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OLD TESTAMENT TIMES
BROOKLYN TABERNACLE
BIBLE STUDIES

INIQUITOUS GOVERNMENT SUCCESSFUL

1 Kings 16:23-33—January 22
"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 11:3

THE Omri dynasty of Israel was a successful one according to worldly standards, but a failure from the Divine standpoint. Omri, a great general, succeeded to Israel's throne after the death of Jeroboam. He was very successful and conquered the Moabites, to the East of the Jordan, putting them under an annual tribute of the fleece of two hundred thousand sheep. He built a new Capital, the city of Samaria, and successfully outwitted Jeroboam as a misleader of his people, along religious lines. According to Israel's Covenant with the Almighty there was but the one Levitical priesthood and the one holy temple of Jehovah's presence for the whole people of Israel, and it was at Jerusalem. As worldly wisdom guided Jeroboam to completely separate the ten tribes from the two tribes by establishing new places of worship and simplifying the worship and symbolizing God by a golden calf, so the same spirit of worldly wisdom suggested to Omri a still further departure from God and a still closer approach to the customs and idolatry of surrounding nations.

Omri died, or, according to the records, "Omri slept with his fathers." We are not from this declaration to draw the inference that in a world man he went to eternal torment and that the nature of the torment is sleep. Neither are we to think of Omri as mainly and wholly to heaven and to imagine that these in heaven are asleep. Neither are we to think of him as having gone to Purgatory and that the experiences there are dreary. We must leave all such unscriptural notions respecting the dead, good and bad. We must come back to the Bible and read the words that all who die, like St. Stephen (Acts 7:59, *fall asleep*) to await the morning of the resurrection, when the Redeemer will call all forth from the tomb (John 5:28, 29, Rev. Ver.)

Ahab and Jezebel
Ahab's name signifies, "Like his father." And surely he was! His name was appropriate. He was a reprobate still more successful in unrighteousness. For twenty-two years he devoted himself to the further undermining of true religion and to the introduction of the worst forms of licentious, heathen idolatry. He was greatly assisted in this course by his wife—Jezebel, the daughter of the King of the Sidonians. Her name signifies *chaste*; yet she used her great influence with her husband and throughout the nation for the furtherance of unchastity in connection with the *orgies* known as the religious rites and ceremonies connected with the worship of Baal and of "Ashtoreth," the female divinity worshipped.

Lessons Here For Us
All civilized people are deeply interested in earthly governments and their success. We all crave social and financial prosperity. Nevertheless it is still true that prosperity is injurious in proportion as it separates the people from the Divine atmosphere and the blessings which thereto attach. Only righteousness can truly exalt a nation. Every form of iniquity is injurious, however it may at the time seem contrary to this. Ours is the day of the greatest worldly prosperity this earth has ever known. But alas! it is not a day of religious prosperity. On the contrary, there never was a time when unbelief in a personal God and in the Bible as His revelation was so general among intelligent people. Our churches are becoming temples of fashion, concert and lecture halls, while the real worship which alone is pleasing to the Almighty is far removed.

The worship of Mammon, the bowing to the golden calf, the sacrificing of lives to the acquirement of wealth, belong to our day as truly as that of Ahab—but on a more refined scale and therefore the more deceptive and insidious.

Continually we find that God uses the wrath of man to praise Him. The effect of the prosperity of Ahab and Jezebel was two-fold: it ennobled and degraded one class, while it aroused and separated from itself another class—those who worshipped God in spirit and in truth. Such left the ten-tribe kingdom and its idolatry and identified themselves with the two-tribe kingdom of Judah and its true worship.

So it is today. The success of Mammon, the rejection of the Bible by the Higher Critics and their lordly boasts of ability to give us something better than the Word of God, and in general Mammon worship, is awakening the more saintly people of our day to separate themselves and to say in the language of Joshua, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."



Ahab, Jezebel and Elijah as types.
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Antitypical Ahab and Jezebel
As all Christian students know, Jezebel, Ahab and Elijah were used of the Lord as types, and their experiences foreshadowed much greater things in the experience of the Church, spiritual Israel, during this Great Age.

Ahab typified civil power. Jezebel typified a religious system. The improper marriage of Ahab and Jezebel, contrary to the Jewish Law, typified the marriage of unbelief and Satan. The progress of evil under this union is portrayed in the Book of Revelation, where Jezebel is specially mentioned by name. (Rev. 2:20-23.) The Lord charged that the antitypical Jezebel, the Church system, was suffered or permitted to teach and seduce his people from the proper course of Christian living. The same Scriptures represent Elijah, who was persecuted by Jezebel, through her husband, as a type of true believers of this Age persecuted by a false Church through the arm of civil power.

HILDA THE HELPER

VIII.—Might Have Been Mayor

Hilda the Helper now and then was wont to say to women, "Let us CO-OPERATE WITH MEN and be right in the swimmin'."



So pleased were all the men with her—they saw SHE WAS A STAYER—they said, if she did not demur, they'd like to make her mayor.

But Hilda had another plan in helpfulness to mingle, the which concerned a single man who wouldn't long be single.

The Evolution of Booster Bill

VIII.—Organizes a Boosters' Club

When Bill Blue grew a booster hold He wanted all within the fold And so at high and low he went To join the band of betterment.

Said he: "We'll make this town of ours The home of fortune, fruits and flowers. Of Progress it shall be the hub. We'll organize A BOOSTERS' CLUB."



"We'll make each member sign a pledge To talk things up and be on edge From Fortune's cheese to cut a slice And likewise make this town cut ice."

"Twas done, and now we're racing up Advancement road to take the cup. "There's nothing like the creed 'I WILL' To make a kill," says "Booster Bill."

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City Children's Farm Gardens

School children in several large American cities have lately been having much pleasure in planting their garden crops. A densely populated city is a queer place in which to raise vegetables, yet since the summer of 1905 this has been done very successfully in New York, Philadelphia, Detroit and other places. In some cases owners of vacant lots have given the use of these to the young gardeners. In New York the children were allowed to use all of De Witt Clinton park.

De Witt Clinton park was divided into plots of ground twelve feet long and four feet wide. It is surprising how many vegetables can be raised on so small a bit of land. Each of the young farmers, boy or girl, received one of the tiny gardens to till. They were taught in classes how to plant the seeds and what kind of vegetables these would produce. You don't know how delighted and happy the children were. Some of them had never seen even a bean or an onion growing.

A small wooden house was built in the park, which they called a farmhouse. Morning glories and other beautiful vines were planted around the porch, and the little house looked like a fairy's palace. In that palace were held the classes. The teacher of botany came to instruct the young gardeners in that wonderful branch of nature study. They found out, too, what insects and worms are hurtful to plants and how to get rid of these. They learned that some seeds have to be covered deeply, while others are merely scattered over the ground and have earth sprinkled over them.

The farmers were from nine to twelve years old. They were told what vegetables would grow in their ground and then were allowed to have considerable choice as to what they would raise. Among things planted were peas, beans, radishes, corn, lettuce, onions, carrots and tomatoes. When an



CLASS IN FARMING.
early crop, like lettuce or radishes, was taken out of the ground a later one, like turnips, was put in its place, and thus, like a good gardener, the boy or girl got two crops in a season off the same soil.

A great time they all had on the harvesting days, when they dug onions, pulled the sweet corn, gathered tomatoes and cut the cabbage heads off the stalks. They were allowed to take the vegetables home for the family table.

His Spelling.
Little Wee had been brought up to be polite and not to interrupt when there was company unless it was very important. He always remembered this and kept very quiet. One day there were visitors, who talked and stayed and stayed until poor little Wee was tired. He wished them to go, but not for anything would he let them see this.

All of a sudden he thought of a nice plan that his mother and father knew when he was too little to spell and they did not want to hurt his feelings. So in a little pause in the ladies' talk Wee said, in his prettiest way, "Mother, please can't we be a-l-o-n-e?" And all the visitors laughed and kissed him goodby and gave him his good mother all to himself.—Youth's Companion.

An Intelligent Bird.

At a gentleman's house in Staffordshire, England, the pheasants are fed out of those boxes the lid of which rises with the pressure of the pheasant standing on the rail in front of the box. A water hen, observing this, went and stood upon the rail as soon as the pheasant had quitted it; but the weight of the bird being insufficient to raise the lid of the box, so as to enable it to get at the corn, the water hen kept jumping on the rail to give additional impetus to its weight. This partially succeeded, but not to the satisfaction of the sagacious bird, which therefore went off, and soon returning with a bird of its own species, the united weight of the two had the desired effect, and the successful pair enjoyed the benefit of their ingenuity.

The Sack Race.

A fine outdoor game is a sack race. For this game each child is put into a sack, fastened around the neck. The one who is to start the race stands the sacked persons in a row at a given distance from the winning post. The object of the game is to get to the winning post first by running, hopping or rolling. If sacks are not obtainable the players' arms may be tied to their sides and their legs tied together. All the players start at a signal. The one who gets there first wins the game.

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