

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson X. — September 4. — Elijah Encouraged. — I Kings 19: 9-18.

GOLDEN TEXT.

Fear thou not, for I am with thee. — Isa. 41: 10.

EXPLANATORY.

I. ELIJAH GETS COURAGE FROM A NEW VIEW OF GOD. — Vs. 9-12. In his wonderful book, "The Representative Man of the Bible, Dr. George Matheson, the blind preacher of Edinburgh, has a chapter, full of insight, on "Elijah the Impulsive." He treats Elijah as a superb soul, learning slowly the great lesson that the kingdom of God is to be received as a little child. "Every stage of Elijah's course is a humbling stage. He is constantly met by some privation; every morning of hope is followed by a night of despair." "The course of Elijah is a gradual subsiding from the roar into the whisper." This process reached its climax in the scene we are now to study. "In the cave of Horeb the old Elijah was buried. The child had conquered the man and left his body in the cave; the still, small voice had triumphed over the wind, the earthquake and the fire."

9. AND HE CAME THITHER. To Horeb, Mount Sinai, about 200 miles south of Beer-sheba, between the two arms of the Red Sea. UNTO A CAVE. "Unto the cave," i. e., the cave well known from the description of Israelitish or other pilgrims. It may be that the cave was the very "cleft of the rock" where Moses is said to have been hid while Jehovah passed by when he proclaimed his glorious name. THE WORD OF THE LORD CAME TO HIM. "Probably in vision as he slept." WHAT DOST THOU HERE, ELIJAH? What dost thou? Is there no more work to be done? What dost thou? "Elijah" means "Jehovah is my God." Is he to be the God of but one fugitive? What dost thou here? Here in the wilderness where there are no idolaters to win back?

10. I HAVE BEEN VERY JEALOUS. Unwilling that any other god should have the honor and worship that belonged to Jehovah, who had himself declared that he was a jealous God (Ex. 20: 5). Does Elijah imply a reproach, that God has forgotten to be jealous for himself? FOR THE LORD (Jehovah) GOD OF HOSTS. The title Jehovah Elohi Sabaoth is here first used, to mark the contrast with Baal and Astarte, the pretended

AS EASY.

Needs Only a Little Thinking.

The food of childhood often decides whether one is to grow up well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other provided we get a proper start.

A wise physician like the Denver Doctor who knew about food can accomplish wonders provided the patient is willing to help and will eat only proper food.

Speaking of this case the Mother said her little four year old boy was suffering from a peculiar derangement of the stomach liver and kidneys and his feet became so swollen that he could not take a step. "We called a Doctor who said at once we must be careful as to his diet as improper food was the only cause of his sickness. Sugar especially he forbids."

"So the Dr. made up a diet and the principal food he prescribed was Grape-Nuts and the boy, who was very fond of sweet things took the Grape-Nuts readily without adding any sugar. (Dr. explained that the sweet in Grape-Nuts is not at all like cane or beet sugar but is the natural sweet of the grains.) "We saw big improvement inside a few days and now Grape-Nuts are almost his only food and he is once more a healthy, happy, rosy-cheeked youngster with every prospect to grow up into a strong healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the Nature sweet known as Post Sugar, not digested in this liver like ordinary sugar, but pre-digested. Feed the youngsters a handful of Grape-Nuts when Nature demands sweet and prompts them to call for sugar.

There's a reason,

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sun and moon deities, and others of the host of heaven." THE CHILDREN OF ISRAEL. Implying that the people had joined willingly with Jezebel. HAVE FORSAKEN THE COVENANT. The command against idolatry, Ex. 20: 3, first promulgated near that very spot. I ONLY AM LEFT. Though Obadiah had preserved a hundred prophets in a cave, they had not stood with Elijah on Carmel, and Elijah had made there the same complaint (I Kings 18: 22.)

11. AND HE SAID. Perhaps the next day, as the Septuagint adds, tomorrow, and Josephus does the same. "It is hardly likely that the stupendous vision would follow instantly and without a moment's preparation. Go FORTH. From the cave. The traditional cave is very small, described by Robinson as "a hole just large enough for a man's body." A GREAT AND STRONG WIND. "A rushing hurricane which burst through the mountain wall and rolled down the granite rocks in massive fragments around him." Such winds were common in the region of Sinai. THE LORD WAS NOT IN THE WIND. The hurricane was "before the Lord," his submissive servant, but it was not the Lord. God was in the hurricane only as the gentle-hearted Lincoln was in the terrible armies he raised and directed. AFTER THE WIND AN EARTHQUAKE. No manifestation of nature is more terrifying than when the wonted solid earth sinks beneath us. "The whole wilderness quivers; the highest peaks of Horeb rock and reel; while away through the opening valleys rings the reverberating roar. 'The everlasting mountains were scattered, the perpetual hills did bow.'" BUT THE LORD WAS NOT IN THE EARTHQUAKE. It was but the very slightest manifestation of his almighty power.

12. AFTER THE EARTHQUAKE A FIRE. "The incessant blaze of Eastern lightning flaming around, and revealing the heights and depths of the rocky wilderness."

AFTER THE FIRE A STILL SMALL VOICE. This magnificent passage is literally translated by Edersheim: "Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind earthquake—not in earthquake, Jehovah! And after the earthquake fire—not in fire Jehovah! And after the fire, sound of soft silencing (audible, gentle stilling)." At once Elijah recognized the presence of Jehovah, WRAPPED HIS FACE IN HIS MANTLE IN REVERENT awe, WENT OUT, AND STOOD IN THE ENTERING IN OF THE CAVE to receive God's further blessings.

THE LESSONS FOR ELIJAH. 1. That he did not understand God, and needed to learn more about him.

2. That God's ways are not man's ways—nor even the ways of a mighty prophet.

3. That the world is in God's hands, and safe.

4. That though God is sometimes, as Elijah had learned on Carmel, the God of fire, yet he prefers quiet and less startling modes of work. These truths must have dawned upon Elijah slowly, as he pondered the event. They were the basis of the new courage that animated him to the close of his life.

II. ELIJAH GETS COURAGE FROM A NEW START IN WORK. — Vs. 13-21. Elijah was left to ponder over the lesson of Jehovah's gentle manifestation, which seems to have transformed his character, making him milder, more hopeful, and more trusting.

13. WHAT DOST THOU HERE? The prophet answered precisely as before. He was confused. It was all so different from what he had expected. Time and thought were needed to bring out the teachings.

14. RETURN ON THY WAY BACK TO ISRAEL TO THE WILDERNESS OF DAMASCUS. THE R. V. margin gives the meaning, "by the wilderness" which he had recently traversed to Damascus. AND WHEN THOU COMEST. TO DAMASCUS, the capital of Syria. ANOINT HAZAEL TO BE KING OVER SYRIA. Ben-hadad II. was king of Syria at this time and Hazael was his confidential officer.

15. JEHU THE SON (grandson) OF NIMSHI. He was the commanding general over the army of Israel, who, in the days of Jehoram, Ahab's son, slew him, his mother, Jezebel, and all Ahab's descendants, restoring the worship of Jehovah. All this also may have been disclosed to Elijah. AND ELISHA THE SON OF SHAPHAT OF ABEL-MEHOlah. Abimelech (the modern Ain Helweh) was west of the Jordan near Tirzah, not far from Elijah's native Gilead. TO BE PROPHET IN THY ROOM. Not immediately, but to be in training for the same work.

16. THE SWORD OF HAZAEL. For the record of the punishment inflicted upon Israel by Hazael see 2 Kings 8: 28, 29; 10: 32, 33; 13: 3. THE SWORD OF JEHU. For the bloody deeds of Jehu see 2 Kings 9: 24, 27, 33; 10: 1-7, 18-25. SHALL ELISHA SLAY. There is no record that Elisha, like Elijah, slew any with his own hand. Elisha slew God's enemies "by the words of his mouth" (Hos. 6: 5), as the judge may be said to slay the criminal when he pronounces sentence of death.

ELIJAH LONELY NO LONGER. 18. YET I HAVE LEFT ME. Spared from the terrible doom that will fall upon Israel. THE R. V.

gives the correct translation: "Yet will I leave me." Not only are the seven thousand faithful now; they will continue faithful, and therefore safe. SEVEN THOUSAND IN ISRAEL. "These figures are obviously symbolical, a sacred, a rounded, a covenant, an ideal number; it indicates in all probability a larger number of persons than the figures naturally denote."—Milligan. EVERY MOUTH WHICH HATH NOT KISSED BAAL. "Kissing images was a sign of idolatry then as it is now. The foot of the statue of St. Peter in Rome is worn away with kisses. Hos. 13: 2 tells us of the custom of kissing the calves. Compare Psa. 2: 12. Cicero tells us that the lovely brazen statue of Hercules at Agrigentum had the mouth and chin partly worn away by the kisses of the devout (Verr., 43.)

THE PASTOR'S WIFE.

Bishop Huntington, of the Protestant Episcopal church diocese of Central New York is an old man and a wise one; but even from his lips these words may seem a little strange to many of us: "More than one pastor has been displaced, more than one ministry sacrificed by the 'dressy,' pleasure-seeking or silly partner of a diligent pastor." More than one? Very likely. Not all the ministers' wives can be perfect, but it is hardly fair to dwell on the imperfections of a few. There comes to the mind's eye so many pictures and memories of parsons' wives who raised large families, who patched, washed, darned, scrubbed, mended, cooked, kept the brood in order educated it sent boys and girls to college and stinted themselves to do it; kept their husbands well fed, contented; took an active part in all sorts of church, Sunday-school, charitable, educational, social work and play; snatched time to read, too; submitted meekly to be "bossed" by divers "influential" maids and matrons, and miscellaneous bores; and kept sweet, helpful, patient, sunny through life. Their works do follow them! The ministers' wives were, are and ever shall be all right.—Everybody's Magazine.

BOBBY AND BETH.

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe-box in grandmother's room. "Girls don't have to feed hens or fill the wood-box. I wish I was a girl, so I do."

"Girls don't have to do anything!" exclaimed Grandmother Stone, in surprise. "Well, well well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for sitting in the big rocker was Beth, her eyes full of tears.

"I wish I was a boy, same as Bobby," she said sorrowfully. "I'm tired as anything dusting rooms. Boys don't have to dust or mend stockings or do anything. Oh dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work to-day, and he will do yours. I know he will be delighted to exchange work with you."

But would you believe it? Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood-boxes," she murmured.

Then they both laughed and stopped grumbling for that day.—Our Sunday Afternoon.

ONE LITTLE FIRECRACKER

One little firecracker, eager for a lark;
Two little shavings ready for a spark;
Three little papers in a pretty little blaze;
Four little flames going all sorts of ways;
Five little dry sticks just in trim to burn;
Six old timbers waiting for their turn;
Seven great stories full of fire and fright;
Eight burning buildings—such a sorry sight
Nine big blocks—up in flames they leap;
Ten million dollars in a blackened heap!
—Ex.

Dorothy was heard talking to her rabbit: Five times five," she said. "Six times six, seven times seven." Between times she shook the rabbit violently.

"Dorothy," said her mother, "what are you doing to your rabbit?"

"Well, papa says," replied the child, "that rabbits multiply rapidly, and Bunnie won't do it."—Birmingham Post.



Mrs. Elizabeth H. Thompson, of Lilydale, N.Y., Grand Worthy Wise Templar, and Member of W.C.T.U., tells how she recovered by the use of Lydia E. Pinkham's Vegetable Compound.

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