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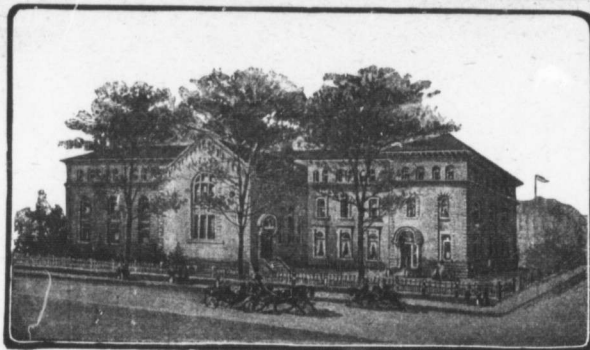
THE TEACHERS MONTHLY

The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

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The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. X.

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SE Have you given full weight to this simple fact—that our Lesson Helps and Papers provide for every grade in the Sabbath School, from the lowest to the highest? You need not send beyond our own Publications Office, much less, out of the country, for anything your school may require.

SE We would draw attention to the following SPECIAL OFFER, beginning with October issue.—THE TEACHERS MONTHLY, EAST AND WEST, THE KING'S OWN, and JEWELS, will be sent FREE for any two months before the close of the year, and THE HOME STUDY QUARTERLY, PRIMARY QUARTERLY, HOME STUDY LEAFLET, and PRIMARY LEAFLET for the whole quarter, to any school not now using them and in any quantities required for the classes. Please write promptly, stating which publication or publications you desire and the number required.

SA It will not be the fault of the scholars, if Children's Day is not a great day. Give them the chance of making it so. Explain to them what it is—a day that the General Assembly asks Sabbath Schools to make their very own. Put the Children's Day Service in their hands weeks in advance, and have them rehearse it: most of them will learn the hymns off by heart and count it a joy to do so—the more thorough rehearsing, the greater delight will be taken in the service. See that every teacher and scholar is on hand. Children's Day should be Rally Day. Whether the Sabbath School goes in a body into the church, or the people come in a body to the school, see that all the services of that day turn upon

the school and the scholars. Is it too much to give them one day of the fifty-two, especially for themselves; and see, too, that all the people know about Children's Day, and that they are all earnestly invited to attend. The topic gives scope for just such bright, pointed addresses as the scholars love to hear, and as those who are in sympathy with young life love to give. The object of the collections, to help forward the development and extension of our Sabbath School work, and to aid the great missionary schemes of our church, is an object which goes straight to the heart of every Sabbath School teacher and scholar.

UNTRUSTS US
On a recent railway journey, to beguile an hour, the writer turned to a current magazine. It contained a story of a man who was about to refuse a public position of trust and honor, because he felt that he was unfit to fill it. But he had a friend who believed in him, and was convinced that he would win credit in the office to which he was appointed. This friend was an artist. He painted a picture of the man who was so distrustful of himself. When it was completed, there stood out from the canvas, a face and figure with the bold, confident air of a soldier resolved to conquer.

The picture was an inspiration. The diffidence and self-depreciation were cast off like chains, and the man came into a new consciousness of his own powers and possibilities. He saw himself with the eyes of his comrade. The letter declining the appointment was not sent. Instead, it was accepted with a firm assurance of success in its duties.

Barnabas is singled out in the New Testament as "a good man." Not the least proof of his goodness was his quick insight into the good in others. It was he who was ready to receive Saul as a brother, when other Christians were suspicious of the one who had so lately been a persecutor. He it was, too, who was willing to give John Mark a second chance in opposition to Paul's judgment. How much these and many others owed to the ready trust of this best of comrades we cannot tell.

No one ever placed such generous confidence in His friends as Jesus Christ. To the best of them have come moments in which they have been as unsteadfast as Peter in the hour of his great denial; as ambitious as the sons of Zebedee when they came to the Master on his way to the Cross with their request for thrones; as unbelieving as Thomas before he saw the nail-pierced hand and wounded side. And yet to them He has committed the interests of His kingdom on earth, venturing its fortunes on their devotion and loyalty.

Our Lord's belief in us kindles belief in ourselves. It nerves us to undertake difficult tasks without fear of failure. It sends us to our work for Him with a cheerful courage born of the conviction that success is certain. Our hearts throb with the resolve that, come what will, we will never disappoint One who has honored us with so great a trust.

S. S. EDITORIAL ASSOCIATION

The Sunday School Editorial Association is made up of representatives from almost every Sunday School publishing house in Canada and the United States. It is in close touch with the International Lesson Committee. One of its recent recommendations which the Lesson Committee heartily accepted and acted upon, was: "That each course of Lessons should continue throughout one calendar year, and be so constructed that they will not be broken off abruptly in mid-summer"; and so we shall have for 1906, The Words and Works of Jesus, one year; for 1907, Stories of the Patriarchs and Judges, Genesis to Samuel. The Association has expressed itself strongly as in favor of

"An Optional Advanced Course, which shall be continuous, and whenever practicable, shall be co-ordinated with the Uniform Lessons." The Lesson Committee will recommend to the next International Committee, which is to meet in Toronto in 1905, the preparation of an Advanced Course. The newly-elected President of the Editorial Association is the senior editor of our own publications.

TWO BOOKLETS

Professor Walter C. Murray and Dr. Tracy are becoming household names through the columns of the *TEACHERS MONTHLY*. We are to have something better still from them. A booklet on Child Study by Professor Murray is in the printer's hands just now, and one on Sabbath School Organization and Teaching by Dr. Tracy will be ready before the end of the year. These booklets will form part of the Teacher Training Course, but are written in popular style and will have a wide general circulation.

THE VISION OF FAITH

By Rev. E. A. Mackenzie, B.D., B.A.

Our visions always determine the quality of our work. The architect's plan controls and regulates the workman, from the turning of the first sod to the last stroke of completion. Where there is no vision of the finished edifice there can be no intelligent building of the structure.

How do you go to your class? Towards what pattern are you working? What sort of man or woman do you see in your scholar? Be sure of this that your ideals will effect the scholars for good or evil forever. Michael Angelo's most beautiful statue was moulded out of snow, but the snow melted and with it every line of symmetry and graceful feature. Not so the plastic but enduring material laid to the hands of every Sabbath School teacher. If, however, the teacher is unable or unwilling to see the possibilities wrapped up in every scholar, if one simply go before the class in blind and good-humored chance, then small, indeed, will be the influence to make them what they might be.

It is said that when Origen was a child

his father would often uncover the bosom of the sleeping boy and reverently imprint a kiss upon it, saying, "This shall become a temple of the Holy Ghost." This vision of faith ever shining in a pious father's heart inspired every plan and purpose of the child's nurture and gave to the world one of the greatest of its saints. What would not some such vision, felt and seen by every one of our great army of teachers, do for Christ and His church! This is the only remedy for the blight of generality in our teaching. Get well into the mind and heart a vision of all the boy or girl may be. Brood over it until it stands out superlatively beautiful, the only thing worth doing. Then, let it dominate every effort, and, line upon line, work up to it.

This was ever Christ's own method. There were sermons on the mount and beside the lake, there were great public utterances to the multitude, but always something else—personal contact with the individual, for whom He ever cherished the highest ideal, and in whom He invariably awoke a longing to reach it. It was so with the disciples, with Nicodemus, with the dying thief. Not so much by any formal teaching did He influence them, as by the faith that He held concerning each, and the latent powers He stirred in their lives.

St. Matthew's Church, Montreal.

THE TEACHER TRAINING COURSE

The outlook for the Teacher Training Course is full of promise. The General Assembly's Sabbath School Committee is arranging for the publication of a series of booklets covering the three Departments of the Course.

Two of these will form the material for study and examination in the Department of the Art of Teaching. These are Professor Walter C. Murray's booklet on Child Study, which will be ready in time for the commencement of the year's work on October 1; and Dr. Frederick Tracy's booklet on the Sabbath School Organization and Teaching which will be ready by January 1, 1905.

In the Department of Scripture the material for this year will be prepared by Prin-

cipal Falconer and Professor Ballantyne, and will be printed in THE TEACHERS MONTHLY from October to April inclusive.

The material in the Department of Doctrine will be prepared this year, as formerly, by Rev. J. M. Duncan, and will be printed in THE TEACHERS MONTHLY under the heading of the Catechism in connection with the Lesson for each Sabbath from October to April.

Now is the time for pastors, Sabbath School superintendents, Bible Class teachers, and leaders in Young People's Societies to interest teachers and those looking forward to the work of teaching in our Sabbath Schools in this Course.

The Course is adapted to persons of ordinary education; the material for study is easily obtained; it is inexpensive. Experts in Sabbath School work have given high praise to the Course.

For full information write to Secretary, Room 123, Confederation Life Building, Toronto.

DOES IT COUNT?

By Rev. J. M. Miller, B.A.

Nothing can hearten us more than to realize that "the beauty of the Lord" rests on the faithful labor of our hands, and that it is indestructible. It was this confidence which steadied the prophets when the hard facts of the world pressed on their hearts. It was no guess work with them. They had reached the secret of the Lord, and they knew that "the day" would declare the reality of their work for Israel, and the abiding power of their message. Yet the faith of even these great spokesmen and toilers for God suffered an occasional eclipse. Their idealism halted, and a cry of bewilderment broke from their lips. At such times their splendid achievements faded into insignificance. They doubted the value of their own work—the work into which they had poured their highest faith. Elijah under the juniper tree felt that Baal was too much for him. "It is enough; now, O Lord, take away my life."

We have to face this old temptation to be skeptical about the value of the work which God has assigned to us.

We must cultivate the faith which trans-

mutes our efforts in the study, in the pulpit, in the Sabbath School, in the home, in the mine, in the store, into heavenly service. Nothing we do in His name is unrecognized. Nothing passes into oblivion with God. And no prayer, no study, no endeavor to teach and help His little ones, can ever return to ourselves void. When God sums up your life and mine, no real good will be lost or discarded. If ever you are tempted to think meanly of your work for Christ, recall these words of the Master in His intercessory prayer for His disciples—"And the glory which Thou hast given Me, I have given unto them." If you faint with weariness, listen to the heart-strengthening music of the One Hundred and Twenty-Sixth Psalm. There you will learn, that even if you go halting to your work, and a sob breaks from your heart with every handful of precious seed you cast on the earth, you shall come again bringing your sheaves with you, and singing a harvest song.

Nanaimo, B.C.

CONSECRATION A CURE

By Rev. F. H. McIntosh, M.A.

Some people are quite incapable of a noble disappointment. Not so, we trust, the average teacher in the Sunday School. For those who aim high, the hundred inattentions of a class, and most of all, the poverty of spiritual results in the run of the year, are very depressing. What teacher has not now and then hung the harp on the willow? Now, though it is well to be touched into discouragement by each evidence of defeat, it must not be forgotten that the devil's chief business in the matter is to keep the harp still on the willow and the dirge still in the song. He knows that continual depression in our work will make the very best right hand forget its cunning. Our problem, then, is to maintain in the day of little achievement an exaltation of spirit.

It may be comforting to remember that even our blessed Lord did not always ride on the crest of the wave. It certainly is instructive to know that, as the multitudes fell away from Him, He sought communion with God all the more. However small the

results or dingy the prospects, He could say, "I and my Father are one." That was enough. In the sense of His oneness with His Heavenly Father He lost all the discouragements and toils of the way.

Is not this our refuge too? The mistakes in our past have been many. The results of our endeavor have been small. But the past is irrevocable and the present only is ours. There are things we cannot help, and there is one thing we can help just now. We can be more wholly God's. With that self-surrender of our will to the will of the Lord there will come an elation of heart, a secret rapture of soul that shall uplift us clear of the waves of depression, which flow from defeat. "I am Thine, O Lord," puts into mortal speech the most radiant consciousness of the soul.

But this is not all. A re-consecration of our life to Christ, when the tide is against us, will remove that listlessness which is incompatible with success. It will remove an obstacle and it will replace an energy, the energy of grace. For will we not grant, in our most searching mood, that we often fail, not merely because we are dispirited, but because our whole life has been too much dispiritualized through contact with a world of sin? How can we be mighty agents of redemption, if we ourselves have been but indifferently redeemed? It is the living truth that saves through God's Holy spirit; and the soul must be alive, much alive, that would work with living truth.

Onslow, N.S.

SUNDAY SCHOOL WORK AMONG THE RANCHERS

By W. R. Sutherland

The following portion of an article by Mr. W. R. Sutherland is reprinted from the Presbyterian Record, because of its great interest:

Most of our large foreign population dwell either in small colonies or villages, while many of the English-speaking people live farther apart, engaged in mixed farming or ranching. Among these more or less scattered settlers is where our Home Study work flourishes.

The Association has a Home Department of over three hundred families, with a membership of one thousand, which equals the aggregate membership of the organized schools in the district. These are supplied regularly by mail with Lesson Quarterlies. And while some neglect to study, many of them are doing splendid work, as reviews, oral and written, show. Few indeed would fail to know their lessons if visited regularly for quarterly reviews.

I wish you could come with me and see for yourselves. After spending a long evening with a large family, reviewing nine months' lessons, the eldest boy said, "We will sit up all night learning if you will." Two boys pleased with their success met me as I drove up, with the salute, "We've caught up," and so they had, by learning two lessons a week. Another boy showed his interest by insisting that I should "stay a week this time."

The following facts and incidents in Home Study works speak for themselves:

The eldest sister teaches the rest of the family.

An invalid teaches a family of orphans.

A little sister teaches a younger brother.

A father teaches his little girl.

Two sisters write a short essay on each lesson.

A shy girl's Quarterly showed faithful study.

It helps an isolated family to maintain family worship.

A bachelor finds in it a "daily portion."

Many mothers learn the lessons well while teaching their own children, and all are blessed together.

And now, when the review is over and all are pleased, impressed and at ease, the way is open for closer conversation.

What better way for any missionary to make and embrace golden opportunities?

This scheme is no innovation, but as old as the sixth chapter of Deuteronomy, as orthodox as the Confession of Faith, and should thrill and inspire the very soul of every loyal Presbyterian as he sees it to be the grand old scheme of religious instruction in the home modernized, but not impaired. It readily adapts itself to every

condition, from the heart of London to the Western ranch. There is so much in its favor—parents long for it; children welcome it, and the young people are secured by it.

THE YOUTH AND THE BOOK.

By Frederick Tracy, B.A., Ph.D.

Childhood passes into boyhood, and boyhood into youth, by gradual, imperceptible stages; but the changes are none the less real, and in the aggregate startling enough. Youth has its own peculiarities, and they are sufficiently striking to differentiate it from all other periods of human life. It is a time of

OPTIMISM AND ENTHUSIASM.

The unreflecting self-confidence of the boy passes over into the roseate hopefulness of the youth, transfigured by the presence of another ingredient, namely: the dawning social consciousness. The organic unity of the race to which the individual belongs, now begins to be felt in a new way. The child allows others to do things for him; the boy wants to do things for himself; the youth would do things in co-operation with others. He dreams day-dreams. He builds castles in Spain. He muses much upon large reforms, and sees no good reason why they should not be carried into effect.

This dawning social consciousness implies something very deep and delicate and vital. The mental and moral development accompanies the unfolding of physical powers and capacities, that heretofore existed only in promise and potency. The biologic and the psychologic go hand in hand. A strange new interest arises in other persons, and in persons of the other sex, without whom, of course, no "social organism" could ever have been.

It goes without saying that the life of the individual during the period we are considering is fraught with the gravest possibilities for weal or woe. The emotional stirrings are so new and so deep, and the awakening powers so far-reaching in their significance.

To teach a class of youths or maidens, what SPECIAL QUALIFICATIONS are essential in the teacher? In the first place one must neither be a disconsolate

pessimist, nor an unthinking optimist. If he be the former, he will warp and sour the young lives in his charge; if the latter, he will be quite unprepared to meet the hard questions which his pupils will be sure to ask him regarding human life, and by his obvious helplessness will tend to undermine the foundations of their faith. He must be an optimist, but his optimism must be sane, sober, rational; an optimism that recognizes the tragedy, as well as the comedy of human life, and knows that the story of our race is written in blood and tears and failure and shame, as well as in smiles and triumphs. He must not be blind to the presence of evil in the world; but he must be confident of the ultimate triumph of the good.

In the second place he requires much tact and good sense in dealing with pupils in whom the social consciousness is unfolding. New thoughts and feelings, of which the youth may give no outward sign as yet, are stirring within him. The teacher must be honest and manly with him; neither thoughtlessly laying bare these deep and delicate feelings, nor stolidly ignoring their presence; but so shaping all his teaching and all his personal contact, that, so far as his influence is concerned, the development shall be normal, healthful and pure.

There is a great abundance of

BIBLICAL MATERIAL

at hand that lends itself splendidly to the furtherance of these ends. The whole tone of the Bible is that of sober optimism. Everywhere evil is recognized and reckoned with; but throughout there breathes the calm confidence that the forces of evil shall be ultimately overthrown. From the earliest promise, that the serpent's head shall be bruised, to the latest vision, in which the dragon is finally cast into the lake of fire, this certainty of the pre-eminence of the good is manifest. It is of the highest importance that the teacher of youths and maidens should become thoroughly imbued with the sober optimism of the Bible, and that he should be able to infect his pupils with the contagion of it.

The teaching of the Bible with regard to social relations and moral standards is admittedly of the highest. Wherever the book

has gone, social relations and moral standards have been exalted and purified among the people. To love my neighbor as myself, to do unto others as I would have others do unto me, these maxims, applied to the concrete details of life, will make that life God-like in its purity and strength. Applied without reserve, they make social wrong an impossibility.

Further, Bible history is the record of the growth of a social order in which the divine idea is intended to realize itself. The dominant thought of the Old Testament is the chosen people; that of the New Testament is the kingdom of God; and the latter is the antitype of the former. There is material enough in these records, prophecies and promises, to furnish profitable occupation for the dreamer and the doer, the man of thought and the man of action.

If these remarks are along the right lines, then the problem and privilege of the teacher of youth, is in the first place, to enter sympathetically into the rich, warm, hopeful life of his pupils; in the second place, to become saturated with the sober optimism and social exaltation of the Bible; and in the third place, to bring these two, so admirably suited to each other, into living and permanent contact.

University of Toronto

A Canadian poet, Bliss Carman, dedicates his latest book, a prose work, to an old teacher. Why he did so is certainly reason enough for which to be grateful to any teacher. He says: "We learned from you, or we might have learned, to be zealous, to be fair, to be happy in our work, to love only what is beautiful and of good report, and to follow the truth at all hazards."

A CENSUS

A census was taken of the students "in residence" at one of our Summer Schools. It was found that thirty per cent. of them were Public School teachers. Those who already know much, are always eager to know more. At the same school were four Sabbath School teachers from a church in a

country town, who had been sent by their Sabbath School, railway fares and all expenses paid. What better expenditure? The whole school will be lifted to a higher level by the new strength of these four.

It's only the time of the Fall fairs yet, too early indeed for some of them; but it is high time that Sabbath Schools were thinking about their Lesson Helps and Papers for next year. We never lose a moment in giving attention to an order; but there is such a rush of mail matter at the Christmas and New Year's season, that no one can answer for prompt handling by the post office. It does its best; but it is better to make sure by ordering early.

For full information in regard to the new Supplemental Course, see **TEACHERS MONTHLY** for October.

Our Publications

Lesson Helps

THE TEACHERS MONTHLY—44 to 52 pages a month, 50c a year; 5 or more to one address, 40c each.
THE HOME STUDY QUARTERLY—Each lesson illustrated, 20c a year; 5 or more to one address, 10c each. *Largely used also in the Home Department.*
THE PRIMARY QUARTERLY—A picture and a drawing for each lesson; 20c yearly; 5 or more, 10c each.
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THE PRIMARY LEAFLET—A picture and a drawing for each lesson; 5 or more to one address, 5c each per year.

Illustrated Papers

EAST AND WEST—A Paper for Young Canadians—A large eight-page illustrated weekly, Canadian and Presbyterian; treats Young People's topic; articles on

Bible Dictionary for

A'-be'-me-ho'-jah. West of the Jordan, the brother Elisha's native place.
A'-bi'-jah. Rehoboam's son and successor; called in Chronicles Abijah.
A'-do'-lam. An officer under Solomon over the tribute (1 Kgs. 4: 6—called Adoniam); slain on an errand of Rehoboam's.
A'-hab. Son and successor of Omri; married the cruel Jezebel, and brought in her heathen worship. Each came to a violent death. Ahab's reign treated at great length, because it flourished the prophet Elijah.
A'-hi'-jah. The Shilonite prophet who foretold Jeroboam's kingdom.
A'-mar'-ah. A chief priest in Jehoshaphat's time.

our own Missions; each, 75c a year; 2 or more to one address, 50c each per year. May begin at any date.
THE KING'S OWN (continuing *The Children's Record* illustrated; single copies, 40c a year; 5 or more to one address, 25c each; months not broken).
JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c a year; 5 or more to one address, 20c each; months not broken.

Other Supplies

All supplies needed by those taking the General Assembly's Teacher Training Course.
SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.
SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75. Both our own revised editions.
LESSON SCHEME—Schedule of Lessons for the year with Topics for Proof, Catechism, etc., 50c. per 100.
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CARSON'S PRIMARY CATECHISM, per doz., 35c.; per 100, \$2.50.
PROVIDENCE COLORED LESSON PICTURE ROLL, \$1.00 per year, 75c. per quarter. (S. S. SUPERINTENDENT, a quarterly publication, with each roll free.)
PROVIDENCE COLORED LESSON PICTURE CARDS, 10c. per year, 25c. per quarter. (S. S. SUPERINTENDENT, our own) 5c. each; **BIBLE CLASS**, 20c.; **PRIMARY**, 20c., 40 classes, 40c. S. S. SUPERINTENDENT'S RECORD, very useful, 10c. **REWARD CARDS AND TICKETS**; **CLASS ENVELOPES**; **LIBRARY CARDS**. **WIDOR'S BIBLE PICTURES** (6 by 8 inches) 1c. each. (No orders taken for SCHOLAR'S BIBLE; **BOOKS OF PRAISE**; **BIBLE AND BOOK OF PRAISE**. Send for list and prices.)
FOR THE HOME DEPARTMENT—Membership Cards per 100, 50c.; Quarterly Report Envelopes, 40c. for 100; **CONVASSOR'S REPORT**, per 100, \$1.00; **Descriptive Leaflet**, per 100, 50c.; **Class Record**, 2c. each. *Sample of Descriptive Leaflet free.*

CRADLE ROLL—FRAMED "FLINT" **CRADLE ROLL**—With space for 60 names, \$1.00; 100 names, \$1.35. Fine slits are cut on the surface to receive the name cards; a supply of cards goes with the roll. Add express charges to above prices. "FLINT" **CRADLE ROLL**—25c. less than above prices. Add express charges to printed form on back to be filled out. **ENROLLMENT CARD**—6c. per dozen. **CRADLE ROLL CERTIFICATE**—**BIRTHDAY CARDS**—Of various sorts, all pretty, 18c., 25c., 35c. per dozen.
Y. P. S. C. E. TOPIC CARDS, including "Plan of Study", \$1.00 per 100. Booklet (same), with Daily Readings, \$1.50 per 100. Model Constitution, Presbyterian Guild, 20c. per doz., \$1.50 per 100. Pledge Card, Presbyterian Guild, 10c. per doz., 50c. per 100. Bible, Missionary and Literary Studies, \$1.00 per 100. Y. P. S. Manual, 5c. each.

Add postage in case of Bibles and other books
 ADDRESS REV. R. DOUGLAS FRASER,
 CONFEDERATION LIFE BUILDING, TORONTO

Third Quarter, 1904

A'-si. Son of Abijah and grandson of Rehoboam; did much in the way of reform.
Ba'-al. Usually called the sun god. His worship was vile.
Be'-er-she'-ba. A well dug by Abraham, and long his residence. It was in the extreme south, and was chosen by Jeroboam as one of the sites for his calf-worship.
Beth'-el. Means "house of God"; connected with names of Abraham, Jacob, Samuel, Deborah, it became the southern sanctuary of Jeroboam's calf-worship.
Car'-mel. A range of hills ending in the promontory forming the southern boundary of the Bay of Acre. The view from the top is extensive and fine.

Che'ri-th. Elijah's brook; east of the Jordan.

Da-mas'-cus. The capital of Syria; the oldest city in the world still existing.

Dan. A town in the extreme north of Palestine; one of Jeroboam's sanctuaries.

Eph'-ra-im. The younger of the two sons of Joseph; he gave its name to a tribe; the name also of the district where the tribe settled.

Eth-ba'al. A usurping king of Zidon, whose daughter Jezebel Ahab married.

Gil'-e-ad. A district east of Jordan, whence Elijah came.

Gil'-gal. Not the Gilgal near Jericho, but about eight miles north-west of Bethel. There was a school of the prophets there in Elijah's time.

Ha-na'-ni. The prophet, or seer, who rebuked King Asa and was imprisoned therefor.

Ha'-za-el. A confidential officer of Benhadad II, king of Syria, who became his successor.

Ho'-reb. A name used interchangeably for Mount Sinai in Arabia.

Is'-ra-el. A name given to Jacob (Gen. 32:28); used sometimes for the whole nation, and sometimes for the ten northern tribes.

Je-hosh'-a-phan. Son and successor of King Asa; purged the land of idolatry, but entered later into a foolish alliance with the wicked Ahab.

Jez'-hu. A general, then a king of Israel; slew Jehoram the king and his mother Jezebel and restored the worship of Jehovah.

Jer'-ob-o-am. The son of Nebat; he founded the kingdom of the ten tribes, and led the people away from the true worship of Jehovah.

Jez'-e-bel. Ahab's queen; daughter of Ethbaal, the heathen king of Tyre, great-aunt of Dido, the founder of Carthage; famous for her shamelessness and cruelty.

Jez'-re-el. A city 16 to 18 miles from the summit of Mount Carmel.

Ju'-dah. The fourth son of Jacob, and the ancestor of the tribe bearing his name; used also for the kingdom of the two tribes.

Ki'-shon. The most important river of Palestine next to the Jordan; empties into the Mediterranean under Mount Carmel. On its bank Elijah slew the prophets of Baal.

Ma-re'-shah. A city 25 miles southwest of Jerusalem.

Nim'-shi. The father of Jehu.

Ob'-a-di'-ah. The lord high chamberlain ("governor of his house") of King Ahab; friendly to Elijah.

Om'-ri. The sixth king of Israel; had been general-in-chief of the army.

O-ri'-on. Next to the Great Bear, the finest constellation of the sky, having about 100 stars visible to the naked eye and 2,000 through the telescope.

Pe-nu'-el. Anciently called Peniel (Gen. 32:30); in Gilead, 20 miles east of the Jordan.

Plei'-a-des (Rev. Ver.). "Seven stars" in the constellation of Taurus; one of the most interesting of the naked-eye clusters.

Re'-hob-o'-am. The son and successor of Solomon. His mother (1 Kgs. 14:21) was a princess of the heathen Ammonites, and an idolater. By his pride and folly he lost ten of the twelve tribes.

Sha'-phan. The prophet Elisha's father.
She'-chem. A town of Ephraim; Joseph's body buried there; for a time Jeroboam's capital; became the chief city of the Samaritans.

She'-mer. From him Omri bought the hill which he fortified and called Samaria after its original owner.

Tir'-zah (delight). A beautiful (Sol. Song 6:4) town near Shechem. It was Jeroboam's second capital.

Zar'-e-phath. A town of Sidon; see 1 Kgs. 17:9, and Luke 4:26.

Zeb'-a-di'-ah. The senior or tribal head of Judah in Jehoshaphat's time.

Ze-pha'-thah (watch-tower). A valley near Marshah in the tribe of Judah.

Ze'-rah. An Arabian chief, or a king of Egypt of Ethiopian descent.

Zi-do'-ni-ans. The people of Zidon, a Phœnician coast city near Tyre.

Lesson Calendar: Third Quarter

STUDIES IN THE OLD TESTAMENT FROM SOLOMON TO ELIJAH

- | | | |
|-----------------------|------------------------------|--------------------|
| 1. July 3..... | The Kingdom Divided. | 1 Kings 12: 12-20. |
| 2. July 10..... | Jeroboam's Idolatry. | 1 Kings 12: 25-33. |
| 3. July 17..... | Asa's Good Reign. | 2 Chron. 14: 1-12. |
| 4. July 24..... | Jehoshaphat's Reform. | 2 Chron. 19: 1-11. |
| 5. July 31..... | Omri and Ahab. | 1 Kings 16: 23-33. |
| 6. August 7..... | God Taking Care of Elijah. | 1 Kings 17: 1-16. |
| 7. August 14..... | Obadiah and Elijah. | 1 Kings 18: 1-16. |
| 8. August 21..... | Elijah on Mount Carmel. | 1 Kings 18: 30-46. |
| 9. August 28..... | Elijah Discouraged. | 1 Kings 19: 1-8. |
| 10. September 4..... | Elijah Encouraged. | 1 Kings 19: 9-18. |
| 11. September 11..... | Elijah Taken Up Into Heaven. | 2 Kings 2: 1-11. |
| 12. September 18..... | Israel Reproved. | Amos 5: 4-15. |
| 13. September 25..... | Review. | |

Lesson X.

ELIJAH ENCOURAGED

September 4, 1904

1 Kings 19: 9-18. Study vs. 9-21. Commit to memory vs. 15-18. Read 1 Kings, chs. 20 to 22.

GOLDEN TEXT—Fear thou not; for I am with thee.—Isa. 41: 10.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.

12 And after the earthquake a fire: but the Lord was not in the fire; and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold,

Revised Version.—1 the; 2 for the children

DAILY READINGS

M.—Elijah encouraged, 1 Kes. 19: 9-18. T.—Paul's reference, Rom. 11: 1-6. W.—The glory of the Lord, Ex. 33: 12-23. Th.—Hope in despondency, Ps. 42. F.—Alone, but not alone, 2 Tim. 4: 9-18. S.—God's commission, Ezekiel 2: 1-7. S.—Fear not; Isa. 41: 10-20.

Shorter Catechism—**Ques. 38.**—What benefits do believers receive from Christ at the resurrection? A. At the resurrection, believers being raised up in glory,

there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, 2 anoint Ha'zael to be king over Syria.

16 And Je'hu the son of Nim'shi shalt thou anoint to be king over Israel; and Eli'sha the son of Sha'phat of A'bel-meho'iah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth 4 the sword of Ha'zael shall Je'hu slay; and him that escapeth from the sword of Je'hu shall Eli'sha slay.

18 Yet 5 I have left me seven thousand in Israel, all the knees which have not bowed unto Ba'al, and every mouth which hath not kissed him.

shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

LESSON PLAN

- I. Elijah's Complaint, 9, 10.
- II. Elijah's Vision, 11-14.
- III. Elijah's Errands, 15-18.

Lesson Hymns—Book of Praise, 246; 251; 113 (Ps. Sel.); 232; 563 (from PRIMARY QUARTERLY); 239.

EXPOSITION

By Rev. James Wallace, B.D., Lindsay, Ont.

Time and Place—About 906 B.C.; Mount Sinai, also called Horeb, between the two gulfs at the head of the Red Sea.

Connecting Links—Strengthened and heartened by rest and food and angel ministry, Elijah had journeyed towards Horeb. He had felt the need of renewing his faith by personal contact with the God whom he served. And where could he meet God, if not at the sacred mountain, where God had spoken face to face with Moses, and through him had given the Law, Ex. chs. 19, etc.

I. Elijah's Complaint, 9, 10.

V. 9. *He came thither*; "unto Horeb, the mount of God," v. 8 (see Connecting Links), having escaped the rage of Jezebel, and left Jezreel and Samaria, with their false and wicked Baal-worship, far behind. *Unto a cave*; perhaps the very "clift of the rock" (Ex. 33: 22) where Moses had stood. *Lodged* (passed the night) *there*; lying on the ground with the coverings closely wrapped round him. How lonely save for God's presence! *The word of the Lord*; "in a vision during

the night" (Parker.) *What doest thou here?* A tender reproof for idleness while work was to be done, and an invitation, also, to open his whole heart to God.

V. 10. *Very jealous*. No vain boast is this. It was in spite of his consuming zeal for the Lord and uncompromising opposition to the worship of false gods, that king and people are unrepentant. Little wonder that he is full of grief and disappointment. *Lord God of hosts* (armies); "Jehovah's sublimest and most significant title . . . The One who is supreme over untold 'hosts' of spiritual or other agencies whom He can employ to give effect to His purposes." (Driver.) *Children of Israel*. The people had willingly followed Queen Jezebel in idolatry. *Forsaken thy covenant*. In Ex. 19: 8 the people had solemnly promised (covenanted) to obey God's commands. One of these was, to have no other gods save Jehovah, Ex. 20: 3. In forsaking this covenant by worshipping Baal, they had forsaken God. *Thrown down thine altars*; of which there had been many in the land, like the one on Carmel, ch. 18: 30.

Slain thy prophets. The people are regarded as sanctioning the wickedness of Jezebel, ch. 18 : 4. *I only, am left.* Elijah had stood as the sole champion of Jehovah at Carmel, ch. 18 : 22. Compare Paul's loneliness at Rome (2 Tim. 4 : 11); also Jesus in Gethsemane and on the Cross, Mark 14 : 50 ; 15 : 34.

II. Elijah's Vision, 11-14.

Vs. 11, 12. *And he said;* perhaps on the next day, as it seems hardly likely that so great a vision would follow without a moment's preparation. (So Farrar.) *Stand upon the mount before the Lord.* Elijah does not go out until the forces of nature have ceased to rage, v. 13. Not by these tokens, he felt, was the Lord to be made known to His people. *The Lord passed by.* The words may mean, "The Lord will immediately pass by." The marvellous happenings—the rushing hurricane, the earthquake making the solid mountain reel and quiver, the lightning, "like falling masses of fire"—these were the Lord's forerunners; but they were not Himself, *the Lord was not in the wind . . . earthquake . . . fire. A still small voice;* literally, "a sound of soft stillness." This was the Lord, who rules His people, not by force, but by love, Ps. 103 : 8 ; Isa. 42 : 2, 3. *When Elijah heard it.* The still small voice was mightier to draw this strong man than the great forces of nature.

Vs. 13, 14. *Wrapped his face;* in reverence, afraid, like Moses, to look upon God, Ex. 3 : 6. *Mantle.* See Light from the East. *Stood in the entering in of the cave;* at the cave's mouth, hesitating, yet eager to advance. *Behold . . . a voice.* It is not a vision now, but the Lord Himself. *Went out.* He was still within the cave. *What doest thou here?* The question of v. 9 is repeated, because now the prophet ought to be able to give a different answer by reason of his experiences. The answer, however, is the same as in v. 10. But the tone is different. Elijah is readier now to do God's work in God's way, leaving the results with God.

III. Elijah's Errands, 15-18.

Vs. 15, 16. *Go, return.* There is work still to be done. *Wilderness of Damascus.* He was sent back whence he had come. The wilderness lay between Israel and Damascus,

the capital of Syria. Here he would be safe from Jezebel and in touch with both kingdoms. *Anointed;* may mean here simply to point out as anointed or chosen ones, for there is no record of Elijah's actually anointing Hazael or Jehu (see 2 Kings 9 : 1-6). Prophets, priests and kings were anointed. *Hazael;* at this time a trusted officer of Benhadad, king of Syria; afterwards God's instrument for punishing His people's sins. *Syria.* See Light from the East. *Jehu;* a dashing young officer (2 Kings 9 : 16, 20), who became king of Israel, and was also an instrument of punishment to God's people. For his slaying of Jezebel, see 2 Kings 9 : 30-37. *Elisha . . . prophet in thy room.* Besides arranging for the succession in the two kingdoms, Elijah was to appoint his own successor as head of the prophets in Israel.

Vs. 17, 18. *Sword of Hazael . . . Jehu . . . Elisha.* Each of these three men in his own way was to complete Elijah's work by destroying Baal-worship. Elisha's "sword" was not a literal one, but refers to the words of his mouth, Hosea 6 : 5. By these he would bring the people back from Baal-worship to God in ways and places impossible to Hazael and Jehu. *Ye I have left me.* God oftentimes has many more witnesses than our conceit supposes, or our want of discernment perceives. *Seven thousand;* a round number, for those remaining faithful to God. *Have not bowed;* that is, in worship and adoration unto Baal. *Haft not kissed him;* a token of worship. (Compare Ps. 2 : 12 ; Hosea 13 : 2.)

Light from the East

By Rev. Professor Ross, D.D., Montreal

MANTLE—Was the loose coat or over garment of the Hebrews. In form it was a piece of cloth seven feet long and four and a half feet wide. A piece about eighteen inches wide was folded back at each end, and the edges sewed together along the top. Then a slit was made at the upper corners, through which the arms were thrust, and the coat was complete. The material of which the prophet's mantle was made would be either coarse haircloth, or perhaps rudely-tanned

sheepskin with the wool left on it and worn outwards. Except for a piece of cloth or skin round his loins, this would be Elijah's only garment.

SYRIA—Is the Greek name of the country which the Hebrews called Aram, after the youngest son of Shem. It extended from the Mediterranean to the Taurus Mountains, and from the northern boundary of Palestine to the Tigris. In early days it was the seat

of the powerful Hittite empire, which was partially subdued by Joshua and further by David. But the name was applied to various areas narrower than this. When the kingdom of Damascus attained great power under the warlike line of Hadad, it is constantly called Aram and rendered Syria in our Old Testament. In the New Testament, Syria is the Roman province of that name, which stretched from Palestine to the Euphrates.

APPLICATION

By Rev. W. J. Clark, London, Ont.

And, behold, the word of the Lord, v. 9. Not only in visions does the word of the Lord come. Nor is it only prophets who hear it.

There is not a duty so simple or humble, but behind it there is some word of the Lord. It comes in one form to this man, in another to that: speaks in one tone to-day, with a different accent to-morrow. And if only we listen to this word and obey, our lives will grow in strength and beauty and fruitfulness.

What dost thou here, Elijah? v. 9. This question is asked of us all. The place we are in, the way in which we regard and treat others, the motives that are influencing us: all these are of importance; and God is asking why we stand where we do

and what our purpose may be. And we must answer, for when God questions, there is no saying Him nay. Well is it for us if we can answer unshamed and unafraid, with nothing to blush for, nothing we desire to conceal from His searching gaze.

And I, even I only, am left, v. 10. It is very hard for one to feel that he is left alone, and that there is no one to take his part. If one is really seeking to do the will of God it is never true, for there are always those who are godly

and whose sympathies are with him. And in any case the man who is serving God is not alone, for his Lord is with him. If all Israel had indeed forsaken Jehovah, as Elijah's words imply, still he was not alone, for to be with God is more than to have an army of followers. We can afford, if need be, to do without the favor and help of men.

The only essential thing is that we should have God on our side.

Stand upon the mount, v. 11. The history of the past is full of inspiration. Looking back over the ages, we see many a place where God has appeared to His servants, giving them some message to utter, some work to do, or speaking words of encouragement and cheer. We do well to stand in imagination on such places, and let their sacred memories fire our zeal. There we, too, shall hear God's voice and, hearing, go with new courage and faith to do His work.

The Lord was not in the wind . . . earthquake . . . fire, vs. 11, 12. We are amazed in the presence of the mighty forces of nature.

But what shall we say of His power, who has called these forces into being and holds them in the most complete control? At a word from Him the storm is loosed and at His bidding it is still. He sends the earthquake to move the solid ground like the waves of the sea, and He quiets its convulsion. The lightning blazes and dies away at His command. And yet even when we have seen His power, we have not known God. "God is love" (1 John 4: 8); and we never really know Him until we have seen the fullness of His love as it is revealed in Jesus Christ.

And he said, v. 14. How the appearance of everything changes according to the color of the glass through which we look! It is the same world; but it seems very different. In like manner, the hue shown by the facts of life depends largely on our own spirit. The

God's Word
to Us

The Voice
of the Past

God's
Question;
Our Answer

We Know
God; When?

Alone, Yet
Not Alone

The Color of
the Glass

hopeful, confident man sees in obstacles only the opportunity of showing his strength and courage, while to the man of despondent spirit, they are insurmountable hindrances. And there is never any reason why the servants of God should be anything but hopeful. For, however hard the facts of life, God is with His servants and will see them safely through.

Go, return, v. 15. Are we tempted to give up our work? God says to us as to Elijah, "Go, return." We are sent back to the very same task day after day.

Daily Tasks. But it is our own fault, and not
Daily Help God's, if we go back to it with-

out fresh courage. Not more surely does the sun rise, than God stands beside us each morning we rise, with supplies of grace for all the needs of the day. So long as breath lasts, there is work to do; and when we are doing our work, God is close by to help.

And Elisha . . . shalt thou anoint to be prophet in thy room, v. 16. The barn-raising goes smoothly because, the framing has been

carefully laid out, and every stick cut and hewn and mortised beforehand for its place. God's planning is not less complete. He neglects nothing, forgets nothing, is never taken by surprise. He is like the far-sighted general, who has always his eye upon trusted officers ready to fill the place of those who fall in battle.

Yet I have left me seven thousand in Israel, v. 18. The highest reward of the soldier is the recognition of his valor by his leader. How it should nerve and inspire us to know that God is looking on, as we go to face His foes and ours! He is, in truth the "God of hosts"; the multitude of glorious angels stand ready to do His bidding; and yet He knows with intimate and personal knowledge the humblest soldier who is fighting for the right on the earth. There is no true, brave deed done, or word spoken, that He does not see and approve. His smile is upon every honest effort on behalf of righteousness.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

By Rev. Principal Patrick, D.D., Winnipeg

Read about Sinai. Be able to give some account of the use of the names, Sinai and Horeb. Put questions regarding the delivery of the Law on Sinai.

What took Elijah to Sinai? Did he believe that he would find there strength, comfort, guidance?

Picture the prophet in the cave. How did he spend his time? Explain the import of the question, "What doest thou here?" Is this remonstrance, blame, or sympathy? Or is it a call to reflection?

Seek explanations of the different parts of Elijah's answer, connecting them with the narrative of his life. Direct attention to the expressions "jealous"; "Lord God of hosts"; "covenant"; "thine altars"; "thy prophets with the sword." What is the spirit or tone of the answer? Does it breathe hopelessness? Is this the language of a defeated, broken-hearted man?

The quickest of the scholars will need help to connect the manifestation of God with the prophet's state of mind, and to discover the real lesson conveyed by that manifestation. Stimulate their minds by asking them to mention the physical phenomena which pass before the senses of Elijah. The storm, the earthquake, the fire, should be vividly described as scenes to be witnessed on Sinai. Use illustrations from thunderstorms amid mountains.

Can we tell how Elijah knew that Jehovah was not in the storm, or the earthquake, or the fire? Did he expect beforehand that He would be in these? You may now ask the scholars in what respect the career of Elijah had resembled a storm, or earthquake, or fire. Were not these figures, in which Elijah could discern his own features? Was he not at this very moment complaining that God had not appeared to vindicate his fidelity? Was he not longing for some manifestation of the destroying energy of God? The prophet is now taught that God is a God of mercy, no less than of judgment; that His purpose is to save and not to

destroy. The still small voice—the sound of gentle stillness—is the most fitting symbol of God. His ways are gentle, peaceful. He will win, and not terrify, men. Elijah's thoughts are not His thoughts, nor Elijah's ways His ways.

Bid the class compare with this revelation the corresponding revelation to Moses on this very spot. Ask for a New Testament instance in which Moses and Elijah appear together.

What is the force of the repeated question and answer? Does the use of the same answer show that he had not learned the truth which God designed to teach him?

Put questions to bring out the sense of the three directions given to Elijah. Why was a new dynasty to be placed on the throne of Syria, and of Israel? Why was a new prophet to succeed himself? Was this the fulfilment of Elijah's own wishes? Was it a deeper and wiser fulfilment than he had dreamt of? In this connection dwell on the fact that God's answer to the prophet's despondency is to assign him fresh work. Work delivers from despondency. The conviction that our work is given us by God comforts and strengthens. The new work breathed new vigor into the prophet's soul.

Use the eighteenth verse to prove that Elijah had forgotten much and exaggerated much. Let the scholars compare it with Elijah's answer, in order that they may know the true state of the case. The lesson is that much is unknown to man which is known to God. Our duty is to trust and serve.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M. A.

A handful of wheat may be brought to the class. "What is wheat for?" may be asked. "For food," will be the answer; to keep people in life. That is what God's servants are for; to keep the life of God alive in men's souls. That is the errand of all God's workers—ministers, missionaries, teachers, everyday people, old and young, who try to make others better.

But what has this to do with the lesson? Ask another question: "How was the wheat made wheat—fit for nourishing life?" Lead the class in their answers to recognize the

wonderful things that go to make even a single grain of wheat—the soil, the farmer's tilling of it, all the processes before his tools are ready for the tilling; then the light and the warmth and the watering from God's cloud, the spring, the summer, the touch of fall, still days and windy days; then the reaping and the drying and the threshing. All these, that the grain may be ready for its mission to keep people in life.

The treatment of the lesson follows naturally—the work God has for His servant Elijah, and the wonderful ways in which God prepares him for that work.

What is the work? We shall see in vs. 15-17. But, first, the making ready for it. This is a series of wonders:

(1) A wonderful undertaking on God's part:—namely, to change an exhausted, disheartened man into a man fit for God's errands again (a glance at last Sabbath's lesson, and Elijah's cowardly flight (ch. 19: 3), and more cowardly despair, v. 4). To transform such a man into a keen, brave soldier, is like making a whole field of golden grain from the dead seed sown in the ground.

(2) A wonderful ministry:—namely, of the angel. Once more, last Sabbath's lesson, which shows how Elijah's bodily strength was brought back to him (and we need good, sound bodies, if we are to be useful servants of God).

(3) A wonderful place:—that to which God led Elijah. The last lesson still; Horeb (Sinai), where God had spoken so wondrously to Moses and to His people, of whom Moses was the leader; perhaps this very "cave" (v. 9) or "clift of the rock" (Ex. 33: 22), where God had shown Moses His glory.

(4) A wonderful question:—"What doest thou here, Elijah?" v. 3. Is it not a startling thought that God knows each of us, sees each of us, takes an interest in each of us, has work for each of us, and takes care that each knows what his work is?

(5) A wonderful command:—"To go out of the cave and stand before the Lord himself, v. 11. Wonderful, was it not, that so much pains should be taken with a discouraged man, v. 10. Wonderful, too, that God should speak to a man, and that a man should

stand face to face with God! But does not God speak to us in His Word and by His Son, Christ Jesus; and in Christ may we not see Him face to face, John 14:9?

(6) Three wonderful manifestations:—The tempest, the earthquake, the fire. Let the strength of these great forces of nature be realized. God's servants they are, but not God.

(7) A greater wonder still:—The "still small voice," very gentle, but it was God's

voice. Remind the scholars that the greatest forces are the quietest, such as gravitation, light, life, love.

(8) A wonderful message, vs. 15-18:—The man who thought his work done, to undertake heavier tasks still (work out the detail); and the disclosure of the hidden faithful ones, to cheer him on his way, v. 18.

(9) A wonderful result:—The discouraged servant of the Lord fit again for his tasks, and at them.

ADDED HINTS AND HELPS

In this section will be found further assistance under the various headings.

Lesson Points

The soul that seeks God is sure to find Him, v. 9.

The wound must be probed if it is to be healed, v. 9.

His people's complaints receive a patient hearing from God, v. 10.

He who gave the Law will not forsake those who obey it, v. 11.

At the centre of things there is a heart of love, as well as a hand of power, v. 12.

Reverence is the human response to the divine majesty, v. 13.

We can face the sternest facts with calmness, if only we do not forget God, v. 14.

When God commands, He also strengthens, v. 15.

Every man's life has its place in the divine plan, v. 16.

Evil-doers are always on the losing side, v. 17.

From the Library

By Rev. J. W. Duncan, B.D.

Under the juniper tree we see Elijah humiliated; but humiliation and pride are twin sisters. Here we see Elijah truly humbled. This is quite a different state of mind.—Pentecost.

"What doest thou?" He was doing nothing. Was there, indeed, no more work to be done in Israel and Judah, and was he tamely to allow Jezebel to be the final mistress of the situation? . . . "What doest thou here, Elijah?" Is not the very significance of thy name, 'Jehovah is my God'? Is He

to be the God of but one fugitive? "What doest thou here?" This is the wilderness. There are no idolaters, or murderers, or breakers of God's commandments here.—Farrar.

The raging fire, the roaring wind

Thy boundless fire display;
But in the gentler breeze we find
Thy spirit's viewless way.

The dew of heaven is like thy grace.

It steals in silence down;
But, where it lights, the favored place
By richest fruits is known.

—Quoted by Farrar.

There are few ministries more healing than that of work. . . The standing pool breeds fetid weeds and harbors croaking frogs; the running stream filters as it flows, and sings the while a happy song in the Creator's ear. Let us seek to keep our happiness in keeping at our work, for by the gospel of Jesus labor has been transformed into a means of grace.—Dr. W. M. Taylor.

Topics For Brief Papers

(To be ready on the day of the Lesson)

1. How Elijah came to Sinai.
2. What Elijah learned at Sinai.

Prove from Scripture

That the Lord knows His own.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—How had God helped Elijah? Where do we find him in the Lesson?
9, 10 For what was Mount Sinai famous? Where did Elijah pass the night? Who

spoke to him? What question was asked? What had grieved Elijah? Of what does he complain?

11, 12 What was Elijah bidden to do? Who passed by? Tell about the wonders that happened. What followed these? Who is said to have been in the "still small voice"? What does this teach?

13, 14 Where did Elijah stand? Who spoke to him? What was he now willing to do?

15-18 Whom was Elijah to anoint as king of Syria? Of Israel? Who was to take his place as a prophet?

Seniors and the Home Department—Where is Mount Sinai? Give its other name? How far was it from Beer-sheba?

9, 10 Against what false worship had Elijah been contending? Why was Sinai specially sacred? For what was Elijah to be blamed? Explain "jealous." What great reason for obeying God had the Israelites? (Ex. 20 : 2.)

11-14 How did the Lord show His power? His gentleness? What does one of the Psalms say about this? (Ps. 18 : 35.) What difference between Elijah's first and second answer? What was Isaiah's answer when God called for a messenger? (Isa. 6 : 8.)

15-18 Whither was Elijah sent? Wherefore? Explain v. 17. How many in Israel

were faithful to Jehovah? What is forbidden in the Second Commandment? (S. Catechism, Ques. 51.)

Seek-Further Questions—With what other great servant of His had God spoken on Mount Sinai? What prophet refers to idolatry as "kissing the calves"? What does he mean?

Answers to Seek-Further Questions—(1) Jonah, Jon. 4 : 3 ; (2) At the sea of Tiberias or Galilee, John 21 : 1, 9.

The Catechism

By Rev. J. M. Duncan, B.D.

Question 38. *The future of believers.* Three great and blessed truths are here taught regarding the future of those who believe in Christ : (1) Their bodies will rise. These will be their own bodies, and body and soul, separated by death, will be joined together again. But they will be changed. We are told (Phil. 3 : 21) that they will be like the glorious body of the risen Saviour. (2) God will own them as His children. He accepts of them as righteous now the moment they believe in Jesus Christ. All their sins are pardoned now for His sake. But then this will be made known to the whole world. (3) They will be perfectly blessed for ever. God Himself will make them glad throughout eternity in His own presence.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject—*God training His people by sending them on His errands.

*Introduction—*Have you ever seen a cave? You may have made caves in sand mounds

on the sea or lake shore. Here is Mt. Horeb (Sinai) in Arabia (map) (outline, or use sand tray). Here is a cave in the mountain side ; let us look inside ! A man is reclining on the ground. Surely we have seen him, before ! (Describe the prophet Elijah.) When did we last see him ? (Outline a tree. Recall last lesson.) Strengthened by the food sent him, he journeyed south till he reached Mt. Horeb.

*Lesson—*Here comes a messenger to Elijah from the Lord —Listen ! (Tell his words.)



GOD WANTS WORKERS

The Voice of God—Has anyone living seen God? God used to speak to His people long ago, but they never saw Him. Sometimes the voice came out of the clouds, sometimes out of the storm, sometimes out of the darkness, sometimes out of the flames of fire; but God's face cannot be seen till we go to live with Him in heaven.

Elijah goes out and stands upon the mount. He is listening. He knows God is going to speak to him. There comes a great wind-storm, rooting up trees, breaking rocks and sending them rolling down the mountain side, but the voice is not heard. Then comes a great earthquake, but no voice is heard. Then appear flames of fire, "and after the fire a still small voice." Elijah knows it is the voice of God. Drawing his mantle over his face, he stands listening. "What doest thou here, Elijah?" Elijah tells God his troubles. He thinks he is the only good man left, and that he must hide himself from those who seek his life.

Elijah Sent on Some Errands—"Go!" said the voice of God. He gives Elijah some errands to do. Tell these errands.

Humility—God told Elijah, "I have left me seven thousand," etc. We should be humble. There is always some one to take

our place, no matter how clever or good we may be. Sometimes girls and boys get very conceited, think they are snarier than their companions: but if they are not on the playground, there is always someone else who can lead the games, always someone else to do errands for the teacher, always someone else to be first in the class.

Golden Text—Print and repeat. God wants us to be out working for Him, not living selfishly. He says to each one of us, "What are you doing here? Go, do errands for Me." (Mention work that little ones can do.)

Repeat—

"Suppose that every boy and girl,
Arising with the sun,
Should plan their day to gladly do
The good deeds to be done,
Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ear should lend."

Something to Draw at Home—Draw a sign.

Print, God **WANTS** WORKERS. Draw hands, feet, lips, eyes, ears.

Something to Remember at Home—God has work for me.

Something to Ask at Home—What does Jesus say about work?

SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

To-day we have another lesson about ELLJAH, one of the greatest of the prophets. We left him last Sabbath overwhelmed by a crushing BURDEN, the burden of seeing terrible WICKEDNESS, and feeling that there was no one but himself to fight against it: wickedness RAMPANT, and the burden of fighting it ON ELLJAH ALONE. No wonder he was discouraged,

for such a situation would be hopeless. But God encourages Elijah by correcting him. He is not alone (erase ALONE) against evil. There are thousands and thousands who have never bowed to Baal, there is even a man worthy to take Elijah's

BURDEN
[WICKEDNESS]
RAMPANT
ON
ELIJAH
ALONE

BURDEN
[WICKEDNESS]
RAMPANT
ON
GOD
[GENTLENESS]
IS STRONG

place as prophet. But there is a deeper lesson for him than this: the responsibility does not rest upon Elijah at all, (erase ELLJAH), the burden is upon GOD. It is His work, and He will find men to carry it through. Then comes the second lesson, that while wickedness is rampant and fierce, and has great force behind it, God's method is GENTLENESS, and gentleness IS STRONG. This lesson was afterwards taught most clearly in the life on earth of God's Son. In Him were the words of the prophet fulfilled, "A bruised reed shall He not break, and the smoking flax shall He not quench," Isa. 42 : 3. Not by force, but by love has He established His kingdom in men's hearts.

Lesson XI.

ELIJAH TAKEN UP INTO HEAVEN September 11, 1904

2 Kings 2: 1-11. Commit to Memory vs. 9-11. Read 2 Kings, ch. 1.

GOLDEN TEXT—He was not; for God took him.—Gen. 5: 24.

1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee: for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee,

Revised Version—by a whirlwind into heaven; 2 as far as; 3 Omit unto him; 4 near; 5 Tarry here, I pray thee; 6 cover against them afar off; 7 Omit away; 8 which.

DAILY READINGS

M.—Elijah taken up into heaven, 2 Kgs. 2: 1-11. T.—Enoch translated, Heb. 11: 1-6. W.—Death of Moses; Deut. 34: 1-9. Th.—The Holy Spirit promised, John 16: 1-14. F.—The Spirit's power, Rom. 8: 9-17. S.—Ready! 2 Tim. 4: 1-8. S.—Ever with the Lord, 1 Thess. 4: 9-18.

Shorter Catechism—Ques. 89. What is the duty which God requireth of man? A. The duty which God requireth of man, is obedience to his revealed will.

EXPOSITION

Time and Place—Later than 897 B.C., the beginning of Jehoram's reign in Israel (2 Chron. 21: 12); from Gilgal in Ephraim (different from the Gilgal of Josh. 4: 9) by way of Bethel and Jericho to the east of the Jordan.

Connecting Links—After the call of Elisha (1 Kings 19: 19-21), the intervening incidents recorded in the life of Elijah are his appearance to Ahab in the matter of Naboth's vineyard (1 Kings ch. 21); his prediction of the death of Ahaziah, King of Israel (ch. 1: 1-4); the attempts to capture him (ch. 1: 5-14); and his appearance before King Ahaziah. Elisha, from the time of his call, seems to have been an attendant and pupil of Elijah, 1 Kings 19: 21; 2 Kings 3: 11.

I. The Two on a Journey, 1-6.

V. 1. *When the Lord would take up Elijah.* God's time had now come. Elijah, in a moment of despair, had wished to go sooner, 1 Kings 19: 4. But he was not taken till

here: for the LORD hath sent me to Jer'dan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jer'dan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven.

Q. 40. What did God at first reveal to man for the rule of his obedience? A. The rule which God at first revealed to man for his obedience, was the moral law.

LESSON PLAN

I. The Two on a Journey, 1-6.

II. The Parting of the Waters, 7, 8.

III. The Chariot of Fire, 9-11.

Lesson Hymns—Book of Praise, 320; 338; 8 (Ps. Sel.); 351; 590 (FROM PRIMARY QUARTERLY); 319.

his work was done and his successor provided and prepared. *Into heaven by a whirlwind.* A fuller description of the prophet's translation is found in v. 11. *Elijah went with Elisha.* See Connecting Links. *From Gilgal.* See Time and Place. This seems to have been the ordinary residence of Elijah and Elisha. Here was a school of the prophets, ch. 4: 38.

Vs. 2, 3. *Tarry here.* Elijah felt that his earthly life was near its end, and wished to spare his disciple the pain of parting. Or, realizing that he was to stand before God, he dreaded for Elisha the sight of Him whom no man could see and live, Ex. 33: 20. *Sent me to Bethel;* six or seven miles south of Gilgal. Here there was another school of the prophets, and Elijah seems to have been taking farewell of those who should continue his work. *As the Lord . . . as thy soul liveth;* a combination (compare 1 Sam. 20: 3; 25: 26) expressing the most intense earnestness. As surely as God lived, or his own soul, Elisha would not leave his master.

Sons of the prophets; young men, "members of prophetic guilds, living together with a master at their head, whose pupils they were" (Benzinger). We hear a great deal of these guilds in the history of Elisha, but very little in that of Elijah. *Said unto him, Knowest thou?* How they had learned this we cannot tell. *Take away thy master from thy head.* Elisha was recognized as being more intimate with Elijah than other "sons of the prophets." "Thy head" refers to the custom of the Eastern teacher sitting on a platform, so that his feet were on a level with the pupils' heads. *Yea, I know it; hold ye your peace.* The matter was too sacred, and Elisha's sorrow too deep, for speech.

Vs. 4-6. *Elijah said*; again urging Elisha to remain behind. But Elisha persists in following. *To Jericho*; thirteen miles further towards the Jordan, the seat of the third prophetic college. A third time Elijah tries to detach his follower from him. But Elisha's fidelity stands even the test of having to leave towns for the wild and lonely country. *To Jordan*; toward that same land of Gilead whither Elijah's first flight had been directed, 1 Kings 17 : 2, 3. Such faithfulness must be rewarded. *They two went on*; the one to immediate glory, the other to many a toilsome task. Those left behind strained their eyes to see what was happening, but dared not draw nearer.

II. The Parting of the Waters, 7, 8.

Vs. 7, 8. *Fifty men . . . stood to view afar off.* It is likely that these men ascended the steep heights behind the town, which commanded a view of the river for many miles. *Afar off*; showing a courteous regard for Elijah's wish to be alone. Elisha's persistence was justified only by his strong affection and the special position he held as an attendant. Compare the disciples witnessing the ascension of our Lord, Acts ch. 1. *Elijah took his mantle*; a garment with shaggy hair, hence the description of Elijah (ch. 1 : 8) as a "hairy man." *Wrapped it together*; making a roll or kind of rod, like that of Moses. "The mantle of Elijah made Elisha the undoubted successor, who possessed the spirit and power of his master" (see vs. 13, 14). *Smote the waters*; as Moses the Nile (Ex.

7 : 20); Aaron the dust (Ex. 8 : 17); and Moses the rock, Num. 20 : 11. *They were divided*; as the Red Sea by Moses (Ex. 14 : 21); and the Jordan near this very spot by Joshua.

III. The Chariot of Fire, 9-11.

V. 9. *When they were gone over*; both, doubtless, thinking how near they were to Mount Pisgah, from which Moses had been taken from earth, Deut. 34 : 1. This further side of Jordan was Elijah's early home. Did he long, as most men do, to die among the scenes of his childhood? *Ask what I shall do for thee.* Behind this offer, so like God's to Solomon (1 Kings 3 : 5), lay the old prophet's desire to leave his friend some token of love, to strengthen him for his work, and to provide for the good of his nation. The answer would show the sort of man he was, and how well or how ill fitted to succeed his great master. *And Elisha said*; proving his character by his request, as we do ours by our prayers. *Let a double portion of thy spirit be upon me.* A portion double that of the others fell to the elder son by Jewish law, Deut. 21 : 17. Elisha, therefore, asks to be as the firstborn among the prophets, to be made worthy of his position as Elijah's successor at the head of the prophets.

V. 10. *Thou hast asked a hard thing.* Spiritual gifts are the most difficult of all to transmit. They become the property only of those who are fittest to possess them. *If thou see me when I am taken . . . it shall be so.* If Elisha can "prove his fitness for prophetic gifts by remaining with his master to the end, and looking without fear on the dread messengers of the invisible world, his request will not be denied." (Hastings' Bible Dictionary.)

V. 11. *As they still went on, and talked*; solemn and tender, doubtless, these last words. *Chariot of fire, and horses of fire.* The black clouds have rolled around them, the storm has swept upon them, the air is filled with fire which takes to itself shape like chariots and horses, the men are separated, and Elijah is swept up to heaven. What ending could have been more in keeping with the mystery that surrounded his whole career, or with the fierce fire of his nature!

Light from the East

CHARIOT—Was a light, two-wheeled vehicle, open behind for convenience of entrance, with sides which sloped upwards and formed a semi-circular front. The floor was often of woven thongs, for greater elasticity. The axle was set well back, and the wheels, which were a little over three feet in diameter, had six or eight spokes and deep, strong felloes, made of three distinct circles of different kinds of wood surrounded by a metal tire. The body of the chariot rested on the axle and on the pole which slanted upwards between the two horses that drew it. To the end of the pole the

curved yoke was attached, and its ends rested on the withers of the horses. Often the yoke was only a strong leather strap, which went round the horses' necks, and was fastened to a broader piece of leather underneath it, which prevented it from galling the skin. By this yoke or strap the chariot was drawn, no traces being used. The chariot cost as much as four horses, and seems to have come from the Hittites. It was not much used in Israel, partly because of the very steep hills, and partly for religious reasons. But as it was a common engine of war among the surrounding nations, the Hebrews constantly use it as a symbol of warlike armament.

APPLICATION

And it came to pass, v. 1. Whatever great event is to happen there is always a time for it. There is no stagnation, no standing still. Events move on, and the thing that seemed so far away is near at hand. There were times when Elijah would fain have given up his task and laid down the burden, and at such seasons life seemed long. But from the beginning of his course the end was ordained, and the day when he was to leave his earthly life came to pass. Is it not a warning against impatience? Why should we grow restless? for all that is to be, will come to pass in God's good time.

Tarry here, I pray thee, v. 2. Out the granite rock there may gush the fountain of waters; all the more refreshing because of the great, cool depths from which it has sprung. Let us never form our whole judgment of a man, until we see his heart touched. Elijah dissuading his young friend from following to behold his separation from him, is another Elijah from the rebuker of kings and the slayer of false prophets. The two sides are not inconsistent, and we need to know them both, really to know the man.

As the Lord liveth . . . I will not leave thee, v. 2. This is a passage where we must read between the lines. Could we see the look and hear the tones of Elisha that would be all the commentary needed. It is the outpour-

ing of the heart; and we know not which the more to admire, the devotion of the younger man, or the qualities in the older which enkindled such a flame. Certain, at any rate, we may be of this, that Elijah's rule was not of authority, but of love; and as teachers we may learn that our strongest hold on our scholars is not the cleverness of our teaching, but the tenderness of our affection.

Yea, I know it; hold ye your peace, v. 3. When some great crisis is upon us, we have not time for ordinary conversation, and if we had time, we have not interest. Sorrow and Silence Elisha's mind was so taken up with the great loss he was to suffer, and the nation, that he did not wish to discuss it. Surely the lesson is plain, that when some great sorrow is upon a friend, we had better say little or nothing. There is a time to speak, and there is a time to keep silence, and such a time as this is a time for silence.

And they two went on, v. 6. One of the penalties laid upon greatness is that of loneliness. The sons of the prophets might assemble in companies of fifties, but these two men who had been chosen for great work are alone, and one of them is to be taken away. It is good to be greatly used, but it carries its penalty with it. The Elijahs and Elishas are shut out from much of the happiness that their humbler fellows enjoy.

In God's
Good Time

The Two Sides
of a Man

Sorrow and
Silence

A Penalty of
Greatness

The Rule of
Love

Elijah Taken Up Into Heaven

Ask what I shall do for thee, v. 9. All his life had been given to thought and work for others, and the last act was to be of a kind with the rest. It is in doing **Others First** for others that the choicest happiness comes. And the quality of the prophet's spirit is evident in this question of his. Had he been a lesser man he would have been absorbed in thought of the ascension to which he went forward, to the exclusion of every other personality. Even so was it with his great Master, of whom it is said, "Having loved His own which were in the world, He loved them unto the end." It is only great souls which are thus devoid of selfishness; and such greatness is very inspiring to dwell upon.

Let a double portion of thy spirit be upon me, v. 9. If unselfish prayers are those most likely of an answer, surely this prayer would be heard. For there was no self-seeking in this request. His master's spirit had been one of toil for the good of the nation, and, in

Eager to
Carry

effect Elisha asked that he might be able to bear even greater burdens for the good of his people. It is the prayer of many a brave young heart to-day—a double portion of the spirit that seeks no higher honor than to serve men for Christ's sake. The church is safe when such a spirit prevails, and the salvation of the world is nearer.

Elijah went up by a whirlwind into heaven, v. 11. A fitting end to a stormy life. In all the scripture record there are only two who escaped the common way of **The Waiting Chariot** death: Enoch, who walked with God and "was not," and this stern, strong prophet, who passed his active life in the storm and struggle. It is a strange story for modern ears, and yet how strange is death itself. Who shall say that there is not always for God's dear children, in waiting, though invisible, the heavenly chariot. This much at least is assured—and it robs death of its terror,—that to be "absent from the body," is to be "present with the Lord." Those who live for Him now will live with Him then.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

You will find it serviceable to trace the route of Elijah and Elisha on a map.

Notice that the Gilgal spoken of is not the well-known Gilgal near the Jordan. Gilgal was the seat of a school of the prophets, a college or university, where young men were trained for the prophetic office. It was most natural that Elijah should desire before leaving the world, to pay a last visit to an institution which he had established and which had accomplished most fruitful results. A reference to the value of schools and colleges, and especially to the importance of instruction in the law of God, can be introduced here with great appropriateness.

Ask why Elijah desired Elisha to remain in Gilgal. Listen to all the answers that are given. You wish to promote thoughtfulness and the patient examination of the language of the Bible, and you cannot better

do so in this case than by setting your scholars to consider what reason or reasons Elijah had for requesting his friend and disciple to remain behind. Was it because he wished to be alone? Was it to spare his friend and himself the agony of parting? Was it because he had received no instructions from God that Elisha should accompany him?

Observe the solemn protestation of Elisha. What effect would it have on Elijah? Dwell on the force of the words, "As the Lord liveth"; "As thy soul liveth."

With the explanation given regarding Gilgal the class may now be able to answer the question, why Elijah next went thither. Ask the scholars what they recently learned regarding Bethel.

Who were the sons of the prophets? How had they learned that Elijah was to be taken away that day? Why did Elisha bid them be silent. Did he feel that the matter was not one to be spoken about? Was it too sacred, too weighty, too sad? Notice that the same language is used with regard to

Jericho. Why did Elijah go thither? What is known of Jericho? Observe that there is a school of the prophets in Jericho also.

Picture the two prophets passing down to the Jordan, the fifty young prophets watching their movements with intensest interest. What would their sentiments be when the waters of the Jordan stand up on either side, when smitten by the cloak of Elijah, and the two prophets cross over dry shod? Why did Elijah use his mantle to strike the waters? What other incident in scripture is brought to mind by this act of Elijah and by the crossing of the Jordan?

It was natural that Elijah should desire to requite in some way the years of service which Elisha had given him. Can we tell what was in the mind of the elder prophet when he made his offer to the younger? What light does the request of Elisha shed on his character and aspirations? See that the correct sense of the words, "a double portion of the spirit," is made plain.

In what sense was it a hard thing that Elisha had asked? How are the conditions in v. 10 to be explained? Do they refer to a supernatural knowledge of the will of God vouchsafed to Elijah? You may find it profitable to learn from the scholars how they conceive the translation of Elijah. You may get not a few hints from their answers to direct you in your future lessons.

Treat the translation as the seal and crown of Elijah's career. Name his chief excellences, and commend these for imitation.

For Teachers of the Boys and Girls

This is our farewell of Elijah. We have seen some strange things in his company—a three years drought at his word; the ravens bringing him food; a cruse of oil and a barrel of meal that never grew less; fire coming down from heaven to consume the sacrifice upon the altar; an angel ministering to him in the desert; the wonders of wind, earthquake and fire, and the still small voice at Sinai; and, now the greatest marvel of all. The lesson brings the unseen world very close. The invisible veil is seen to tremble and part. Heavenly heralds appear. We see, too, how a good man acts when he knows that life's journey is ended, and the life

beyond just at hand. Perhaps attention might be further arrested by asking the question—"Did Elijah ever come back to earth again?"

The lesson is one that answers well to the simple method of verse by verse. It is spectacular; and sight-seeing is not done by diagrams or skeleton plans.

"*And it came to pass,*" v. 1. Naturally, some questions about Elisha's call, his intimacy with Elijah as follower and attendant (see Connecting Links). Years have gone; their work together is ended; separation is at hand. And such a separation!—

"*Into heaven by a whirlwind.*" Very wonderful; but don't let the scholars dwell on the wonder of it just yet; rather show them God's hand—"When the Lord would take up Elijah." Job 14: 5 is a good comment; and Ques. 7 of the Shorter Catechism. Elijah's days were numbered of God; when His time came He sent for his servant. He will not forget to send for each of us when He wants us with Him. Nor may we hope—we should not even wish—to stay here beyond the time He has fixed.

"*Elijah went with Elisha from Gilgal*"; the old teacher and the younger scholar setting out on their way, the elder of the two alone knowing what a wonderful ending the journey would have. A little sketch map, which you can make on a paper pad, or for that matter on your cuff, or your thumb-nail (only that these might draw away attention rather than hold it) will illustrate the journeying.

"*Tarry here, I pray thee . . . I will not leave thee.*" Recall (by question) the scene in Ruth, 1: 6-18. Every one loves Naomi because she had excited such love in Ruth's heart; and Ruth because she loved Naomi so. Elijah and Elisha are attractive in like manner. The biggest and best thing in a man, after all, is his capacity of loving and of attracting love.

"*I know it, hold ye your peace!*" v. 3 (taking in the whole verse). A new touch, here. It is love in the presence of separation, of death. That only makes love the stronger. True love never lets go. Verse 4 is another proof of the same; and verse 5; and verse 6.

"*And they two went on,*" v. 6. Do the scholars understand Matt. 11: 12? If not,

Luke 18 : 1-8 will help to explain it. The truth illustrated is:—Perseverance wins the day. Never let want of sticking to it cut you off from the best blessings. They are yours, if you seek for them and do not give up.

Then follow the miracle of the mantle, v.

8, and the wonderful offer, and still more wonderful reply, v. 9. Discuss v. 10 with the class; the pith of it is, "If you are fit, you shall get," a truth of wide application. Then comes the magnificent ending, v. 11.

Did Elisha receive "the double portion" for which he made such urgent request?

ADDED HINTS AND HELPS

In this section will be found further assistance under the several headings.

Lesson Points

What God plans, surely comes to pass. v. 1.

"He that believeth shall not make haste."

v. 1.

Bands of steel are as the tow of flax, compared with the bands of love. v. 2.

Silence is seemly in the presence of sorrow. v. 3.

Persistence wins the day. v. 6.

Companionship with God's servants ("the two") is the highway to blessing. v. 8.

Anything does for an implement, if God's power be behind it. v. 8.

Loyalty covets self-sacrifice and the chance to serve. v. 9.

Spiritual blessing is in the proportion of our capacity to receive it. v. 10.

They are never far parted, who are children of God. v. 11.

From the Library

Many hundreds of years after this, when John Knox—the Elijah of Scotland—was on his death-bed, he said to those who stood round him, "Oh, serve the Lord in fear, and death will not be terrible unto you."—Pulpit Commentary.

Elisha was a watching spirit: those who see Christ taken up are endued with power from on high. Sir Isaac Newton was once asked why he was so much greater than other workers in his particular science. He said, "I do not know except that I, perhaps, pay more attention than they."—Joseph Parker.

The drivers were angels on horses of whiteness,
And its burning wheels turned upon axes of brightness;

A seraph unfolded its doors bright and shining,

All dazzling like gold of the seventh refining:

On the arch of the rainbow the chariot is gliding,

Through the paths of the thunder the horses are riding.

—Hyslop's, *Covenanters' Dream*.

In Jewish legend Elijah often appears and disappears. A chair is set for him at the circumcision of every Jewish child. At the Paschal feast the door is set open for him to enter. All doubtful questions are left for decision until he comes again. To the Mohammedans he is known as the wonder-working and awful El Khudr.—Farrar.

When we look at the stern man, (Elijah) and at his noble and abiding work, we cannot wonder that partly by his personality and partly by his unique place among the prophets, he dominated the Hebrew imagination for centuries. And when at last the great Prophet appeared who should come into the world, the honest and untutored instinct of the common people recognized in Him the majesty and power of Elijah.—Professor McFadyen.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Holding fast to one's friends.
2. "Absent from the body, present with the Lord." (2 Cor. 5 : 8.)

Prove from Scripture

That death to the Christian is gain.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—What was the starting point of the Lesson journey? Where did it end?

1-3 What was the Lord intending to do

with Elijah? What did Elijah ask Elisha to do? Elisha's reply? Whither did they go first? Who lived here? Of what did these men speak to Elisha?

4-6 Where did the second stage of the journey end? How often did Elijah ask Elisha to remain behind? Who was planning the journey?

7, 8 What river had the two travellers to cross? With what did Elijah smite the waters? What happened then?

9-11 What request did Elisha make? What was Elijah's offer? Elisha's answer? What wonderful sight appeared? How was Elijah carried up to heaven? Who else was taken to heaven without death?

Seniors and the Home Department—Where is Gilgal? When did the call of Elisha occur? How had he been since occupied?

1-6 Why did Elijah wish Elisha to remain behind? How many schools of the prophets are referred to? Explain "sons of the prophets." How did Paul speak of his own departure from life? (Phil. 1:21, 23.) Where was Elisha's faithfulness most severely tested?

7, 8 Describe the miracle wrought by Elijah. Mention two similar miracles.

9-11 Explain Elijah's request. How was he to show his fitness for the position he

asked? Where do we read of Jesus' ascension? (Luke 24:51; Acts 1:9.) How does our Lord describe heaven? (John 14:2.)

Seek-Further Questions—When did Elijah re-appear on earth? Whom did Stephen see through the opened heavens?

Answers to Seek-Further Questions—(1) Moses, Ex. 19:9; (2) Hosea, Hos. 13:2. The reference is to the calves set up by Jeroboam, 1 Kgs. 12:28, 29. Kissing these was an act of worship.

The Catechism

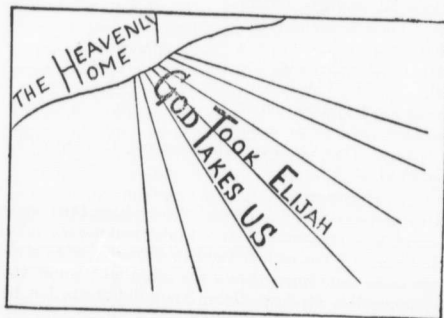
By Rev. J. M. Duncan, B.D.

Ques. 39, 40. *Our duty.* "Duty" is what is due. There is something that we owe to God. Our debt to Him is summed up in the one word, "obedience." We owe this to God because He has made us, preserves us, most of all because of His redeeming love to us. We are to obey the "will" of God. Not what we choose, but what He commands, we are to do. This will has been "revealed;" that is, made known. We see it most clearly in His written Word, the Bible. God did not give His Word all at once, but gradually. At first He gave the "moral law." This law is called "moral," because it has to do with questions of right and wrong, as physical laws have to do with what is beneficial or hurtful to our bodies.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God training His people by saving Elijah from death.

Introduction—Recall last Lesson. Elijah begins at once to do God's errands. How



many of you have been in the country and have seen the farmers ploughing? Let the children tell you how ploughing is done. Have any of you seen a yoke of oxen? (Describe.) They are used for ploughing in Palestine.

Finding Elisha—Let us follow Elijah, as he goes on his first errand. He has gone to find Elisha, whom God told him to anoint as prophet in his stead, 1 Kgs. 19:19-21. Here Elijah goes along this road (outline some hills and

fields and a roadway). See! There is a large field with twelve yoke of oxen ploughing! See what a fine farm it is! See all the men-servants! The driver of one yoke of oxen is Elisha, the son of the farmer! Elijah does not speak to him; he knows he is the man whom he is seeking. He simply goes up to him, and throws his coarse mantle of skin over Elisha's shoulders. Have you ever put on Father's hat or coat, or Mother's bonnet or cape, and said, "Now, I am father (or mother)?" So Elisha said to himself, "This means that I am to be prophet in place of Elijah. I am to be Elijah; he has put his mantle upon me." Elisha stands thinking. Perhaps he thinks someone else will make a better prophet than he. He will have to leave all his wealth, all his family and friends, if he goes with Elijah to become a prophet of God. What will he do? Soon his mind is made up. He runs after Elijah (tell the rest of the story, vs. 20, 21). He kills his yoke of oxen and makes a feast for all the servants—a farewell feast.

Lesson—God is not going to let Elijah die. He is going to take him to heaven in another way. (Do you know of any one else who went to heaven without dying?) Tell the

Lesson story. Elisha is determined to stay with Elijah. Trace their visits from Gilgal to Bethel, to Jericho, to Jordan. The two pass over Jordan, v. 8. Tell Elisha's request, vs. 9, 10. They go along talking. Suddenly between them dashes what appears like a chariot of fire and horses of fire! There is a blaze of light! a whirlwind! and lo! Elijah is carried up by the whirlwind into heaven! God had come and had taken Elijah to His home in heaven.

Gold Text—Repeat (pointing upwards with both arms).

Our Home in Heaven—God will some time take each of us to our home in heaven. Jesus has gone to prepare a place for us. We need not fear if we are loving and serving Him.

Hymn—Sing Hymn 590, Book of Praise, v. 3.

Something to Draw at Home—Draw a sunburst, spreading from the heavenly home. Amongst the rays print—

GOD ^TOOK ^{ELIJAH} ^{TO} HEAVEN.
 _{AKES US}

Something to Remember at Home—I have a home in heaven.

Something to Ask at Home—What does Jesus say about the home in heaven?

SUPERINTENDENT'S BLACKBOARD REVIEW

Our topic to-day is a great lesson on Success. To most people in Elijah's time, as in ours, success meant to MAKE money, but Elijah's whole strength was given to make MEN. For this his enemies tried to kill him, but God showed His approval of the prophet by rewarding him with a glorious ascension. Yet it was more than a mere reward, it was an

SUCCESS
~~~~~  
MAKE MEN

encouragement and inspiration to others all through Jewish history. For a thousand years, Elijah's departure drew men's attention to things invisible and eternal. You and I shall have success in life in proportion as we make men, and we can make

SUCCESS  
~~~~~  
MAKE MEN
THINK
OF
GOD

men only by making them THINK OF GOD. Pray for this highest success, that your life, and even your death, may make men think of God.

The one virtue of boldness will never make you like Christ. There have been some who, by carrying their courage to excess, have been caricatures of Christ, and not portraits. Let courage be the brass; let love be the gold. Let us mix the two together, so we shall produce a rich Corinthian metal, fit to be manufactured into the beautiful Gate of the temple. The man who is bold may accomplish wonders. John Knox did much, but he might have done more if he had had a little more love.—Spurgeon.

Lesson XII.

ISRAEL REPROVED

September 18, 1904

Amos 5 : 4-15. Study vs. 1-27. Commit to memory vs. 14, 15. Read Hosea, ch. 14.

GOLDEN TEXT—Seek the Lord, and ye shall live.—Amos 5 : 6.

4 For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Be'er-she-bar: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Jo-seph, and I devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh ¹the 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 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

Revised Version—1 it devour; 2 cast down righteousness to the earth; 3 Pleiades and; 4 bringeth sudden destruction upon the strong; so that destruction cometh upon the fortress; 5 reprovoeth; 6 ye trample how mighty are your sins; 7 ye that; 8 that take; 9 how manifold are your transgressions and a time; 10 say; 11 the.

DAILY READINGS

M.—Israel reproved, Amos, 5 : 4-15. T.—Insincere service, Amos, 5 : 16-27. W.—Remember and obey I Micah 6 : 1-8. Th.—Often forgetful, Ps. 106 : 40-48. F.—Weeping and seeking, Jer. 50 : 1-7. S.—Look, and be saved! Isa. 45 : 15-22. S.—Promise to seekers, Isa. 55.

Shorter Catechism—*Ques. 41. Where is the moral law summarily comprehended?* A. The moral law is summarily comprehended in the ten commandments.

EXPOSITION

Time and Place—Probably about 780 B.C., at a time when Israel was very prosperous; Bethel, a great centre of idolatry in Israel.

Connecting Links—Amos was a herdsman of Tekoa (ch. 1 : 1), a town of Judah, twelve miles from Jerusalem. Called to be a prophet, he was sent to preach at Bethel against the idolatry and immorality of Israel. In ch. 5 he sees destruction coming upon Israel. So certain is it to come, that he regards it as now there, and chants his lament over the virgin Israel already fallen, v. 2. Then he proceeds to bring forward the charges of failure in moral duties, the punishment connected with these failures, and what different results might follow if the people would only turn to truth, righteousness and Jehovah.

I. A Gracious Invitation, 4-6.

V. 4. *Thus saith the Lord.* This was the prophet's credential, the proof of his authority to deliver the message. The phrase is

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as ye treading is upon the poor, and 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 wine of them.

12 For I know your manifold transgressions and your mighty sins; ye afflict the just, ye take a bribe, and ye turn aside the poor in the gate from their right.

13 Therefore is the prudent shall keep silence in 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 have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Jo'seph.

Ques. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

LESSON PLAN

I. A Gracious Invitation, 4-6.

II. A Stern Reproof, 7-13.

III. An Earnest Appeal, 14, 15.

Lesson Hymns—Book of Praise, 217 : 180 ; 1 (Ps. Sel.); 180 ; 558 (from PRIMARY QUARTERLY); 216,

very frequently used by Amos. *House of Israel*; that is, the Northern kingdom, where Jeroboam II. was now reigning. *Seek ye me, and ye shall live.* "To seek God, was a standing expression for consulting Him by a prophet or an oracle, even on purely secular matters; but it is also used of caring for Him, by studying to please Him by the practice of a righteous and holy life." If they turn to a better life, they shall live, thus escaping the coming destruction. (Compare Isa. 55 : 6 ; 58 : 2 ; 65 : 10.)

Vs. 5, 6. *Seek not Beth-el*; that is, do not resort to Bethel, with its hateful idols and wicked priests. The people thought, that, merely by attending the sanctuaries and bringing their offerings, they could please God, but the prophet says that He requires something quite different—a holy life. Bethel was at that time the chief place of worship in the Northern kingdom. It lay about ten miles north of Jerusalem. *Gilgal*; another seat of impure worship, lying in the Jordan valley, between the Jordan and Jericho. It

had been an important place for a long time (see 1 Sam. 11:14; 2 Sam. 19:15). *Beer-sheba*; a third centre of idolatry, at the extreme south of Judah. This city was an ancient sanctuary, having been used as a place of worship in the days of Abraham and Jacob, Gen. 21:31; 22:19; 26:23. *Gilgal* (that is, those who worship there) . . . go into captivity. There is a play upon words in the Hebrew, as if we should say, "Capetown shall go into captivity." *Beth-el* . . . to nought; trouble, destruction. Captivity and misfortune, instead of deliverance and help, come out of this wretched worship. *Seek the Lord*; the invitation repeated. In Him they have all they need; away from Him they lack everything. *Break out*; "come mightily," often used to picture the force of God's Spirit in His movements, Judges 14:6; 1 Sam. 16:13. *House of Joseph*; the Northern kingdom generally, Joseph being the ancestor of Ephraim, its most powerful tribe. *It* (that is, "fire") devour (Rev. Ver.). *None to quench it*. The false gods of Bethel cannot stand against Jehovah.

II. A Stern Reproof, 7-13.

V. 7. *Turn judgment to wormwood*. The prophet addresses the judges. Their decisions, instead of being sweet to the people, are, in their cruel injustice, like wormwood, a very bitter plant (compare Prov. 5:4; Jer. 9:15; Rev. 8:11). *Cast down righteousness to the earth* (Rev. Ver.). Instead of giving righteousness its true place and setting it up, they have cast it down upon the ground and trampled it under foot in their unjust law-courts.

Vs. 8, 9. *Seek him*. These wicked judges are brought face to face with the Judge of all. *Pleiades* (Rev. Ver.) and *Orion*. See *Light from the East*. *Tarneth the shadow of death into the morning*. "He can make the deepest gloom bright as the morning. Here is encouragement for the penitent." (Bible Commentary.) *Maketh the day dark with night*; that is, brings the day to an end with night. *Calleth for the waters*. The words point to inundations like the Flood, and intimate the destruction of the ungodly. *Bringeth sudden destruction upon the strong*

(Rev. Ver.). The oppressors of the poor will be destroyed. *So that destruction cometh upon the fortress* (Rev. Ver.). No stronghold will protect them from Jehovah, the Champion of the poor.

Vs. 10, 11. *They* (the unjust rulers) *hate him that rebuketh* (their wickedness) *in the gate*. The gate in ancient times was the place where the judge sat and cases were tried; so it really means "in the court house." "The rebuke and the upright speech may be supposed to come from the Lord's prophets." *Ye trample upon the poor*; tread their rights under foot—and that habitually. *Burdens of wheat*. Portions of grain were paid in taxes, and unrighteous tax-gatherers exacted all they could. *Houses of heavn stone*; a sign of wealth and luxury. These they will soon have to exchange for captivity. *Pleasant vineyards . . . shall not drink*. For condemnation of drunkards, see chs. 2:8, 12; 4:1; 6:6.

Vs. 12, 13. *For I know*. Their poor victims were helpless, but God saw their oppression, and would reckon with them. A list of their offences is given in v. 12. *Transgressions . . . sins*. The first word means rebelliousness; the second, a failure to come up to what we ought to be. *Take a bribe*; that is, a ransom or price of a life (see Ex. 21:30; Num. 35:31). The murderer who is rich enough to pay the price goes scot free. *Turn aside the poor*. The very judges defraud them of their rights *in the gate*, that is, the law-court. *Prudent shall keep silence*; because speaking out against the wrongs of the time would do no good, and might endanger his life. *Evil time*; a time full of violence and injustice.

III. An Earnest Appeal, 14, 15.

Vs. 14, 15. *Seek good*. A change of heart may yet turn away God's wrath. *God of hosts*; a sufficient Protector against any foe. *As ye say* (Rev. Ver.). They were saying that Jehovah was with them, and therefore they had nothing to fear; the prophet says if they seek good then what they are saying will be true. *Hate the evil, and love the good*. The heart once right, the good life will follow. *Establish judgment in the gate*. Let the courts do justice. *It may be*. There is still

hope for the penitent. *Remnant of Joseph.* Only a few would repent and so escape the coming destruction. "Joseph" might have recalled the deeds of their ancestor.

Light from the East

SEVEN STARS—The Pleiades are a cluster of stars composed of seven larger and some smaller ones, in the constellation of The Bull, near the ecliptic in the northern hemisphere. The Arabs call them The Group and sometimes "the richly adorned, clustered constellation," and they have been an object of interest to all primitive peoples. Their movements were closely watched, and many stories invented to account for their appearance. The Greeks regarded their rising at dawn as marking the beginning of the period of navigation, and their setting at dawn heralded the approach of the wet, stormy

season, when navigation was suspended. Some of the earliest Greek temples were oriented (placed in respect to the East) by the rising of one of the principal stars in this group.

ORION—This constellation was conceived to be the form of a giant carrying a club and wearing a girdle composed of three bright stars. Its position, a few degrees south of the ecliptic, makes it conspicuous when viewed from the north temperate zone. The Hebrew name for it means "foolish" or "arrogant," and has been supposed to signify a giant who rebelled against God and after his death was punished by being chained in the sky. Orion and the Pleiades are visible in the Syrian sky longer than with us, and rise higher above the horizon. He who made these signs of the seasons must be behind all the changes which they foretell.

APPLICATION

Seek ye me, and ye shall live, v. 4. There is only one way by which men may attain unto life, and that is in the seeking after God. This is life eternal, to know the only true God and Jesus Christ whom He hath sent. To seek implies a desire and an endeavor on the part of those addressed. Sometimes people speak as though one might turn aside any day and find God. But this is not the message of scripture, Old or New Testament, nor the message of experience. If God is to be found, there must be the earnest seeking after Him. But He will never deny the soul that thus desires Him, and when He is found, life eternal is the priceless blessing that rewards the search.

Let he break out like fire, v. 6. If the attitude of man's spirit is not one of reverence towards God and desire to find Him, then it will be the attitude of self-seeking, and upon all such shall break the judgment of the Divine, who has been scorned. To seek God is to set ourselves in line with the purpose and intent of the Power that controls the universe; but to refuse to seek Him is to place ourselves in opposition, and such pugnacious antagonism shall be overthrown and destroyed, even as by the breaking forth of

fierce flames. There is no third way. We are either God's children sheltered by His power and love, or rubbish to be destroyed.

The Lord is his name, v. 8. The stars, the day-dawn, the falling of the night, the irresistible might of the sea, everyone of these appeals to our sense of wonder.

The Highest Thought of All How men have pondered on them, and have told each other strange tales as to how it was that all these persist in beauty and in regularity! But the highest thought of all is that all these marvels, and the greatest of them, are but the servants of the Almighty; the Lord is His name. What a joy to the servant of God to rest in the consciousness that all of Nature's wonders are controlled by him who is our Father:—

"In reason's ear they all rejoice,
And utter forth a glorious voice:
Forever singing as they shine,
'The Hand that made us is divine.'"

They abhor him that speaketh uprightly, v. 10. When men give themselves to evil-doing, it invariably results in them hating those who do righteously. There is an abiding antagonism between the worker of unrighteousness and the man who would do the will of God. Many

Seeking and Finding

The Highest Thought of All

For or Against; No Third Way

An Abiding Antagonism

have tried to serve God and Mammon : to give themselves to evil, and at the same time not to set themselves in opposition to godliness ; but no one ever yet succeeded. When one finds himself antagonizing good men because they are good, he had better look out for his own footing. He is already in slippery places.

Ye have built houses of heavn stone . . . ye shall not dwell in them, v. 11 How often in the history of mankind has this same thing happened ! Men have forgotten God's claim upon them and out of ill-gotten gains have heaped up for themselves wealth and built fine houses, and yet have never lived in them ; or even where they have lived in them, have not been able to enjoy them. Many a rich man who has obtained his wealth by iniquity has found it a curse and his luxuries have turned to dust and ashes.

For I know your manifold transgressions, v. 12. It is one of the curious follies of which men are guilty, that they blind themselves into thinking that they may cover over and hide their transgressions. True, they may themselves forget them ; but God remembers and sees. There is no oblivion for transgression,

except that which comes when we have trodden the hard way of penitence, and made humble and sorrowful confession to God. Then He, who knows our transgressions, will, according to another scripture, cast them behind His back, and remember them no more forever.

Hate the evil . . . love the good, v. 15. This is the one way and the only way in which we may have hope that God will be gracious to us and pardon. Men have sought in many ways to win the favor of the Divine, but there never has been and never will be other than the one way. When men persist in ill-doing, and yet profess to believe that they have found favor with God, they are deceiving themselves. True godliness must ever manifest itself in high morality. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven." And what is that will, but "to do justly, and to love mercy, and to walk humbly with thy God ?" This message which came to ancient Israel is just as much needed to-day, and each and all of God's servants should make it known. The fruit of genuine religion is a pure and upright life.

An Old-time
Message

Curse-touched
Gold

Behind God's
Back

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

This is an exceedingly difficult lesson. You will not teach it well without unusual pains. Use the Revised Version in studying it.

The chief thought of the Lesson is the necessity of justice, if a state is to exist and enjoy the approval of God. Israel has served God in its own way and not in God's way.

You will find it necessary to furnish the scholars with a much larger amount of explanation than usual. Hence, while you continue to put questions in order to excite attention and quicken intelligence, you are to expect fewer and less satisfactory replies than you are accustomed to.

Study carefully the Exposition, Light from the East, and Application.

"Seek ye Me, and ye shall live." This is

the key-note of all prophetic teaching. What is the meaning of "seeking" here, and what of "life?" What is the contrasted "seeking" of Bethel, Gilgal and Beer-sheba? Bring before the minds of the scholars the false worship offered at these places ; this will prepare them at once for the judgment passed on it. Ask why the appeal of v. 4 is repeated in v. 6, and what new motive for obedience is mentioned. In what sense is God compared to a fire? What is the "house of Joseph?" What is the force of the rebuke in v. 7? How is judgment turned to wormwood? What is it to "cast down righteousness to the earth?" Some of the scholars will probably perceive that the reference is to the oppression of the poor, to the wrongs done them by the judges.

You may need to explain that vs. 8, 9 are meant to remind the guilty nation of the power and majesty of God, and that in doing

violence to the poor and perverting justice, they are taking the field against Him. What are "the seven stars and Orion"? God has made the heavens, the alternations of day and night, and the floods: the physical world is under His sway. So, too, is the moral world; the mighty are not saved by the strength of their fortresses.

Notice that v. 10 resumes the subject of v. 7. Put a question regarding the gate in Eastern cities. What two sins are condemned in v. 10? Illustrate them.

The force of v. 11 will be given at once by any of the scholars. Ask for some Old and New Testament examples of this truth.

Then follows a description of the guilt of the Northern Kingdom. Its sins are many and great. Among these are violence and corruption. The judges accept bribes and give their sentences accordingly. So evil is the time, that the prudent man, whether wealthy or poor, will hold his tongue, as his speech is unavailing and only dangerous to himself.

For the third time the nation is exhorted to penitence, v. 14. Penitence may even yet be followed by mercy. A remnant may escape. Take v. 15, and employ it as the sum of the whole lesson. Go over its three first clauses. Find out their meaning. Obtain examples of them, and enforce the truth that the only way to the favor of God is honesty, diligence, justice, integrity. Expose the view held by the Northern kingdom, that its wealth and prosperity were signs of the favor of God. God is only with the good. All evils in the life of the individual, of the home, of the community, of the state, of the world at large, must be repented of, if God is to be gracious.

For Teachers of the Boys and Girls

The lesson is so wide and deep that, at best, one can but skim its surface, with a look here and there into the depths. It is, too, about people and things remote from our time and our way of life and thought. It will tax adult classes; for it demands an acquaintance with geography, and of the public and social life of those times, that few possess. And yet a touch of all these is necessary, if we are to deal with the

lesson honestly. The only right way to interpret scripture is to seek to hear it with the ears of those to whom it was first spoken, to read it with the eyes and in the atmosphere of those for whom it was written. Perhaps the following hints may help:

1. *A bit of biography*; to be picked out of the book. Amos—who was he? Ch. 1 gives his occupation, and ch. 7: 14. The Rev. Ver. says "a dresser (literally 'pincher') of sycamore trees," for the fig-like fruit was pinched, scratched, or punctured to hasten its ripening. How he was called to be a prophet, ch. 7: 15 tells.

2. *A little travel tour*. Amos' home, Tekoa (ch. 1: 1), on a splendid hill 2,700 feet high, five miles south of Bethlehem and twelve south of Jerusalem; it was near the scene of David's up-bringing, and Samson's wild doings; Israel, the Northern kingdom, to which Amos' prophecies were delivered; Bethel, Gilgal, Beer-sheba (v. 5)—point them out on the map; they are all places of idolatrous worship. It was against these that God bade him speak, v. 5—how fiercely, ch. 1: 2 gives a hint.

3. *A turn at the dictionary*. For example, v. 7—"judgment," means the decision which a judge pronounces. It should be like sweet, wholesome bread, nourishing and sustaining the poor and oppressed. But, in reality, it was "wormwood," a bitter, poisonous plant. It destroys, instead of helping. All such unjust judges, and the wicked men who uphold them God hates; vs. 11, 12 show how great their iniquity was, and how much God hates it. The dictionary will be needed again; what is "burdens of wheat"? The tolls of grain taken (even as this day in Turkey) for taxes, and such heavy tolls as to be crushing "burdens" to those upon whom the tax is laid.

4. *A look into the sky and on the sea*. "The Seven Stars": In Light from the East, you will find about them; also about "Orion." Set the scholars looking for them when night shall come. They will see the lesson henceforth in those stars. Day dawn, and the coming of night—speak of their majesty, and also that of the seas and floods. Who made all and rules all? There is but one answer: "The Lord is His name." Truly

"He can create, and He destroy." He can save, too, as we shall see.

5. *A voice from heaven.* How still people are—even the careless and thoughtless, when God speaks in the thunder. If that voice should shape itself into words! It does, and it is very tender, v. 4 (Have the class read

the verse together). It makes one think of the parable of the Prodigal Son (Luke 15); and so does that other call in v. 14. Have the class repeat till they remember. The words are simple. All will understand. Pray the Spirit of God that all may obey, and so receive the promised life.

ADDED HINTS AND HELPS

In this section will be found further assistance under several headings.

Lesson Points

When God speaks, who dares but listen? v. 4.

"Seek ye Me": in three syllables the whole way of life. v. 4.

God's wrath is hot, because His love is strong. v. 6.

The scriptures of the sky declare the Lord to be the Almighty. v. 8.

The oppressed may take to themselves this consolation, that God is with them, and that in the end they shall triumph. v. 9.

Gain gotten through fraud is dear at any price. v. 11.

Ill come to, soon lost. v. 11.

To seek good, is to find God. v. 14.

A lover of good is a hater of evil. v. 15.

From the Library

As a wool-grower, Amos must have had his yearly journeys among the markets of the land; and to such were probably due his opportunities of familiarity with Northern Israel, the originals of his vivid pictures of town life, her commerce and the worship at her great sanctuaries.—Dr. George Adam Smith.

Amos must have looked like one of the Arab shepherds who still tend their flocks around the hill of Tekoa. He, too, was brown and sturdy. He, too, was clad in sheepskin when he led his flocks to pasture. It was, perhaps, when he was enjoying the grandeur of the prospect from one of his native hills, or soothing his soul with such music as he could make, that the Spirit made him conscious of a higher destiny, and forced him to leave his sheep to be a prophet of Jehovah.—Mitchell.

As Savonarola at the Duomo in Florence,

as Luther at the Diet of Worms, as our Lord Himself at the feast in Jerusalem, so was Amos at the feast in Bethel.—Dr. George Adam Smith.

As the fear of Jehovah is the beginning of wisdom, so idolatry is the beginning of folly.—Newman Hall.

Mr. J. A. Steuart, author of *The Samaritans*, a story of life in the East end of London, suggests that Christian people should go and see for themselves how men and women, made in the likeness and image of God, and meant to minister to his glory, are preparing for the gaol, the penitentiary, and the gallows. The awful facts of drink are known to the majority at second or third hand only, and so their frightfulness is largely unrealized. We cannot conceive how any person could remain even moderately moved over the matter, if once he beheld with his eyes the horrors involved.

It is a great sin to hate him who rebuketh, especially if he rebuke thee, not out of dislike but out of love, . . . so that it may be evident that he does not blame thee out of love of detraction, but out of zeal for thine amendment.—Jerome.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. A herdman, ch. 1:1.
2. A hatred that is holy.

Prove from Scripture

That righteousness is required of us.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where had Amos lived? What was his employment? Where was he sent to preach? Against what?

4-6 For whom did Amos speak? Whom did he bid the people seek? What promise

did he make? At what places was false worship carried on? Of what was warning given?

7-9 What persons are now spoken to? Whom had they treated wrongly? Whom should they face. On whose side is He?

10-13 For what was the gate used in Eastern cities? Of what were the poor robbed? Who would punish the oppressors? What were their houses made of? What were they to expect?

14, 15 What were the people urged to do? Who would then protect them? What should we hate? What should we love? How many in Israel would repent? How would the Lord treat these?

Seniors and the Home Department—When did Amos prophesy? To whom? Of what kingdom was he himself? What practices were prevalent in Israel? How did Amos oppose them?

4-6 What must the people do to have true life? Where does Jesus call Himself "the Life"? (John 14: 6.) How did God regard the worship at Israel's sanctuaries? Who are accepted of Him? (Ps. 15: 1.) Explain "house of Joseph." How helpless are idols? (Ps. 115: 4-7.)

7-13 Who has created all things? For what? (Rev. 4: 11.) Who have reason to fear His power? What threat is made against evil-doers in Israel?

14, 15 Explain "God of hosts." Why an appropriate name here? How did He protect Elisha? (2 Kgs. 6: 17.) Who may claim his protection? Explain "the remnant."

Seek-Further Questions —How long after Amos' prophecy was Israel carried into captivity? Against what other nations besides Israel did he prophesy?

Answers to Seek-Further Questions—(1) At the Transfiguration of Jesus, Mark 9: 4; (2) The Son of Man, that is Jesus, Acts 7: 55, 56.

The Catechism

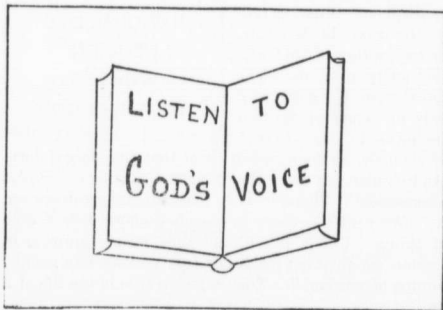
Ques. 42. *The summary of our duty.* God expects us, as we have seen, to obey the moral law. This law, we are now told, is "summarily comprehended," that is, shortly stated, "in the Ten Commandments." These were given to Moses on Mount Sinai, and have come down to us as the rule of our life.

What do the commandments require? The chief thing is love. If we love God, we shall do towards Him all that He requires. And if we love our neighbors as we love ourselves, we shall do to them all the good we can, and avoid doing them harm. Love to God is to be from our "heart." It is to be earnest, "with all our soul"; powerful, "with all our strength"; and intelligent, "with all our mind." Of such love He, and He alone is altogether worthy.

FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*God training His people by speaking through His prophet.

*Introduction—*Let the point of contact be the voice. What a difference in voices! No



two exactly alike—the low, sweet voice, the high, shrill voice, the loud, angry voice! I heard a mother call to her little boy very sweetly, "Fred come here, mother wants you," but Fred paid no attention. The mother called several times, but Fred went further and further away, till her patience was exhausted, and her voice became loud and stern, as she called to him that he would be punished if he did not come at once.

*God's Voice—*God's voice speaks to us through—Bible,

parents, teachers, nature. We are going to hear God's voice speaking to His people through the prophet Amos. His people Israel have turned away from Him and served idols and have done many wrong things.

Golden Text—"Seek ye Me, and ye shall live." At first it is the quiet, loving, persuading voice! Then the voice grows sterner, as God warns them not to go to places where idolatry and other sinfulness are carried on, "lest He break out like fire," and destroy them. He reproves their pride and ill-treatment of the poor, and says they shall not enjoy their fine houses and vineyards, which have been got with money kept from the poor, that is rightfully theirs; and His voice grows louder and sterner as He gives them warning.

God's Power—Look at the sunshine! Who made the sun? Look at the stars! Who made them? Look at the grass (show some grass or leaves) and trees and flowers and birds, everything in nature! Who made them all? How good God is! How powerful! How all people should worship and obey Him! Again His voice becomes gentle as He pleads with His people to seek good and not evil, that they may live and that God may be with them. Print **HATE THE EVIL—LOVE THE GOOD.**

God Speaks To Us—The same voice speaks these words to us. If we are near the person speaking we can hear his softest tones. You remember the voice of the mother was gentle, while her boy was near, but when he disobeyed and went further and further away, the voice grew louder and sterner, till he received the punishment he deserved. Let us keep near God! Let us listen and obey when God calls to us in love!

Some Bible "Calls"—

"Come and follow," Matt. 19: 21.

"Come unto Me," Matt. 11: 28.

"Come, all things are now ready," Matt. 22: 4.

"Come ye after Me," Mark 1: 17.

"Come and dine," John 21: 12.

"Come ye to the water, Isa. 55: 1.

Sing—

If I come to Jesus,
He will make me glad;
He will give me pleasure,
When my heart is sad.

Hymn 553, Book of Praise.

Something to Draw—Draw an open Bible—"God's voice."

Something to Remember at Home—I should listen to God's voice.

Something To Ask At Home—What does Jesus say about His voice?

SUPERINTENDENT'S BLACKBOARD REVIEW

What is the Golden Text for to-day? (Seek the Lord, and ye shall live.) So this is a lesson about LIFE, and Amos is speaking especially about civic and NATIONAL duties. The prophets constantly assert, that the chief thing in national life is not politics, not power to trample on the poor, but that the chief thing in a nation is RELIGION. This is more important than material prosperity or

NATIONAL LIFE is RELIGION

lavish display. What is religion? Religion is WORSHIP, hearty recognition of God, and His authority over us. The Israelites were so busy with methods of worshipping that they forgot God. They were so

NATIONAL LIFE is RELIGION is WORSHIP is TOUCHING GOD
--

interested in beautiful and costly ceremonials, so engrossed in ritual that they forgot duty. True worship is TOUCHING GOD. And no man can touch God without cleansing every part of his life, and making every act a sacrament. Therefore it is, that national greatness can come only from "seeking the Lord." We need this lesson in Canada to-day. It is a time of wonderful progress in material things. Unless at the same time we are growing in reverence for God and zeal for His honor, we shall not reach our true position as a people. "The fear of the Lord is the beginning of wisdom." This is just as true in the life of a nation as in the life of individuals.

Lesson XIII.

REVIEW

September 25, 1904

Read the Lessons of the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT—The Lord is merciful and gracious.—Ps. 103 : 8.

CATECHISM

Questions 28-42

PROVE FROM SCRIPTURE

That God's mercy is everlasting.

LESSON HYMNS

Book of Praise, 17; 134 (Ps. Sel.); 131; 42; 542
(from PRIMARY QUARTERLY); 187.

DAILY READINGS

M.—The kingdom divided, 1 Kgs. 12: 12-20.
T.—Jeroboam's Idolatry, 1 Kgs. 12: 25-33.
W.—Asa's good reign, 2 Chron. 14: 1-12.
Th.—Jehoshaphat's reform, 2 Chron. 19.
F.—God taking care of Elijah, 1 Kgs. 17: 1-16.
S.—Elijah on Mount Carmel, 1 Kgs. 18: 30-46.
S.—Elijah taken up into heaven, 2 Kgs. 2: 1-11.

REVIEW CHART—Third Quarter

FROM SOLOMON TO ELIJAH	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Kings 12 : 12-20.	The Kingdom Divided.	Pride goeth before destruction, and an haughty spirit before a fall, Prov. 16 : 18.	1. The king's folly. 2. The revolt. 3. A new king.
II.—1 Kings 12 : 25-33.	Jeroboam's Idolatry.	Keep yourselves from idols, 1 John 5 : 21.	1. The king's dread. 2. The king's device.
III.—2 Chron. 14 : 1-12.	Asa's Good Reign.	Help us, O Lord our God, for we rest on thee, 2 Chron. 14 : 11.	1. Peace. 2. Invasion. 3. Victory.
IV.—2 Chron. 19 : 1-11.	Jehoshaphat's Reform.	Deal courageously, and the Lord shall be with the good, 2 Chron. 19:11.	1. The prophet's reproof. 2. The king's reform.
V.—1 Kings 16 : 23-33.	Omri and Ahab.	Righteousness exalteth a nation; but sin is a reproach to any people, Prov. 14 : 34.	1. A wicked father. 2. A worse son.
VI.—1 Kings 17 : 1-16.	God Taking Care of Elijah.	He careth for you, 1 Pet. 5 : 7.	1. On God's hard errand. 2. In God's tender care. 3. Dispensing God's bounty.
VII.—1 Kings 18 : 1-16.	Obadiah and Elijah.	I thy servant fear the Lord from my youth, 1 Kings 18 : 12.	1. A courageous mission. 2. An anxious search. 3. A sudden appearance.
VIII.—1 Kings 18: 30-46	Elijah on Mount Carmel.	If the Lord be God, follow him, 1 Kings 18:21	1. Elijah's preparations. 2. Elijah's prayer. 3. The people's decision. 4. The abundant rain.
IX.—1 Kings 19 : 1-8...	Elijah Discouraged.	In my distress I cried unto the Lord, and he heard me. Ps. 120 : 1.	1. The queen's threat. 2. The prophet's flight. 3. The angel's ministry.
X.—1 Kings 19 : 9-18...	Elijah Encouraged.	Fear thou not for I am with thee. Isa. 41 : 19	1. Elijah's complaint. 2. Elijah's vision. 3. Elijah's Errands.
XI.—2 Kings 2 : 1-11...	Elijah Taken Up Into Heaven.	He was not: for God took him. Gen. 5 : 24.	1. The two on a journey. 2. The parting of the waters. 3. The chariot of fire.
XII.—Amos 5 : 4-15....	Israel Reproved.	Seek the Lord, and ye shall live, Amos 5 : 6.	1. A gracious invitation. 2. A stern reproof. 3. An earnest appeal.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself, or get some one to hear you, the Shorter Catechism for the Quarter.

THE QUARTERLY REVIEW

Let the superintendent or teacher select a single thought in each Lesson to press home on the scholars, tell as little as possible. Keep attention by a rapid fire of questions. Give variety to the exercise by singing suitable hymns at intervals. Choose those with bright, lively, and above all, familiar tunes.

IN LESSON I., suppose that *the importance of choices* is the thought selected. Ask such questions as: Who was Rehoboam? Of what did his people complain? In what part of his kingdom was the chief dissatisfaction? Whose advice did he seek first? Whose afterwards? Which advice did he follow? What was the result? What warning to us here?

IN LESSON II., let the thought be *the danger of a wrong beginning*. Question after the following fashion: Into what two kingdoms were the Hebrews now divided? Who became king of Israel? What did he set up for the people to worship? To whom was this displeasing? If we want a wall to be straight, how must we begin it? If our lives are to be right, how must they be begun?

LESSON III. shows us *how to win victories*. What good king in the Lesson? Of which kingdom? What army came against him? How many were in it? What number of soldiers had he? From whom did he ask help? What was the result? What enemies have we? Whose help do we need? How can we get it?

LESSON IV. gives a good opportunity of making clear *what repentance is*. Over which kingdom did Jehoshaphat reign? What wicked king had he been helping? Who rebuked him for this? Did he give heed to this rebuke? How did he show that he was sorry? (A word of explanation here.) How can we make it plain that we are sorry for sin? What promise made to the good?

IN LESSON V., there is *solemn teaching about sin*. What wicked father is mentioned? Who was his worse son? How did God regard them? With what is God always angry? Of what does He approve? (Golden Text.)

FOR LESSON VI., the thought is *God taking care*. What prophet named in the Lesson? Before what king did he appear? What did he announce? Whither did he go. How did God send him food? Why did he leave Cherith? To whose house did he go? What miracle performed here? Repeat the Golden Text.

LESSON VII. illustrates *two kinds of service*. Who was Obadiah? What does he say of himself in the Golden Text? Did Ahab know that he was serving the Lord? Was there any doubt about Elijah's serving the Lord? Which is best, to be secret, or out and out, Christians

LESSON VIII. We cannot mistake the great thought. It is *decision*. Picture the scene on Mount Carmel. Ask for the verdict of the people. How are we to show that we really believe in God? (Golden Text.)

IN LESSON IX., let the attention be fixed on *the ministering angel*. Who was Elijah's chief enemy? Whither did he flee from her? What did he ask for? Who was sent to encourage him? What are angels called? (Hebrew 1: 14.)

IN LESSON X., begin with the Golden Text—*God's*, "Fear not." Who, in the Lesson, was afraid? Where was he? Who came to him? How?—In the wind? Earthquake? Fire? In the "still small voice"? What was Elijah told to do? Repeat the whole Golden Text? What must we do, if God is to be with us?

LESSON XI. lifts our mind up to *heaven*. How was Elijah taken to heaven? Who witnessed his departure? Who had before gone to heaven without dying? How does Jesus describe heaven? (John 14: 2.)

IN LESSON XII., the chief point is, *that we should seek God*. Who delivered the message in the Lesson? To whom? What is it to seek God? What promise to those who seek Him? What should we forsake?

After this review of God's dealings with His people, the scholars will repeat, with a new sense of its meaning, the Golden Text for the Quarter, "The Lord is merciful and gracious."

FOR TEACHERS OF THE LITTLE ONES

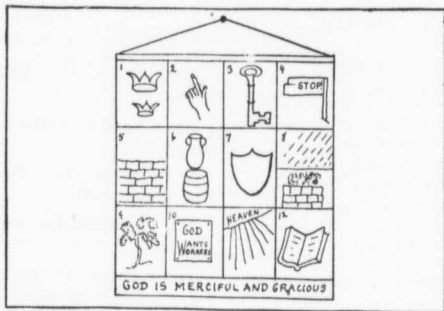
Review Subject—The kindness of God.

Introduction—We have seen in all our Lessons, God in kindness, mercy, and grace, training His people through His dealings with them. Even when He spoke sternly to them, it was in love and to bring them back from evil to Himself.

On a large sheet of paper have drawn a calendar with twelve spaces on it. In each space mark the date of the Lesson, and draw an outline that will recall the Lesson. Let your aim be to impress the thought of the Golden Text for the Quarter. Print THE LORD IS MERCIFUL AND GRACIOUS, Ps. 103 : 8. His loving voice always warns, and calls to repentance before He punishes. He is "slow to anger," so unwilling is He to make us suffer, and so eager to show His mercy.

For the Little Ones—Speak a few words about the love of our parents, who "train" us because they love us, sometimes having to punish to make us grow as they wish, as the little trees have to be pruned and bent to make them grow in the right way. So God our heavenly Father has to train His people. He intends that we should become at last like His own dear Son, our Saviour, Jesus.

Halves with God—One day a gentleman gave his little nephew a gold coin. "Now you must keep it," he said. "No," answered the child, with a shake of his head, "it is not all mine. I always go halves with God. Half I shall keep, and half I shall give to Him." Don't you think when God is so good to us we ought to return a little?



LESSON SUBJECT.

OUTLINE.

SOMETHING TO REMEMBER.

- | | | |
|--|-------------------------|-----------------------------------|
| 1. God punishing pride. | Two crowns. | <i>I should shun pride.</i> |
| 2. God warning against idol worship. | A warning finger. | <i>I should worship God only.</i> |
| 3. God honoring the obedient. | A key—Obedience. | <i>I should obey God.</i> |
| 4. God calling to repentance. | A sign-board—"STOP!" | <i>I should turn from sin.</i> |
| 5. God showing anger against wickedness. | A brick wall. | <i>God wants me to be good.</i> |
| 6. God providing for the needy. | A cruse and a barrel. | <i>I should trust God.</i> |
| 7. God protecting His servants. | A shield. | <i>God will keep me safe.</i> |
| 8. God answering prayer. | An altar, a rain-storm. | <i>God will hear my prayer.</i> |
| 9. God cheering the discouraged. | A juniper tree. | <i>I should be cheerful.</i> |
| 10. God sending on His errands. | A sign— | <i>God has work for me.</i> |
| | GOD WANTS WORKERS. | |
| 11. God saving from death. | A sunburst. | <i>I have a home in heaven.</i> |
| 12. God speaking through His prophet. | An open Bible | <i>I should listen to God.</i> |

*AN ORDER OF SERVICE: Third Quarter

OPENING EXERCISES

- I. SILENCE.
- II. *Superintendent.* O give thanks unto the Lord ;
School. For He is good ; because His mercy endureth for ever.
Superintendent. Let them that fear the Lord say,
School. That His mercy endureth for ever.

III. SINGING.

'Tis from the mercy of our God
 That all our hopes begin ;
 His mercy saved our souls from death,
 And washed our souls from sin.

His Spirit, through the Saviour shed,
 Its sacred fire imparts,
 Refines our dross, and love divine
 Rekindles in our hearts.

Thence raised from death, we live anew ;
 And, justified by grace,
 We hope in glory to appear,
 And see our Father's face. Amen.
 —Hymn 124, Book of Praise

IV. RESPONSIVE SENTENCES.

Superintendent. I will be merciful to their unrighteousness,

School. And their sins and their iniquities will I remember no more.

Superintendent. Have mercy upon me, O God, according to Thy loving kindness :

School. According to the multitude of Thy tender mercies blot out my transgressions.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER. Closing with the Lord's Prayer.

VII. SINGING. Psalm or Hymn selected.

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. RESPONSIVE SENTENCES.

Superintendent. God be merciful to us and bless us ;

School. And cause His face to shine upon us,

Superintendent. That Thy way may be known upon earth,

School. Thy saving health among all nations.

Superintendent. God shall bless us,

School. And all the ends of the earth shall fear Him.

V. SINGING.

Blest river of salvation,
 Pursue thine onward way ;
 Flow thou in every nation,
 Nor in thy richness stay :

Stay not till all the lowly
 Triumphant reach their home,
 Stay not till all the holy
 Proclaim—' The Lord is come !'

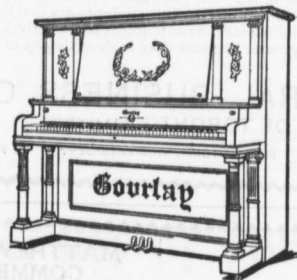
Amen.

VI. BLESSING OR CLOSING PRAYER.

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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

Two young women, both college graduates, strike out a career for themselves—the one by choice, deliberately turning her back on home life, either with her wealthy parents, to whom she is the apple of their eye, or with the strong, true man who loves her; the other by necessity, the instinct and longing for home and home joys strong all the while within her—these are the central figures in an altogether charming story, **The Woman Errant**, by the author of *The People of the Whirlpool* (The Macmillan Company, New York, 376 pages, \$1.50). The main characters stand out from a background of thoroughly charming people, with whom we immediately become at home. In their conversation and letters they show the finest qualities of heart and head. The book abounds in bright, sensible, and always optimistic observations on problems relating to the modern woman and her true sphere. Those who take up the book will read every page, and will lay it down with a new sense of the beauty and sweetness of a true home life.

It is a strange tale, the story of religious covenanting in Scotland; a tale that stirs the blood. As far back as Knox, and before his time, these solemn engagements or "bands" to maintain the true

Evangel had arisen. Dr. Hay Fleming's little book, **A Story of the Scottish Covenanters**, (Oliphant, Anderson & Ferrier, Edinburgh, 84 pages, 25c) traces these from the beginning with, of course, special detail in regard to the two most famous of them, "The National Covenant" and "The Solemn League and Covenant." Dr. Fleming is an authority on this subject, and the present sketch affords, perhaps, the best convenient summary of the famous and heroic Covenanting struggle.

A generation ago "Lives" of Christ were numerous. Now it is disquisitions on His teaching.

"*A Teacher Come from God*," was Nicodemus' open-eyed judgment of the Galilean peasant. Because from God, His teaching, like the world of nature, which comes from God's hand, is endless in its variety and charm. From the beginning, men have studied God's works; but so vast and wonderful are they, that only the fringe has yet been touched, and new truth is breaking forth every day. And, although libraries have been written on the sayings of our Lord, there is still no subject of fresher interest, or likely to yield fresh results. Four books are on our table, each strong, after its sort, and all dealing with this perennially interesting field. **Studies in the Teaching of Our Lord**, by Professor H. B. Swete of Cambridge (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 186 pages, \$1.25) is a scholarly discussion with a wealth of reference, and reprinted from the Expositor for 1903. "The Gospels reveal our Lord as exercising the office of

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Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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Biological Department, University of Toronto.

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of Teacher under the conditions of human life, and they place the teaching in relation with human history," and this teaching as it is presented in the "Marcian tradition," in the Non-Marcian teaching in Matthew's Gospel, and in the teaching peculiar to Luke and John, is carefully traced out, with a masterly summary of the whole at the close.

"He studied with an ardor and passion before which difficulties vanished," wrote Dean Farrar of Julian Home, the hero of one of his earlier works. "He played football like a madman, running amuck with his eyes shut, and got awfully mauled," says an old boy of Marlborough, of Farrar himself when a young master at that well-known English school. These two sentences fitly describe the abounding energy and enthusiasm which made Farrar so great a force, first as a school-master, afterwards as a preacher, and always as an author, for, from the date of his graduation at Cambridge in 1857, until two years before his death in 1903, book after book came from his pen, the mere list of them occupying more than five pages. It is the story of this abundant life that is told by the Dean's son, Reginald Farrar, in **The Life of Frederic William Farrar** (Thomas Y. Crowell & Company, New York, 361 pages, \$2.00 net.)

Parents and Primary teachers will find a valuable help in **An Introduction to the Bible for Teachers of Children**, by Georgia Louise Chamberlin (The University of Chicago Press, Chicago, 206 pages, \$1.00 net). Childhood is the story age, and

so Part I of this book is a selection of stories covering the whole Bible. The author does not tell the stories, but what is better, shows us in a very thorough-going way how, and with what aim, to tell them, and how to test the children's knowledge after they have been told. Part II, deals with the sermons (of the prophets), poetry, laws, letters, and visions of the Bible, giving these a living interest by linking them with persons. The book is especially timely at present, when better methods of teaching the little ones are being so anxiously sought for. From the same publishers we have received **Constructive Studies in the Life of Christ**, by Ernest Dewitt Burton and Shailer Mathews (302 pages, \$1.00 net). The purpose of the book appears in its title. It is to furnish the reader of the Gospels with material for constructing a biography of Jesus Christ. Like the foregoing volume it aims not at doing the work, but at showing us how to do it for ourselves and testing our ability to do it. No one can seriously follow these Studies without arriving at a fuller view of the Life of Jesus.

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