15: 19. **Good and right**. Asa, "in youth, virtue, integrity of purpose, and constancy in faith may be compared with Edward VI." **In the eyes of the Lord**; the only sure test of conduct.

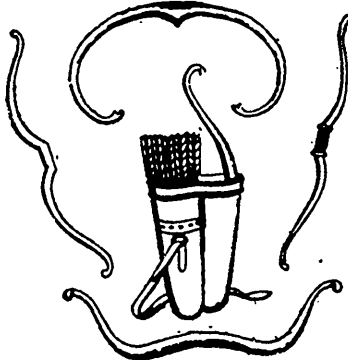
3-5. Samples of the things "good and right," of v. 2. **Took away**: (1) **The strange altars** (Rev. Ver.); used for the worship of heathen gods. From 1 Kgs. 14: 23, 24 we learn that idolatry had been introduced into Judah by Rehoboam, whose sins Abijah copied. (2) **High places**; on which the altars were built. The Hebrews had been commanded to offer sacrifices only at Jerusalem, Lev. 26: 30; Deut. 12: 11-14; 1 Kgs. 8: 20. (3) **Images**; pillar symbols of the god worshipped, set up beside the altar. (4) **Groves**

(Rev. Ver., "Asherim"); wooden symbols of Asherah, a vile goddess worshipped by the Canaanites. **Commanded Judah**. The false removed, Asa re-established the true worship. **Sun images** (Rev. Ver.); pillars for the worship of Baal, the sun-god. **The kingdom was quiet**. Peace is secured when sin is driven out; true both of a kingdom and a heart.

6-8. **Fenced cities**; surrounded by walls, with towers, etc. **While the land is yet before us**; there being no one to hinder. Asa seems to have expected an invasion, having apparently rebelled against Egypt, to which Judah had been subject since Rehoboam's time, 1 Kgs. 15: 25, 28. **We have sought the Lord**; always the sure condition of prosperity. **He hath given us rest**. Goodness brings its reward even in this life. **An army**; 580,000 soldiers ready to fight at the king's call. **Targets**; large oval shields for heavy armed soldiers. **Shields** (small round); for the light infantry.

II. INVASION.—9, 10. **Came against them**. Compare

ch. 12: 9. **Zerah the Ethiopian**; a king of Egypt. His dynasty came from Ethiopia (Cush), a country south of Egypt, whence also he drew soldiers for his huge army, v. 12. **A thousand thousand**; the largest army mentioned in the Bible. **Chariots**; two-wheeled vehicles, each carrying a warrior and a driver. **Zephathah**; a valley giving access to Judah from the Philistine plain, near the valley of Elah where David met Goliath. This region was the scene of Richard the Lion Heart's conflicts with Saladin. Its modern name means "Valley of the Franks."



Various Bows
Top, Scythian; Bottom, Phrygian; Right, Greek;
Left, Parthian; Centre, Theban, with
case and quiver

III. VICTORY.—11, 12. **Asa cried unto the Lord.** He sorely needed help. **Nothing with thee.** Nothing is too hard for God. **Help us . . . for;** a mighty plea. God's honor is pledged to help those who trust Him. **Against thee.** His servants' fight is God's fight, too. Verse 12 tells of Asa's complete victory and the flight of the Egyptians. This is the only occasion mentioned in the Bible on which an Israelite army defeated one of the great world-powers in open battle.

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.

Lesson Hymns.—Book of Praise, 404 ; 398 ; 31 (Ps. Sel.) ; 278 ; 516 (from PRIMARY QUARTERLY) ; 304.

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

Prove from Scripture—*That it is foolish to fight against God.*

FOR FURTHER STUDY

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?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. "Thou God seest me." 2. Our best defence.

THE LESSON IN LIFE

1. None of the great deeds of the world have been performed by masses of men, but by men working singly and alone. The mass moves as it is moved by its leader.

2. Asa shows what one man can do, throwing his whole might on the side of right and against evil. There is an opportunity of the same kind in every school and workshop. No one ever yet failed who took his stand out and out on God's side.

3. We cannot help the surroundings into which we are born. But it is in every one of us, with the help of heaven, to lift ourselves above them.

4. Trust in God gives us no excuse for idleness. Asa was just as pious when he was building fortresses as when he was praying. The Lord will not save us when our hands are folded, but only when we are fighting manfully our foes and His.

5. Says Shakespeare, "It is the bright day that brings forth the adder." We are most likely to forget our need of God when He is making our life happiest.

"When'er becalmed I lie,
And storms forbear to toss,
Be thou, dear Lord, still nigh,
Lest I should suffer loss;

Far more the treacherous calm I dread
Than tempests thundering overhead."

6. To overthrow giant evils, one must often fight fiercely.

FOR WRITTEN ANSWERS

1. What disadvantages had Asa to overcome?

2. How did he deal with idolatry?

3. How did he show his confidence in God?

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 Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.

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

4 And Jehoshaphat dwelt at Jerusalem; and he went out again through the people from Be'er-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city:

6 And said to the judges, Take heed what ye do, for ye judge not for man, but for the Lord, who is with ye 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; 2 for this thing wrath is upon thee; 3 put away the Asheroth; 4 set; 5 among; 6 the hill country of; 7 the; 8 Consider; 9 and he; 10 heads of the fathers' houses; 11 And; 12 whensoever any controversy; 13; from; 14 Omit even; 15 be not guilty towards; 16 be guilty; 17 in; 18 Omit shall.

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

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

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

THE LESSON EXPLAINED

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

Connection—Under Jehoshaphat, Asa's godly son, Judah prospered greatly. Chapter 18: 1-3 tells of his foolish alliance with Ahab, king of Israel.

I. THE PROPHET'S REPROOF.—1-3. Jehoshaphat . . returned; from the defeat by the

God's word. **Shouldst thou help the ungodly?** This was the real cause of the defeat. God would not give victory to the wicked Ahab (1 Kgs. 16: 30; 2 Chron. 18: 22) or his helpers. **Therefore is wrath upon thee;** the anger of God, shown already, and to be shown again in the invasion of the kingdom (ch. 20: 1); and in the disappointment of Jehoshaphat's plans for a merchant fleet, ch. 20: 35-37. **Nevertheless.** God always judges fairly, noting the good as well as the evil. **Good things.** These were the taking away of the groves (shrines sacred to licentious worship), and an earnest personal service of God.

II. THE KING'S REFORMS.—4. **Dwelt at Jerusalem;** stayed at home and away from the wicked Ahab. **Went out again;** in person, having formerly sent princes and Levites to teach the people, ch. 17: 7-9. **From Beersheba,** at the extreme south, to the hill country of Ephraim (Rev. Ver.); where Abijah, king of Judah, had taken certain cities from Israel, ch. 13: 19—the extreme north. **Brought them back.** Some had become idolaters, others had simply grown careless. **The Lord God of their fathers.** This name should have been of itself enough to bring them back, by reminding them of God's past goodness.

5-11. Set judges; made fresh appointments to replace the unfaithful and corrupt, or those tainted with the prevailing idolatry. **Fenced (fortified) cities;** the leading towns. Here higher courts were established, to which appeal might be had from the decisions of the village judges. **Not for man, but for the Lord.** To please God, not men, is the just judge's first rule. It should be the rule of all men, Col. 3: 23, 24. **Who is with you;** seeing their actions, helping them, and calling them to account. **The fear of the Lord;** the only fear they should

Reading from the Book of the Law

king of Syria at Ramoth-gilead, ch. 18: 28-34. **In peace;** unhurt, while Ahab had been wounded to death in the battle, ch. 18: 33, 34. **Jehu;** a prophet, 1 Kgs. 16: 7. **Hanani;** the prophet who had rebuked Asa for seeking help from the king of Syria, instead of trusting God, ch. 16: 7. **The seer;** another name for the prophets, probably because they saw visions, in which God made known His will. **Went out to meet him;** as he was entering Jerusalem at the head of his army, humbled by defeat, and so ready to hear



know. **No iniquity.** God is holy; so must they be who serve Him. **Not respect of persons.** Rich and poor are to be alike in the eyes of the judges, as they are in God's eyes. **Taking of gifts;** that is, of bribes, always a disgracefully common practice among Eastern judges. **Levites** (but not priests) . . . **priests . . . chief of the fathers,** the principal men of each tribe. These were formed into a Supreme Court sitting in Jerusalem. **The judgment of the Lord;** matters regarding which some decision was to be found in the Law of the Lord in the Pentateuch. **Controversies;** ordinary civil suits, decided by the unwritten law of custom or equity. **A perfect heart;** a heart free from deceit. **Between blood and blood;** "between one kind of blood-shedding and another, manslaughter or murder." **Between law and commandment,** etc. "To decide what particular ordinance applies in a particular case when two laws clashed." **Matters of the Lord;** ecclesiastical or church matters. **The king's matters;** business of state.

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: 9-13. S.—According to deeds, Rom. 2: 1-11. S.—Reward of righteousness, Isa. 33: 13-24.

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

Shorter Catechism—*Ques. 32.*—*What benefits do they that are effectually called partake of in this life?* A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Prove from Scripture—*That God is no respecter of persons.*

FOR FURTHER STUDY

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 is 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? (Am. 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?

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.

THE LESSON IN LIFE

1. Napoleon once said that God was on the side of the heaviest artillery. But he lived to suffer the crushing defeat of Waterloo from the English with their lighter cannon. And all who imagine that any power will give them success against God will some day find out how sadly mistaken they have been.

2. For two things we can never be thankful enough: that God does not cease to love us when we sin, and that by His sternness He discourages us from sinning more.

3. It is our own fault if one mistake spoils our lives. God offers us another chance.

4. One of the surest proofs of a person's goodness is that he is seeking to make others good.

5. To say that "the Lord will be with the good" (Golden Text) is just to say that God falls in with His own laws. When we sin, we are pulling against God. When we do the right, we are going with Him; and blessed company He is!

FOR WRITTEN ANSWERS

1. What needed reform in Jehoshaphat's kingdom?

2. How was he started on the work of reformation?

3. What did he require of the judges?

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'rael, twelve years : six years reigned he in Tir'zah.

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'rael to sin, to provoke the LORD God of Is'rael 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'rael?

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

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'rael : and A'hab the son of Om'ri reigned over Is'rael 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 Zido'nians, and went and served Ba'al, and worshipped him.

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

33 And A'hab made a grove ; and A'hab did more to provoke the LORD God of Is'rael to anger than all the kings of Is'rael that were before him.

Revised Version—1 and reigned : 2 And Omri did that which was evil ; 3 sight ; 4 dealt wickedly above all that were ; 5 sins ; 6 the ; 7 that which was evil : 8 the Asherah ; 9 yet.

THE LESSON EXPLAINED



Baal

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.

Connection—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. The Lesson is a sad record of:—

I. A WICKED FATHER.—23, 24. In the thirty and first year of A'sa ; the beginning of the six years following the death of Tibni. What a contrast between the good A'sa and the two wicked kings of the Lesson! Omri ; the general in command of Elah's army (see Connection). Reigned twelve years (Rev. Ver.) ; including the four years of strife with Tibni. In Tirzah ; which had become the capital of Israel instead of Shechem, ch. 15 : 21. It was famed for its beauty, Song 6 : 4. But it was difficult to defend against attack ; hence Omri removed his capital to Samaria. The hill Samaria ; an oblong hill, with a long, level top, commanding a wide view and easy to defend. For two talents of silver ; about \$4,000 in our money, but in those days equal in purchasing power to ten times that sum. After the name of Shemer. "Shomeron," the Hebrew form of Samaria, shows the derivation of the name Shemer. Perhaps Shemer, clinging, like every Israelite, to his family property (see the story of Naboth, ch. 21) bargained for the continued connection of his name with the new city.

25, 26. But Omri wrought evil ; turning the people from the true God and keeping up idolatry. In the eyes of the Lord. Men called him fortunate with his riches and power, but God saw his heart. Did worse. The spark of sin had become a blaze. Walked in all the way of Jeroboam. Jeroboam's evil example had become poison in the blood of his successors. Did worse ; corruption tends to become corrupter still. Wherewith he made Israel to sin. Like prince like people is a true word of evil, as well as of good. To provoke the Lord God . . . to anger ; not to passion, but to indignation against sin (Ps. 7 : 11). Vanities ; emptinesses, things of nought—a common name for false gods. They were, in reality, nothing, and their worship empty as the wind.

27, 28. The rest of the acts of Omri. Bad, but strong, he founded the most famous dynasty in Israel's history. The Kingdom of Israel was known to the Assyrians as the "House of Omri." His might ; shown in war against Syria (ch. 20 : 34), and in subduing Moab, which continued to pay tribute in the days of Ahab his son, 2 Kings 3 : 4. Chronicles ; not the Bible book of that name, but annals or chronicles not now in existence, but from which the Bible story of the history of Israel was in part taken.



Asherah

II. A WORSE SON.—29, 30. Ahab, the son of Omri ; a worse man, though, like his father, a powerful ruler and brave soldier. A very large space is given to his reign because it contained the ministry of the prophet Elijah. Did evil . . . above all. It was not merely calf-worship, but open and shameless idolatry, which he now made the religion of the state.

31-33. He took to wife Jezebel ; a fiercely vicious princess who became the wicked ruler of Ahab and his people. Ethbaal, king of the Zidon-

ians; and of Tyre also. Tyre and Sidon were two powerful and wicked cities on the coast of Syria, north of Palestine. **Served Baal and worshipped him.** Baal was the sun-god, and his worship was impure and cruel. Sometimes children were sacrificed to him, Jer. 19: 5. **The house of Baal;** doubtless a large and splendid building, containing a huge brazen image of Baal. **Built in Samaria;** planting idolatry at the very heart of his kingdom. **Made the Asherah** (Rev. Ver.); a symbol of the female god corresponding to Baal. Her worship was vile.

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.**—Sins known by God, Amos 9: 1-10.

Lesson Hymns—Book of Praise, 90; 62; 63 (Ps. Sel.); 530; 506 (from PRIMARY QUARTERLY); 508.

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

Prove from Scripture—*That God is angry with the wicked.*

FOR FURTHER STUDY

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 at 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 chronicles," v. 27? Which of the prophets speaks of "the statutes of Omri"? (Mic. 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?

Topics for Bible Papers (To be ready on the day of the Lesson.)—1. In the eyes of the Lord." 2. The power of an evil example.

THE LESSON IN LIFE

1. There is a Latin motto, *Obsta principiis* ("Take a stand at the beginning"). The easiest time to conquer sin is, when it tempts us for the first time. Once it gets us in its grip, it will not let go without a struggle.

2. The error of conductor or captain may mean the loss of scores of lives. Sin in a leader is sure to mean sin in the follower.

3. It is a familiar fact, but worth repeating once more, that "there are many places in the Alps where guides warn travellers not to shout, as the vibration of the air, even to so slight an extent, may start a lightly poised avalanche, and send it in its career of ruin upon the houses below." Every least sin is like an avalanche.

4. In one factory the beautiful golden grain is made into the intoxicating liquor that ruins men, body and soul. In another, disgusting refuse is changed into dyes of loveliest color and perfumes of sweetest odor. Are we growing worse in spite of good surroundings; or better, even though circumstances are unfavorable?

5. Can God love men and not be angry at the sin which destroys them? Be sure that He does love you, and equally sure that He hates your sin.

FOR WRITTEN ANSWERS

1. Show the contrast between Omri and Ahab, and Asa.....

2. Describe the evil wrought by Omri.

3. What was Ahab's great sin?

1 Kings 17: 1-16. Commit to memory vs. 13, 14. Read the chapter.

GOLDEN TEXT—He careth for you.—1 Pet. 5: 7.

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

2 And the word of the LORD came unto him, saying, 3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jor'dan.

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

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jor'dan.

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

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

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

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

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

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

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

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

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

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

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

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

Revised Version—1 sojourners; 2 was; 3 a; 4 the; 5 bring it forth.

THE LESSON EXPLAINED

Time and Place—About three years, beginning perhaps with the tenth of Ahab's reign (918 to 897 B.C.); Samaria, Ahab's capital, Cherith, a brook flowing into the Jordan, Zarephath, a town between Tyre and Sidon.

Connection—Without a word of introduction, like a flash of flame, appears Elijah the fiery prophet.



Raven

The connection of the Lesson is with Ahab's foolish marriage and the sad plunge into idolatry to which it led (Lesson V., ch. 16: 31, 32).

I. ON GOD'S HARD ERRAND.—1. **Elijah**; one of the greatest prophets. His name, meaning, "The LORD (Jehovah) is my God," was a continual sermon to Israel's king and people against idolatry. **The Tishbite**; a native of Tishbe, a town of Naphtali, in northern Galilee. **Of the sojourners of Gilead** (Rev. Ver.); a region east of the Jordan. For some reason Elijah had changed his home. Tradition describes him as short in stature and of a rugged countenance, with thick, black locks streaming over his shoulders. He wore a mantle of camel's

hair or sheep skin, having the wool outside, tightened round the waist with a leather girdle. Such a dress John the Baptist wore, Matt. 3: 4. **Said unto Ahab**. His words were like a thunderbolt from a clear sky to the king. It was Elijah's habit to appear suddenly, chs. 18: 7; 19: 19; 21: 20. **As the Lord God of Israel liveth**. The idol-worshipping king is brought face to face with the Living God for whom the prophet speaks; the covenant God, too—"God of Israel"—and to worship idols was to break the covenant. **Before whom I stand**; as His servant, clothed with authority (See 1 Pet. 10: 8). **Shall not be dew nor rain**; one of the curses in Deuteronomy on those who forsake God, Deut. 28: 23, 24; a terrible hardship in so hot and dry a climate. **These years**; three and a half, 1 Kgs. 18: 1; Luke 4: 25; James 5: 17. **According to my word**; as the Lord shall proclaim through me.

II. IN GOD'S TENDER CARE.—2-7. **Get thee hence**—away from the anger of Ahab and Jezebel, who would blame him as the cause of the drought. **Eastward**; toward his own country. **Hide thyself**; not like a coward, but to await his next work for God. **Drink of the brook**; a torrent bed, in which there would be water for some time after the drought had begun. **The ravens to feed thee**. Ravens are very common in Palestine and noted for their intelligence. Doubtless they were miraculously directed. **The brook dried up**; probably in less than a year.

III. DISPENSING GOD'S BOUNTY.—8-11. **Get thee to Zarephath**; not only to be provided for himself, but to bless a Gentile woman of that region, as our Lord afterwards did, Matt. 15: 21. **I have commanded a widow woman**; prompting her, as He had guided the ravens. **Gate of the city**. Even villages in those days had walls and gates. **Gathering of sticks**; chance bits of wood for her fire. She

must have been very poor and in great distress.

12, 13. The Lord thy God. She recognized Elijah by his dress and appearance as an Israelite, a worshipper of Jehovah. **I have not a cake.** The common bread was a flat cake of unleavened dough, like a pancake. **An handful of meal in a barrel;** an earthen jar in which meal could be kept from insects. **A little oil;** olive oil, used as we use butter. **A cruse;** an earthen-ware bottle. **Two sticks;** a few, as we say, a couple. **Dress it;** prepare it for eating. **My son;** a hint of the mother's loving care. **Eat it, and die;** their last meal, she thought. There was a famine of food at Zarephath, if not of water. **Fear not.** How much the woman needed this word of cheer! **Make me a little cake first;** a test of her faith.

14-16. For thus saith the Lord God of Israel. Surely after this He was her God, too. **Meal shall not waste.** Receiving God's prophet, she had the prophet's reward (Matt. 10: 41, 42); God would see that she and hers were fed. **Did eat many days;** between two and three years.

DAILY READINGS

M.—God taking care of Elijah, 1 Kgs. 17: 1-16. T.—The widow's child restored, 1 Kgs. 17: 17-24. W.—Reference by Christ, Luke 4: 23-30. Th.—A man of prayer, James 5: 13-20. F.—God's deliverance, Ps. 34: 11-22. S.—"The eye of the Lord," Ps. 33: 10-22. S.—God cares for us, Matt. 6: 24-34.

Lesson Hymns—Book of Praise, 17: 278; 76 (Ps. Sel.); 293; 513 (from Primary Quarterly); 297.

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

Prove from Scripture—*That our needs are known to God.*

FOR FURTHER STUDY

Juniors—What brook is mentioned in the Lesson? What town? Before whom did Elijah appear? For what purpose?

1 What does the name Elijah mean? Name the false god worshipped by the king and the people? What did Elijah look like? For whom did he speak? What did he say would happen?

2-7 Whither was Elijah now sent? By whom? Why? Where did he get water? How was he fed? Why did he have to leave this place?

8-11 Where is Zarephath? Whom did Elijah meet?

What was she doing? What did he ask of her?

12-16 How much food had the woman? What did she expect? Did she give Elijah what he asked? What promise did he make? How long did the meal and oil last?

Seniors and the Home Department—What period of time is covered by the Lesson? In whose reign? When did this reign commence? Close?

1 How was Elijah's very name a protest against idolatry? Explain "the Tishbite." Where is Gilead? What curse had been pronounced against those who forsook God? Who was Elijah's New Testament successor? (Matt. 17: 12, 13.)

2-7 What work did God give the ravens to do? What does God's care for the birds prove?

8-16 For what purpose was Elijah sent to Zarephath? What miracle wrought by our Lord in this region? (Mark 7: 24-30.) Where and when did our Lord refer to Elijah's visit? (Luke 4: 25, 26.) What feeling existed among the Jews towards the Gentiles? Who was the apostle of the Gentiles?

Seek-Further Questions—What king's wickedness was rebuked by John the Baptist? What prophet was sent to preach in a heathen city?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Ravens. 2. God's care of his servants.

THE LESSON IN LIFE

1. "When the wild Highlander in Rob Roy says of himself, 'I am a man,' 'A man,' repeated Frank Osbaldistone; 'that is a very brief description,' 'It will serve,' answered the outlaw, for one who has no other to give. He who is without name, without friends, without coin, without country, is still at least a man: and he that has all these is no more."

2. Nothing gives courage like the thought that God cares.

3. The Jews counted the ravens unclean. But God used them in His work. Are there some things we despise—scraps of time, books that look dry, tasks we don't like—these things are the things often that make men of us.

4. One of the last public acts of the late Queen was to summon a wounded Canadian soldier before her that she might express her sympathy for him. The fact that she had millions of subjects did not lessen her interest in any one. So it is with God. He cares for each—and for all, the poor famine-stricken woman and her son, as for the great prophet.

FOR WRITTEN ANSWERS

1. What had Ahab and his people done to deserve punishment?

2. Why was it necessary for Elijah to hide?

3. What miracles are described in the Lesson?

Lesson VII.

OBADIAH AND ELIJAH

August 14, 1904

1 Kings 18: 1-16. Study vs. 1-19. Commit to memory vs. 13-16.

GOLDEN TEXT—*I thy servant fear the Lord from my youth.*—1 Kings 18: 19.

1 And it came to pass *after* many days, that the word of the Lord came to Eli'jah in the third year, saying, Go, shew thyself unto A'hab; and I will send rain upon the earth.

2 And Eli'jah went to shew himself unto A'hab. And ¹there was a sore famine in Sama'ria.

3 And A'hab called Ob'adi'ah, which ²was the governor of his house. (Now Ob'adi'ah feared the Lord greatly.)

4 For it was so, when Jez'ebel cut off the prophets of the Lord, that Ob'adi'ah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And A'hab said unto Ob'adi'ah, Go ³into the land unto all ⁴fountains of water, and unto all ⁴brooks: peradventure we may find grass ⁵to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: A'hab went one way by himself, and Ob'adi'ah went another way by himself.

7 And as Ob'adi'ah was in the way, behold, Eli'jah met him: and he knew him, and fell on his face, and said, ⁶Art thou that my lord Eli'jah?

8 And he answered him, ⁷I am; go, tell thy lord, Behold, Eli'jah ⁸is here.

9 And he said, ⁹What have I sinned, that thou wouldst deliver thy servant into the hand of A'hab, to slay me?

10 *As* the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not ⁹there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Eli'jah ¹⁰is here.

12 And it shall come to pass, *as soon as* I am gone from thee, that the ¹⁰Spirit of the Lord shall carry thee whither I know not; and *so* when I come and tell A'hab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jez'ebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Eli'jah ¹¹is here: and he shall slay me.

15 And Eli'jah said, *As* the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Ob'adi'ah went to meet A'hab, and told him: and A'hab went to meet Eli'jah.

Revised Version—¹the famine was sore; ²was over the household; ³through; ⁴the; ⁵and save; ⁶Is it thou, my lord Eli'jah; ⁷It is I; ⁸wherein; ⁹here; ¹⁰spirit (*small s*).

THE LESSON EXPLAINED

Time and Place—Three and a half years after Eli'jah's first appearance to Ahab—about 906, B.C.; somewhere between Jezreel in the territory of Issachar and Mount Carmel, on the Mediterranean coast.

Connection—The son of the widow of Zarephath fell ill and died. The prophet restored him to life. This led the woman to confess Jehovah as the true God (ch. 17: 17-24.)

I. A COURAGEOUS MISSION.—1, 2. **After many days**; about two and a half years, the time of Eli'jah's stay at Zarephath. **The word of the Lord came**; by speech, or vision, or some impulse within his heart. **The third year**; counting from the prophet's going to Zarephath. He spent about a year at Cherith. The drought lasted in all three years and six months, Luke 4: 25; Jas. 5: 17. **Show thyself to Ahab**; a command requiring great courage, for King Ahab was very angry, blaming Eli'jah for the drought, v. 17. **I will send rain**; a glad message for the prophet, who grieved over the suffering caused by the famine. Surely, too, the king would not injure one bringing such good tidings. **Eli'jah went**; like a soldier obeying his captain. **Sore famine in Samaria**. The king's capital, a rich and powerful city, would be the last to suffer. But even here there was now deep distress.

II. AN ANXIOUS SEARCH.—3-6. **Ahab called Obadiah**; a good name for a good, though somewhat timid man. It means "servant of Jehovah." **The governor of his house**; manager of the king's palace. **Feared the Lord greatly**. Even wicked employers like to have God-fearing servants. **Jez'ebel cut off the prophets of the Lord**; when we are not told. It was probably an act of revenge upon Eli'jah. These men were those under training for the Lord's service, called in 2 Kgs. 2: 3 "sons of

the prophets." **Obadiah took an hundred prophets, and hid them**; using his position to help the Lord's cause. **In caves**; which abounded in the limestone country of Palestine and were frequently used as places of refuge, Josh. 10: 17; 1 Sam. 13: 6; 22: 1. **Go . . . unto all fountains . . . and unto all brooks**. Fountains were streams flowing all the year; brooks the mountain torrents going dry in summer. Ahab hoped that even near the latter, grass would be found. **To save the horses and mules**; Did he care more for the loss of the beasts than for the people? But, perhaps, the life of the cattle would



An Eastern Well

prolong the lives of the people! **Ahab went one way . . . Obadiah another**. It would not be thought strange in the East at that time for a king to go personally on such an errand. A tribal chief will do it to-day with the flocks or cattle.

III. A SUDDEN APPEARANCE.—7, 8. **Eli'jah**

met him. God arranged the meeting. **Knew him**; recognizing him, either by his dress (2 Kgs. 1:7, 8), or from having seen him in Ahab's palace. **Art thou?** A question, not of doubt, but of natural surprise. **My lord Elijah.** Well might reverence be given to one who wielded so great power. **Go, tell thy lord, Behold, Elijah—**; for whom he had made such long and diligent search, v. 10.

9-14. Deliver thy servant into the hand of Ahab to slay me. Obadiah believed that Ahab intended to slay Elijah. He also believed that the Lord would take the prophet away (v. 12) before the king appeared. In that case he feared that Ahab's vengeance would fall on himself. **Spirit . . . shall carry thee**; see Acts 8: 39. **I fear the Lord**; the proof is in v. 13.

15, 16. I will surely show myself. Elijah was the Lord's loyal servant, obedience was his habit. **Obadiah went to Ahab**; with the prophet's message. **Ahab went to Elijah**; bent on vengeance, as his fierce reception of the prophet (v. 17) shows.

DAILY READINGS

M.—Obadiah and Elijah, 1 Kgs. 18: 1-16. T.—Sorrows of a famine, Joel 1: 8-20. W.—Joseph and Pharaoh, Gen. 41: 33-45. Th.—Daniel's faithfulness, Daniel 6: 1-10. F.—Nehemiah's prayer, Neh. 1: 1-11. S.—An upright life, Col. 3: 8-17. S.—A young believer, 2 Tim. 3: 10-17.

Lesson Hymns—Book of Praise, 248; 447; 100 (Ps. Sel.); 232; 263 (from PRIMARY QUARTERLY); 240.

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

Prove from Scripture—That sin is a cause of trouble.

FOR FURTHER STUDY

Juniors—What miracle did Elijah perform at Zarephath?

1, 2 How long was Elijah at Zarephath? At Cherith? To whom was he now sent? Why was this errand dangerous? What was he told to say?

3-6 What servant of Ahab named here? How is he described? What had he done? For what was search to be made? Tell about the arrangements.

7, 8 Whom did Obadiah meet? How did he recognize him? What did he call him? What was he bidden to do?

9-16 Of what was Obadiah afraid? What does he say of himself? What is "the fear of the Lord" called? (Ps. 111: 10.) How did Elijah remove Obadiah's hesitation? Whose servant was Elijah? Who came to meet him? In what spirit? (v. 17.)

Seniors and the Home Department.—How long after Elijah's first appearance is the Lesson? At what date? Where is Jezreel? Mount Carmel? How was the widow of Zarephath led to confess the true God?

1, 2 How did "the word of the Lord" come to Elijah? Give the New Testament references to this drought? Where is the lack of God's words compared to a famine? (Am. 8: 11.) Where does the Lord compare Himself to the dew? (Hos. 8: 5.)

7, 8 Who was Obadiah? How had he shown his piety? For what were caves commonly used? Why had Jezebel slain the prophets? What New Testament queen resembled her? (Matt. 14: 1-2.)

9-14 Who arranged the meeting of Elijah and Obadiah? What New Testament preacher was "caught away" by the spirit of the Lord? What are God's works of providence? (S. Catechism, Ques. 11.)

Seek-Further Questions.—Who told Jesus that he had kept the commandments from his youth? Name a noted secret disciple of Jesus.

Topics for Brief Papers. (To be ready on the day of the Lesson)—1. The courage of Elijah. 2. Youth the time to enter God's service.

THE LESSON IN LIFE

1. Foolhardiness is not courage. The brave man will not run into needless danger. But when duty calls, he will let no peril hinder him.

2. When we are fully resolved to serve God, no opposition will deter us from doing His work. If we cannot serve openly we will secretly. All true love shades into service of some kind.

3. We should not imagine that evil is more clever than good. Obadiah the humble outwits the plans of Jezebel the exalted.

4. No one has ever been sorry because he had begun to serve God too young. Many have regretted that they put it off too long.

5. The half-hearted are like Obadiah, afraid of Ahab and afraid of Elijah. Those who are out and out on the side of right have no one to fear.

6. He must be a fool who learns nothing from hard knocks. Three years' famine only angered Ahab. It left him as ungodly as before.

FOR WRITTEN ANSWERS

1. What command was now given to Elijah?

2. Describe briefly his meeting with Obadiah?

3. What was it that gave Elijah courage to face the angry king?

1 Kings 18 : 30-46. Study vs. 20-46. Commit to memory vs. 36-39.

GOLDEN TEXT—If the Lord be God, follow him.—1 Kings 18 : 21.

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

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

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

33 And he put the wood in order, and cut the bullock in pieces, and laid ²him on the wood, and said, Fill four barrels with water, and pour ¹it on the burnt sacrifice, and on the wood.

34 And he said, Do ¹it the second time. And they did ¹it the second time. And he said, Do ¹it the third time. And they did ¹it the third time.

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

36 And it came to pass at the time of the offering of the evening sacrifice, that Eli'jah the prophet came near, and said, ⁶Lord God of A'braham, I'saac, and of Is'rael, let it be known this day that thou art God in Is'rael, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hearme, that this people may know that ⁶thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the

burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw ¹it, they fell on their faces: and they said, The Lord, he is ⁷the God; the Lord, he is ⁷the God.

40 And Eli'jah said unto them, Take the prophets of Ba'al; let not one of them escape. And they took them: and Eli'jah brought them down to the brook Ki'shon, and slew them there.

41 And Eli'jah said unto A'hab, Get thee up, eat and drink; for ⁸there is a sound of abundance of rain.

42 So A'hab went up to the top of Car'mel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, ⁹There is nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth ¹⁰a little cloud out of the sea like a man's hand. And he said, Go up, say unto A'hab, ¹¹Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in ¹²the mean while, that the heaven was black with clouds and wind, and there was a great rain. And A'hab rode, and went to Jez'reel.

46 And the hand of the Lord was on Eli'jah; and he girded up his loins, and ran before A'hab to the entrance of Jez'reel.

Revised Version—¹thrown; ²it; ³offering; ⁴oblation; ⁵O Lord, the God of Abraham, of Isaac; ⁶thou Lord, art God; ⁷Omit the; ⁸the sound; ⁹bowed; ¹⁰a cloud out of the sea, as small as; ¹¹Make ready; ¹²a little while; ¹³grew.

THE LESSON EXPLAINED

Time and Place—About 906, B.C.; Mount Carmel.

Connection—When Ahab met Elijah, the prophet demanded that all Israel should be gathered to Mt. Carmel, with the prophets of Baal and of "the groves"—they were 850 in all. Elijah, when this was done, called upon the people to make choice between Baal and Baal, and challenged Baal's prophets to a contest of bringing fire from heaven (vs. 17-24); their vain attempts are related in vs. 25-29.

I. ELIJAH'S PREPARATIONS. — 30-32. And Elijah. It was his turn now. Said unto all the people. To win them back to God was his aim, not to gain a victory. Come near unto me; to see and hear. Truth never fears the light. Repaired the altar of the Lord; thrown down by the idolatrous people. Took twelve stones; one for each tribe, including both kingdoms, for they were still one in the prophet's eyes, as belonging to the Lord. Is'rael (prince with God); the name given to Jacob when he wrestled with God's messenger and prevailed. (Read Gen. 32: 26-28.) With the stones he built an altar. Altars were to be made of earth or of unburnt stone. In the name of the Lord; to the glory of Jehovah. Made a trench. For the purpose of this read further. Two measures; two "seahs," or measures, of about three gallons. The trench round the altar was as deep as a two-seah measure.

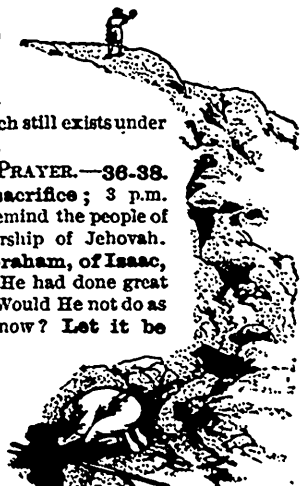
33-35. Put . . . in order, etc.; made all the usual preparations for a sacrifice. Pour it on. The altar and sacrifice were deluged with water, that the people might be convinced that the fire that came was indeed from heaven, and not produced by trickery

such as was common among the heathen priests. The water likely came from a never-failing spring, which still exists under the cliff of Carmel.

II. ELIJAH'S PRAYER.—36-38.

The evening sacrifice; 3 p.m. The time would remind the people of the neglected worship of Jehovah. Lord God of Abraham, of Isaac, and of Israel. He had done great things for them. Would He not do as great things now? Let it be known; by sending fire, v. 24. Thou art God in Israel; and all gods like Baal are a delusion. All these things at thy word; and not of my own mind. That thou hast turned their heart. The people's hearts were turning. Soon the change would be for the time complete. The fire of the Lord fell; not lightning, for the sky was clear, but supernatural heat and light. (For other instances, see Lev. 9: 24; 1 Chron. 21: 26; 2 Chron. 7: 1.) Verse 38 shows what a fierce and real flame it was.

III. THE PEOPLE'S DECISION.—39, 40. The Lord, he is the God; a sudden change in these



The Prayer on Carmel

Baal-worshippers, but was there not reason?—Baal shown to be so helpless and the Lord so mighty. **Take the prophets of Baal;** a fearful slaughter, but such was the punishment for idolatry (Deut. 17: 2-7), and prophets would be held doubly guilty, Deut. 13: 5; 18: 20.

IV. THE ABUNDANT RAIN.—41-46. What need here more than to listen and look? Elijah, catching the sound of the coming rain!—was it the rising wind, or a voice from heaven? We cannot tell. The king eating and drinking! The praying prophet! The watching servant! The little cloud, the rush of the storm, then the downpour! The swift ride to Jezreel, with the hardy man of the desert running in front of the royal chariot! And God's hand in it all!

DAILY READINGS

M.—Elijah's challenge, 1 Kgs. 18: 17-29. T.—Elijah on Mount Carmel, 1 Kgs. 18: 30-43. W.—A solemn choice, Josh. 24: 14-24. Th.—The answer by fire, 2 Chron. 6: 40 to 7: 3. F.—A prayer for help, Isa. 37: 8-20. S.—The folly of idolatry, Isa. 44: 9-19. S.—The living God, Jer. 10: 1-11.

Lesson Hymns—Book of Praise, 252; 260; 69 (Ps. Sel.); 149; 580 (from PRIMARY QUARTERLY); 217.

Shorter Catechism—*Ques. 36.* What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification? A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Prove from Scripture—That we should choose God's service.

FOR FURTHER STUDY

Juniors—What did Elijah demand of Ahab? Where was the gathering to be? How many prophets of Baal and of "the groves?" To what choice did Elijah call the people? What challenge to the prophets? What success had they?

30-32 Where does Elijah invite the people to come? Wherefore? What did Elijah build? How many stones did he use? For what did each one stand? Of what were the altars of the Lord to be built? Whose servant was Elijah? How deep was the trench? Why was it made?

33-38 What was put on the altar? What was

then poured on it? How much? How did Elijah address God? For what did he pray? What happened? What things were burned?

39, 40 Give the words of the people. What was done to the prophets of Baal? How does Jesus tell us to treat our enemies? (Matt. 5: 44.)

41-46 What was Ahab bidden to do? What did Elijah do? His servant? What happened? Whither did Ahab flee? Who ran before his chariot?

Seniors and the Home Department—Who represented Baal on Mount Carmel? Jehovah? What were the methods the false prophets pursued? What was the result of their appeal?

30-32 What was Elijah's aim? By whom had the altar on Mount Carmel been erected? Who had caused the altars to be thrown down? (Ch. 19: 14.) How did Elijah show his belief in the unity of Israel? Where does Jesus pray for the unity of His church? (John 17: 21.)

33-38 Elijah's purpose in pouring water on the altar? His hope as the result of the miracle?

41-46 How often did the servant look for rain? In which Epistle is Elijah held up as an example in prayer? (Jas. 5: 17, 18). Where does our Lord teach importunity in prayer? (Luke 18: 1-8.)

Seek-Further Questions—What memorial was erected of the Israelites' crossing of the Jordan? Who came in distress to Elisha on Mount Carmel?

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. Altars: their construction and purpose. 2. The prayer that brings an answer.

THE LESSON IN LIFE

1. The Bible everywhere gives a large place to reason. It submits to us both ways, the evil and the good. It presumes upon our acting reasonably and therefore wisely.

2. The religion of Jesus Christ challenges all other beliefs. It says: "Look around you. Are not the noblest, the happiest, His followers, the people who are doing most too, to make the world happier? Look at heathen lands. Isn't it this religion that has made clean the vilest hearts? Has it not made heroes, who like the Chinese Christians during the Boxer rebellion, have willingly died for Christ's sake.

3. In the fire halls of a city men and horses are always ready for duty. The ring of an alarm brings them out in a moment. The faintest call of His children in need sets loose all the resources of the Father Almighty for their help.

FOR WRITTEN ANSWERS

1. By what test was the true God to be known?

2. How did Elijah remove suspicion?

3. In what words did the people declare their decision?

1 Kings 19: 1-8. Commit to memory vs. 3, 4.

GOLDEN TEXT—In my distress I cried unto the Lord, and he heard me.—Ps. 120: 1.

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

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

3 And when he saw that, he arose, and went for his life, and came to Be'er-she'ba, which *belongeth* to Ju'dah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away

my life; for I am not better than my fathers.

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

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

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

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

Revised Version—1 he lay down; 2 and, behold, an angel; 3 at his head a cake baken on the coals, and a cruse of water.

THE LESSON EXPLAINED

Time and Place—Immediately after the contest between Elijah and the false prophets, on Carmel, about 906 B.C.; Jezreel, where Ahab had a residence, and Beersheba, in the extreme south of Judah, about 95 miles from Jezreel.

Connection—In the rush before King Ahab's chariot (ch. 18: 46) Elijah stopped at the gates of Jezreel, not wishing to put himself in Jezebel's power. It was probably nightfall by this time. There was good reason for Elijah's caution, as the present Lesson shows.

It is said that modern Arabs, dwellers, like Elijah, in the desert, will rarely trust themselves inside walls.

I. THE QUEEN'S THREAT.—

1, 2. Ahab told Jezebel. The story of Carmel's wonders might have been expected to convince Jezebel that Elijah's God was the only true God, and that it was in vain to fight against Him, but the queen's eyes were blinded and her heart steeled against the truth. **All that Elijah had done.** Jezebel had been rejoicing in the plentiful rain and believed that Elijah's power had been broken by the prophets of Baal. And now to be told that the Kishon was carrying their dead bodies down to the sea!

Sent a messenger unto Elijah; who was preparing to spend the night on the plain outside the city gate. **So let the gods do to me, etc.** The Hebrews took a similar oath on solemn occasions in the name of the true God, Ruth 1: 17; 1 Sam. 3: 17. Jezebel, of course, meant the false gods of her native country. **Thy life as the life of one of them**; the dead prophets of Baal. Ahab was, perhaps, afraid to take vengeance on Elijah, but the queen

knew no such fear. **By to-morrow about this time.** She thought Elijah was so completely in her power that she could wait. In her rage she did not stop to think that he might take the alarm and flee.

II. THE PROPHET'S FLIGHT.—3, 4. He saw . . . arose . . . went. "There is wonderful excitement in this verse; Elijah fled, as we should flee from fire." (Joseph Parker.) **For his life**; to save his life. It was no part of his duty to run needless risk. **Came to Beer-sheba.** Ninety-five miles of



travel without rest night or day! a severe test for even Elijah's hardy frame. **Left his servant there**; likely too exhausted to go further.

Into the wilderness; the one crossed by the Israelites under Moses. Jehoshaphat, King of Judah, being closely allied with Ahab, Elijah did not feel safe in his territories and so continued his flight. **A juniper tree**; the broom-plant, a tall bush, ten or twelve feet high, with pink blossoms—"the largest and most conspicuous plant in the desert south of Palestine." **Requested that he might die.** Utterly worn out and discouraged, he makes this rash request. (Compare Moses in the same wilderness, when the people murmured, Num. 11: 15; or Jonah (tradition says, Elijah's servant) in anger at Nineveh and the withered vine, Jonah 4: 3, 8.) **I am not better than my fathers**; no more able than they to turn the hearts of rulers and people to the true God.

III. THE ANGEL'S MINISTRY.—5, 6. As he lay and slept; the sleep of exhaustion. **An angel touched him.** So angels had appeared to Abraham (Gen. 18: 2-16); to Lot (Gen. 19: 1-22); to Jacob (Gen. 28: 12; 32: 1, 24-29); to Gideon (Judg. 6: 11-21); to the parents of Samson, Judg. 13: 3-20. In Heb. 1: 14, they are called "ministering spirits." **Arise**

In Flight

and eat. Very likely he had eaten little or nothing since leaving Jezreel. Elijah might have been strengthened by a word or touch from the angel, but God never works miracles where ordinary ways will do. **A cake baked on the coals**; a thin flat cake, the bread of the East, baked, as was usual, in a hollow made in the sand lined with stones. **A cruse**; a bottle filled with water. **And laid him down again**; so great was his exhaustion.

7, 8. Came again the second time. "Probably he had eaten but little the first time for sorrow and weariness." (Pulpit Commentary.) **The journey is too great for thee**; without further strengthening by food or drink. **In the strength of that meat forty days and forty nights.** So Moses (Ex. 24: 18; 34: 28) and our Lord (Matt. 4: 2) fasted for a like period, teaching that man does not "live by bread alone," Matt. 4: 4. **Horeb**; Mount Sinai, 200 miles from Beer-sheba. **The mount of God**; so called because God there gave His law to Moses, Ex. 19: 3.

DAILY READINGS

M.—Elijah discouraged, 1 Kgs. 19: 1-8. **T.**—Moses in despair, Numbers 11: 10-17. **W.**—A despondent heart, Ps. 55: 1-11. **Th.**—Hope in trouble, Job 5: 6-20. **F.**—The source of help, Ps. 43. **S.**—Comfort in persecution, Luke 6: 17-26. **S.**—Confidence in God, Ps. 37: 1-11.

Lesson Hymns—Book of Praise, 275; 263; 34 (Ps. Sel.); 273; 16 (from PRIMARY QUARTERLY); 264.

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

Prove from Scripture—That God is our strength.

FOR FURTHER STUDY

Juniors—How far from Jezreel to Beersheba? Of whom in Jezreel was Elijah afraid?

1, 2 To whom did Ahab tell the story of Carmel? Did it convince her that the Lord was the true God? How did she feel towards Elijah? What message did she send him? Why was this foolish as well as wicked?

3, 4 Wherefore did Elijah flee? Where did he leave his servant? In whose territories was this place? Why did Elijah fear him? Whither did he go? Where did he lie down? What did he ask of God? Wherefore?

5, 6 Why did Elijah need sleep? Who came to cheer him? What was given him to eat? To drink?

7, 8 For what was the food and rest to prepare Elijah? Whither was he to go? How far was the journey? How long did it take? What did he eat during this time? Who else fasted for forty days?

Seniors and the Home Department—At what time of day did Elijah reach Jezreel? Why did he not enter the city?

1, 2 Why was Jezebel not convinced by Ahab's story, that Jehovah was the true God? By whom are people's minds blinded? (2 Cor. 4: 4.) By whom did she swear? What does Jesus teach about unnecessary oaths? (Matt. 5: 34-36.) How did Jezebel defeat her own purpose?

3, 4 What did Elijah think about the result of his work? Whose purpose never fails? (2 Pet. 3: 9, 10).

5-8 Who gives sleep? (Ps. 127: 2.) Mention some of those to whom angels appeared? What are they called? Describe "cake" and "cruse." Is it our duty to use means, as well as to trust God? How does the Lesson teach this? How is Sinai described?

Seek-Further Questions—What other prophet wished to die? Where did the risen Lord supply His disciples with food?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Mount Sinai. 2. God's care of discouraged people.

THE LESSON IN LIFE

1. The sun melts wax and hardens clay, How different the effect of the Carmel miracle on the people, and on Jezebel! They worshipped; she became angry. Shall our hearing the gospel bring us to the Saviour or harden us in opposition to Him?

2. Evil is not easily discouraged or defeated. The persistence of the sinner should be met and overcome by the persistence of the saints.

3. The physician first finds out the cause of a disease. Then he does his best to remove it. Our discouragement has a cause. It may be weariness. If so, we should rest. Or, it may be some folly or sin. Then we should confess it and forsake it. *One thing we should never do—allow discouragement to down us.*

4. "A still, small voice comes through the wild
Like a father consoling his fretful child;
Which banisheth bitterness, wrath and fear,
Saying, Man is distant, but God is near."

FOR WRITTEN ANSWERS

1. Why was Jezebel angry with Elijah?

2. Describe the prophet's escape

2. How was he strengthened?

Lesson X.

ELIJAH ENCOURAGED

September 4, 1904

1 Kings 19:9-18. Study vs. 9-21. Commit to memory vs. 15-18. Read 1 Kings, chs. 20 to 22.

GOLDEN TEXT—Fear thou not; for I am with thee.—Isa. 41:10.

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

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

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

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

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold,

there came a voice unto him, and said, What doest thou here, Elijah?

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

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

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

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Revised Version.—1 the; 2 for the children of Israel; 3 thou shalt; 4 from; 5 will I leave.

THE LESSON EXPLAINED



A Stretch of Sinai—The Plain of Assemblage

Time and Place—About 508 B.C.; Mount Sinai, also called Horeb, between the two gulfs at the head of the Red Sea.

Connection—The new strength given to him when wearied and discouraged, brought Elijah across the desert to the Mount of God. He was now to be still further lifted up and sent back to his work with a fresh heart.

I. ELIJAH'S COMPLAINT.—9, 10. He came thither; far away from Baal-worship to the sacred spot where God had given His law, Ex. 19:1-3. **Unto a cave**; perhaps the very one from which Moses saw the glory of God, Ex. 33:22. **Lodged** ("passed the night") there; far from men, but God was very near. **Behold**. Elijah was to be taught a great lesson. **The word of the Lord**; "probably in a vision while he slept." (Bible Commentary.) **What doest thou here, Elijah?** After rest, there was work to do, and here he was, doing nothing! **Very jealous**. Elijah means that he could not bear to see any other god receiving the honor that belonged to Jehovah. **For the Lord God of hosts**; the God of armies, probably armies of heaven were meant. **Children of Israel**. Mt. Sinai was a reminder of the bondage in Egypt. Surely they should have been faithful to the God who delivered their fathers. **Forsaken thy covenant**. At Sinai the people had promised to obey God, Ex.

19:8; and now they were breaking His law by worshipping Baal! **I only am left**. "The only one who had stood up boldly for the Lord, why should I suffer thus?" It sounds like a reproaching of God for not taking better care of him.

II. ELIJAH'S VISION.—11, 12. **And he said**. The complaint is brushed aside, and a wonderful revelation made. **Stand upon the mount**; face out boldly before the Lord. **The Lord passed by**; and what wondrous signs betokened His presence—the great and strong wind rolling the huge granite rocks down the mountain side; the lofty peaks reeling with the earthquake; the sky ablaze with lightning, fire from God. **The Lord was not in the wind . . . earthquake . . . fire**. These were His servants, but they were not Himself. **A still small voice**. This indeed was the Lord, John 1:1. The Lord was in this. The "sound of soft silencing" may teach us that God rules the hearts of men, not by force, but by love, Ex. 34:6; Isa. 42:2, 3.

13, 14. When Elijah heard it. This strong man was more moved by the still small voice than by the great forces of nature. **Wrapped his face**: a sign of reverence. **Mantle**; a sort of cloak or plaid. The prophet stands at the mouth of the cave, afraid, yet eager to go forth. **Behold . . . a voice**; the voice of God. **What doest thou here, Elijah?** Note that

the words of his answer are the same as in v. 10, but the tone is different. God's servant is now ready to leave things in God's hand and go on with His work.

III. ELIJAH'S ERRANDS.—15-18. Go, return. There was still work for him to do. **Wilderness of Damascus**; the way he had come, a region between Israel and Damascus, the capital of Syria, where he would be safe and in touch with both kingdoms. **Hazael**; afterwards to be used in punishing the sins of Israel. **Jehu**; also to be an instrument of punishment to Israel. **Elisha . . . prophet in thy room**; so God's work was to go on, though His servant should by and by pass away. **Sword of Hazael . . . Jehu . . . Elisha**. The sense is, that both Hazael and Jehu should be permitted to slay many Israelites for their sins, but Elisha, by the sword of his mouth (Hosea 6: 5), that is by his words of persuasion, should do more than both to bring them back to God. **Seven thousand in Israel**; who are, and will continue, faithful to the Lord. **Have not bowed**; in worship unto Baal. **Hath not kissed him**; a token of worship. The foot of St. Peter's statue in Rome is worn away with kisses.

DAILY READINGS

M.—Elijah encouraged, 1 Kgs. 19: 9-18. T.—Paul's reference, Rom. 11: 1-6. W.—The glory of the Lord, Ex. 33: 12-23. Th.—Hope in despondency, Ps. 42. F.—Alone, but not alone, 2 Tim. 4: 9-18. S.—God's commission, Ezekiel 2: 1-7. S.—Fear not! Isa. 41: 10-20.

Lesson Hymns—Book of Praise, 246; 251; 113 (Ps. Sel.); 232; 563 (from PRIMARY QUARTERLY); 239.

Shorter Catechism—Ques. 38.—*What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Prove from Scripture—*That the Lord knows His own.*

FOR FURTHER STUDY

Juniors—How had God helped Elijah? Where do we find him in the Lesson?

9, 10 For what was Mount Sinai famous? Where did Elijah pass the night? Who spoke to him? What question was asked? What had grieved Elijah? Of what does he complain?

11, 12 What was Elijah bidden to do? Who passed by? Tell about the wonders that happened. What followed these? Who is said to have been in the "still small voice"? What does this teach?

13, 14 Where did Elijah stand? Who spoke to him? What was he now willing to do?

15-18 Whom was Elijah to anoint as king of Syria? Of Israel? Who was to take his place as a prophet?

Seniors and the Home Department—Where is Mount Sinai? Give its other name. How far was it from Beersheba?

9, 10 Against what false worship had Elijah been contending? Why was Sinai specially sacred? For what was Elijah to be blamed? Explain "jealous." What great reason for obeying God had the Israelites? (Ex. 20: 2.)

11-14 How did the Lord show His power? His gentleness? What does one of the Psalms say about this? (Ps. 18: 35.) What difference between Elijah's first and second answer? What was Isaiah's answer when God called for a messenger? (Isa. 6: 8.)

15-18 Whither was Elijah sent? Wherefore? Explain v. 17? How many in Israel were faithful to Jehovah? What is forbidden in the Second Commandment? (S. Catechism, Ques. 51.)

Seek-Further Questions—With what other great servant of His had God spoken on Mt. Sinai? What prophet refers to idolatry as "kissing the calves"? What does he mean?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. How Elijah came to Sinai. 2. What Elijah learned at Sinai.

THE LESSON IN LIFE

1. God forsakes us slowly and reluctantly. When we flee, He follows. When we are ready to give up, He lifts up. When we forget His work, He comes with a reminder. "How shall I give thee up?" (Hos. 11: 8) is His appeal to His people.

2. "What doest thou here, Elijah?" was God's way of bringing His wandering, wayward servant to take a good, steady look at himself. We should not be surprised if, at times, God questions us somewhat sharply. When we are where we ought not to have gone, and are doing what we ought not to be doing, we should thank God when we hear the ringing challenge of conscience, "What doest thou here?"

3. "A still small voice comes through the wild, Like a father consoling his fretful child, Which banisheth bitterness, wrath and fear, Saying, 'Man is distant, but God is near.'"

4. "Go, return!" (v. 15.) God says first, "Come, return!—return unto Me." But the "Go" comes quick upon the "Come,"—"Go, return, to the tasks I have set."

FOR WRITTEN ANSWERS

1. How did God reveal Himself to Elijah?

2. What was Elijah to learn from this revelation?

3. What new work was given him to do?

Lesson XI.

ELIJAH TAKEN UP INTO HEAVEN September 11, 1904

2 Kings 2: 1-11. Commit to Memory vs. 9-11. Read 2 Kings, ch. 1.

GOLDEN TEXT—He was not; for God took him.—Gen. 5: 24.

1 And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here I pray thee; for the Lord hath sent me to Beth-el. And Elisha said ³unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

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

4 And Elijah said unto him, Elisha, tarry here. I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came ⁴to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, ⁵I pray thee,

Revised Version—¹ by a whirlwind into heaven; ² as far as; ³ Omit unto him; ⁴ near; ⁵ Tarry here, I pray thee; ⁶ over against them afar off; ⁷ Omit away; ⁸ which.

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

7 And fifty men of the sons of the prophets went, and stood ⁶to view afar off: and they two stood by Jordan.

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

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

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

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

THE LESSON EXPLAINED

Time and place—Later than 807 B.C., the beginning of Jehoram's reign in Israel (2 Chron. 21: 12); from Gilgal in Ephraim (different from the Gilgal of Josh. 4: 9) by way of Bethel and Jericho to the east of Jordan.

Connection—Since his call to be a prophet (1 Kgs. 19: 19-21) Elisha seems to have been with Elijah, as

an attendant and pupil, v. 21; 2 Kgs. 3: 11.

I. THE TWO ON A JOURNEY.—1-3. **When the Lord would take up Elijah.** Now his master is to be parted from him. In his weakness and unwisdom he had wanted to go sooner (1 Kgs. 19: 4), but God's time is best. **Into heaven by a whirlwind.** See on v. 11. **Went with Elisha;** his attendant, as Joshua had been of Moses. **From Gilgal;**

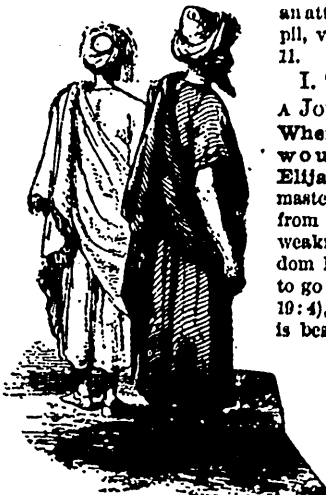
where Elijah had been living, probably in a school of the prophets. **Tarry here.** Perhaps Elijah wished to spare Elisha the pain of parting, or thought the presence of God too awful for his disciple. **The Lord hath sent me.** See, also, vs. 5, 6. God plans our lives; our business is to obey. **To Bethel:** a town six miles south-west. Here also, there was a

school of the prophets. **As the Lord liveth, etc.;** words denoting great earnestness. His statement "is confirmed by the two supreme truths of all knowledge, the existence of God and the immortality of the soul." **I will not leave thee.** Like Peter he would follow his lord even across the river of death, John 13: 37. **Sons of the prophets;** like our students for the ministry. **Said unto him, Knowest thou?** Elijah's departure had been revealed to this school and to the one at Jericho, v. 5. **Take away thy master (teacher) from thy head;** referring to the teacher's platform, his feet being on a level with the pupils' heads. **Yea, I know it;** but it is too sacred a subject for common chatter.

4-6. **Elijah said;** again bidding Elisha remain behind, only to receive the same answer. **They came to Jericho;** a town thirteen miles from Bethel towards the Jordan, where there was a third school of the prophets. **To Jordan;** out into the lonely open country: a harder test than ever for Elisha. But how glorious the reward of his faithfulness.

II. THE PARTING OF THE WATERS.—7, 8. **Fifty men . . . stood to view;** as the eleven witnessed the ascension of our Lord, Acts 1. **Afar off;** unwilling to intrude upon the two friends. **They two stood by Jordan;** all human companions left behind and drawing very near to God's presence. **Elijah took his mantle.** See Illustration for fashion of this garment. **Wrapped it together;** rolled it up, so that it somewhat resembled a staff. **Smote the waters;** as Moses smote the rock, Num. 20: 11. **They were divided;** as the Red Sea by Moses (Ex. 15: 21), and the Jordan by Joshua, Josh. 3: 13.

III. THE CHARIOT OF FIRE.—9, 10. **When they were gone over;** to the very plain whence Moses climbed to Pisgah's top, Deut. 34: 1. **Ask (but**



Ancient Mantle

quickly, for the time is short) **what I shall do for thee.** Elijah's love for Elisha made him long to leave him some parting gift. **A double portion of thy spirit.** The inheritance of the eldest son, by Jewish law, was double that of the others. Elisha asks to be as the first-born among the prophets, fitted to continue Elijah's work. **Thou hast asked a hard thing.** A noble spirit will welcome hard things to do. **If thou see me when I am taken.** What he asks, God, not Elijah, will bestow. He will receive it if he is faithful and fearless to the end.

11. As they still went on, and talked; like the disciples and their Lord at His ascension, Luke 24: 50, 51. **Behold... a chariot of fire, and horses of fire.** Compare the convoy around Elisha later (2 Kgs. 6: 17), and the legions Christ could summon, Matt. 26: 53. **Elijah went up by a whirlwind.** A storm carried him upwards out of sight. **Into heaven.** It makes heaven very real, to remember the three—Enoch (Gen. 5: 24), Elijah, and Jesus, who went thither, not by way of the grave, but of the sky.

DAILY READINGS

M.—Elijah taken up into heaven, 2 Kgs. 2: 1-11. T.—Enoch translated, Heb. 11: 1-6. W.—Death of Moses, Deut. 34: 1-9. Th.—The Holy Spirit promised, John 16: 1-14. F.—The Spirit's power, Rom. 8: 9-17. S.—Ready! 2 Tim. 4: 1-8. **S.**—Ever with the Lord, 1 Thess. 4: 9-18.

Lesson Hymns—Book of Praise, 320; 338; 8 (Ps. Sel.); 351; 590 (from PRIMARY QUARTERLY); 319.

Shorter Catechism—Ques. 39. *What is the duty which God requireth of man?* A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience?* A. The rule which God at first revealed to man for his obedience, was the moral law.

Prove from Scripture—That death to the Christian is gain.

FOR FURTHER STUDY

Juniors—What was the starting point of the Lesson journey? Where did it end?

1-3 What was the Lord intending to do with Elijah? What did Elijah ask Elisha to do? Elisha's reply? Whither did they go first? Who lived here? Of what did these men speak to Elisha?

4-6 Where did the second stage of the journey end? How often did Elijah ask Elisha to remain behind? Who was planning the journey?

7, 8 What river had the two travellers to cross?

With what did Elijah smite the waters? What happened then?

9-11 What request did Elisha make? What was Elijah's offer? Elisha's answer? What wonderful sight appeared? How was Elijah carried up to heaven? Who else were taken to heaven without death?

Seniors and the Home Department—Where is Gilgal? When did the call of Elisha occur? How had he since been occupied?

1-6 Why did Elijah wish Elisha to remain behind? How many schools of the prophets are referred to? Explain "sons of the prophets." How did Paul speak of his own departure from life? (Phil. 1: 21, 23.) Where was Elisha's faithfulness most severely tested?

7, 8 Describe the miracle wrought by Elijah? Mention two similar miracles.

9-11 Explain Elijah's request. How was he to show his fitness for the position he asked? Where do we read of Jesus' ascension? (Luke 24: 51; Acts 1: 9.) How does our Lord describe heaven? (John 14: 2.)

Seek-Further Questions—When did Elijah reappear on earth? Whom did Stephen see through the opened heavens?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Holding fast to one's friends. 2. "Absent from the body, present with the Lord." (2 Cor. 5: 8).

THE LESSON IN LIFE

1. The whole record of perhaps ten years of the young Elisha's life is in these two words, he "ministered" to Elijah (1 Kgs. 19: 21), and "poured water on his hands," 2 Kgs. 3: 11. Ten years well spent; for there is but one best way of learning the higher duties, that is, by doing well the humbler ones.

2. Elisha had learned two things that every young person is the richer for knowing—First, the value of a friend wiser and better than oneself; second, that true friendship is worth any price.

3. We are not really fit for earth till we are fit for heaven.

4. In order to enter heaven, we must first permit heaven to enter us. Elijah ascended by the power he had brought down by faith.

5. "It matters not at what hour o' th' day
The Christian falls asleep. Death cannot come
To him untimely who is fit to die.
The less of this cold earth, the more of heaven,
The briefer life, the earlier immortality.

FOR WRITTEN ANSWERS

1. How did Elisha show his faithfulness?

2. What blessing did he seek for himself?

3. In what manner was Elijah taken to heaven?

Lesson XII.

ISRAEL REPROVED

September 18, 1904

Amos 5 : 4-15. Study vs. 1-27. Commit to memory vs. 14, 15. Read Hosea, ch. 14.

GOLDEN TEXT—Seek the Lord, and ye shall live.—Amos 5 : 6.

4 For thus saith the LORD unto the house of Is'rael, Seek ye me, and ye shall live:

5 But seek not Beth'-el, nor enter into Gil'gal, and pass not to Be'er-she'ba: for Gil'gal shall surely go into captivity, and Beth'-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Jo'seph, and devour it, and there be none to quench it in Beth'-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

Revised Version—1 it devour; 2 cast down righteousness to the earth; 3 Pleiades and; 4 bringeth sudden destruction upon the strong; so that destruction cometh upon the fortress; 5 reproveth; 6 ye trample upon; 7 take exactions from him of wheat; 8 the wine thereof; 9 how manifold are your transgressions and how mighty are your sins; 10 ye that; 11 that take; 12 that turn aside the needy; 13 he that is prudent; 14 such a time; 15 say; 16 the.

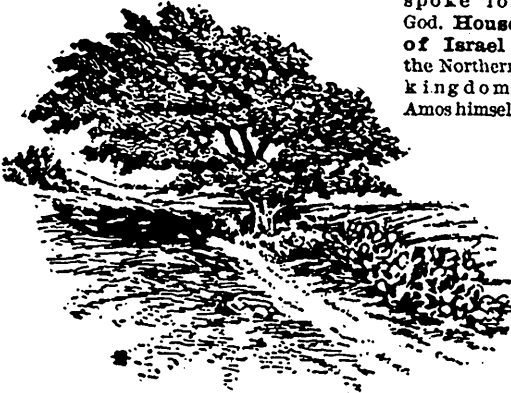
THE LESSON EXPLAINED

Time and Place—Probably about 780 B.C., at a time when Israel was very prosperous; Bethel, a great centre of idolatry in Israel.

Connection—Amos, the herdman prophet of Tekoa (ch. 1:1), a town in Judah, twelve miles from Jerusalem, was sent to preach at Bethel against the idolatrous and immoral practices of Israel. The Lesson is from one of his sermons.

I. A GRACIOUS INVITATION.—4-6. Thus saith the Lord. AMOS, like the other prophets,

spoke for God. **House of Israel;** the Northern kingdom. Amos himself



Sycamore Tree (Peloubet's Notes)

was from the Southern. **Seek ye me;** pay attention to My will, and study to please Me by a holy life, Isa. 55 : 6, 7. **And ye shall live;** enjoy peace and happiness. **Seek not Beth-el.** Do not worship its idols, nor consult their wicked priests. **Nor Gilgal;** near the Jordân (see Josh. 4:19, 20), also a centre of idolatry. **Not to Beer-sheba;** a place in the south of Judah. Here Abraham had worshipped the Lord, Gen. 21:33. It was now famous for idolatrous worship. The vile

services of these sanctuaries were utterly hateful to God. **Gilgal** (that is, those who worship there) . . . **into captivity . . . Beth-el . . . to nought;** nothingness, ruin. **Seek the Lord;** the one thing needful. "In Him is all; without Him, nothing." **Lest he break forth like fire;** lest God's anger blaze forth upon wicked Israel. **House of Joseph;** the kingdom of Israel, here named after the ancestor of Ephraim, its chief tribe. **None to quench it.** The false gods of Bethel will be powerless.

II. A STERN REPROOF.—7-9. **Turn judgment to wormwood.** The judges are addressed. Their treatment of the poor, instead of being like sweet bread, was bitter in its cruelty. **Cast down righteousness** (Rev. Ver.); as we would say, "trample it under foot." **Seek him.** These petty and wicked tyrants must face the great Judge. **The Pleiades** (Rev. Ver.) and **Orion** (two of the best known star-clusters) . . . **turneth the shadow of death** (the bucket of darkness) **into the morning,** etc. **Calleth for the waters.** The great Ruler of light and darkness, the Lord of the rolling sea, is on the side of the poor. Strengthened by Him, the **spoiled** (wronged) poor will overcome their **strong** oppressors, though these be behind the walls of a **fortress.**

10-13. These wicked rulers **hate him that rebuketh** (their evil doings) **in the gate;** in an Eastern city the law-court and place of public council. Their **treading is upon the poor.** They trample on their rights, and demand from them **burdens of wheat** as taxes. **Houses . . . shall not dwell.** They were to be taken captive. **For I know.** The oppressed were powerless to protest; but God marked their wicked deeds. A list of these is given in v. 12; **the gate** was the place where the judge sat to hear cases. **An evil time;** so evil that no man who cared for his life dared to speak out for the right.

III. AN EARNEST APPEAL.—14, 15. **Seek good;** that is (v. 4) God. He who walks in God's

way, walks in a good way. **The God of hosts; mightier than any foe. Hate the evil, and love the good.** Men will not forsake evil unless they hate it, or seek good unless they love it. **Establish judgment in the gate;** see that justice is done in the courts. **It may be.** Note how the prophet opens a door of hope. **Unto the remnant of Joseph.** Amos foresaw that only a few would repent.

DAILY READINGS

M.—Israel reproved, Amos, 5; 4-15. T.—Insincere service, Amos, 5: 16-27. W.—Remember and obey! Micah 6: 1-8. Th.—Often forgetful, Ps. 106: 40-48. F.—Weeping and seeking, Jer. 50: 1-7. S.—Look, and be saved! Isa. 45: 15-22. S.—Promise to seekers, Isa. 55.

Lesson Hymns—Book of Praise, 217; 189; 1 (Ps. Sel.); 180; 558 (from PRIMARY QUARTERLY); 216.

Shorter Catechism—Ques. 41. *Where is the moral law summarily comprehended?* A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments?* A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Prove from Scripture—*That righteousness is required of us.*

FOR FURTHER STUDY

Juniors—Where had Amos lived? What was his employment? Where was he sent to preach? Against what?

4-6 For whom did Amos speak? Whom did he bid the people seek? What promise did he make? At what places was false worship carried on? Of what was warning given?

7-9 What persons are now spoken to? Whom had they treated wrongly? Whom must they face. On whose side is He?

10-13 For what was the gate used in Eastern cities? Of what were the poor robbed? Who would punish the oppressors? What were their houses made of? What were they to expect?

14, 15 What were the people urged to do? Who would then protect them? What should we hate?

What should we love? How many in Israel would repent? How would the Lord treat these?

Seniors and the Home Department.—When did Amos prophesy? To whom? Of what kingdom was he himself? What practices were prevalent in Israel? How did Amos oppose them?

4-6 What must the people do to have true life? Where does Jesus call Himself "the Life"? (John 14:6.) How did God regard the worship at Israel's sanctuaries? Who are accepted of Him? (Ps. 15: 1.) Explain "house of Joseph." How helpless are idols? (Ps. 115: 4-7.)

7-13 Who has created all things? For what? (Rev. 4: 11.) Who have reason to fear His power? What threat is made against evil-doers in Israel?

14, 15 Explain "God of hosts"? Why an appropriate name here? How did He protect Elisha? (2 Kgs. 6: 17.) Who may claim His protection? Explain "the remnant."

Seek-Further Questions—How long after Amos' prophecy was Israel carried into captivity? Against what other nations besides Israel did he prophesy?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. A herdman (ch. 1: 1). 2. A hatred that is holy.

THE LESSON IN LIFE.

1. A room with blinds drawn close, will be dark, let the sun be shining ever so brightly. The soul's windows look towards God. It is sin that darkens them. It needs only that sin shall be removed, and the light of God's joy and peace pours in.

2. It was at a prosperous time that Amos spoke. Is it strange that his words had to be so severe! Think of things nowadays. Do people usually grow better as they grow richer? Is it as easy to do right, when life is made soft and easy, as it was when every day was filled with its task that had to be done? Prosperous times are perilous times.

3. The drink traffic is one of the greatest evils of our time. Were Amos preaching now, he would denounce it, and denounce us for upholding it.

4. Amos says, "Seek." The Lord Himself says, "Seek." The blessed Jesus says, "Seek." In all nature life is bound up with struggle. The spiritual life is the highest type of life. It is only by praying, struggling, seeking, that we can hope to enter into it.

FOR WRITTEN ANSWERS

1. What did Amos urge his hearers to do?

.....

2. Against what did he warn them?

.....

3. The results of obedience? Of disobedience?

.....

Lesson XIII.

REVIEW

September 25, 1904

Read the Lessons of the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT—The Lord is merciful and gracious.—Ps. 103 : 8.

CATECHISM

Questions 28-42

PROVE FROM SCRIPTURE

That God's mercy is everlasting.

LESSON HYMNS

Book of Praise, 17; 134 (Ps. Sel.); 131; 442; 542
(from PRIMARY QUARTERLY); 187.

DAILY READINGS

M.—The kingdom divided, 1 Kgs. 12 : 12-20.**T.**—Jeroboam's idolatry, 1 Kgs. 12 : 25-33.**W.**—Asa's good reign, 2 Chron. 14 : 1-12.**Th.**—Jehoshaphat's reform, 2 Chron. 19.**F.**—God taking care of Elijah, 1 Kgs. 17 : 1-16.**S.**—Elijah on Mount Carmel, 1 Kgs. 18 : 30-46.**S.**—Elijah taken up into heaven, 2 Kgs. 2 : 1-11.

REVIEW CHART—Third Quarter

FROM SOLOMON TO ELIJAH	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Kings 12 : 12-20...	The Kingdom Divided.	Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16 : 18.	1. The king's folly. 2. The revolt. 3. A new king.
II.—1 Kings 12 : 25-33...	Jeroboam's Idolatry.	Keep yourselves from idols. 1 John 5 : 21.	1. The king's dread. 2. The king's device.
III.—2 Chron. 14 : 1-12.	Asa's Good Reign.	Help us, O Lord our God; for we rest on thee. 2 Chron. 14 : 11.	1. Peace. 2. Invasion. 3. Victory.
IV.—2 Chron. 19 : 1-11...	Jehoshaphat's Reform.	Deal courageously, and the Lord shall be with the good. 2 Chron. 19:11.	1. The prophet's reproof. 2. The king's reform.
V.—1 Kings 16 : 23-33...	Omri and Ahab.	Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14 : 34.	1. A wicked father. 2. A worse son.
VI.—1 Kings 17 : 1-16...	God Taking Care of Elijah.	He careth for you. Pet. 5 : 7.	1. On God's hard errand. 2. In God's tender care. 3. Dispensing God's bounty.
VII.—1 Kings 18 : 1-16.	Obadiah and Elijah.	I thy servant fear the Lord from my youth. 1 Kings 18 : 12.	1. A courageous mission. 2. An anxious search. 3. A sudden appearance.
VIII.—1 Kings 18 : 30-46	Elijah on Mount Carmel.	If the Lord be God, follow him. 1 Kings 18:21.	1. Elijah's preparations. 2. Elijah's prayer. 3. The people's decision. 4. The abundant rain.
IX.—1 Kings 19 : 1-8...	Elijah Discouraged.	In my distress I cried unto the Lord, and He heard me. Ps. 120 : 1.	1. The queen's threat. 2. The prophet's flight. 3. The angel's ministry.
X.—1 Kings 19 : 9-18...	Elijah Encouraged.	Fear thou not, for I am with thee. Isa. 41 : 10.	1. Elijah's complaint. 2. Elijah's vision. 3. Elijah's errands.
XI.—2 Kings 2 : 1-11...	Elijah Taken Up Into Heaven.	He was not; for God took him. Gen. 5 : 24.	1. The two on a journey. 2. The parting of the waters. 3. The chariot of fire.
XII.—Amos 5 : 4-15....	Israel Reproved.	Seek the Lord, and ye shall live. Amos 5:6.	1. A gracious invitation. 2. A stern reproof. 3. An earnest appeal.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself, or get some one to hear you, the Shorter Catechism for the Quarter.

Editor

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT. See other side.]

- Lesson I. In what way did Rehoboam show his folly?
- Lesson II. Of what sin in regard to worship was Jeroboam guilty?
- Lesson III. To what did King Asa owe his victory in the great battle?
- Lesson IV. What commands did King Jehoshaphat lay upon the judges?
- Lesson V. Who was Jezebel, and what her influence?
- Lesson VI. In what miraculous ways was Elijah sustained?
- Lesson VII. What practical friendship did Obadiah show to the Lord's prophets?
- Lesson VIII. How did God make good the claims of Elijah on Mount Carmel?
- Lesson IX. In what way was strength restored to the discouraged Elijah?
- Lesson X. In what did the Lord appear to Elijah at Mount Horeb? On what errands was he sent?
- Lesson XI. For what did Elisha ask Elijah as he was departing?
- Lesson XII. On what conditions did the prophet Amos promise life to the people?

Scholar's Register

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1904

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

Name Address Class

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1904								
July 3...								
July 10..								
July 17..								
July 24..								
July 31..								
Aug. 7...								
Aug. 14..								
Aug. 21..								
Aug. 28..								
Sept. 4...								
Sept. 11..								
Sept 18.,								
Sept. 25..								
Totals ...								

THREE PENS TOO MUCH

A gentleman went into a shop not long since and asked for a dozen steel pens. "Be sure that you do not give me thirteen," he remarked to the boy who waited on him, "for I do not want the trouble of bringing one back."

The boy apparently did as he was bidden, but when the gentleman reached home he found that three extra pens had been slipped in. Several explanations were possible. The boy had been careless, or he intended to play a cheap kind of joke on the purchaser, or he took a notion to be liberal with his employer's property. In any case he did what he should not have done, showed himself unbusiness-like, and, judging from that one trivial action, will never in future attain great success.

Three pens too much, three pennies too much, or three dollars too much—the principle is the same in any case. The boy who, even when selling such trivial articles as steel pens, is careful to cheat neither employer nor the purchaser will make some day the kind of man whom the public will honor with high office and perhaps trust with the care of millions

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