

BAND OF HOPE BATTLE SONG.

TEMPERANCE soldiers! see the signal,
Flame from height to height!
Bands of Hope to battle marching;
Arm you for the fight!

CHORUS.

Raise on high the temperance banner!
Forward to the fray!
Truth has ever vanquished error,
We shall win the day.

Hosts are in the field opposing,
"Satan leading on!"
Courage soldiers! but be valiant,
And the day is won.
CHO.—Raise on high, etc.

Many fortresses have fallen;
Battles fierce and long,
Have in glorious victory ended,
And triumphant song.
CHO.—Raise on high, etc.

States and empires are uprising,
To efface the stain
Of the countless human victims
By intemperance slain.
CHO.—Raise on high, etc.

See the Church of Christ advancing,
In her King's great might!
Soon will her victorious legions
Put the foe to flight.
CHO.—Raise on high, etc.

Forward! then, march on to conquest,
To our pledge be true,
So shall we be crowned as victors
"In the grand review."
CHO.—Raise on high, etc.
—W. H. R.

DISAPPOINTED.

CHILDREN, oftener than grown people, tell the whole truth, and nothing but the truth. Dissimulation is not a characteristic of early childhood. If children speak at all, they ought at all times to be truthful. Mortified parents often feel, however, that children should indeed be seen and not heard.

An English lord was at a dinner given in his honour at a private residence in San Francisco. A little daughter of his host who was too well bred to stare, but who eyed him covertly as the occasion presented itself, finally ventured to remark,—
"And are you really and truly an English lord?"

"Yes," he responded, pleasantly, "really and truly."

"I have often thought that I would like to see an English lord," she went on, "and—and—"

"And now you are satisfied at last," he interrupted, laughingly.

"No, no," replied the truthful little girl. "I'm not satisfied. I'm a good deal disappointed."

The face of the lord also wore a look of "disappointment" at the unexpected answer, and the host's face had the colour of something more alarming than disappointment.

A PROMOTER OF PEACE.

JOHN BRIGHT has written a letter to Deputy Passy of Paris, in which he says:—"If European nations would accept commercial liberty, that is moderate, or abolish customs, Europe might soon tend to an era of perpetual peace. At present all the resources are swallowed up by military exigencies, and the people's interests are sacrificed to most miserable and culpable fantasies of foreign politics. The real interests of the masses are trodden under foot in deference to the false notions of glory and national honour. I cannot help thinking that Europe is marching toward some great catas-

rophe of crushing weight. The military system cannot indefinitely be supported with patience, and the populations driven to despair may possibly before long sweep away the royalties and pretended statesmen who govern in their names. I hope your country and mine will remain at peace and be real friends."

BE KIND TO THE HORSE.

THE Arabians never beat their horses; they never cut their tails; they use them as friends; they never attempt to increase their speed by the whip, or spur them, but in cases of great necessity. They never fix them to a stake in the fields, but suffer them to pasture at large around their habitations; and they come running the moment they hear their master's voice. In consequence of such treatment these animals become docile and tractable in the highest degree. They resort at night to their tents, and lie down in the midst of the children, without hurting them in the slightest manner. The little boys and girls are often seen upon the body or neck of the mare, while the beasts continue inoffensive and harmless, permitting them to play without injury.—*The Economist*.

ONE swallow does not make a summer, but it may make one fall if the liquor is strong enough.

LESSON NOTES.

THIRD QUARTER.

B.C. 907.] LESSON VII. [Aug 16.

THE PROPHET OF THE LORD.

1 Kings 18. 30-46. Commit to mem. vs. 36-39.

GOLDEN TEXT.

The Lord, he is the God; the Lord, he is the God. 1 Kings 18. 39.

OUTLINE.

1. The preparation, v. 30-35.
2. The Prayer, v. 36, 37.
3. The Answer, v. 38-46.

TIME.—B.C. 907, immediately following the last lesson.

PLACES.—1. Mount Carmel; 2. The Brook or River Kishon, north of Carmel; 3. Jezreel, at the foot of Mount Gilboa.

EXPLANATIONS.—*Come near unto me*—That they might see there was no deception practised. *Repaired the altar*—This was necessary, as the worship of God had been neglected. *Twelve stones*—Showing that every one of the tribes had part and interest in the worship of God. *Two measures of seed*—The Hebrew for measure is *seah*, which is the third of an ephah. *Four barrels*—The Hebrew is *koad*, which means an earthen jar.

With water—The scarcity of water on account of the drought may seem to be contradicted by this statement until we are reminded that this water was obtained from the sea, which was close at hand. *The prophet came near*—From which it is evident that he had permitted others to make the preparations that they might know there was no stratagem nor deception. *All these things at thy word*—Showing that his instructions were from God.

Turned their heart back again—The object of the miracle was to convince them. *The fire of the Lord fell*—It was sundown, and the miracle could not be ascribed to the sun, or Baal. *Licked up the water*—Unlike natural fire. *Abundance of rain*—As soon as they had acknowledged God the drought ended. *Face between his knees*—Kneeling with his head to the ground. *Like a man's hand*—Probably in size more than appearance. *Ran before Ahab*—To show his allegiance, as heralds ran before the king.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That faith in God knows no impossibilities?
2. That God honours the faith of his servants?

3. That true faith is patient in waiting for answer to prayer!

THE LESSON CATECHISM.

1. What did Elijah do when he had called all the people to him? Made an altar of twelve stones. 2. When he had prepared the sacrifice, what did he have done? Water poured on it three times. 3. What did Elijah pray the Lord to do? "Let it be known . . . that thou art God." 4. What followed Elijah's supplication? "The fire of the Lord fell." 5. What did the people say when they saw the fire of the Lord consume the burnt sacrifice? "The Lord, he is the God." 6. What was done with the prophets of Baal? They were slain.

DOCTRINAL SUGGESTION.—The power of prayer.

CATECHISM QUESTION.

25. And what is your hope for future obedience?

That being regenerated by the Holy Spirit, I shall be enabled, by his help, thenceforward to please God and keep his commandments. [Romans, viii. 4; 1 John iii. 9.]

B.C. 907.] LESSON VIII. [Aug. 23.

ELIJAH AT HOREB.

1 Kings 19. 1-13. Commit to mem. vs. 11-13.

GOLDEN TEXT.

And after the fire a still small voice. 1 Kings 19. 12.

OUTLINE.

1. The Flight v. 1-8.
2. The Vision, v. 9-14.
3. The Command, v. 15-18.

TIME.—B.C. 907, immediately following the last lesson.

PLACES.—1. Beer-sheba, in the south of Judah; 2. Mount Horeb, in the Sinaitic wilderness; 3. Damascus, the capital of Syria; 4. Abelmeholah, in the Jordan valley.

EXPLANATIONS.—*So let the gods do to me*—A heathen oath. *If I make not thy life*—If I do not kill thee as thou hast killed them. *Went for his life*—Escaped in haste. *A day's journey*—About thirty-three miles. *Juniper-tree*—Probably that known as the Spanish broom—the largest bush in the desert, giving shade from the sun and shelter from the rain.

The "coals of juniper," mentioned in Psa. 120. 4, shows that the custom of the Bedouins of making charcoal from its twigs was very ancient. *Cake baked on the coals*—This seems to be evidence that the wood of the juniper was especially excellent for charcoal fire.

Cruse of water—Literally, flask, small earthen vessel. *At his head*—Literally, at his bolster. *The journey is too great for thee*—About two hundred miles. *Forty days*—Does not mean that that was the time required to reach Mount Horeb, but that he went in the "strength of that meat" for that length of time. *They seek my life*—The fearless man had suddenly become fearful. *The Lord was not in the wind*—That is, did not manifest himself through that to Elijah. *Earthquake . . . fire . . . still small voice*—A gentle voice, more touching to Elijah than the voice of the elements. *I only, am left*—The prophet had become hopeless, but God showed that there were seven thousand who were faithful in Israel, and directed him to one, Elisha, who should succeed him in the prophetic office.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That God is nearest us in our greatest needs?
2. That the Lord knows and numbers his people?
3. That the righteous are held in divine remembrance?

THE LESSON CATECHISM.

1. What did Jezebel threaten to do? Kill Elijah. 2. What happened to Elijah as he lay sleeping under the juniper-tree? "An angel touched him." 3. What did the angel bid him do? "Arise, and eat." 4. How long did Elijah subsist on what he ate and drank under the juniper-tree? "Forty days and forty nights." 5. Whom did the Lord tell Elijah to anoint prophet in his room? Elisha.

DOCTRINAL SUGGESTION.—Personal communion with God.

CATECHISM QUESTION.

26. What is the Church of Christ? The society of those whose bond of union is faith in Christ as our Divine Redeemer and our Lord, and who worship God in his name.

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