

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Jo'seph, and <sup>7</sup> devour it, and there be none to quench it in Beth-el.

7 Ye who turn <sup>8</sup> judgment to wormwood, and <sup>9</sup> leave off righteousness <sup>10</sup> in the earth.

8 Seek him that maketh the <sup>11</sup> seven stars and Ori'on, 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 <sup>12</sup> That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that <sup>13</sup> rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as <sup>14</sup> your treading is upon the poor, and <sup>15</sup> ye take from him burdens of wheat:

ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink <sup>16</sup> wine of them.

12 For I know <sup>17</sup> your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore <sup>18</sup> the prudent shall keep silence in <sup>19</sup> that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye <sup>20</sup> have spoken.

15 Hate the evil, and love the good, and establish <sup>21</sup> judgment in the gate: it may be that the <sup>22</sup> LORD God of hosts will be gracious unto the remnant of Jo'seph.

**Revised Version**—<sup>1</sup> for a lamentation over you; <sup>2</sup> cast down upon; <sup>3</sup> forth; <sup>4</sup> have an hundred left; *Omit* by; <sup>5</sup> have ten left; <sup>6</sup> it devour, and; <sup>7</sup> judgment; <sup>8</sup> cast down; <sup>9</sup> to; <sup>10</sup> Pleiades and Orion; <sup>11</sup> that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress; <sup>12</sup> reproveth; <sup>13</sup> ye trample upon; <sup>14</sup> take exactions from him of wheat; <sup>15</sup> the wine thereof; <sup>16</sup> how manifold are your transgressions and how mighty are your sins; ye that afflict the just; that take a bribe, and that turn aside the needy; <sup>17</sup> he that is prudent; <sup>18</sup> such a time; <sup>19</sup> say; <sup>20</sup> Lord, the God.

#### LESSON PLAN

- I. Israel's Lament, 1-3.
- II. The People's Peril, 4-9.
- III. The Leaders' Wickedness, 10-13.
- IV. The Prophet's Counsel, 14, 15.

#### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Amos, the fearless prophet, Amos 5: 1-8. T.—Amos, the fearless prophet, Amos 5: 9-15. W.—Fearlessness rewarded, Dan. 6: 18-23. Th.—Faithfulness at all costs, Dan. 3: 13-18. F.—An exhortation to courage, Jer. 1: 7-19. S.—“God rather than man,” Acts 4: 13-22. S.—Boldness even unto death, Acts 7: 51-60.

**Shorter Catechism**—Review Questions 34-36.

**Stereograph**—For Lesson, Arabs and Their Tents in the Wilderness of Tekoa; Outlook North to Bethlehem (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 526).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 750; Bethel.

The book of Amos is the earliest prophetic writing which has come down to us. It contains the message which the prophet (chs. 1: 1; 7: 10-17), a herdsman and dresser of sycamores, born at Tekoa, 7 miles south of Bethlehem, in the Southern kingdom of Judah, brought to Israel, the Northern kingdom, during the reign of Jeroboam II., a time of great outward prosperity, but also of great wickedness in that kingdom. The book falls into three parts: 1. A series of judgments on the peoples of Syria and Palestine, culminating with one on Israel, chs. 1, 2. 2. A series of three discourses (chs. 3, 4, 5), each opening with the phrase, “Hear this word.” 3. A series of visions, interspersed with a narrative and addresses, chs. 7 to 9. The Lesson is from the third of the trio of discourses. The chief scene of Amos' ministry was Bethel, the religious centre of Israel.

**The Question on Missions**—9. What are “school homes?” Homes with a matron in charge, where children of settlers may live during the week while attending school, if there is no school near their own homes. The work was begun among the foreign settlers in the West, and similar homes are being opened for French children in the Province of Quebec.

**Lesson Hymns**—Book of Praise: 457 (Supplemental Lesson), 100, 110, 91 (Ps. Sel.), 573 (from PRIMARY QUARTERLY), 148.

**Special Scripture Reading**—Isa. 61: 1-9. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1407, Amos. For Question on Missions, H. M. 764, Boys at the Teulon Home. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

### I. Israel's Lament, 1-3.

V. 1. *Hear ye this word*; an introduction to a new discourse, including the whole of ch. 5. (Compare chs. 3: 1; 4: 1.) *I take up*; as a heavy weight to be cast down upon sinning Israel. *Even a lamentation*. V. 2 is a dirge, or song expressing grief and mourning, which has been likened to a funeral bell, fitted to strike awe into the careless and hardened. *O house of Israel*; the Northern kingdom, to whom Amos had been sent as God's messenger, although he himself belonged to the Southern kingdom.

Vs. 2, 3. *The virgin of Israel*. The country is thought of as a young girl, whom Jehovah loved. *Cast down* (Rev. Ver.). The Hebrew word, “nitshah”—has the sound of a crash. Israel is to be dashed to the ground in utter ruin. *None to raise her up*. Soon after these words were uttered, the people of the Northern