

**The Teacher's Chair.**

REV. W. D. GRIMES.

I hear the patter of coming feet  
And voices mingling in childish glee  
Eagerly thronging the village street  
And each one is thinking of me  
Little women and men  
Are mustering in  
The Sunday school army for me  
  
There are lads and lassies 'way down  
The aisle,  
With curls and tresses, mother's  
care,  
Eagerly watching to catch my smile  
And my loving caresses to share  
How I long to unfold  
In the dear Saviour's fold  
The lambskins surrounding my chair  
  
Dear little tots from the roof-tree love  
The richest and best intrusted to me.  
I pray to my Father in heaven above.  
"O guide me to lead them to thee"  
Then I point them to heaven,  
A loving Christ given,  
Who died for them, and me.

I sit in the shadow and twilight,  
And I meet with the Father alone;  
I pray for guidance, and strength, and  
light,  
To lead all my class to his throne.  
My doubts quickly cease,  
In faith cometh peace,  
As I sit with the Father alone.

**LESSON NOTES.**

**THIRD QUARTER.**

STUDIES IN THE HISTORY OF THE TEN  
TRIBES.

**LESSON III.—JULY 17.**

**ELIJAH ON CARMEL.**

1 Kings 18. 30-39. Memory verses, 36-39.

**GOLDEN TEXT.**

And when all the people saw it, they



fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God.—1 Kings 18. 39.

**OUTLINE.**

1. Standing on the Promises, v. 30-35.
2. The Victory of Faith, v. 36-39. Time.—About 905 B.C. Place.—Mount Carmel.

**HOME READINGS.**

- M. The challenge.—1 Kings 18. 17-29.
- Tu. Elijah on Carmel.—1 Kings 18. 30-39.
- W. The little cloud.—1 Kings 18. 40-46.
- Th. A solemn covenant.—Deut. 30. 10-20.
- F. Decide now!—Joshua 24. 14-24.
- S. Hold fast!—2 Tim. 1. 6-13.
- Su. Reward of faithfulness.—Rev. 3. 7-13.

**QUESTIONS FOR HOME STUDY.**

1. Standing on the Promises, v. 30-35. What did Elijah bid the people do? What did he rebuild? How many stones did he build into the altar? Why did he take this number? What did he make about the altar? What did he lay upon the altar? What then did he bid the people do? How many times was this done?
2. The Victory of Faith, v. 36-39. At what time did Elijah offer his prayer? Upon whom did he call? What was his prayer? What answer came from the Lord? What did the people do? What did they say?

**PRACTICAL TEACHINGS.**

- Where in this lesson are we taught—
1. The folly of worshipping false gods?
  2. The duty of worshipping the true God?
  3. That God honours his true worshippers?

**DARKY ENGLISH.**

Every great language has its mock lingoos and clipped dialects. The common people make one of their own, and



MOUNT CARMEL.

every tribe of adopted foreigners in our country has its peculiar and amusing vernacular. Generally it resembles the original very much as a monkey resembles a man.

Darky English, like the grotesque blunder-words of the supposed Mrs. Partington, nearly always has a phonetic suggestion that makes the speaker's meaning laughably clear.

The fat old cook in Lynchburg, Virginia, who complained that her son "Sam's goin's on is conjurin' his institution an' disriplin' us all" had the word "disreputable" echoing round somewhere in her head. She made herself understood, and there was piquancy in her new verb.

The coloured servant who reported that her mistress was "sick wid nervous perfection" conveyed the doctor's diagnosis—and sprung a droll possibility besides.

Rev. Egerton R. Young describes to us one of his evenings in an African church in Florida, where the minister announced "de fus' chapter of the Epistle o' David," and proceeded to read the First Psalm. One fiery young exhorter in the meeting, with exemplary good taste, confined his remarks to those of his own age. "I'se nuffin to say to-night," said he, "to disrupt de feelin's o' yous ole daddies an' mammies, but I'se jes' goin' ter consummate dem sinners back dar by de do'."

None of the prayers were good English, but "We bow down on de bended an' syndicated knees of our body to beg a humble blessin'" somehow seemed to get singular emphasis from the imported adjective; and "O Lord, delibber us from upsettin' sins, an' prop us up on de tippin'-over side," certainly left nothing to be desired in directness and graphic force.

At the close of the service the pastor called attention to the rain-soaked and stained plaster in the recess back of the pulpit, which he had long tried in vain to persuade his shiftless parishioners to fresco, and he pronounced his ultimatum in this wise: "Bredren, de suvices in dis church will all be discontinued until yo' fricassee de abscess."

Mr. Young adds a good quotation to close with, though there is no badly twisted English in it. "Pompey, how

did you like my sermon?" said a vain and rather long-winded preacher to a black man who had sat under the gallery. Pompey was still aching with the fatigue of listening to the forty-minute discourse.

"Well, boss," he replied, "I t'ink yo' went by a lot o' mighty good stoppin'-places."—Youth's Companion.

**THE LORD'S SIDE.**

Who stood on the Lord's side at this meeting? Yes, Elijah, and he had to stand alone! But he was not afraid or ashamed. He knew that God was greater and stronger than all the people in all the world. He had to face the great company on the other side, who did not believe that God was looking down and that he would give the victory to the right.



They saw one man on the Lord's side and four hundred and fifty on Baal's side, and they said, "That must be the right side! See how many are on Baal's side!" (Finish the story, and show how the outcome teaches the lesson that God is the mighty One who can do all things. Print on the altar "The Living God," and teach that he is alive now, and knows which side each little child stands upon!) Are we on the right side? Or do we sometimes go on the wrong side because we see others there? This is a good time to choose which side we will be on! God is here, and he will help us to choose right.



ELIJAH'S OFFERING.

**WHO HAS THE REINS?**

A very interesting story is being told of Prof. Drummond—a story which conveys a much-needed lesson to young men. He was staying with a lady whose coachman had signed the pledge, but afterwards had given way to drink again. This lady said to the professor: "Now, this man will drive you to the station; say a word to him if you can. He is a good sort of fellow, and really wants to reform, but he is weak."

While they were driving down the professor tried to think how he could introduce the subject. Presently the horses bolted. The driver held on to the reins, and manipulated them well. The carriage awayed about, and the professor expected every moment to be upset; but presently the man drew the horses up, and, steaming with perspiration, said:

"I say, that was a close shave. Our trap might have been smashed into match-wood, and you wouldn't have given any more addresses."

"Well," said Professor Drummond, "how was it that it did not happen?"

"Why," was the reply, "because I knew how to manage the horses."

"Now," said the professor, "look here, my friend, I will give you a bit of advice. Here's my train coming. I hear you have been signing the pledge and breaking out again. Now, I want to give you a bit of advice. Throw the reins of your life to Jesus Christ," and he jumped down and got into the train.

The driver said afterwards that it came upon him like a flash of lightning. He saw where he had made a mistake, and from that day he ceased to try to manipulate his own life, but gave the reins to Jesus Christ. The story bears its own moral, good reader. I need not add a word, only let us learn its lesson and carry out the professor's advice.—Christian Commonwealth.

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