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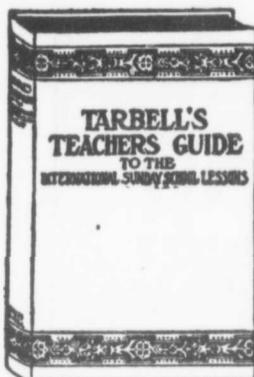
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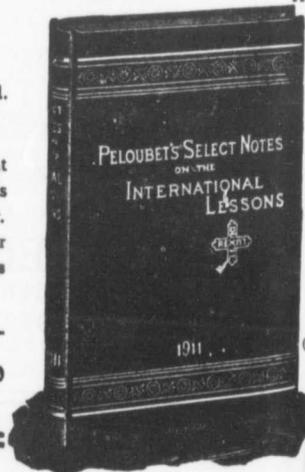
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# The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XVII.

Toronto, March, 1911

No. 3

Prayer that calls to our side the infinite power of God, and effort that calls into exercise every energy we possess,—here is a partnership for which nothing that ought to be done is impossible.

What we choose matters more than what we get. For our getting often depends on circumstances quite beyond our control. But our choices are the expression of our inward character. Those prove themselves worthy to receive God's best gift of spiritual power, who ask first and oftenest for this, rather than for mere earthly blessings.

It was a saying of Confucius, that if he were building a mountain, and should stop before the last basketful of earth were placed on the summit, he would have failed. Only when the goal is reached is the race won. The plodding tortoise, in the end, outstrips the swift hare which turns aside to rest. Pegging away is the only method by which such gigantic evils as the liquor traffic are to be overcome. But the victory over that, and every other giant wrong, will one day be reached, through the grace of sticking at it.

## Sharers With God

In the history of Rome we read that Vespasian, when he was proclaimed as emperor, being then in charge of the war against the Jews, left the carrying on of the campaign to his eldest son, Titus. At last the war was brought to a close by the capture of Jerusalem after a long siege, and the news was received in Rome with the greatest joy. Titus had become the idol of the legions whom he had led to victory, and he was suspected of designs upon the imperial throne. Vespasian, however, instead of listening to the insinuations

against the loyalty of his son, advanced him to a full share in the rule of the empire; and the grateful Titus ever after proved himself worthy of the confidence reposed in him by so generous a father. One who had been so fully trusted could never prove himself a traitor.

It is in a way not dissimilar that God disarms rebellion against Himself. He calls the rebels to take part with Him in executing His great and glorious purposes. He sets them on thrones of authority and influence. He lays upon them weighty responsibilities. He trusts His honor in their keeping, and makes the progress of His kingdom on earth to depend on their faithfulness and zeal. No enterprise of heaven can be carried out in this world of ours without the consecration of human hearts and the labor of human hands.

There could be no stronger appeal than this to fidelity and devotion. The noblest feelings and impulses of human nature respond to the trust of God. His confidence, given so unreservedly, stirs in the heart to which it comes home the high resolve, come what will, to prove itself worthy of the heavenly calling. No service can be too difficult, no task too irksome, no enterprise too daring, no effort too strenuous or long-continued, for one moved by wondering gratitude and undying loyalty to the King of heaven in whose work he is permitted to share. In that work it is his joy to spend himself without stint.

## The Exultant Life

By Rev. James Little, B.A.

Our pathway through life is blocked by countless difficulties, thwartings, antagonisms. There come sicknesses, failures in examinations and in business, sorrows that

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stab us to the quick. Sooner or later, for most people, life becomes very hard. It consists of one long series of exacting and sometimes bitter tests. And the art of living lies mainly in the ability so to face these tests that we can come through them triumphantly victorious.

It is a question that has received various answers. There are those who assume a defiant attitude towards the dark things of life. They imagine that they have received more than their fair share of them, and, as a result, they are always ready to pick a quarrel with the Almighty. This is the attitude of unbelief, of those who will not trust God, save when they can trace Him. A young man, a church member and a Sabbath School teacher, had his store burned to the ground. He felt aggrieved at Providence. He soon ceased to teach his class, gradually gave up church attendance, and is now a hard, bitter, sneering railer against the Providential Order. Whether his view of things is right or wrong, it has certainly spoiled his soul.

Again there is the attitude of the stoic. If the defiant man does not know how to suffer, the stoic refuses to suffer. His purpose is to conquer life's hardships by ignoring them. Whatever happens he is not going to allow his soul to be disturbed. When a messenger informed Anaxagoras that his son was dead, the old man looked up and, in a tone of enforced calmness, said, "I never supposed that I had begotten an immortal." W. E. Henley, after a lifetime of pain and weakness, could raise his voice and sing,

"In the fell clutch of circumstance  
I have not winced nor cried aloud :  
Under the bludgeonings of chance  
My head is bloody but unbowed."

Such a passionless superiority to life's testings no doubt demands a certain high heroism of character that calls forth our admiration; but it is too much of a strain on ordinary human nature. Most of us are unequal to it. We have souls that can and must feel.

The real secret lies with the Christian. If the defiant man does not know how to suffer, or the stoic refuses to suffer, the Christian tries, as best he can, to suffer

well. He faces life in a spirit, not of rebellion nor of indifference, but of triumphant joy. The Christians of the early church were marked by a victorious buoyancy that transformed the ills of life into blessings. Poor they were rich, persecuted they were exultant, martyred they were triumphant.

The Christian spirit faces the worst that life has in store for us with exultant and expectant buoyancy. Whether or not we are able to face life in this spirit, will all depend, fundamentally, on what is our theory of life. If we imagine that God placed us here for the sake of the pleasurable sensations we can get, then there will be hours, hours of loss and grief and pain, when the exultant spirit must be denied us. But if we hold to the Christian view that the end of existence is the development of character by the conflict of the soul with circumstance, a view in which difficulties, sorrows, pains, are regarded as factors in the process, then in this world, and in all worlds, we can

"Welcome each rebuff that makes earth's  
smoothness rough ;  
Each sting that bids nor sit nor stand, but  
go."  
Ottawa

### God's Garments

By Rev. John A. Cormie, B.A.

The kingdom of Israel had fallen on evil days. Many of the people had turned from the God of their fathers, and, without the unifying influence of a common faith, divisions had crept in, leaving the nation an easy prey to its marauding neighbors, who appear to have moved, bag and baggage, across the lines and to have helped themselves to anything in view. The plight of Israel was, indeed, desperate, and God alone could restore the nation to a position of security. But God could not do it without a man through whom He could work and by whom His hand would be made visible.

" 'Tis God gives skill,  
But not without men's hands : He could not  
make  
Antonio Stradivari's violins without An-  
tonio."

A man must be found for Jehovah to work with, and Gideon, the least important member of an obscure family, was the one chosen for this high honor. He was threshing wheat under cover of a wine-press when the call came, and he immediately laid aside his tools to address himself to his new duty. Thereupon "the Spirit of the Lord clothed himself with Gideon." He was now the garment of God's Spirit, and, realizing that this meant that God's Spirit had come into him for the special purpose of restoring Israel, he began with confidence to rid the country of the false faith, and, before long, had a united people behind him. It was because they recognized that Gideon was merely the garment of the Almighty that the people admitted his right to lead.

"Universal history", said Carlyle, "is at the bottom of the history of the great men who have worked here." This is another way of saying that all great movements have centered around one individual. With such men God has clothed Himself to accomplish His purpose. Every nation has its national hero, who is usually a national savior, a man specially chosen for a special purpose, and, apparently, specially endowed to meet the need of his time. What is such a hero but the garment with which God's Spirit clothed Himself when He lifted the nation a degree upward?

But the work of the world is not all done on a well lighted stage. God's work proceeds in the obscure places, and, though it is often commonplace, it is as much His work and as full of dignity as though done with the world applauding. "He could not make Antonio Stradivari's violins without Antonio." So all the workers of the world who have heard God's call to take up their tasks, and who do their work gladly and patiently because it is God's work, are those whom He has chosen for His garments.

Oak Lake, Man.

#### Sowing in the Morning

By Rev. P. M. MacDonald, M.A.

On a new street, a number of householders were talking over the work of making their lawns. One of them advised the others to

sow their grass seed in the early morning, for then the air is very still and the light seed will not be blown away, but will fall regularly upon the soil. None of his friends thought much of this piece of advice. "What is the sense of a person's rising early to make a bit of lawn?" said one. This was approved by each of the others and they scoffed at the early riser not a little. He alone rose in the still dawn and scattered his seed.

The soil for all the lawns had come from the same place and had been prepared carefully by each of the men. There was equal advantage of sun, shade and moisture; but the morning-sown lawn was the only one that was at all even and velvety. The others had patches of bare soil that had to be raked and sown again. It took two years to bring these lawns into full sod, and then they were inferior to the one lawn that had been sown in the early morning.

The morning of life is the time to sow the seeds of good habits. The dew of early youth is a helper of such seeds, and the absence of the winds of stormy passions and cares allows them to take root and grow.

Toronto

#### The Fact of Sin

By Rev. John H. MacVicar, D.D.

Think of sin as nothing more than a harmless "growing pain", a mere incidental factor in the development of the moral nature, and you miss its true significance. The fact that Christ came into the world to save sinners in itself indicates that sin in human life is not an isolated, unrelated atom, but something that deeply and disastrously affects character. In most of the Sunday School Lessons this year it is not so much an incident of sin, as a state of sin, with which you have to deal.

Sin exhibits itself as a fact in its very power of affecting thought. It can only harm young people to spend their time reading, with flaming cheeks, in secret, that which pollutes. As a preventive, pure literature should be provided that will enable them safely and beneficially to visit the alluring haunts of imagination.

Sin, as a fact, also exhibits itself in the normal and abnormal expression of thought. Jesus warns us against the menace of the "idle" word: literally, "argon",—workless—the name given to a gas in the atmosphere, so inert, that its presence was not even suspected, till within recent times. Any word, honestly and intelligently pledged, should be promptly and habitually operative. It should "work". Else, there is sin. Then besides the sin of corrupt speech, and false speech, and slanderous speech, there is what we are apt to minimize,—the sin of hot, inconsiderate speech—the kind that wrecked the happiness of Will Carleton's "First Settler", driving his "girl wife" into the night storm to meet her death, and branding his own remorseful lips with the haunting refrain:

"Boys flying kites haul in their white-winged birds:

You can't do that way when you're flying words.

Things that we think may sometimes fall back dead,

But God Himself can't kill them when they're said."

Sin, too, is a fact that exhibits itself in overt acts. Many of the lessons this year simply trace the hideous fact of sin through history. Henry Drummond, once, in a vivid address on the guilt, stain and power of sin, cited history as its most conspicuous monument. Society, he said, is not wise enough to see its power, nor religious enough to see its guilt, but it cannot help seeing its stain. So, he pointed out, a prison is built to get rid of its annoyance; a madhouse, to conceal its blight on mentality; a hospital, to treat its physical consequences; and a graveyard is opened to receive its victims. Prisons, madhouses, hospitals,—these he called "just so much roofing" to hide the stain of sin.

New Glasgow, N. S.

### The Making of a Sabbath School Teacher

By Principal William Scott, B.A.

#### I. THE STARTING POINT

As the work of a Sabbath School teacher does not differ in any essential respect from that of a secular teacher, each being expected

to develop in his pupils certain qualities, awaken certain dormant powers, create certain desires, and so fit them for the duties and responsibilities of the life which now is and that which shall be hereafter, the starting point in the making of a Sabbath School teacher must be the same as in the making of a secular one.

Every civilized nation insists upon the candidate for a teacher's position showing that he is the possessor of a certain amount of knowledge of the subjects he has to teach. This knowledge develops power in the teacher, and forms the tools with which he is to do his work. The state is at great pains and incurs much expense in providing facilities for its acquisition, and it provides various tests to be certain that the candidate is so well acquainted with the subjects as to be able to use them freely and wisely in the education of the child.

Being certain that the candidate has a working acquaintance with the subjects he is to teach, the next step is to give him such a training as will make him acquainted with the general workings of the human mind, cause him to understand child nature and its development, and make him expert in the use of the tools of his workshop, the school. He becomes enabled in this way to teach with efficiency and success, and does not defeat his own efforts by running counter to the laws of human development.

It is personality that teaches, not words. It is the person behind the words that gives them force, and point, and power. It is personality, acting upon the mind of the learner, that arouses him, incites him to high endeavor, and awakens his dormant powers. If he is not aroused, if he is not awakened, there is no teaching, however much talk there may be.

No principle of teaching is more fully established than "like teacher, like pupil". Whatever the pupil should be, that the teacher must be; as Horace has it, "If you would have me weep, you must begin by weeping." In the world of life it is fully realized that one cannot bestow upon another what he has not himself. It is just as true in the intellectual, moral, and spiritual worlds. The teacher cannot impart an intellectual, moral, or spiritual possession

which he has not himself. Nay more, he cannot even stimulate his pupils by his talk, to desire these.

It is for the wealth of these possessions that Christ is called the Great Teacher. His principles of teaching have not been improved upon by all modern investigation. Psychology has not revealed one faulty step in His methods of exciting interest, arousing enthusiasm, and carrying conviction to those who came within His influence. His manner as a teacher, any set of critics to-day would pronounce perfect. He was always genuinely sympathetic, always orderly, never boasting, but always meek and gentle. His spotless

life and holy character had a charm which even His enemies could not deny. The sincerity of His being, stamped upon every feature, carried conviction wherever He was known, and even the officers of justice could but say, "Never man spake like this Man."

We conclude, then, that the starting point in the making of a Sabbath School teacher is a thorough knowledge of the subject he is to teach, together with a training in methods of teaching, and these joined to such a personality as will enable him to teach by what he is rather than to attempt the impossible, to teach through mere words.

Normal School, Toronto

## THE SUPERINTENDENT, AND THE SELECTION OF HYMNS

*By John A. Paterson, K.C.*

A Sabbath School service should be, from first to last, consistent, harmonious, and not self-contradictory. The Lesson is the guiding centre, where the instruction of mind and uplift of soul lie; and round that must move the praise and worship in prayer and song, which must be in balance, so as to point the moral and adorn the tale of the Lesson's central truths. A great dramatist, keen to the sense of harmony, and knowing that the development of the central thought of the play depended upon a consistent elaboration, told his actors to suit the action to the word and the word to the action; and that principle is equally true upon that stage where moral and spiritual lessons are to be taught and enforced. From the opening to the closing of the School, the hymns, prayers and lessons must be in balance.

In other words, the superintendent should exhaust his resources in seeing that spirit, sense and sound harmonize and mutually illustrate. The School follow the prayers, theoretically,—perhaps not in every case personally and practically; but in the service of song they all unite or should unite, and any incongruity is quickly and surely noted. Our Book of Praise contains such a variety of hymns that an intelligent superin-

tendent need make no mistake; let him, however, set about his selection long before he stands before the School to guide their minds and lead their devotions,—for it is a mighty responsibility and not always fully appreciated. Let him not make such an error as was made at a church wedding, when Hymn 147 was given out,—

"Come ye disconsolate, where'er ye languish,

\* \* \* \* \*

Here bring your wounded hearts", etc.

If the hymns used are projected by a lantern upon a sheet, then be sure that there is a plentiful selection of slides; otherwise incongruities may occur, and there may be a plentiful lack of good sense. If there is an orchestra, let not the orchestra use up precious time needed for instruction or worship in playing some wonderfully fine bit of classical music, which is more or less worshipful,—generally less.

But appropriateness is not the only quality. The hymns must be spiritual; they should be objective, and not subjective. They should deal rather with the glory of God, than with the religious experiences of the worshipers. Let them be reverential, but not ecstatic. Children cannot understand religious experiences of too deep a nature,

and indeed there is a tendency to unconsciously develop a quasi-hypocrisy. It takes a much higher uplift to sing such a hymn as 279, by McCheyne, than the ordinary School's pupils have. I venture to say that such lines as,

" My terrors all vanished before the sweet name ;

My guilty fears banished, with boldness I came ",

are far beyond the conception of even the older pupils, and so it is with many of Miss Havergal's most eloquent and beautiful hymns. Fresh young souls are not all tuned to sing the skylark's song. There is, moreover, a danger that children may get a habit of viewing religion as a piece of philosophy, and not as something to live for and die by. Let the hymns be reverential, full of praise to God, and not informing the Almighty as to religious experiences which children cannot possibly possess,—not healthy, red-blooded boys and girls. Too many of our hymns have a sadness about them that is not natural. We teach that religion is a very happy thing ; our hymns do not always show it, and children are therefore rather repelled. We should have for children's worship more hymns like 550,—“ Rejoice and be glad! ” ; and 337,—“ Jerusalem, my happy home ” ; and 24,—“ For the beauty of the earth ” ; and 17,—“ Let us, with a gladsome mind ” ; and that 593,—“ There is a happy land ”, which floats about the dawn of early life like an embodied joy ; and not so many like 241,—“ Jesus, I my cross have taken ” ; or 321,—“ A few more years shall roll ”. Ordinary boys and girls do not realize the spirit and truth of such hymns, and the wise superintendent will lead them along more flowery and beautiful, and equally spiritual and true, highways of song.

Toronto

### The Winning of Souls

By Rev. William Patterson, D.D.

General Assembly's Evangelist

#### III. WHAT AN INVITATION TO CHURCH DID

Among the thousands who filled every part of the great church, there was one face which frequently caught the eye of the speaker during the service. The owner of

this face was a man who was physically far above the ordinary. His hair was white with the weight of the years, and his face indicated intellect, culture and thoughtfulness. He seemed very much interested in the service, and at the close of the meeting the speaker hurried down to take him by the hand, as he sat near the pulpit platform. It was the first time they had ever seen each other, but their meeting was destined not to be like that of the ships which pass in the night, though the man passed out with the crowd while the minister shook hands with the other worshippers. Early the next morning I was informed that there was a gentleman in the parlor who wished to see me, and when I entered the room I recognized my friend of the previous evening.

He seemed troubled, and his face had a sad expression. With no beating about the bush, he said, “ I have come to ask you if you think that God would accept of a man who has been a sinner for sixty years and has also led others astray.” I said to myself : “ Here is a man seeking after God. Let me see what are the promises,—“ Those that seek . . . shall find ” ; and, “ Whosoever shall call on the name of the Lord shall be saved.” I brought before him the great and precious promises of the God who, in His love for sinful humanity, gave His only Son for their redemption. I spoke of the Son who came to seek and to save the lost, and of His power to save to the uttermost, since He has given Himself a Ransom for all. I asked him if he would accept of this Saviour as his Saviour, his Teacher, and his Lord. With tears in his eyes and a tremor in his voice, he said, “ I confess to Him my sins, and I trust Him for my salvation.”

He requested the privilege of confessing his Saviour by baptism in the church. A few weeks later, when he stood up to be baptized, there were many wondering eyes turned toward him,—men who knew him in politics, men who knew him in business, and men who knew him in his life of sin. His testimony was clear and sincere, his faith was childlike in its simplicity and strong in its grip of the great essential truths of salvation, so that with his whole soul he could say, “ I know whom I have believed, and am persuaded that

He is able to keep that which I have committed unto Him against that day."

This is the story of how he came to be in the church on that eventful evening. Some time previously he had been seriously ill, and the nurse who cared for him and brought him safely through that illness was a Christian girl and a Sunday School teacher. One Sunday evening, after his recovery, he called on this young lady as she was about to leave for church, and she informed him that he would either have to excuse her or go with her, as she felt it her duty to be at that service. He laughed, and said he had not been inside of a church for over ten years. However, to please her, he said he would accompany her to church on the next Sunday night. He was as good as his word, and that night the church became to him the gate way to heaven, for the Lord honored the faithfulness and faith of His young servant, and to her belongs the honor of bringing this man to Jesus.

Is there not a message in this incident for Sunday School teachers and other Christian workers? Have we not the promise that God will honor those who honor Him; and what greater honor can come to any person than to be the means of bringing some one to Jesus?

Toronto

### The Sunday School and the Immigrant

SOME ITEMS FROM A SUMMER'S WORK

By J. B. Ritchie

Outside of the vital desire to make for themselves a home where peace and plenty may abound, the chief aim of the foreign immigrant is to assimilate Canadian conditions of living. They are quick to see the beauties and advantages of our higher Christian civilization, and they want to call themselves by its name and to reflect in their lives its characteristics.

There is indication of this feeling in two Sunday Schools which were organized last summer about 75 miles south of Medicine Hat. The particular district was reached June 30th, and on that day a number of

families were visited. On Dominion Day a celebration was held, which being attended by all settlers in the neighborhood, gave a good opportunity to complete the canvass. Arrangements were there concluded for the organization of a Sabbath School in the English-speaking settlement comprising about 25 families.

There is a Finnish colony in this district, nearly all of whom were at the celebration. When it was learned for what purpose I was among them, many came to me, stating that there were about 75 children in the colony, and asking for assistance in organizing a Sabbath School. The work was of course undertaken, and the fact that the initiative in this great work was taken by the foreigners gives encouragement and interest. Two families in this colony, when invited to attend, stated their preference for the English School, giving as reasons that their children had a better opportunity to become a part of Canadian social and religious life.

It must be considered that these immigrants have their own peculiar religious beliefs. When an invitation was extended to them to attend Sabbath School they generally named their particular church, asking if membership in such would be a barrier to their attendance; when assured that all would be welcome, irrespective of creed or dogma, their acceptance readily followed. They thus seem to consider churches as means to an end.

In the interests of a third Sabbath School, a family of foreigners,—the only one in the community, and Roman Catholic,—was invited to attend the organization meeting. The father stated that there were four children of Sabbath School age, and although not professing to be a religious man, he was anxious that his children should attend a Christian Sabbath School. At the meeting the four children were present, and with them a Protestant friend who was visiting them.

Another feature of the work among foreigners was the willingness and even desire of those who were capable, to accept offices, especially as teachers to children of their own nationality. In a School organized in the Milk River District, one of the teachers was

a young Dutch lady, who had attended the Presbyterian Sabbath School in Lethbridge. Another teacher was a Swede, and a third an American.

The foreign children were always delighted to receive our Sabbath School Helps and Papers. They were something new to them, and thus the more impressive.

Round Lake Mission, Whitewood, Sask.

### The Sunday School in the Kootenay Campaign

By Rev. R. J. Wilson, M.A.

[Mr. Wilson, as Convener of the Synod of British Columbia's Committee on Sabbath Schools, recently made a three week's tour of the Kootenay, and, from personal observation, describes the part taken by the Sunday School in that campaign.]

The Kootenay is as wide as the distance from Montreal to Toronto, that is, about 300 miles, and extends 200 miles northward from the United States boundary. The twelve places we visited are typical of scores of towns and villages where Christian work is carried on, and in each place visited there had been, prior to our coming, at least two weeks of evangelistic services. During this period, children's services were held in every centre. If one can judge of the quality of teaching from the manifest interest in these meetings, our Sunday School workers are of a very high order. I believe I have never met a more competent body of teachers than those in the Schools visited.

What did the children do for the campaign?

1. They learned the hymns, and sang them everywhere. They were one of the best means of advertising meetings and arousing interest. Always, it was noticed that the largest evening services were after enthusiastic children's afternoon meetings.

2. In some of these children's services there was a real awakening to spiritual things. In one city the movement took definite form. At the close of a meeting of great spiritual intensity, all children under twelve years of age were dismissed. In the after meeting many who remained signified their desire

to live a Christian life. As a result, the minister of that congregation has now a large communicants' class.

3. Partly because of the awakened interest in one community, one minister organized a Boys' Scout Company the very day we were visiting town. I think almost all the eligible boys presented themselves for enrolment. After the meeting of organization the boys were playing around the streets, when an unfortunate logger much under the influence of liquor came staggering along the road. Some of the boys began to annoy him. The door of the drug store suddenly opened, and a manly young voice called out: "That is not worthy of Boy Scouts." Immediately the tormenting ceased.

The boys were still feeling their mortification half an hour afterwards, when a blind man appeared on the other side of the railway track and stopped, nervously awaiting what he thought was a passing train. Almost at once the whole squad of boys marched across the track, took him by the arm and led him safely to the other side. We could not withhold a, "Well done, Boy Scouts!"

4. I think the campaign will eventuate in some new teachers for the Sunday School and some new classes. It was laid upon the conscience of every community, that there should be no children of Sunday School age outside the Sunday School, who could continue to say that they had not been personally urged to attend the School. The campaign will result in better teaching. From some hearts at least, the old, tired, worn-out feeling has passed. The teachers have been encouraged, the parents have been interested, the community has been somewhat aroused, the singing has been vastly improved, the scholars have been touched, and many of them have been won to decision for Christ. It is perhaps safe to say that there is no church where services were held which will not add some new members from the Sunday School.

I should like to express the fullest appreciation of the quality of work done among the children by the missionaries sent out by the General Assembly's Committee.

Vancouver, B. C.

## HOW THE WORK GOES ON

The Thirteenth International Sunday School Convention at San Francisco, June 22-26.

Through the Sunday School, Boys' Club, and Girls' Sewing Class, over three hundred children are connected with the Presbyterian Jewish Mission in Toronto.

Rev. Professor H. A. Kent, of the Presbyterian College, Halifax, has been giving a course of lectures on the Old Testament to the Sabbath School teachers of that city.

The Southern Presbyterian Church in the United States reports over 55,000 new members added to their Sabbath Schools during the past eight years.

The Sabbath School of Erskine Presbyterian Church, Toronto, with an enrolment of 255, not including the Bible Class, gave for missions last year \$705; the Bible Class, with 75 members gave \$300; this in what is rapidly becoming a down-town section of the city.

Rev. C. J. Crowdis, M.A., Durham, N. S., newly appointed Convener of the Maritime Synod's Committee on Sabbath Schools, will devote a month during the year to the work of visiting Sabbath Schools and holding Institutes within the bounds of the Synod.

The English Sunday School Union, for many years, has helped local Unions to pro-

vide boxes of standard books for circulation in the villages. The boxes contain books varying in number from 30 to 60, and in value from \$15 to \$30.

Until the San Francisco Convention in June, Rev. Dr. McElfresh, the International Teacher Training Superintendent, is giving the bulk of his attention to the promotion of Teacher Training in Colleges and Universities. This is striking at the root of things.

The World's Sunday School Association is planning to put another Sunday School Secretary into China, also a Sunday School Secretary into Turkey, make a Tour of Investigation to South America and an official visitation to Korea and the Philippines during the next year.

The Pocket Testament League bids fair to prove a useful adjunct to effective Sunday School work. Its object is to encourage the habit of Bible reading. A Brooklyn, N.Y., Sunday School in a few weeks enrolled 250 members. The League originated with Miss Helen Cadbury, of the well-known Cadbury family of Birmingham, England,—now the wife of Mr. Charles M. Alexander, the great leader of gospel song. The pledge is a simple one—to read at least a chapter of the Bible each day, and always to carry a New Testament or Bible in the pocket. The Testaments containing the printed pledge are quite inexpensive.

### Lesson Calendar: First Quarter

1. January 1.....The Kingdom Divided. 1 Kings 12 : 6-16.
2. January 8.....Jeroboam Makes Idols for Israel to Worship. 1 Kings 12 : 25-33.
3. January 15.....Asa's Good Reign in Judah. 2 Chronicles 15 : 1-15.
4. January 22.....Omri and Ahab Lead Israel into Greater Sin. 1 Kings 16 : 23-33.
5. January 29.....Jehoshaphat's Good Reign in Judah. 2 Chronicles 17 : 1-6, 9-13.
6. February 5.....Elijah the Prophet Appears in Israel. 1 Kings 17 : 1-16.
7. February 12....Elijah's Victory over the Prophets of Baal. 1 Kings 18 : 25-39.
8. February 19....Elijah's Flight and Return. 1 Kings 19 : 1-16.
9. February 26....Elijah Meets Ahab in Naboth's Vineyard. 1 Kings 21 : 11-20.
10. March 5.....Elijah Goes Up By a Whirlwind into Heaven. 2 Kings 2 : 1-11.
11. March 12.....Elijah the Prophet Restores a Child to Life. 2 Kings 4 : 25-37.
12. March 19.....Defeat Through Drunkenness—Temperance Lesson. 1 Kings 20 : 12-21.
13. March 26.....REVIEW.

**\*AN ORDER OF SERVICE : First Quarter**

**Opening Exercises**

I. *Superintendent.* O send out Thy light  
and Thy truth : let them lead me.

II. SINGING.

God reveals His presence—  
Let us now adore Him,  
And with awe appear before Him.  
God is in His temple—  
All within keep silence,  
Prostrate lie with deepest reverence.  
Him alone  
God we own,  
Him our God and Saviour :  
Praise His name forever.

—Hymn 360, Book of Praise

III. PRAYER.

IV. SINGING. Ps. Sel. 16, Book of Praise. (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

V. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

VI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 119, Book of Praise, v. 1.

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky,  
We praise Thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age.

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "Happy is that people, whose God is the Lord", Ps. 144 : 15.

X. READING OF LESSON PASSAGE.

XI. SINGING. Hymn 25, Book of Praise.

**Class Work**

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

**Closing Exercises**

I. SINGING.

Jesus, I will trust Thee,  
Trust Thee with my soul ;  
Guilty, lost, and helpless,  
Thou canst make me whole.  
There is none in heaven  
Or on earth like Thee ;  
Thou hast died for sinners—  
Therefore, Lord, for me.

—Hymn 167, Book of Praise

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Colossians 3 : 23, 24.

*Superintendent.* Whatsoever ye do, do it heartily, as to the Lord, and not unto men ;

*School.* For ye serve the Lord Christ.

IV. SINGING. Hymn 297, Book of Praise, v. 1.

He leadeth me ! O blessed thought !  
O words with heavenly comfort fraught !  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !  
By His own hand He leadeth me !  
His faithful follower I would be,  
For by His hand He leadeth me !*

V. PRAYER, closing with the Lord's Prayer repeated in concert.

Lesson X.

## ELIJAH GOES UP BY A WHIRLWIND INTO HEAVEN

March 5, 1911

2 Kings 2: 1-11. Commit to memory, vs. 11, 12. Study 2 Kings 2: 1-18. Read 2 Kings, chs. 1, 2.

**GOLDEN TEXT**—Enoch walked with God; and he was not; for God took him.—Genesis 5: 24.

1 And it came to pass, when the Lord would take up Eli'jah into heaven<sup>1</sup> by a whirlwind, that Eli'jah went with Eli'sha from Gilgal.

2 And Eli'jah said unto Eli'sha, Tarry here, I pray thee; for the Lord hath sent me<sup>2</sup> to Beth'-el. And Eli'sha said<sup>3</sup> 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 Eli'sha, 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 Eli'jah said unto him, Eli'sha, 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<sup>4</sup> to Eli'sha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yes, I know it; hold ye your peace.

**Revised Version**—by a whirlwind into heaven; <sup>2</sup>as far as; <sup>3</sup>Omit unto him; <sup>4</sup>near to; <sup>5</sup>Tarry here, I pray thee; <sup>6</sup>over against them afar; <sup>7</sup>Omit away; <sup>8</sup>which parted.

### LESSON PLAN

- I. Elijah's Last Visits, 1-6.
- II. Elijah's Last Miracle, 7, 8.
- III. Elijah Taken to Heaven, 9-11.

### DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Elijah goes up into heaven, 2 Kgs. 2: 1-8.  
T.—Elijah goes up into heaven, 2 Kgs. 2: 9-18.  
W.—Enoch translated, Heb. 11: 1-6. Th.—Moses taken home, Deut. 34: 1-12. F.—Christ's ascension, Acts 1: 1-12. S.—The eternal home, 2 Cor. 5: 1-12. S.—Ready! 2 Tim. 4: 1-8.

**Shorter Catechism**—Review Questions 1-11.

**The Question on Missions**—(CANADIAN PROBLEMS, March, The Problem of Immigration—European and American.)—10. What are the main causes of the large immigration into Western Canada? The desire for land, and, in many cases, the difficulty of winning a livelihood in older and more crowded countries. Canada's Western plains are the last

6 And Eli'jah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. 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<sup>6</sup> to view afar off; and they two stood by Jordan.

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

9 And it came to pass, when they were gone over, that Eli'jah said unto Eli'sha, Ask what I shall do for thee, before I be<sup>7</sup> taken away from thee. And Eli'sha 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 me 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,<sup>8</sup> and parted them both asunder; and Eli'jah went up by a whirlwind into heaven.

unoccupied farming lands in North America.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 351; 340; 37 (Ps. Sel.); 593 (from PRIMARY QUARTERLY); 344.

**Special Scripture Reading**—Mark 9: 2-10. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1070. "So they went down to Bethel"; B. 828, The Translation of Elijah; B. 1071, "And he took the mantle of Elijah." For Question on Missions, H. M. 128, Breaking the Prairie.

**Stereograph**—For Lesson, Plain of the Jordan, Southeast from the Ruins of Ancient Jericho (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of stereographs for Quarter's Lessons, \$2.17; 4 for March, 67c.; less than four in one order, 20c. each; stereoscopes, 85c. (postage paid in all cases). In ordering please mention THE TEACHERS MONTHLY.

## EXPOSITION

By Rev. Professor Richard Davidson, Ph.D., Knox College, Toronto

**Time and Place**—Not long after Ahab's death (about B.C. 853), perhaps after Ahaziah's death (about B.C. 852, ch. 1); Gilgal, Bethel, Jericho and the region east of Jordan opposite Jericho.

**Connecting Links**—The Lessons in February were concerned with the first three of the five stories about Elijah: Drought and Baal worship (1 Kgs., chs. 17, 18); Despair and Encouragement (ch. 19); Naboth's Vineyard, ch. 21. The fourth story is found in 2 Kgs., ch. 1: the announcement of Ahaziah's death is fitted to teach that in

Jehovah's land only Jehovah's oracle is to be consulted. Our Lesson forms the fifth story of the cycle, the prophet's translation to heaven.

### I. Elijah's Last Visits, 1-6.

V. 1. *The Lord would take up Elijah into heaven*; the right time, of which God alone is the Judge, to remove the prophet from his work on earth to the nobler service above. *By a whirlwind*; literally, in a storm. *Elijah went*; to pay, it would seem, a series of farewell visits to the prophetic communities between Gilgal and the lower Jordan. *With Eli-*

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

sha ; who, up to this time, has appeared as Elijah's attendant, 1 Kgs. 19: 21; ch. 3: 11. Many reckon the Lesson narrative rather the first of the Elisha stories, than the last of the Elijah group. Its position then means that, as head of the bands of prophets in Israel, Elisha had become the successor of Elijah, that great champion of Jehovah. *From Gilgal.* According to ch. 4: 38, Gilgal was the home of Elisha, and presumably in our narrative of Elijah also. This is not the Gilgal of Josh. 4: 19, near Jericho, but a place in the central hills of Palestine, seven or eight miles north of Bethel.

Vs. 2, 3. *Elijah said. Tarry here ; a test of Elisha's loyalty.* Whether, however, that was in the mind of Elijah, we cannot say. *The Lord hath sent me ; the journey divinely directed. To Bethel ; twelve miles northwest of Jerusalem. As the Lord liveth . . . as thy soul liveth ; two strong oaths. I will not leave thee.* Compare vs. 4, 6. At each step Elisha, by his steadfastness, proves his fitness to be Elijah's successor. *Sons of the prophets ; one of the prophetic communities which played so great a part in Elisha's days.* (See *Light from the East. To Elisha.* He was at once the most important figure in the communities, and the intimate of Elijah. *The Lord will take away thy master.* Elijah is here regarded as the head of the whole community life ; Elisha is singled out in our story as the one to be his heir and successor. *I know it.* Elisha is conscious (like the rest) of the impending event. *Hold ye your peace.* It was too sacred a subject, and Elisha's heart was too full of grief, for idle talk.

Vs. 4-6. The incidents of vs. 2, 3 are repeated according to vs. 4, 5, and once more according to v. 6. Each stage in the progress,—Bethel, *Jericho* (fourteen miles southeast of Bethel), *Jordan*,—serves to heighten the element of expectation in the hearer, and to enhance the splendor of the great prophet's departure from earth.

## II. Elijah's Last Miracle, 7, 8.

Vs. 7, 8. *Fifty . . . prophets . . . stood.* They accompany the great master as a kind of escort, but conscious of the solemn moment, they stand at a reverent distance. They would be able afterwards to give the testimony of eye-witnesses. *Elijah took his mantle ; the*

cape of sheepskin which covered his shoulders, a sign of his prophetic office. *Wrapped it together ; like a rod to strike with. Smote the waters ; as Moses did the Nile (Ex. 7: 20), or the rock, Num. 20: 11.* The clothes of holy men were thought to share their owners' holiness and powers (see Ezek. 44: 19 ; Mark 5: 28).

## III. Elijah Taken to Heaven, 9-11.

Vs. 9-11. *Ask what I shall do for thee , that is, both, " I am going to do something for thee", and, " Ask me to do what thou wilt."* *A double portion of thy spirit.* According to Deuteronomic law (ch. 21: 17) the eldest son inherited twice as much as his brothers, and became also head of the family. Elisha asked to be treated as Elijah's eldest son and to succeed him in the headship over the prophets. *A hard thing ; something that Elijah himself could not bestow.* Elisha can succeed only if God thinks him worthy, and he is to be given a sign. *If thou see me, etc.* Only the eyes of the favored could see such a thing. *A chariot of fire, and horses of fire ; the heavenly host sent out to carry Elijah upward.*

Elisha, after his touching lament at Elijah's departure, took up the mantle of his master, and, returning to the Jordan, proved that Elijah's spirit had fallen upon him, by smiting the waters so that they divided. He was met by the fifty prophets of v. 7, who insisted on searching for Elijah, despite Elisha's assurance that such a search would be in vain. Vs. 12-18.

## Light from the East

By Rev. James Ross, D.D., London, Ont.

PROPHETS—Something like the prophets of Israel existed in other nations, as augurs, soothsayers, and medicine men ; but the spiritual distinction between these and Israel's prophets is very marked. Prophecy rests on the conception of God as One who can have communion with men, and who desires it, and on man's longing to know the divine will. When the prophets of Israel first appear, they have advanced beyond the need of outward means of divination and receive the influences of the divine Spirit directly upon their own. Still their minds are not as inanimate harps or lyres on which the

Spirit played. The workings of their souls were not very different from the highest experiences of the saints in all ages, the divine and the human elements being blended in varying proportions. They had an intense conviction that the message they delivered came directly from God. They felt themselves appointed to their life work and equipped for it by an irresistible influence. The sons of the prophets were communities

of young men formed to cultivate themselves in the devoted and fervent spirit which made them susceptible to the divine afflatus. Their chief study was the law and its application. Music was part of their training, and the composition of verses to be used in public worship. They held stated religious meetings; visitors at these were often seized with the emotional contagion, and also prophesied.

### APPLICATION

By Rev. Principal Clarence Mackinnon, D.D., Halifax, N.S.

*The Lord hath sent me*, v. 2. Andrew Fuller, one of the leading members and Secretary of the Baptist Missionary Society formed at

Kettering, England, in 1792, "Seeing It Is the Lord Jesus" under which William Carey went to India, once asked an old friend for some money for Foreign Missions. The friend said, "I will give you five pounds, seeing it is you." Fuller handed it back,—“I will take nothing”, he said, “seeing it is I.” With a blush the friend replied, “You are right, Andrew. Here are ten pounds, seeing it is for the Lord Jesus.” When any messenger of God comes to us, asking us for gifts or service, it should be remembered that he is not asking for himself but for God. It is the money that we give and the work that we give, out of love and gratitude to the One who has given so much to us and done so much for us, that are counted of greatest value in heaven.

*I will not leave thee*, v. 2. No power masters and holds the human heart like love to a person. King David's three officers, in their devotion to their leader, who Our Leader had won them by his grace and chivalry, risked their lives to bring him a draught of water from the well at Bethlehem. In the Stuart days in Scotland women sent their husbands and sons and brothers to fight, and, if need were, to die for Bonnie Prince Charlie. None is so completely worthy of our heart's love and surrender as Jesus, the King. From that amazing sacrifice of His own life on the awful cross, there goes forth an unceasing influence that makes men and women, boys and maidens ready for any toil or peril in His service. Hard, indeed, must be the heart that is

not moved by the constraining power of that matchless revelation of love.

*His mantle smote the waters*, v. 8. Place two brass balls charged with electricity close to one another, and a succession of electric sparks are given off. Bring How to Get Energy into the neighborhood of the balls a tiny piece of radium, and immediately the sparks begin to follow one another with greatly increased rapidity. The reason is that the radium gives off infinitesimal particles, known as electrons, which add to the energy already operating upon the balls. So every one who lives close to God, holding fellowship with Him and doing His will, constantly receives from Him fresh and unfailing supplies of energy that make possible the doing of work and the winning of victories otherwise impossible. The life thus charged with spiritual energy cannot but be strong and joyful. And such a life is within reach of all.

*Ask what I shall do for thee*, v. 9. So God had said to Solomon at the beginning of his reign, “Ask what I shall do for thee.” Not only to great men in His kingdom, like Solomon and Elisha, God's Offer to Us does God make the wonderful offers of His grace. He flings wide open the treasuries of heaven to the humblest of His children. We can have as many and as much of His best gifts as we really desire. His own love and strength and wisdom,—all these may be possessed by any heart that is opened to receive them. Everything that we really need for this life, and the blessings of heaven at last,—these we may ask of God with the assurance that we shall receive them. His faithfulness never fails.

*A double portion of thy spirit*, v. 9. On one of his terrible journeys through African jungles, the great David Livingstone had to endure many attacks of fever and many perils from savage enemies; but none of these things could shake his determination to keep on. At last his men refused to go farther, and threatened to leave him in the wilderness. After using all his powers of persuasion, Livingstone declared that, if they should

Livingstone and  
His Followers

leave him, he would go on alone, and then went to his little tent to pray. Soon the head man of his little band came to him and said, "Do not be disturbed; we will never leave you. Wherever you lead, we will follow." These Africans had caught the spirit of the leader, and therefore they were ready for any toil and danger. Nor will anything daunt us in the service of our Master, if we seek and obtain the spirit of the heroes in all ages who have dared all for Him.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

Point out that this Lesson has two important subjects: first, the close of Elijah's life; second, the source of Elisha's supernatural power. The map study will add a touch of reality.

1. *The close of Elijah's life.* Bring out the lifelike details of the story which reveal the outstanding character of Elijah from the view-point of Elisha and the schools of the prophets. Discuss: (a) Elijah's premonition of his approaching departure. He knew God was coming for him, and the place of his departure had been named to him,—beyond Jordan. Compare the case of Moses' going to Mount Nebo (see Deut., ch. 34). (b) His visits to the schools of the prophets to bid these farewell and give to them his parting counsels. Question as to what these schools were and as to their influence upon the prophetic life of Israel. The members of each of these communities knew that it was his farewell visit. How had it been made known to them? (c) Emphasize Elijah's desire to be alone. Was it to spare Elisha the pain of parting, or to be alone with God? Or was he influenced by both reasons? Can any others be suggested? Study the impression upon Elisha and his decision to remain to the end. Get the scholars to see how profoundly he was affected. (d) Take up the symbol of divine power, the mantle. Compare Moses' rod. (e) The last request. For the relation which had existed between Elijah and Elisha, see 1 Kgs. 19: 21; ch. 3: 11. (f) The passing in the chariot of fire.

Compare with Enoch's translation (see Gen. 5: 24). Throughout follow the strange mingling of human feeling and conviction of a divine purpose leading. Recall the reappearance of Elijah, with Moses at our Lord's Transfiguration, Mark 9: 4, 5. Talk about the intimations of coming death. Does God prepare His children for His coming so that they know He is near?

Consider the life work of Elijah. He was busy till the end came,—an ideal career. (Compare the Wise Virgins.) Note his strong faith, and its reality (1 Kgs. 17: 1; 18: 15), and his courage before kings and humility before God, 1 Kgs. 18: 42; 19: 13. (See James 5: 17.) Gather proofs of his greatness as seen by the place he occupied in later thought (see Mal. 4: 5, 6; Matt. 17: 11, 12; John 1: 25).

2. *The source of Elisha's power.* Consider his last request,—the portion of the eldest son (see Deut. 21: 17), and the Source of his strength (v. 14),—the God of Elijah.

Take up briefly the passage of the Jordan; and the recognition of Elisha by the prophets as Elijah's successor; and the vain search for Elijah by the sons of the prophets. Vs. 12-18.

Emphasize the lesson of the Golden Text, that the natural ending of a life spent with God here is to be taken, at last, to Himself.

#### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

We have come to the closing scene in the life of Elijah. Get some one to tell the story of the plowboy's call to be a prophet, 1 Kgs. 19: 19-21. There was something very beautiful in the love of the old man for the young man, and in the devotion of the young man to the old man. But this singularly sweet and lovable companionship must come to an

end. Our Lesson to-day describes their last walk and talk together.

1. *Elijah's thrice-repeated request*, vs. 2, 4, 6. Why did Elijah make this request? Did he want to die alone? Did he wish to relieve his dear young friend of the pain of separation? Elisha loved the old prophet too dearly to comply with his request. Nothing in the world could induce him to stay behind. Talk about what Elisha would have missed had he not enjoyed those last sweet hours of fellowship. It is painful to witness the closing scene in a life we love, and yet such an experience is often a blessed one. Elisha could not bear to have anybody speak to him about Elijah's approaching departure. When the sons of the prophets along the way they went mentioned the matter, Elisha asked them in a somewhat impulsive way not to talk to him about it, vs. 3, 5. Bring out the feelings that prompted this brusque request.

2. *The closing part of the journey*, vs. 7, 8. The closing scenes in that day's walk were full of marvelous things. There was something in the appearance of Elijah, in the way he bade the sons of the prophets good-by, which left a feeling of awe and wonder in their hearts, v. 7. The old man was going home to die. He was facing the rugged, ragged mountainside of Gilead. Jordan must be crossed in order to get home. He had not lost his power of overcoming difficulties, v. 8. Have all this told by the class.

3. *Elisha's request*, vs. 9, 10. The two are now on Elijah's side of the Jordan. The journey is ended. Elijah wants to know if there is anything he can do for Elisha before he is taken away from him. He does not ask him if there is anything he can do for him in heaven. What can our dying friends do for us? Pray for us, bless us, as Jacob did. What does Elisha ask? What does his request mean? A prophet's portion, fitness for his work. What a grand request!

Have the separation described,—sudden, marvelous, leaving the young prophet alone, with a great sorrow in his heart, with passionate words of grief on his lips.

Take up vs. 12-18 briefly, and then press home the lesson that, if we would be taken to live with God in heaven, we must live for God here.

## For Teachers of the Boys and Girls

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

Use as a guide to the questioning and discussion, this threefold division of the Lesson: A JOURNEY; A MIRACLE; A FAREWELL.

I. A JOURNEY, vs. 1-6. Call for the names of the two who took this journey together, and talk a little about their relation to each other,—Elijah the teacher and Elisha the scholar. Question as to the starting-point of the journey,—Gilgal amongst the hills north of Bethel. Had this been the home of Elijah? Bring out Elijah's desire that Elisha should remain behind, and also have it made clear that this journey was of God's appointing. Dwell on Elisha's earnest declaration that he would not leave his master, talking over the reasons for his determination.

Coming to Bethel, the first stage of the journey, bring out all possible information about this place. Who were "the sons of the prophets"? What did they say to Elisha? Give his reply and discuss reasons for its abruptness. Call attention to Elijah's renewed request that Elisha should allow him to go on alone, and Elisha's repeated refusal. There will be a good many questions about Jericho, the second stage in the journey, with its repetition of the scenes already witnessed at Bethel. Follow the pair to the Jordan, five miles onward from Jericho.

II. A MIRACLE, vs. 7, 8. Be sure that the class does not miss the vivid touch of the fifty prophets' standing where they could see what took place at the river and therefore be able afterwards to bear the testimony of eye-witnesses. Picture the two standing beside the Jordan. Bring out by questions, the wrapping of the mantle until it resembled a rod such as the one Moses used (Ex. 14 : 16, 21), the smiting of the waters (compare Ex. 7 : 20 ; 8 : 17 ; Num. 20 : 11), and the dividing of the waters as in the days of Joshua (see Josh. 3 : 13). Emphasize the teaching in the use of the prophetic mantle, that the power to divide the waters was all of God.

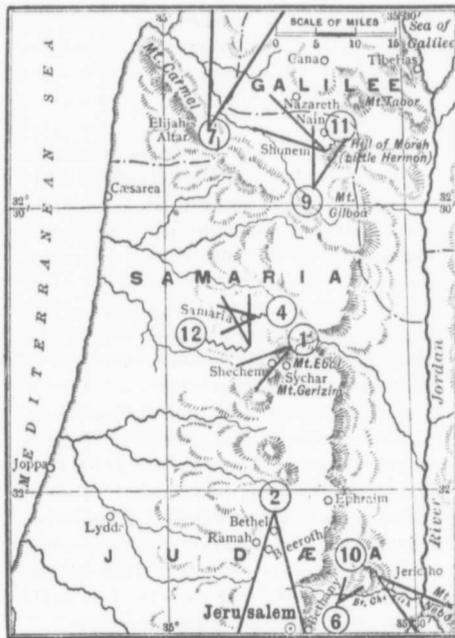
III. A FAREWELL, vs. 9-11. Elijah's offer to his disciple and friend, coupled with the announcement of his own approaching departure; Elisha's request (see Exposition);

Elijah's statement of the condition on which the request would be granted ; then the fiery chariot and horses and the whirlwind that took Elijah up to heaven,—make these points stand out in all their thrilling interest.

After a rapid glance at vs. 12-18, make the

point of application : what comes at last to one who spends his life in God's service. Not always by sending chariots and horses of fire, not always in whirlwind, but in some way God takes his servants to be with Him in the land of endless joy.

### THE GEOGRAPHY LESSON



Find on the special map, page 122, the number 10 at Jericho. If you stand at the spot marked 10 and look southeast over the space included between these two lines that spread from 10, you see immediately before you the crumbling remains of an old aqueduct. Below is a nearly level piece of ground with weeds and bushes growing over it ; a path leads across the level and down a slope at its farther side to a much bigger, broader level stretching away before you for five or six miles. You see only one little group of white houses on all the great plain. In the farthest distance a long wall of high hills (the hills of Moab) ends your view. The smaller level space close by is where the old city of Jericho used to stand. The little village farther away still bears its name. When Elijah and Elisha were here, the broader, lower level was covered with fields and orchards.

To see for yourself the place of old Jericho whither the prophets went, and the plain over which they walked to the Jordan and the hills beyond, use the stereograph

entitled, Plain of the Jordan, Southeast from the Ruins of Ancient Jericho.

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

It is for God to decide when His servants shall be promoted from work here to work in heaven. v. 1.

As the hours of companionship with loved ones become fewer, we grudge the more to miss them. v. 2.

Curiosity often intrudes where kindness would withdraw. v. 3.

Light comes to us from God, not before we go, but as we go. v. 4.

No other leader has so strong a claim upon our loyalty as Jesus Christ. v. 6.

The most convincing testimony is that of eye-witnesses. v. 7.

There had been no lessening of God's power during the centuries between Moses and Elijah. v. 8.

Our choices are the test of our character. v. 9.

Human plans and efforts are the machinery ; the Spirit of God must supply the driving power. v. 10.

Death is still the chariot and horses of fire to bear the believer to his heavenly home. v. 11.

### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. We are told in Luke's Gospel that while Jesus was blessing His disciples, He was parted from them, and was carried up into heaven. Find the account.

2. Read in Deuteronomy the strange story of the way Moses died on Mount Nebo, and was buried by God.

ANSWERS, Lesson IX.—(1) PROV. 6 : 16-19. (2) Num. 32 : 23.

### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. God's guidance.
2. Power for service.

### Prove from Scripture

That God's servants shall be with Him.

### The Catechism

Ques. 1-11 (Review). In to-day's review we go back again to the beginning of the Catechism. Group the Questions for the day thus : Ques. 1-3 ; Ques. 4-6 ; Ques. 7-11. The Questions of the first group are introductory to the whole Catechism, telling us what we ought to seek as our highest good, and how we may obtain it. In the second group we have the best definition of God ever written, followed by the teaching that, while there is but one God, there are in the God-head three Persons. We begin, in the third

group, to study God's great plan. We are told how this plan has been in His mind from eternity, and how He began to work it out in the creation and preservation of the world and of man.

### The Question on Missions

By Rev. James Farquharson, D.D., Winnipeg

Ques. 10. For centuries the great Western plains of Canada remained untilled, and unsought, save by the hunter and fur trader. It was believed that man could scarcely live in these northern latitudes, except as the Indians and Esquimaux live. Missionaries had their share in stirring up in men's minds the desire to try the West. Every missionary address told of the goodly land, and the teeming population that must one day fill it. No man in our church or any other did more of this kind of work than the late Dr. Robertson. As early as the winter of 1881-2, the cry of wealth began to attract men to the West, and fortunes were quickly made in land speculation, and often as quickly lost. But the gain to the country resulting from the arrival of those who come to it for the purpose of picking up bargains in real estate, is doubtful. Those who really enrich a land, are such as lay vigorous hold of the instruments of production and so use them as to work out commodities for human use.

### FOR TEACHERS OF THE LITTLE ONES

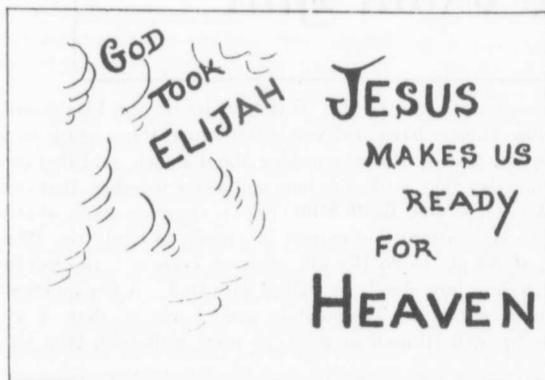
By Mrs. Jessie Munro Johnston

*Lesson Subject*—God's people learning that God takes His people to heaven.

*Introduction*—"How does God get us up to heaven? Has he a ladder?" asked a sweet

little boy. Mother told him that we do not understand God's wonderful ways of doing things. Jesus tells us that He has a place in heaven ready for each one of us (John, ch. 14), and we know He will have the best way to take us to that beautiful home.

God had a place in heaven ready for the good prophet Elijah, about whom we have been hearing so many nice stories, and we are going to hear about the wonderful way in which God took Elijah to heaven. We never hear of God's taking any-



body else to heaven in just the same way.

*Lesson*—Do you know what a chariot is? It looks something like this (Outline). In olden days kings and other great people rode in chariots drawn by two, and three, and sometimes four horses. Our Lesson story tells us about a wonderful chariot.

*Elisha*—God had chosen Elisha to be His prophet after Elijah should be taken to heaven. Elisha was now going about with Elijah, learning from him about the work of God, getting ready to take the place.

*Elijah Taken to Heaven*—Now the time is come when God is ready to take Elijah to heaven. God told Elijah to go to Bethel, and then to Jericho, and then to the Jordan river. Elijah knew that God was going to take him soon, and he wanted to go alone. Perhaps he did not want his friend to feel the loneliness of parting from him; but Elisha would not leave him. God had made it known also to some other friends (sons of the prophets). These also followed Elijah to the river Jordan, and there they waited to see what would happen. Tell of the power God gave Elijah to cause the Jordan waters to be divided (see v. 8.)

When father goes away, does he not sometimes ask what he shall give you before he goes? Elijah asks his friend Elisha what he shall give him? Elisha asks for Elijah's spirit or power to fit him to do the work Elijah is leaving. "If you see me when God is taking me from thee, that will be sign that God will give you what you ask", Elijah answers.

*A Chariot of Fire*—Suddenly appears in the sky a chariot of fire and horses of fire, and like a flash Elijah is taken up and is seen no more. Vs. 16-18 tell of the search for Elijah; but they did not find him, for God had taken him to heaven.

*Golden Text*—Our Golden Text tells us of another good man whom God took to heaven (Repeat).

*Getting Ready for Heaven*—God means to take us each one to heaven. We do not know when or how, but we must be ready when He wants us to go. How can we get ready? Jesus is the only One who can make us ready. Pray to Him to do so. Sing Hymn 590 (v. 1).

*Something to Think About*—I should get ready for heaven.

#### FROM THE PLATFORM

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

*"Walked with God"*  
**"God Took Him"**

Let the closing conversation begin with the Golden Text. Write on the blackboard, "Walked with God", and, after the scholars have told you about whom these words were spoken, tell them how once the late Dr. Andrew Bonar, speaking about Enoch, said that day by day he walked with God; and one day they walked so long and so far together, that God said to Enoch he need not turn back; and so **God Took Him** (Print). Question about what it means to walk with God, namely, to be constant and earnest in prayer, to study the Bible which makes His will known, and, above all, to do His will when we know it; and ask for illustrations from the life of Elijah to show how closely he walked with God. A few questions will bring out the story of how "God took him". The point to press home is, that, if we, at last, would have God take us to be with Himself in glory, we must walk with Him here and now.

Lesson XI. **ELISHA THE PROPHET RESTORES A CHILD TO LIFE** March 12, 1911

2 Kings 4 : 25-37. Commit to memory, vs. 32-35. Study 2 Kings 4 : 8-37. Read Luke 7 : 11-17.

**GOLDEN TEXT**—The gift of God is eternal life through Jesus Christ our Lord.—Romans 6 : 23.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite :

26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee ? is it well with thy husband ? is it well with the child ?* And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet : but Gehazi came near to thrust her away. And the man of God said, Let her alone ; for her soul is vexed within her : and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord ? did I not say, Do not deceive me ?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way : if thou meet any man, salute him not ; and if any salute thee, answer him not again : and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

**Revised Version**—<sup>1</sup>the Shunammite ; <sup>2</sup>run, I pray thee now to meet ; <sup>3</sup>hold of his feet. And ; <sup>4</sup>but ; <sup>5</sup>returned to ; <sup>6</sup>him ; and ; <sup>7</sup>once ; <sup>8</sup>she.

**LESSON PLAN**

- I. A Touching Appeal, 25-28.
- II. A Fruitless Experiment, 29-31.
- III. A Wonderful Miracle, 32-37.

**DAILY READINGS**

(By courtesy of I. B. R. Association)

M.—Elisha restores a child to life, 2 Kgs. 4 : 8-24.  
T.—Elisha restores a child to life, 2 Kgs. 4 : 25-37.  
W.—The Shunammite's land restored, 2 Kgs. 8 : 1-6.  
Th.—A widow's son restored, Luke 7 : 11-17. F.—A girl raised to life, Luke 8 : 41-56. S.—Faith and life, John 11 : 14-26. S.—Eternal life, 1 John 5 : 5-13.

**Shorter Catechism**—Review Questions 12-20.  
**The Question on Missions**—11. Of what nationalities chiefly are the immigrants? By far the larger number are from Britain and the United States; but

31 And Gehazi passed on before them, and laid the staff upon the face of the child ; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : and he stretched himself upon the child ; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro ; and went up, and stretched himself upon him : and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

there are also French and Italian, German and Russian, Austrian, Scandinavian and Galician or Ruthenian. It is expected that the number of immigrants for the year ending 31st March, 1911, will be about 300,000.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 320 ; 138 ; 76 (Ps. Sel.); 322 (from PRIMARY QUARTERLY); 142.

**Special Scripture Reading**—Luke 17 : 11-19. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 392, Elisha Raising the Son of the Shunammite ; B. 1069, "Yonder is that Shunammite : run now . . . to meet her." For Question on Missions, H. M. 497, British Emigrants on Their Way to Canada.

**Stereograph**—For Lesson, Shunem, Home of Elisha's Friends, Northwest over Esdraelon Plain Towards Carmel (Underwood & Underwood, see page 117).

**EXPOSITION**

**Time and Place**—Reign of Joram of Israel (about B.C. 852-842) ; Mount Carmel, and Shunem, a village near Jezreel.

**Connecting Links**—In the five stories about Elijah, the great prophet figures in about a dozen incidents ; Elisha appears in about thirty scenes. The main series of stories is found in 2 Kgs. 2 : 1 to 8 : 15. To this must be prefixed the consecration in 1 Kgs. 19 : 19-21 ; and some stories must be added from 2 Kgs., chs. 9, 13.

As Elisha made his journeys past Shunem, in one direction or another, he used to lodge in the house of a well-to-do Shunammite woman. In return for her hospitality God had blessed her with a much loved boy. But the lad suffered sunstroke one day as he was

in the field, and on being carried home, he died in his mother's arms. She seeks Elisha in her hour of trouble. Vs. 8-24.

**I. A Touching Appeal, 25-28.**

Vs. 25, 26. *So she went ;* riding on an ass driven by a servant on foot, as is the custom in the East. (See vs. 22, 24.) *Unto the man of God.* Thus the prophet is usually designated in these stories that have come down to us. *To mount Carmel ;* five or six hours' ride from Shunem. She knew where she was likely to find Elisha ; he was not Elijah, who was wont to appear suddenly, and as suddenly to vanish. *Saw her afar off.* Elisha was on an elevation (v. 27) ; but he no doubt had also a presentiment of her coming. *To Gehazi ;* who bought

and cooked his food and did his errands. *Behold . . . that Shunammite.* Possibly they had been at her house the day before. *Say . . . Is it well with thee . . . the child?* This is more than the elaborateness of Oriental salutation; the appearance of the woman at Carmel arouses real anxiety on the prophet's part. *It is well;* literally, "Peace", a reply intended to put Gehazi off. To the servant she was unwilling to reveal her sorrow; she would come at once to the master.

Vs. 27, 28. *The hill;* the elevation on which Elisha was awaiting her. *Caught him by the feet.* All formalities swept away by her intense grief, she throws herself in sorrow and supplication before Elisha. *To thrust her away.* The servant felt that the woman's action was derogatory to his master's dignity. So the disciples would hold back the mothers who brought their children to Jesus, Matt. 19:13. *Let her alone.* Grief must be allowed to follow its unconventional course. *Soul is vexed;* literally, "is bitter", that is, with grief. *The Lord hath hid it.* Perhaps he marveled that so great a calamity as had evidently befallen the woman had not been revealed to him. *Did I desire a son . . .?* The gift was not asked for; it was freely granted. *Did I not say,* etc.? She reproaches him, but her heart is fuller of entreaty than of reproach. "Help me! Surely the child cannot be so cruelly taken away! That would be deceit of the cruelest!" (Compare v. 16.)

### II. A Fruitless Experiment, 29-31.

Vs. 29-31. *Gird up thy loins.* When the Oriental goes to work or starts on a journey, he wraps the girdle close about his waist and tucks up his long, loose garments. *Take my staff;* the symbol of his authority as a prophet. *Salute him not . . . answer him not.* See Light from the East. *Lay my staff,* etc.; perhaps in the hope that this would bring back life, as Elijah's mantle in Elisha's own hands had divided the Jordan, ch. 2:14. *The mother . . . said,* etc. She did not think the utmost could be done unless Elisha went too; and she therefore declared with a double oath that she would not go back without him. *Gehazi . . . laid the staff.* He had no doubt made haste. *Neither voice, nor hearing;* no sign of life. The touch of the staff was to no purpose.

### III. A Wonderful Miracle, 32-37.

Vs. 32-37. *Child . . . dead upon his bed;* the prophet's bed, v. 21. *Them twain;* the prophet and the mother. *Prayed unto the Lord.* As the woman appealed to the man of God, so he appealed to God Himself. How fervently the mother would join in the prayer! *He . . . lay upon the child;* a common practice to revive the fainting life,—eye to eye, mouth to mouth, hand to hand. Only with great concentration, undisturbed concentration, could such a thing as Elisha contemplates be accomplished. *Flesh . . . waxed warm;* from contact, it would seem, with the prophet's body. *Walked . . . to and fro . . . stretched himself upon him* (Rev. Ver.). The restoration took time and patience. It seems that he did this *seven times*, for the Greek Version indicates that the words "and the child sneezed" do not belong here. *Child opened his eyes;* showing that life had returned. *Fell at his feet;* no longer in supplication, but in overflowing gratitude. That was the first impulse; afterwards the mother took up her son and went out.

### Light from the East

SALUTE—Eastern people are extremely social, and yet are great sticklers for etiquette. They have very few books and no newspapers; the living voice is the only means of information, and when acquaintances meet they are very eager to exchange any scraps of news they may possess. Out of their ancient civilization and their respect for rank there has grown up a most elaborate system of salutations, which would be impossible anywhere else than in the East, where time is of no value. If those meeting are old friends, they embrace, each placing his right hand on the other's left shoulder and kissing him on the right cheek. Thus treacherous Joab embraced Amasa, and instead of placing his right hand on his shoulder, seized him by the beard and stabbed him with the sword in his left hand. The very slightest salutation is "Peace be unto thee"; the answer, "And unto thee be peace", followed by inquiries regarding each other's health, and the health of every member of the two families. Many trivial commonplace remarks, and ascriptions of praise to God, and devout wishes come in

between, accompanied by graceful bows, and motions of the body and hands. When persons are in a hurry, they are compelled to

ignore the salutations of their friends, and this is understood and causes no social friction.

### APPLICATION

*Behold . . . that Shuammite*, v. 25. In the instrument called the seismograph, certain "pointers" attached to a pendulum are so arranged that when an earthquake occurs, though it be on the other side of the world, they make a record on the smoked glass of the frame in which the pendulum is placed. Thus the precise moment of each wave of the earthquake and the length of time of each oscillation may be observed. That seismograph, so sensitive to the earth's tremors and upheavals, illustrates how the heart into which has been breathed the sympathy and compassion of Jesus will be quickly moved by the needs and the sorrows in the lives of others.

*Let her alone*, v. 27. It is told of the great emperor, Alexander, that, at the proper hours, his palace was open to all his subjects.

At such times the voice of the crier was heard announcing that the mighty ruler was ready to hear the petitions and complaints of his subjects. There is a greater Sovereign than any who ever sat on an earthly throne who is willing at all times to receive those who come to Him and to listen to the tale of their needs and sorrows. "Let her alone!" "Let him alone!" is Jesus' bidding to any who would hinder a troubled soul from coming to Him. And when He hears, He helps. No earnest petitioner ever leaves His presence without the blessing most needed. All can come to Him, and at all times with the confidence that He will do them good.

*She came to the man of God*, v. 27. Up to a mission hospital in China, a poor, ill-clad, almost blind, Chinaman groped his way.

Cataracts had formed on both his eyes. He had heard of the hospital before; but he had to wait for money to take him thither, until he should receive his share of his father's property. When he came, he submitted himself to the needful operation. He left himself with full trust in

the missionary's hands; and his confidence was richly rewarded, when, after a short time, he went away able to see once more. Multitudes far beyond all numbering, during all the Christian centuries, have come to the great Physician, and trusting in Him, have been healed from the blindness of sin. We need the healing power of Jesus; and it is available for us.

*Then he said to Gehazi*, v. 29. Sometimes, when a war has been in progress, and a levy has been made of soldiers to go to the front, a man unable or unwilling himself to obey the call, has hired a substitute to go into the fight in his stead. Not infrequently the one who has thus taken another's place, has been killed in battle. But in the war to which Jesus calls us, no substitute will be accepted. There is a part for every one in this conflict, and no one can delegate his part to another. It is personal service that our great Leader requires from us,—the spending for Him of our own time and energy, the use for Him of our own abilities and opportunities. We cannot do our work for God by deputy. Sending others instead of going ourselves will not suffice. Nothing will take the place of personal toil, pains and self-sacrifice.

*Prayed unto the Lord*, v. 33. The Report to the Edinburgh World Missionary Conference of Commission I. on Carrying the Gospel, has a section dealing with "The Superhuman Factor", which gives many instances of God's wonderful working in heathen lands. For example, the Miao tribes of West China, which, less than ten years ago, were ignorant, degraded and very immoral, are now moral and Christian. Recent marvelous revivals in many parts of China, in Northern and Southern India and everywhere in Korea are cited as proofs of divine power. It is the might of God's arm that is needed, most of all, in the task of winning the world for Him. And that might comes in answer to believing prayer. None work more effectively in the

The  
Seismograph

All at All  
Times

A Blind  
Man's Trust

No Substitutes  
Accepted

The Super-  
human Factor

cause of missions than those who pray that God will put forth for the saving of the world the power that nothing can resist.

*Went up, etc., v. 34.* "Pray, but swing your hammer", says an old Spanish proverb. In the process known as "dry farming", the soil is plowed deep, so that when the rain and snow come the moisture will penetrate far below the surface. When the top of the ground dries, it is lightly worked over, in order to break up the slender tubes through which the moisture would otherwise find its way upwards to be evaporated by the sun's heat. Thus the rain and snow are stored up to supply the demands of the grain when it is sown. Only God can send the rain and the snow; but if the farmer does not take steps to retain the moisture, he has himself to blame if his crops are a failure.

*Stretched himself upon him, v. 35.* A little over two years ago, a baby was born in New York, which suffered, from the hour of its birth, from an almost hopeless disorder, which involves bleeding from various parts of the body. When four days old, the baby was nearly bloodless and almost lifeless. The father, himself a physician, got a surgeon to

open an artery in his forearm, as he lay beside the baby, and a vein in the baby's leg and sew the two together. From the father's heart, at every beat, a fresh supply of blood was pumped into the child's veins and arteries. After a few minutes the connection was severed, and the little one, ruddy and lively as any ordinary child, began to cry for food. Jesus gives us a new life, and He requires of us that we communicate that life to others, as the father gave of his blood to his child.

*Take up thy son, v. 36.* Not long ago, in a Korean city, a funeral procession was on its way to the cemetery used by foreigners.

"Who is it?" asked one Korean woman of another. "The missionary's son", answered another. "That is very, very sad." "It is not so bad for them as for us", replied the second woman. "They know something that makes them sure of getting their children back some day. We know nothing about how to get ours back again." Surely it is nothing short of cruelty, if we do not do our share in bringing to dark heathen hearts and homes the knowledge of that blessed life beyond the grave, which adds so greatly to our brightness and joy.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

Carefully review the intervening chapters to get a clear-cut picture of Elisha. Show that he is in close touch with the court (2 Kgs. 3:11; 4:13), and has headquarters in Samaria, and is active in connection with the wars carried on against Moab and Syria. Note how his servant attends him (ch. 4:12, 14, 25-36), and the use of his rod.

1. *The picture of social and domestic life in Northern Israel.* Bring out: (a) The beautiful hospitality which pressed Elisha to remain, and built a chamber for him. What does this show concerning the attractiveness of Elisha's own character and disposition? (b) Elisha's desire to bestow some blessing in return. Note Jesus' comment on Mary's love to Him, Matt. 26:10-13. Call attention

to Elisha's offer to present the woman to the king that her husband be favored, and her modest reply, v. 13. Examine ch. 8:1-6, to see how this early kindness to the prophet was afterwards rewarded. Consider next the promise of Elisha and its fulfilment, vs. 11-17. Turn to Gen. 18:14 for a similar mark of divine favor; also the instance of Samuel. (c) The death of the boy and the mother's going to Elisha. Dwell on her faith. Had she heard of Elijah? She does not prepare for burial, but resurrection (see v. 21). See how she overcomes her husband's objections (vs. 22, 23), and her determination to take the prophet with her, v. 30. (d) The failure of Gehazi. Why? Did his selfishness and meanness unfit him for service?

2. *The restoration of the boy.* The important facts to be brought out are: (a) Elisha's prayer, v. 33. (b) His contact with the child, v. 34. Note in the creation of man the in-

breathing of the spirit of God. (c) The deep anxiety, v. 35. (d) The return of life, v. 35.

From a spiritual standpoint there are three things of permanent value to be discussed,—the great faith of the mother and of Elisha, the mysterious working of God.

Turn to Jesus' method in raising the dead, and contrast with Elisha's, noting the infinite difference,—the prophet's so full of struggle and effort, and the Saviour's so marked by ease and sureness.

The practical problem is the relation of faith to daily experience. Show how real faith has resulted in restoration of life in some; in others there has resulted death and deep sorrow. How is this to be explained? It is not that faith in the one case is real and in the other unreal; but the ways in which God fulfils His will are often beyond our understanding. The faith which does not lead to earthly deliverance is as real, and meets with God's favor and answer not less, than that faith to which it is granted. Have the class give Biblical illustrations. The will of God is best, and if He gives faith to believe He will restore to life, we should exercise it and get the blessing.

#### For Teachers of the Senior Scholars

In our last Lesson we left Elisha standing on the lonely mountainside, gazing up into heaven, with a great grief in his heart, realizing that he had lost his best friend, and that he must take up the mantle of Elijah and do his best to carry on the work which the mountain prophet had so heroically begun. Question about Elisha's going up and down throughout the length and breadth of the land, helping the poor and needy, inspiring the sons of the prophets with higher ideals of life, restraining the king and his court from their evil ways, and awakening in the hearts of the people a feeling of love and reverence for what was good. Talk about the homes, here and there, which received him so kindly that he looked upon them as his homes. When one of our home missionaries in a widely scattered field was asked where his home was, he said that he had seven homes.

1. *Elisha's home at Shunem*, vs. 8-20. What do we know about this home? It was a home with a prophet's chamber, where the

prophet was always sure of a warm welcome. It was a happy, contented home, with no disturbing, vulgar ambitions. God blessed the home with one son. Bring out the story of the child's sickness and death. Although Elisha loved that home, and God loved that home, death came to it. Sorrow and suffering are no evidence of the divine displeasure. (See Heb. 12 : 6.)

2. *The sorrowing mother goes in search of the prophet*, vs. 25-30. Where else could she go? No one is more welcome than a man of God in the house of mourning. Dwell on the anxiety of the prophet when he saw the Shunammite coming. He felt that something was the matter, vs. 25, 26. She cannot tell her grief to any one but Elisha himself. Why did she not tell Gehazi? For one thing, he was lacking in sympathy (see v. 27). With a mother's almost unerring intuition under such circumstances, she did not want to have anything to do with Gehazi, v. 30. It is the great, loving, sympathetic soul that is a "shadow of a great rock in a weary land", Isa. 32 : 2. Ask about two women who sent for Jesus when trouble came to their home (see John 11 : 3). There is no one who can take His place.

3. *The prophet at the Shunammite's home*, vs. 32-37. The prophet succeeded where Gehazi had failed. Some people are very helpless in a house where death is; others bring life and light and love. It was a glad day in that home. It is always a glad day with us when loved ones recover from a serious illness. Question out the details.

Dwell on the gladness that the new life which Jesus gives brings into the heart.

#### For Teachers of the Boys and Girls

Say to the scholars that the Lesson contains a story which may be called, *How a Child Was Restored to Life*, and that you want them to tell you the story in three chapters.

CHAPTER I. *What the Mother Did*, vs. 25-28. Recall briefly the narrative in vs. 8-24, which tells how Elisha came to have a home in the house of a rich woman in Shunem, and contains also the account of the birth, growth and death of this woman's son, and her setting out, with a servant, to ride the fifteen miles to Carmel.

How the prophet saw her coming while she was still far away, and, with quick sympathy, suspecting that something was wrong, sent Gehazi his servant to make inquiries; how the woman brushed aside the messenger in her eagerness to reach his master; how, to add force to her entreaty, she caught Elisha by the feet, to be rebuked by the officious servant, but allowed to indulge her grief by the tender-hearted prophet; how the woman, without saying so in actual words, let it be known that her child was dead,—these are the points to bring out by well-directed and rapid questioning.

CHAPTER II. *What Gehazi Did*, vs. 29-31. Here the class will tell you, in answer to questions, about Elisha's sending Gehazi to the home in Shunem, with strict instruction to lose no time in long Oriental greetings by the way, and there lay the prophet's staff on the face of the dead child. The mother's refusal to leave Elisha, and the reason, should be brought out, and then the journey of the two,

after Gehazi, to Shunem, only to find that the servant had failed.

CHAPTER III. *What Elisha Did*, vs. 32-35. The room with the shut door, and in it Elisha and the mother praying,—for what needs not to be said; then the upper room,—the prophet's own room (v. 21), with the dead child lying on the bed; the prophet's stretching himself on the lifeless body, mouth to mouth, eyes to eyes, hands to hands, and, after a rest, repeating this; the child showing the return of life, first by sneezing and then by opening his eyes; the calling of the mother to take her child; and the woman's gratitude and joy,—how wonderfully vivid it can all be made!

How was Elisha able to do what the mother, with all her love, and what Gehazi, even with the prophet's staff, could not do? The answer will quickly come,—“Because God gave him power.” And the lesson to impress is that God can and will give us new life (see Golden Text) that will show itself daily in holy, loving words and deeds.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Find on the special map, page 122, the figure 11. If you stand now at the spot marked 11 and look northwest over the space enclosed between those lines which spread from 11, you find yourself on the edge of a field where men are working in the hot sunshine. Round the field is a narrow path. At the farther side of the path you see a tall hedge of thorny cactus plants, then a grove of trees, with open fields and pastures beyond reaching off in the distance twelve or fifteen miles to where a long mountain ridge looms up dimly against the hazy sky. It was here that the village of Shunem stood.

That mountain ridge in the distance is Carmel, where Elijah had confronted the priests of Baal, and where Elisha spent part of his own time. Along a dusty road across this plain, Elisha used to walk when he went back and forth between Carmel and Samaria, or Carmel and Jezreel.

To see for yourself the ground where Shunem village used to stand, with the plain and the mountain beyond, use the stereograph entitled, Shunem, Home of Elisha's Friends, Northwest over Esdraelon Plain toward Carmel.

## ADDED HINTS AND HELPS

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

### Lesson Points

Sympathy in the heart gives quickness to the mind and swiftness to the feet. v. 25.

Far more important than the well-being of the body is that of the soul. v. 26.

Those who know most are the readiest to

acknowledge their ignorance. v. 27.

God meets the bitterness of our complaints by the sweetness of His consolations. v. 28.

It matters greatly that God's work be done, and little who gets the credit of doing it. v. 29.

Time is never wasted that is spent in waiting for God's power. v. 30.

A prophet's staff is of no avail without a prophet's authority. v. 31.

"Prayer opens up a channel for God's blessings." v. 32.

The use of suitable means is a twin sister to fervent prayer. v. 34.

"Life is ever lord of death,  
And love can never lose its own." v. 37.

### Something to Look Up

1. Find where the apostle Paul says that we are not our own, for we are bought with a price.

2. "I am the Way, the Truth, and the Life." Where are these words of Jesus?

ANSWERS, Lesson X.—(1) Luke 24 : 51.  
(2) Deut. 34 : 1-8.

### For Discussion

1. Prayer and power.

2. Personal influence.

### Prove from Scripture

That we shall live again.

### The Catechism

Ques. 12-20 (Review). The Questions for review to-day fall into two groups. Ques. 12 contains a special promise which God made to our first parents, of eternal life, on condition that they should obey Him. To test their obedience, He forbade their eating the fruit of a certain tree in the garden in which He had placed them. In the second group

(Ques. 13-19), we have the sad story of how our first parents sinned against God by disobeying Him, and how, because of their sin, all their descendants are born into the world sinners and exposed to all the sufferings which result from sin in this life and in the life to come. But Ques. 20 tells us that it was in God's mind from the beginning to send One who should be a Saviour from sin.

### The Question on Missions

Ques. 11. The number of settlers entering Canada during the present year, it is expected, will reach 300,000. Immigration from Britain, which for so many years largely went to the United States, has this year turned by far its larger volume into Canada. Many, too, are coming to us from the United States. The British are fellow subjects with us of the same empire, and our southern neighbors who come to us, are sharers in a common civilization and religion. It is different with the inhabitants of Central and Southern Europe who are coming to us in large numbers, and who because of this difference, need our sympathy and our help. The task of so absorbing these as to weld all our settlers into one homogeneous people is not easy; but let the church give to the work her most spiritually-minded, her brightest intellects, men filled with the Holy Spirit, and failure is impossible.

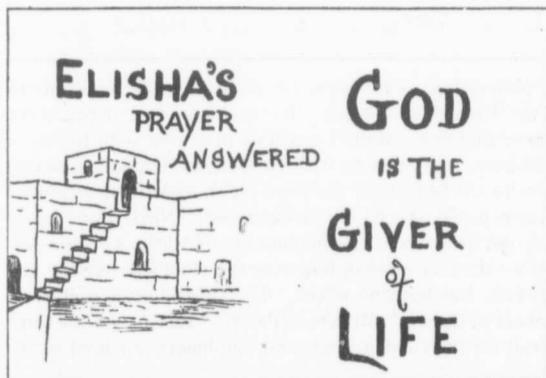
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God is the Giver of life.

*Introduction*—Have we in our homes one room that we look upon as the "guest room" or "spare bedroom"?

Does grandmother or auntie sleep there when she comes to visit you? We are going to hear about a "guest room". We shall draw a picture of a house in the land where Elisha the prophet lived (Outline). Elisha has now taken up the work of Elijah (Recall last Lesson). God gave Elisha the same power that Elijah had.

*A Woman of Shunem*—In the little village of Shunem (Outline) lived a good woman who was very kind to Elisha, and often



asked him to eat food with them. One day she said to her husband, "The man Elisha is a holy man of God. He often passes this way. Let us make a little bedroom on the roof of our house (Outline) so that he may have a place to sleep when he comes. We'll put in it for him a bed, a table, a stool and a candlestick." Elisha made this his home whenever he passed that way. The good woman who was so kind to Elisha, had no child, and because of her kindness in giving a home to the prophet, God sent a little son to her.

*A Sick Boy*—Tell vs. 18-21. How sad that poor mother felt as her baby boy sat in her lap and died in her arms! She at once thinks of Elisha, the man of God. Perhaps he can help her in her trouble. She carries the child up to the prophet's room on the housetop, lays him on Elisha's bed, shuts the door and leaves him there.

*The Boy Restored*—Tell of the journey to bring Elisha (vs. 22-31). He comes and finds the child dead. He goes into the little room, shuts the door and prays to God to bring back the little one to life; and soon God answers his prayer, and Elisha sends for the mother, and puts her living son in her arms. God has

done it. He gives life and He takes life away, as He sees best. We could not live for one moment without Him.

*Life*—What a beautiful thing life is! Did you ever watch the young lambs at play? There is no prettier sight than little children running about in their joyous play, full of life. Listen to the birdies singing! They are glad of their free, joyous life. See the little flowers popping up their pretty heads from the dark ground after their sleep of the winter! They are glad of life, and turn eagerly to the beautiful sunshine that comes down from the blue sky.

*Golden Text*—Do you remember Jesus' restoring the little daughter of Jairus? Jesus has power to give life to the soul as well as to the body. Repeat Golden Text. Just as the flowers come out into the new world of light and life and joy, so our soul will come into the new life where all is brightness and joy, and where Jesus, the Sun of Righteousness, will be with us forever, making us glad with His loving presence.

*Something to Think About*—I should thank God for life.

#### FROM THE PLATFORM



Draw on the blackboard three picture frames for as many pictures to be found in the Lesson. Under the first, print, THE MOTHER'S APPEAL. By question and explanation, make as vivid as possible, the picture of the Shunammite's touching interview with Elisha on Mount Carmel. The journey from Shunem, the meeting with Gehazi, the impetuous seizing of the prophet's feet as if to drag him to the bedside of the dead child, and the heartbroken cry of the bereaved mother,—all these points should be brought out. Next, print under the second frame, GEHAZI'S FAILURE, and question in like manner about Elisha's commission to his servant. Help the scholars to see the servant standing over the child's dead body and laying his master's staff on the still face, but with no effect. The third Lesson picture of which to get a description from the school is, ELISHA'S MIRACLE (Print). Having got the three pictures before the scholars' minds, call for the Golden Text, and emphasize our need of the life spoken of in it.

## DEFEAT THROUGH DRUNKENNESS

March 19, 1911

## —Temperance Lesson

1 Kings 20: 12-21. Commit to memory v. 13. Read ch. 20.

GOLDEN TEXT—It is not for kings to drink wine; nor for princes strong drink.—Proverbs 31: 4.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, *Set yourselves in array.* And they set themselves in array against the city.

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad

Revised Version—<sup>1</sup>a prophet came near; <sup>2</sup>and Samaria; <sup>7</sup>went out of the city, the young; <sup>8</sup>Omit five words; <sup>9</sup>Omit the.

## LESSON PLAN

- I. Attack Planned, 12.
- II. Victory Promised, 13, 14.
- III. Victory Achieved, 15-21.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—A proud boast, 1 Kgs. 20: 1-11. T.—Defeat through drunkenness, 1 Kgs. 20: 12-21. W.—Feasting and folly, Dan. 5: 1-9, 25-31. Th.—God's anger with sin, Nahum 1: 1-10. F.—Christ's warning, Matt. 24: 42-51. S.—Casting off evil, Rom. 13: 7-14. S.—Walking wisely, Eph. 5: 6-21.

Shorter Catechism—Review Questions 21-29.

The Question on Missions—12. What is the great "immigration problem" of our church? To obtain men to preach the gospel to the new settlers scattered over the Western prairies. Hundreds of

additional missionaries will be needed yearly, if these are all to be reached. The work is seriously hampered by lack of suitable men.

Lesson Hymns—Book of Praise, Ps. Sel. 126 (Supplemental Lesson); 245; 246; 99 (Ps. Sel.); 528 (from PRIMARY QUARTERLY); 530.

Special Scripture Reading—Eph. 6: 10-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 517, Ahab Sends Ben-hadad Away with a Covenant; B. 1072, "When Ben-hadad heard this message, as he was drinking"; T. 136, Out of Work: Sober Men Wanted; T. 137, The Pledge, with space for the superintendent to write his name. For Question on Missions, H. M. 463, Presbyterian Church and Missionary, Stewart, B. C.

Stereograph—For Lesson, Hill of Samaria from the South, Surrounded by Its Fig and Olive Groves (Underwood & Underwood, see page 117).

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

23 So these young men of the princes of the provinces came out of the city, and the army which followed them.

24 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

25 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

26 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

27 So these young men of the princes of the provinces came out of the city, and the army which followed them.

28 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

29 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

## EXPOSITION

Time and Place—Ahab's reign (about B. C. 874-853), probably near the end; Samaria.

Lesson Setting—Israel and Syria, for a hundred years and more, disputed as to which should be greater. In the reign of Ahab, Ben-hadad, the king of Syria, with a huge army, invaded Israel, and marched unresisted through the country to Samaria the capital. Here the Syrian king sent an imperious message to Ahab, demanding that the king of Israel should surrender his throne. Ahab basely yielded; but, when Ben-hadad sent a second message, saying that he was coming to strip the houses of Ahab and his officers of every pleasant thing, he was met with a spirited defiance. Again Ben-hadad sent his ambassadors with the boast that his soldiers were numerous enough to shatter Samaria into dust and carry it away in handfuls. Ahab's reply was the proverb, "Let

not him that girdeth on his harness (Rev. Ver., "armor") boast himself as he that putteth it off." (See vs. 1-11.)

## I. Attack Planned, 12.

V. 12. Ben-hadad; one of the many kings of Damascus who took part in the wars against Israel. Omri had been worsted in his conflicts with the Syrians. We probably have in this chapter an incident in an attempt of Ahab to throw off his allegiance to Ben-hadad. Ahab is well nigh beaten. The enemy has penetrated to the very heart of the land, and is besieging the capital, Samaria. Heard the message; sent by Ahab through the Syrian king's ambassadors (see Lesson Setting). It was as if Ahab had said: "Don't sell the skin of your bear till you have caught him." He was drinking; confident of success in the siege. Thus he was taken off his guard. He and the kings; rather, "kinglets", petty princes, vassals

of Ben-hadad who commanded, under him, the divisions of the army, of whom we learn (v. 1) there were thirty-two in the Syrian host. *Pavilions*; booths or huts made of tree branches like those used at the Feast of Tabernacles (Lev. 23:42), built, on military expeditions, as is still the practice in the Turkish army, to shelter the king and his chief officers. *Set yourselves in array*. The Hebrew has only one word here,—“Set”. It may mean, “Form yourselves into attacking parties”, or “Put the battering engines in place.”

### II. Victory Promised, 13, 14.

V. 13. *Behold . . . a prophet*. At every important juncture in the history recorded in Kings, a prophet appears, sometimes with advice, usually only with the prediction of the issue. Often such prophets are left unnamed. *Thus saith the Lord*. The prophet speaks only what comes to him from above. *This great multitude*; of Ben-hadad's army, consisting of more than 130,000 men (compare vs. 25, 29, 30). *I will deliver it*. Even so great a host is helpless before Jehovah. *Know that I am the Lord*. At one stage in revelation men convinced themselves of Jehovah's might and supremacy by His ability to reveal the future.

V. 14. *By whom?* Ahab must get strategic hints about the sally if the promised success is to be his. *By the young men, etc*. See Light from the East. *Who shall begin the battle* (Rev. Ver.)? *Thou*. The Israelites must make the attack, and not wait for the assault of the Syrians on the city.

### III. Victory Achieved, 15-21.

Vs. 15, 16. *He mustered* (Rev. Ver.). *two hundred and thirty two*. This body of youths equipped by the country governors numbered only two hundred and thirty-two, a sign of the modest size of the kingdom. One gathers the same from the number *seven thousand*. This, however, could hardly be the whole force of Israel, but rather the number that had found refuge in the capital as the Syrian host spread over the land. *At noon*; a strategic hour to make a sally, for the overconfident Syrian would be taking his noonday nap, his siesta. *Drinking himself drunk*; as if to mark his utter contempt of the foe whom he supposed to be quite unable to injure him.

Vs. 17, 18. *Men come out from Samaria* (Rev. Ver.). Doubtless the men on picket duty sent more particulars about the youths. *Take them alive*. Wine had taken away his wit. Instead of drawing up his men in battle line, he sent word to play with the youths of Samaria and capture them alive. This was his mistake, according to our story.

Vs. 19-21. *The army followed them*. The divine plan was hastening to its accomplishment. The meaning of vs. 20, 21 is clearer if the order is inverted. *The king . . . went out*; Ahab with his army. *Smote the horses and chariots*. The Greek Version reads “captured” instead of “smote”. *Slew every one his man*. Perhaps the meaning is that “each repeatedly killed his man”. *Syrians fled . . . Israel pursued . . . Ben-hadad . . . escaped on an horse*; on a chariot horse, not having time to secure a proper riding horse, like those used by the horsemen.

### Light from the East

DRINKING—Samaria was almost impregnable because it was built on the summit of a high, round hill, whose sides rose like a precipice all round. The wall of the city, crowned with towers, ran along the brow of the steep sides, so that nothing without wings could find an entrance. It took the Assyrians three years to subdue it, and Ben-hadad, although he commanded the artillery to play upon it to keep his men employed, expected that it would be reduced only by hunger, and made wine parties to pass away the time.

YOUNG MEN—Few nations then had regular standing armies: they were levies drawn from the farmers and artisans. So every local chief had a number of young men who had placed themselves under him for military training for future leadership. Like the squires of the Middle Ages, they burned with zeal to distinguish themselves by special bravery. They did not know the danger of this enterprise so well as the old veterans did, and were full of the heedless impetuosity of youth. They chose an hour when many of the Syrians would be asleep, when the horses were unhitched, and when, on account of the heat, it was almost impossi-

ble to bear the weight of armor. Their attack created a panic because it suggested

treachery, and each man's thought was to save himself.

APPLICATION

*Ben-hadad . . . was drinking, etc., v. 12.* "Most people", says a recent writer on alcohol, "have noticed that a drunken man usually says foolish things and does foolish things. He thinks he can run farther, jump higher, work harder, write better, or count faster, with the aid of alcohol than without it. But this is all pure fancy." A typesetter, who was a moderate drinker, was put to the test of working for four periods of fifteen minutes, on four successive days, taking no alcohol on the first and third days, and three tablespoonfuls on the second and fourth. On the first day he set up 2,339 letters, and on the second only 2,212. There was a corresponding difference between the numbers on the third and fourth days. And yet the man thought that he was doing more work with alcohol than without it.

*Hasst thou seen all this great multitude ? v. 13.* Dr. C. K. Clarke, the Superintendent of the Toronto Hospital for the Insane, has stated in one of his official reports, that a large number of the patients in all lunatic asylums in Canada are the offspring of alcoholic parents, or, in his opinion, have become insane through drink. In the insane asylums of England and Wales, fully 20 per cent. of all the cases are caused by alcohol. In Sweden, between 1887 and 1897, the number of persons sentenced for various crimes was 17,374. Of this number of crimes, about 71 per cent. were traceable to drink. In Massachusetts, from August 1894, to August 1895, of 8,440 persons sentenced for somewhat serious crimes, 43 per cent. were under the influence of drink when their crimes were committed. It is high time to stop this great procession marching annually to asylums and prisons, by removing the cause of so much evil.

*Who shall order the battle ? v. 14.* Those who would be leaders among men must have clear and active brains. But carefully conducted experiments have shown that the use of

alcohol weakens the intellectual powers. For example, a student was set to adding columns of figures for half an hour a day during six days. On the seventh day he began taking two tablespoonfuls of alcohol and continued this for thirteen days. His power of adding at once began to decrease, and continued to decrease ; while, on the nineteenth day, when the use of alcohol was stopped, there was an immediate gain in speed and accuracy.

*The young men, v. 17.* In the Roman army the recruits and young soldiers were constantly trained, both in the morning and in the evening, and even the veterans were not excused from the daily drill. "The soldiers", says the historian, "were diligently instructed to march, to leap, to swim, to carry heavy burdens, to handle every species of arms that was used either for offence or for defence, either in distant engagement or in a closer onset." Our conflict with temptation will never cease while life lasts. We need to be ready to meet our enemies every day. By constant practice, we should therefore be prepared to use the weapons of God's Word and prayer, and all other means which will help us to gain the victory. No foe is more cruel than strong drink, and it dogs our footsteps wherever we go. For our own sake and the sake of others we should fight this foe with all our might.

*Slaw every one his man, v. 20.* Look at this table used by insurance companies, in deciding whether or not to insure the life of an applicant. The figures show how much greater is the risk to alcohol users than to abstainers, of disease and death. Alcohol slays its multitudes every year. Abstain, for in that way alone does safety lie.

Age	Abstainers are likely to live	Alcohol users are likely to live
At 25	30.08 years	26.23 years
" 35	25.92 "	20.01 "
" 45	19.92 "	15.19 "
" 55	14.45 "	11.15 "
" 65	9.62 "	8.04 "

A Hindrance Not a Help

Stop the Procession

Weakens the Intellect

The Day's Drill

The Way of Safety

## TEACHING HINTS

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

## For Teachers of Bible Classes

Get the setting, by bringing out the story of the whole chapter. Ben-hadad had in a measure subdued Israel, and Ahab submitted to certain demands. But when Ben-hadad demanded permission to pillage the capital and palace, Ahab refused; and Ben-hadad resolved to crush Ahab's power and rule. The Lesson begins at this point.

1. Question as to the preparation of Israel, the patriotism of Ahab (vs. 7-9), the guidance from the prophet (vs. 13, 14), the loyalty of the young men (see Exposition) and of the standing army.

2. The overthrow of Ben-hadad. Emphasize the size of his army (v. 10), the arrogant, boastful spirit which led to a false security and dissipation (vs. 12, 16). Ben-hadad and the thirty-two kings were drunk, v. 16.

Bring out the folly of Ben-hadad's conduct, owing to drink. Show how he left his army without orders and direction, investing the city, but showing indifference as to the success of the attack, ordering the seizure of all coming out of the city, whether for peace or war, and allowing the whole army to flee on account of a panic caused by a few scared men. The main point to press home is the effect of alcohol on the intellectual judgments. The Golden Text makes this a warning to all in positions of authority.

Have the class discuss why this is so. Alcohol is deadly to the practical judgment because it affects the substance of the brain and the whole material mechanism of thought. The ability to think, add, memorize, construct, persist in purpose, is cut down in proportion to the amount of alcohol taken. Quote Dr. H. S. Williams' summary of the conclusions of modern science: 1. Moderate daily drinking reduces considerably the rapidity with which habitual association of ideas are formed in the mind. The effect of alcohol is cumulative and increases rapidly as time goes on. The notion that alcohol "stimulates" a person to his mental work is surely not corroborated by facts. 2. Ordinary memoriz-

ing is greatly retarded under the influence of moderate drinking.

Make it clear that success in any line depends upon the full exercise of normal human powers, and any perversion or weakening of these powers means defeat in proportion as they are weakened. Ask for everyday illustrations of this fact. Urge total abstinence as the course of highest prudence and leading to largest success.

## For Teachers of the Senior Scholars

Question the class till you have brought out clearly the historical background of this Lesson. Ben-hadad, king of Syria, had come down with a great army, which he felt could sweep away like a whirlwind any force which Ahab, king of Israel, could bring against him. How gross and sensual and insulting and insolent were the messages which he sent to Ahab (vs. 2, 3, 5, 6)! They were the words of a drunken sot. What wonderful things a drunken man thinks he can do! He can win battles fast when he cannot stand straight, when his knees are at variance with each other.

What answer did Ahab give to this message? (Vs. 4, 9.) Could anything be more craven and abject than Ahab's first answers? We could not expect a king like Ahab to do any better. His final answer has more of the right ring about it (v. 11). Heartened by the brave men about him, he sent this famous message, one of the most famous messages in the annals of war.

1. *The effect of Ahab's message upon Ben-hadad, v. 12.* Bring out the picture of the foolish king, drinking himself drunk in his tent with his companions. He would not submit for a moment to the Israelitish dog's insolence in sending him such a message. He ordered the army to get ready to take possession of Samaria. Had the soldiers, like the king, been drinking themselves drunk? The result seems to indicate that this was the case. Battles are not won by drunken generals and drunken soldiers.

2. *Ahab received reinforcements, vs. 13, 14.* How much it meant to have God on his side! One with God can win victory all along the line. And what can a band of young men who are on God's side not do? Follow out

the details of the great victory won by Israel.

Impress upon the class that intemperance means weakness,—physical, mental, moral, spiritual,—means defeat in the great battle of life. Almost every community has too many illustrations of this to require any to be given here. It is not merely the man who drinks himself drunk that handicaps himself; the man who drinks at all injures himself and others.

Impress upon the class that God's presence with us in life means strength, means self-control, means the development of the best side of life, means victory.

### For Teachers of the Boys and Girls

Who was king of Israel at the time of the Lesson? What king besieged Samaria? What did he first demand of Ahab? How did Ahab treat this demand? What greater demand did Ben-hadad make? Give Ahab's response. What threat did Ben-hadad make? With what proverb did Ahab reply? Having got the Lesson setting before the class, by means of some such questions as these, gather up the teachings of the Lesson under the following headings:

1. *The attack ordered*, v. 12. Bring out the vivid picture of Ben-hadad's drunken banquet in his "pavilions" (see Exposition), with his allied kings and other officers, and his answer to Ahab's spirited message, by ordering an immediate assault upon the city. Was a drunken commander likely to give wise orders to his army?

2. *The defence planned*, vs. 13-15. Dwell on the message brought by some prophet from God to Ahab, in spite of that king's having forsaken God for Baal. Make clear the plan proposed, namely that two hundred and thirty-two young men, attendants on Ahab's chief officers, not themselves warriors, should advance against the enemy, thus tempting Ben-hadad to break his line in order to capture this small army, so that the way would lie open for Ahab's attack with his main force.

3. *The victory won*, vs. 16-21. Follow in detail the carrying out of the plan the prophet proposed to Ahab, the utter rout of the enemy that followed and Ben-hadad's narrow escape.

The temperance application may be made by showing how alcohol unfits its users for the battle of life. A large number of most interesting and instructive facts bearing on this point may be found in Dr. Knight's, Ontario Public School Hygiene, published by The Copp Clark Company, Toronto, and costing only 20c. For example, it is said, the students who, without alcohol, could remember 100 figures after repeating them 40 times, with alcohol, could remember only 60 figures after repeating them 60 times. Again, it was found, by an experiment made in Sweden, that a number of officers and soldiers, all good shots, shooting at a target 200 yards distant, made 30 per cent. fewer hits, after having taken three tablespoonfuls each of alcohol, than they had made without any alcohol. Enforce the lesson of the Golden Text. Is it wise or safe for us to use strong drink?

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

Find on the special map, page 122, the number 12, and looking north over the space included between those two lines which spread from 12, you find just before you a little, level space on a hillside, where a Palestine farmer is threshing grain by making his oxen walk round and round, treading on the dry stalks and heads. Beyond this threshing floor the hillside slopes downward, almost covered with olive and fig trees; then from the valley below another hill rises, big and broad. You see soft, feathery masses of olive tree foliage dotted all over its slopes, except where the houses of a village stand

clustered together. Most of the village buildings are small and low, but in one place, just on the ridge of the hill, a tall, slender, white tower stands up conspicuously. The village over there on the ridge is all there is left of Samaria, the city whose siege is described in our Lesson to-day. The tower is a modern affair belonging to a Mohammedan mosque.

To see for yourself the place of the besieged city and of the foolish enemy's camp, use the stereograph entitled, Hill of Samaria from the South, Surrounded by Fig and Olive Groves.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. There is a story in Daniel about a king who made a great feast and sat drinking while the enemy came against the city. Find out who he was, and who took the kingdom from him.

2. The Bible says that wine biteth like a serpent. Find the verse.

ANSWERS, Lesson XI.—(1) 1 Cor. 6 : 19, 20. (2) John 14 : 6.

## For Discussion

1. Defeats through drink.
2. The drink problem in Canada.

## Prove from Scripture

That drunkenness deserves punishment.

## The Catechism

Ques. 21-25 (Review). In Ques. 20, we saw that God had determined, from the beginning, to send a Saviour into the world. Ques. 21 tells us who this Saviour is. He is God's Son, who dwelt from eternity with the Father. But He became Man. In Ques. 22 we learn how the Son of God became Man. He took to Himself a body and soul like ours, and was born of a human mother. In one respect, however, He was different from us,—there was no sin in Him.

Ques. 23 mentions three offices which the Saviour fills,—those of Prophet, Priest and King ; while Ques. 24 and 25 explain what two of these offices mean. Christ is a Prophet because He teaches how we may be saved; and He is a Priest because He offered Himself as a Sacrifice for us, and ever makes intercession for us.

## The Question on Missions

Ques. 12. There is great glory before the humblest messenger of Jesus,—a glory which has little if anything to do with earthly reward, whether in the form of payment for services or the honors men bestow. The enduring glory grows out of the work done and the life lived. If men see not this glory, they will not be induced to enter upon the life of a missionary of the cross. So long as their minds are turned toward worldly comforts and wealth, they will shun the calling of the missionary ; but men who see the glory of following the cross, will not hesitate because of the difficulties that stand in the way. On the other hand, if the members of our church have any true sense of what following the cross means, they will not permit a missionary to enter alone this glory that springs from self-denying service for the cross. They, too, will consecrate their service to Him, and reveal the consecration in the worthy gifts they lay on the altar of the mission cause.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that strong drink is a deadly enemy.

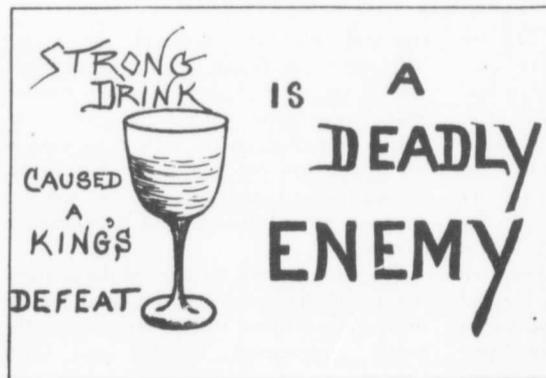
*Introduction*—Here is a picture of a glass. What is the very best drink we can put into

this glass ? Print, WATER. Now who can tell me what is the very worst drink we can put into it ? Print, WINE, WHISKY, STRONG DRINK.

*Golden Text*—Our Golden Text tells us something God says about wine and strong drink,—“ It is not for kings to drink wine, nor for princes strong drink ” (Repeat).

*Lesson*—Our Lesson story tells us about a king who got into great trouble through drinking strong drink.

*Review*—Recall King Abab.



You would think God would do nothing more for Ahab, but as soon as Ahab turned to Him again, God was willing to help him. Soon a time came when Ahab needed God's help against the enemies of his country.

*Lesson*—Here we see a great army of soldiers (strokes) marching to Samaria (circle) where King Ahab lives. The king of Syria, Ben-hadad, has come to war with Ahab. Here are the soldiers (strokes) camped all around the walls. Here is Ben-hadad. See! He is sending a messenger to Ahab. Tell the message. Tell Ahab's reply. Next day another message is sent by Ben-hadad. This is too much for Ahab to bear. He calls his elders and people to him and tells them the cruel message (v. 6). They say, "Do not listen to him. Do not give in to him." So a messenger goes back to Ben-hadad,—"King Ahab will not do as you ask." He was very angry and sent another message (v. 10). "Do not boast till the battle is over", was Ahab's reply to the boastful king of Syria.

*Ben-hadad's Banquet*—When the message came, Ben-hadad and his officers were having a banquet. Every man had a drinking cup or glass and was drinking. If the glasses had been filled with water everything would have been all right for him and his men ;

but the glasses were filled with strong drink, and the king and his men were drinking a great deal of it. He sends word to his soldiers to get ready for battle, and he goes on drinking and so making himself unfit to lead his army.

*Help in Time of Need*—Ah! see there goes another messenger to King Ahab. Not a soldier this time, but a prophet with a message from God (v. 13). Describe the preparations (vs. 14, 15). Here comes the army of King Ahab (strokes) marching out of the city. Ben-hadad's servants run to tell him Ahab's army is coming, but the king and his men were drunk and not fit to go out to battle. He tells his servants to fight, but fighting is useless without a leader. Many of his soldiers were killed and the rest ran away, while the foolish, drunken king and his officers escaped on horseback. And so God gave the victory to King Ahab.

*A Deadly Enemy*—Now we'll repeat the Golden Text again. Let us change the words in the Golden Text. Now it reads (Print) IT IS NOT FOR ANYBODY TO DRINK WINE ; NOR FOR ANYBODY STRONG DRINK. Let us never touch, taste nor handle it, and try to keep others from using it.

*Something to Think About*—I should hate strong drink.

#### FROM THE PLATFORM

## DEFEATS THROUGH DRINK

One of the topics in THE HOME STUDY QUARTERLY, under the heading, For Discussion, is, DEFEATS THROUGH DRINK (Print). Let the talk from and to the platform be about some of these defeats. Take, first, the defeat of ruined health. Every one knows that this is a frequent result of the use of strong drink. Mention such facts as that in Prussia, while only 70 out of every 1,000 Protestant ministers die of tuberculosis or consumption, 556 out of every 1,000 bartenders die of that dread scourge. Refer next to the defeat of failure in business. It will be easy to get the scholars to see that one who goes about his business dealings with his brain fuddled and confused through drink, is far more likely to fail, than one who keeps his brain clear and his wits sharp. But lay special stress on the spiritual defeat,—the sins caused by drink. Urge every scholar to resolve that he will abstain from drink.

## Lesson XIII.

## REVIEW

March 26, 1911

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. The Supplemental Bible Work, Scripture Memory Passages, and Shorter Catechism (Questions 30 to 38), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—Happy is that people, whose God is the Lord.—Psalm 144 : 15.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The kingdom divided, 1 Kgs. 12 : 12-20. T.—Jeroboam makes idols, 1 Kgs. 12 : 25-33. W.—Asa's good reign, 2 Chron. 15 : 1-15. Th.—Jehoshaphat's good reign, 2 Chron. 17 : 1-13. F.—Elijah the prophet, 1 Kgs. 17 : 8-24. S.—Elijah and Baal's prophets, 1 Kgs. 18 : 25-40. S.—Elijah goes into heaven, 2 Kgs. 2 : 1-11.

**Prove from Scripture**—*That God rules over nations.*

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson) ; 320 ; 245 ; 14 (Ps. Sel.) ; 506 (from PRIMARY QUARTERLY) ; 306. **Lantern Slides**—Use all the Slides of the Quarter.

**Stereograph**—For Lesson (Review), Relief Map of Palestine by the Palestine Exploration Society (Underwood & Underwood, see page 117).

## REVIEW CHART—FIRST QUARTER

HISTORY OF ISRAEL AND JUDAH	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Kgs. 12 : 6-16.	The Kingdom Divided.	He that walketh with wise men.—Prov. 13 : 20.	1. The king's counselors. 2. The king's conduct. 3. The Lord's control.
II.—1 Kgs. 12 : 25-33.	Jeroboam Makes Idols for Israel to Worship.	Thou shalt not make.—Ex. 20 : 4.	1. Idolatry planned. 2. Idolatry practised.
III.—2 Chron. 15 : 1-15.	Asa's Good Reign in Judah.	Be ye strong therefore.—2 Chron. 15 : 7.	1. The prophet's message. 2. The king's obedience. 3. The people's joy.
IV.—1 Kgs. 16 : 23-33.	Omri and Ahab Lead Israel into Greater Sin.	Righteousness exalteth a nation.—Prov. 14 : 34.	1. King Omri. 2. King Ahab.
V.—2 Chron. 17 : 1-6, 9-13.	Jehoshaphat's Good Reign in Judah.	Seek ye first the kingdom.—Matt. 6 : 33.	1. God feared. 2. The people instructed. 3. The king prospered.
VI.—1 Kgs. 17 : 1-16.	Elijah the Prophet Appears in Israel.	They that seek the Lord.—Ps. 34 : 10.	1. Elijah and the king. 2. Elijah and the ravens. 3. Elijah and the widow.
VII.—1 Kgs. 18 : 25-39.	Elijah's Victory Over the Prophets of Baal.	Choose you this day.—Josh. 24 : 15.	1. The prophets of Baal. 2. The prophet of Jehovah.
VIII.—1 Kgs. 19 : 1-16.	Elijah's Flight and Return.	They that wait upon the Lord.—Isa. 40 : 31.	1. The prophet's flight. 2. The prophet's vision. 3. The prophet's commissions.
IX.—1 Kgs. 21 : 11-20.	Elijah Meets Ahab in Naboth's Vineyard.	Take heed, and beware.—Luke 12 : 15.	1. A great crime. 2. An apparent success. 3. A terrible doom.
X.—2 Kgs. 2 : 1-11.	Elijah Goes Up By a Whirlwind into Heaven.	Enoch walked with God.—Gen. 5 : 24.	1. Elijah's last visits. 2. Elijah's last miracle. 2. Elijah taken to heaven.
XI.—2 Kgs. 4 : 25-37.	Elisha the Prophet Restores a Child to Life.	The gift of God is eternal life.—Rom. 6 : 23.	1. A touching appeal. 2. A fruitless experiment. 3. A wonderful miracle.
XII.—1 Kgs. 20 : 12-21.	Defeat Through Drunkenness—Temperance Lesson.	It is not for kings.—Prov. 31 : 4.	1. Attack planned. 2. Victory promised. 3. Victory achieved.

## THE QUARTERLY REVIEW

## For Bible Classes : THE SECRET OF HAPPINESS

The main thought in this Quarter is, that true happiness is only found in the recognition of God as King and Lord. The Review can illustrate this in a twofold manner by showing how sin interferes with true happiness and how holiness promotes it. Inasmuch as these Lessons have been dealing with national problems, the Review will necessarily keep prominently

in view these wider issues. Prepare a blackboard outline which can be utilized as the class work goes on.

### I. HOW SIN DEFEATS TRUE HAPPINESS

(a) Lesson I. shows the penalty paid for Solomon's sin. Make it clear that sin is not only personal and individual, but also social and hereditary. Special preparation should be made to deal with this. Sin destroys the true happiness of the race down through the ages. This is a good opportunity of teaching the scientific facts on this point. The Fourth Commandment is a good commentary. Emphasize local conditions. At present the unholy antagonism of capital and labor is due to sin, economic and industrial sin, due to selfishness.

(b) Lessons II. and IV. are illustrations of the fact, that when God is rejected, all substitutes inevitably lead to sensuality, selfishness and degrading iniquity. This point has abundant illustration in idolatry and heathenism in this age. Illustrate by France after the Revolution. The relation of idolatry to mental, social, personal and national life is very clear. Religion, true or false, is always dominant. If God is not supreme, whatever takes His place will be. Show that modern secularism and agnosticism have an important bearing on everyday life, and that the spiritual attitude is of supreme importance.

(c) Lesson IX. is a vivid picture of the depths of the covetous heart. It is appalling. Consider Jesus' teaching as to covetousness, Luke 12 : 15. Illustrate also from Mark 7 : 22 ; Eph. 5 : 3 ; Col. 3 : 5 ; Heb. 13 : 5.

(d) Lesson XII. recalls how drunkenness robs of intellectual discernment, scatters national resources and defeats national policies. This same fact can be emphasized in modern relations. The facts of the locality should be used to illustrate this point.

### II. HOW OBEDIENCE TO GOD PROMOTES TRUE HAPPINESS

(a) Lessons III. and V. show the social and national blessings which come when God is recognized as King. Have the class consider the influence of religion on legislation, social customs, benevolence, education, morality. Revivals of religion show how powerfully all life is affected by the conscious presence of God.

(b) Lessons VI., VII., VIII., IX., X. and XI. give interesting lights from the lives of individuals on the creation of prosperity and happiness, and the conditions necessary to produce it. Emphasize that Lesson VI. teaches that the will of God must be supreme. The voice of the prophet of God will be the basis of happiness. The relation of life to the will of God is the determining factor in history. Lesson VII. teaches that all unreality will be overcome in the conflict with truth. Emphasize this fact. The superiority of holiness to sin is everywhere apparent. Lesson VIII. shows that the true servant of God may become discouraged, but God will comfort and sustain him. Lesson IX. shows that true obedience will supply courage necessary to do our work. Compare Peter and John before the Council (Acts 4 : 19, 20) and missionaries and reformers at home and abroad. Lesson X. teaches that God cares for and promotes His faithful ones to glory.

(c) Lesson XI. shows the possibilities of helpfulness when God is King and Master. Man becomes a source of social blessing.

## THE QUARTERLY REVIEW

### For Senior Scholars and the Boys and Girls : A REVIEW BY NAMES

Thomas Carlyle says that history is the essence of innumerable biographies. We have, during the Quarter, studied the history of Judah and Israel for about one hundred years. This history gathers largely around a few names. How many great names in the history of Canada for the past one hundred years? How many can you recall? How many can you remember in the history of Judah and Israel for the period which we have studied?

## I. FOUR BAD KINGS

1. *Rehoboam*, Lesson I. Who was the first king of Judah after the division of the kingdom? What was his character? He was weak and foolish. He did not know good advice when he heard it. He thought young heads wiser than old heads. Are we related to Rehoboam in any way?

2. *Jeroboam*, Lesson II. Who was the first king of Israel after the division of the kingdom? How does the Bible describe Jeroboam? (1 Kgs. 14 : 16.) How did he do this? Nothing worse can be said of any one than that he sinned and made others to sin. It is a terrible thing to be related to Jeroboam.

3. *Omri and Ahab*, Lesson IV. We have a father and a son who reigned over Israel who were both bad. What were their names? What did they do? Who was the worst of the kings whose reigns we have studied? What influences contributed to this result? With a father and a wife both bad, a man has a hard chance.

## II. TWO GOOD KINGS

The two good kings of this period both belonged to the kingdom of Judah. They were father and son. A good father ought to have a good son.

1. *Asa*, Lesson III. Can you remember anything good that Asa did? What was his solemn league and covenant? What is the advantage of coming into covenant relation with God? Can we serve God just as well out of the church as in it? Do you know any one outside of the church who is doing much to bring people to Christ?

2. *Jehoshaphat*, Lesson V. What did he do? What was his educational system? What was the chief text-book in the schools? What can we learn from the Bible? No other book contains such history, and literature, and social and moral teaching; but above all these is its religious teaching, its revelation of God to man, its revelation of man to himself, its revelation of Christ and heaven. It is a good education to know the Bible well, although we may not know much about other books. No one is well educated, though he may have taken the highest standing in school and college, who does not know the Bible.

## III. TWO GOOD PROPHETS

The world is always poor when there is a scarcity of prophets, men of large vision and divine insight.

1. *Elijah*, Lessons VI.-X. This is one of the greatest names of history. Give some of the leading events of his life. What do you think the greatest event of his life? When does he come nearest to ordinary mortals in his experience? (Lesson VIII.)

2. *Elisha*, Lessons X. and XI. He was very unlike Elijah in temperament. All good men are not made on the same plan, "lest one good custom should corrupt the world". Elijah was a reformer, Elisha a pastor, a home missionary. In his pastoral rounds what beautiful home was one of his homes? What event in the life of that home have we studied?

## THE QUARTERLY REVIEW

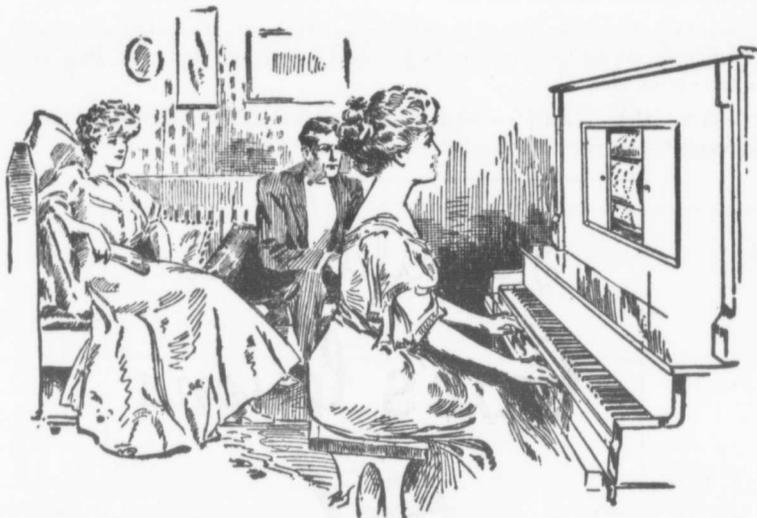
## For Teachers of the Little Ones: GOD'S LEARNERS

*Review Subject*—God's learners.

*Introduction*—We have been hearing how God taught His people long ago. Let us try to remember some of these people and the lessons God taught them. Have ready on the board the twelve blackboard outlines used during the Quarter.

Lesson I. Here we see King Rehoboam being punished for his pride by having part of his kingdom taken from him and given to Jeroboam. Lesson Thought—*I should not be proud.*

Lesson II. King Jeroboam turned his people to worship the golden calves and suffered for it. *I should worship God only.*



The man that hath no music in himself,  
Nor is not moved by concourse of sweet sounds,  
Is fit for treasons, stratagems and spoils;  
The motions of his spirit are dull as night,  
And his affections dark as erebus;  
Let no such man be trusted.—*Shakespeare.*

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Lesson III. We see good King Asa putting away the idols and getting his people to again worship God. *I should seek God.*

Lesson IV. Those two wicked kings Omri, and Ahab with his wicked wife Jezebel, make a sad picture as we see them leading their people into the greater sin of Baal worship. *I should fight against sin.*

Lesson V. Here is God's Word, and good King Jehoshaphat obeying God's laws and having his people taught God's word. *I should obey God's Word.*

I should heed  
**GOD'S** lessons



Lesson VI. Here is the prophet Elijah. He has a message for Ahab. Then we see the ravens. How did God care for Elijah? *I should thank God for my food.*

Lesson VII. On Mount Carmel we see Elijah and the prophets of Baal beside an altar. What are they doing? Have idols any power? *I should work for God.*

Lesson VIII. Here is Elijah under the juniper tree, weary and unhappy. Had God forsaken him? *I should be hopeful.*

Lesson IX. Elijah is meeting Ahab in Naboth's vineyard. Was God angry at Ahab for taking the vineyard? *I should desire only good things.*

Lesson X. We see Elijah and Elisha walking together. A wonderful chariot appears in the sky. What happens then? *I should get ready for heaven.*

Lesson XI. Here is the prophet Elisha speaking to a woman of Shunem. What is the matter in her home? What does Elisha do to show God's power? *I should thank God for my life.*

Lesson XII. Here are King Ahab and his people surrounded by enemies. Here is King Ben-hadad at a banquet. Who gains the victory? Why? *I should hate strong drink.*

*Our Teacher*—God has sent His Son Jesus to be our Teacher (see John 3:2). Our teachers in school reward us for learning our lessons and for good conduct. Jesus rewards us too (see Matt. 16:27); Rev. 2:10 tells us what our reward will be.

*Sing* (Hymn 592, Book of Praise)—

All who love the Lord below,  
 When they die to heaven will go,  
 And sing with saints above.

O how happy we shall be,  
 For our Saviour we shall see  
 Exalted on His throne. Amen.

*Golden Text*—Repeat (Ps. 144:15).

*Something to Think About*—I should heed God's lessons.

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For additional information in regard to certain of the places, see Geography Lessons.]

**A'-hab.** Son and successor of Omri, who reigned over Israel in Samaria 22 years. He married Jezebel, daughter of Ethbaal, king of Tyre, under whose influence he introduced into Israel the worship of Baal.

**A-hi'-jah.** The prophet who foretold to Jeroboam the disruption to the kingdom and the falling away of ten tribes to him.

**A'-sa.** A king of Judah, who showed his zeal for Jehovah by cleansing his land from idolatry.

**Az-a-ri'-ah.** A prophet who met Asa returning from his victory over the Ethiopians and exhorted him to the religious reform for which his reign is noted.

**Beer-she'-ba.** The southernmost town in Judah.

**Ben-ha'-dad.** The name of three of the kings of Damascus. One of these warred against Ahab, and besieged Samaria unsuccessfully.

**Ben'-ja-min.** The tribe descended from Jacob's youngest son, which united with the tribe of Judah to form the Southern kingdom of the two into which the kingdom of David and Solomon was divided.

**Beth'-el.** The modern Beitin, a poor village of about 400 inhabitants, about 12 miles north of Jerusalem. From the earliest times it was a famous religious centre among the Israelites.

**Car'-mel.** "The Garden with Fruit Trees", a mountain that rises abruptly from the shore at the southern extremity of the Bay of Acre and extends to the southwest about 13 miles. The Monastery of Elias now stands on the promontory, at a height of about 500 feet.

**Che'-rith.** An unknown gorge in the Gilead uplands in which Elijah found a safe retreat.

**Dan.** A town which marked the northernmost boundary of Israel

**Eli'-jah.** One of the greatest of Israel's prophets.

**Eli'-sha.** The successor of Elijah.

**E'-phra-im.** The chief tribe in the Northern kingdom, descended from the younger son of Joseph. Its name is commonly given to the whole kingdom.

**Ge-ha'-zi.** The servant of Elisha.

**Gil'-e-ad.** The region east of the Jordan extending from the northern end of the Dead Sea to the southern end of the Sea of Galilee.

**Gil'-gal.** A town among the mountains of Israel, 7 miles north of Bethel.

**Hor'-eb.** A name used interchangeably for Mount Sinai in Arabia.

**Is'-ra-el.** The name given to all the descendants of Israel or Jacob, but after-

wards limited to the people of the Northern kingdom.

**Je-hosh'-a-phet.** King of Judah. At the beginning of his reign he strengthened himself against Israel, and afterwards sought to remove idolatry and made provision for the religious instruction of his people.

**Je'-hu.** A general who slew Jehoram, king of Israel, and his mother Jezebel, and himself became king of Israel.

**Jer'-i-cho.** An important city in the Jordan valley, not far from the Dead Sea.

**Jer-o-bo'-am.** The founder and first king of the Northern kingdom of Israel. He introduced calf worship, thus leading his people away from the true worship of Jehovah.

**Jeze'-e-bel.** Ahab's queen: daughter of Ethbaal, king of Tyre.

**Jeze'-reel.** A city in the valley of Esdraelon or Jezreel, the northern residence of Ahab and Jezebel, about 20 miles from Samaria and about 15 miles from Mount Carmel.

**Ju'-dah.** The fourth son of Jacob and the tribe descended from him; also used of the Southern kingdom after the disruption under Rehoboam.

**Ma-nas'-seh.** The elder son of Joseph and the tribe descended from him.

**Na'-both.** The owner of the vineyard in Jezreel which Ahab coveted.

**Nim'-shi.** Grandfather of Jehu, king of Israel.

**Om'-ri.** "Captain of the host" to Elah the last king of the line descended from Jeroboam, who was elected king by the army.

**Re-ho-bo'-am.** The son and successor of Solomon. By his pride and folly he provoked the revolt of the ten tribes.

**Sa-mar'-ia.** The city built by Omri on the hill purchased from Shemer, which under Ahab, became the capital of the Northern kingdom.

**She'-chem.** A town in the valley between Mount Gerizim and Mount Ebal. It was fortified by Jeroboam, who made it his capital. It is now called Nablus, and has a population of 20,000, mostly Moslems, with some 700 or 800 Christians.

**Shu-nam'-mite.** A woman of Shunem whose son Elisha restored to life.

**Sim'-e-on.** The second son of Jacob and the tribe descended from him.

**Syr'-i-a.** A country on the Eastern coast of the Mediterranean, extending far inland.

**Tir'-zah.** A city of great beauty, site not certainly known, which became the seat of government of the Northern kingdom.

**Zar'-e-phath.** A city about 13 miles north of Tyre on the road along the shore.

**Zi'-don.** Or Sidon. In earliest times the chief city of the Phoenicians, on the Mediterranean coast. The leadership afterwards passed to Tyre.

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