

IMPROVED UNIFORM INTERNATIONAL Sunday School 'Lesson'

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LESSON FOR MAY 20

ELIJAH, THE BRAVE REFORMER

LESSON TEXT—1 Kings 18:1-6.
GOLDEN TEXT—Choose ye this day
whom ye will serve.—Joshua 24:15.
REFERENCE MATERIAL—Malachi 4:
1, 2; Matthew 23:14; Luke 1:17; John
1:9-10; James 5:17, 18.
PRIMARY TOPIC—Elijah and the Poor
Woman.
JUNIOR TOPIC—Elijah's Wonderful
Victory.
INTERMEDIATE AND SENIOR TOPIC—
How Elijah Defied Wickedness.
YOUNG PEOPLE AND ADULT TOPIC—
What Modern Reformers Can Learn
from Elijah.

I. Elijah Meets Ahab. (vv. 17, 18).
At the Lord's command Elijah
showed himself to Ahab. When Eli-
jah last was seen by Ahab he an-
nounced that rain would only be given
by his word (17:1). In connection
with the prophet's appearance before
the king, rain was promised.

1. Ahab's Question. "Art thou he
that troubleth Israel?" (v. 17). Ahab's
aim was to intimidate Elijah, to awe
him into submission.
2. Elijah's Answer. (v. 18). He
denied the charge and boldly de-
clared that the calamity which had
befallen the nation was caused by
the idolatry of Ahab and his family.

II. Elijah's Challenge. (vv. 19-24).
1. The People Assembled. (vv. 19,
20). The king convened the people
at the urgent request of Elijah.

2. Elijah's Ringing Call to Decision
(vv. 21-24). (1) The question asked,
"Who is your God, Baal or the Lord?"
(v. 21). Many of the people had
not wholly forsaken God. They at-
tempted to worship both God and
Baal. Many today are halting be-
tween two opinions. They are halt-
ing between self and Savior, sin and
holiness, mammon and God. (2) The
silence of the people. (v. 21). This
may have been because of fear of the
king or of ignorance, for many were
of the opinion that to be religious
was the only thing necessary, re-
spective of the being worshipped.
There is all the difference between
only worshipping and really wor-
shipping God that there is between
hell and heaven. (3) The method of
decision (vv. 22-24). Two sacri-
fices were to be provided—one to be
offered to Baal, the other to God. The
god who answered by fire was to be
the God. The people consented that
this was a fair test. Accepted sacri-
fice is the grand and supreme test
by which God is calling upon men
everywhere to make the decision be-
tween Christ and the heathen gods.

III. The Test Applied. (vv. 25-29).
1. The Offering by the Prophets of
Baal (vv. 25-29). Elijah gave the
prophets of Baal the first opportunity
to prove to the people as to whether
Baal was a real god. The real differ-
ence in the issue of prayer is the
person to whom prayer is made.

2. The Offering by Elijah (vv. 30-
35). (1) The people invited near
(v. 30). His object was for them to
see the entire proceedings in order
to fully grasp the genuineness of the
test. (2) The altar repairs (vv. 30-
32). Elijah took twelve stones repre-
senting the united nation. (3) The
offering on the altar (vv. 30-33). Af-
ter the bullock was in place he had
four barrels of water three times
emptied upon the sacrifice and the
wood so as to fill the trench about
the altar. So sure was Elijah that
God's power was sufficient that he
heaped difficulty upon difficulty. (4).
Elijah's prayer (vv. 36, 37). (a) It
was based upon covenants (v. 36).
The foundation upon which all real
prayer rests is covenant relationship.
(b) Its object was God's exaltation
(v. 38). Elijah was jealous for God's
glory. His supreme desire was to
honor and magnify the Lord. (c) It
was for the salvation of the people
(v. 37). His heart yearned after
Israel. He was most desirous that
they should come to God. (d) The re-
sult (vv. 38, 39). (a) The fire of the
Lord fell and consumed not only the
sacrifice but the wood, stones and
dust, even licking up the water in
the trench. (b) The people fell on
their faces and confessed that the
Lord was the God.

IV. The Execution of Baal's Prophe-
ts. (v. 40).
The reason for this drastic action
was that Israel's government was a
theocracy. God was their king.
Idolatry was treason against the
king. These false prophets were
traitors to God and therefore should die.

V. God's Prophet Vindicated. (vv.
41-46).
The proof that Elijah was God's
prophet was incomplete till rain came.
Israel under his ministry had now
turned back to God and God made
known unto them His graciousness.

How Much Is Lost.
Would that we could at once paint
with the eyes—in the long way from
the eye, through the arm, to the pencil,
how much is lost!—Lessing.

Our Wants.
The stoical schemes of supplying our
wants by lopping off our desires is
like cutting off our feet when we want
shoes.—Swift.

Deserving Trust.
He deserves small trust who is not
giving counsel to himself.—Ford.

YOMANS APPEAL

(Continued from page six)

her knees by these men, who never
retreated, never surrendered—only
to be delivered over to the Turks,
body and soul, with the close of hos-
tilities. He spoke of the demands
upon Germany to return the works
of art taken from the museums of
France and Belgium—but never a
word by the great powers in demand
upon Turkey for the return of 150,
000 Armenian girls, from the age of
seven years up, seized and sold into
slavery for Turkish harems—sold on
the market places for \$4.25, and the
sign of slavery tattooed upon their
cheeks—sold to become Turkish
mothers, of Islam.

Is it logical, Dr. Yonan asked, that
Christian people here in America
send missionaries to convert Moham-
medans to the faith, yet not raise a
hand against such an outrage? It
will require the mission service of
two centuries, he declared, to reclaim
to Christianity what is thus lost.

But part of the work of the near-
east committee, he recited, has been
in bringing back these girls, in many
instances buying them out of slavery,
when begins the gigantic task of re-
claiming scattered nerves and bodies.

Never, perhaps, have the people
of this church heard so vivid a story
of suffering, of torture, of women
and girls violated and enslaved; of
old men and women slaughtered;
chopped to death with axes—a
slaughter they are accepting rather
than abandon the Bible, Christ, their
faith—of babies decapitated "for
fun", or cast down upon pavements
from upper stories to be crushed to
death; of cold and hunger and privation
and suffering; of children who
have forgotten their names because
they were so tiny when driven out
from the fostering care and love
of their parents.

A strong people—strong in mind
and character and faith—of only a
few years ago, despite the oppression
of the Turks for the past 500 years,
Dr. Yonan pictured the Armenians
of today as a race rapidly approach-
ing extinction through martyrdom
for Christianity; fighting the battle
single-handed except for the charity
of America. And upon that charity
they are wholly dependent, for there
is not a home, not a building, not a
church left to them. The only place
where there is life and hope is be-
neath the sheltering roofs of those
buildings that fly the Stars and
Stripes—the American kitchens and
orphanages.



OLD DADDY LONGLEGS

ONCE upon a time an Elf in Prince
fell in love with a fairy, and the
Queen of the fairies gave her consent
to their marriage.

All the magic folk were invited, and
to make the wedding more beautiful
all the butterflies were invited also.

Now, it happened that one large
blue and black butterfly had once been
a Goblin, but an old witch, to reward
him for some favor he had done, gave
him the power to change his form
whenever he liked.

The Elves and the Goblins were al-
ways in a dispute, and never had been
friends, so when the Blue Butterfly
Goblin heard of the wedding he at
once determined to go and make all
the trouble he could.

The Elf in Prince had one friend
among the Elves that was very fond
of him, and while the wedding was
taking place, Tanto—that was the



He Was Running Away.

name of the friend—noticed a bit of
red showing under the wing of the
big blue butterfly. He crept close and
found it was a bit of the Goblins red
cap that he saw, for of course, no
Goblin, whatever his form, ever is
without his cap.

Tanto knew that some mischief was
going on, so he watched every move
Blue Butterfly made, and just as the
wedding was over he saw him slip his
cap from under his wing and become
a Goblin, and before anyone could stop
him he had the fairy bride in his arms
and was running away.

The Elf in Prince ran with Tanto and
other Elves, but the Goblins had called
to his friends, and the Prince was
made a prisoner by the little red-
capped men.

Hundreds and hundreds of other
Goblins kept the other magic folk
back, and the Fairy Queen, who had
left her magic wand at home, was
powerless to help them.

But there was one who had escaped
from the Goblins and was after the
runaway, and that was Tanto. With
leaps and bounds he was soon up with
the Goblins and the stolen bride, and
when he came to a tree that had over-
hanging branches he caught at one
and swung himself so he could snatch
the red cap from the Goblins head as
he passed.

Quickly dropping the stolen bride,
the Goblins put both hands to his head;
but it was too late. His cap had gone,
and with it the power the witch had
given him.

Tanto placed the cap on his own
head and making the Goblins prisoner
he took him back to the edge of the
woods and tied him to a twig.

He told the fairy bride to follow, but
to hide until he called to her to show
herself to her husband. Then Tanto
crept up behind the captive Prince
and clipped the cap into his hand.

The Prince knew at once what to do
and while his captors were busy chat-
tering he put the cap on his head and
called to the witch to appear.

Up from the ground slowly came the
old witch. "Bring forth the one who
stole my bride," said the Elf in Prince
to Tanto, and when the Goblins was
brought the Prince commanded the
witch to change him into a long-
legged creature that would always be
on the run whenever anyone came
near.

The witch did not dare disobey, for
the Elf in Prince had the red cap upon
which she had cast the magic spell,
and she feared that he might work
harm to her.

With a wave of her magic stick the
Goblin disappeared, and over the
ground ran a long-legged creature that
is now called granddaddy longlegs.
Then the Prince called for his bride
and the wedding feast went on, while
the Goblins, who now were terribly
frightened, ran away in all directions.

The Prince swung after the long-
legged creature the red cap, which
changed into a toad when it touched
the ground and quickly hopped out of
sight.

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