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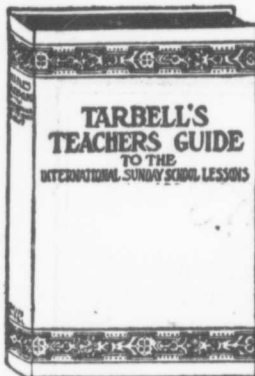
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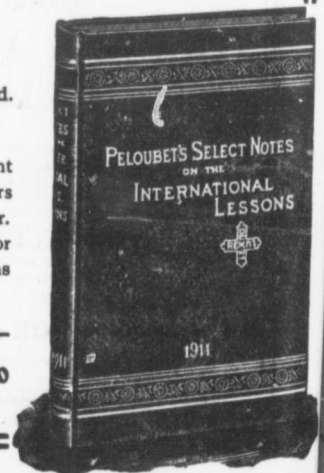
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# The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor  
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Vol. XVII.

Toronto, February, 1911

No. 2

## Thy Word Abideth

Lord, Thy Word abideth,  
And our footsteps guideth ;  
Who its truth believeth  
Light and joy receiveth.

Who can tell the pleasure,  
Who recount the treasure  
By Thy Word imparted  
To the simple-hearted ?

Word of mercy, giving  
Succour to the living ;  
Word of life, supplying  
Comfort to the dying !

O that we discerning  
Its most holy learning,  
Lord, may love and fear Thee,  
Evermore be near Thee.

—Rev. Sir H. W. Baker

## The Promise First

God speaks in two ways,—in command and in promise ; but in promise first. By the assurance of His love and care He wins the hearts of men to Himself, and then lays upon them His requirements. He gives Himself to them, in all His grace and goodness, before He seeks anything at their hands. Before the Ten Commandments, with their inexorable and unyielding demand of holiness, stands the declaration, "I am the Lord thy God" ; and that great sentence, pointing, as it does, to past deliverance and present guidance, contained the great motive which should influence Israel to obey the divine law, contained, too, the pledge of needed strength.

If the promise comes first in the Old Testament, even more manifestly does it come first in the New Testament. "By grace", writes Paul, "are ye saved..unto good works."

The unstinted and unsparing love of the Father, offered to all mankind in the amazing gift of the only begotten Son, must first take possession of the heart in the fulness of its constraining power, and then, as naturally as the tree grows or the flower blooms, the newly awakened feelings and desires will work themselves out in a life of service.

"Give what Thou commandest, and then command what Thou wilt", is the famous saying of the great Augustine. Those who launch out, with the undaunted venturesomeness of real faith, on God's promises, will never lack the strength required by the sternest and most difficult of God's commands.

## Love and Law

By Rev. Frank Rae, M.A.

Love and Law are words of closest kinship. "Thou shalt love the Lord thy God with all thy heart." There it is,—*"shalt love"*, *"love..with all thy heart"*, that is, with all one's power of loving. God lays down this as the law of the heart. So the heart has its law as surely as the body in which it beats. Law is everywhere in God's universe ; the infinitely little and the infinitely great are alike under law. Human nature, too, every part of it,—soul, intellect, conscience, is under law, dwells in a region of law. "Thou shalt love",—that is the law of the heart, written in its very structure. The heart loves, must love, cannot help loving something, and in that fact lies the terror and the glory of life. "Thou shalt love."

Yes, but that is not the heart's law in its completeness. It is this : "Thou shalt love *thy God*" supremely. That law the heart may violate, may even repudiate, but can neither alter nor cancel, for, as the hart pants for the water brooks, so panteth the

human soul for God. The one longing is just as natural and ineradicable as the other. In obedience to that law lies life and life's highest blessedness; in the violation of it lies misery and death.

Is not this the key to all the world's hunger, weariness and sorrow, its conquering ambitions and unconquered passions? It is the heart's dumb, blind search for God, in whom alone it can find its fulness, and in the supreme love of whom alone can the heart's law be fulfilled. "Thou shalt love the Lord thy God with all thy heart." To stop short of that is to stop short of life. Such love is life, its essence, worth and glory,—to love God with all the heart's power of loving. That is the supreme duty of life, and therefore not to love God so is sin, transgression of the heart's law, and disobedience of the divine command.

Only as we wake to this truth, can we ever get rid of the complacency that is eating out the vitality and earnestness of so many Christian lives. Supreme love to God is not some choice luxury or exceptional privilege of the few, but the first and paramount duty of all, God's imperative demand, His claim upon the human heart. Love is life; and the measure of our love is the measure of all the spiritual life we have. "My son, give Me thy heart": just in so far as we do that, does God have us or do we have Him as ours. And so is it the Source of all that makes life strong and radiant,—all joy, endurance, courage, hopefulness, enthusiasm, self-effacement.

"Love took up the harp of life,  
Smote on all the chords with might;  
Smote the chord of self, that, trembling,  
Pass'd in music out of sight."

Surely what we all need, and need most of all, is love, more love, love of God, love of man, and love of all that is lovely. How may we have it? By obeying the laws, fulfilling the conditions that govern and create it, by more vivid and trustful realization of God's personal love to us. "We love, because He first loved us." Love alone can beget love, as life can come only from life. That is the headspring, the wonderful love of God. "He loved me, and gave Himself for me", said Paul; and out of that realiza-

tion of God's love to him, came the flaming love of Paul's great heart.

Unionville, Ont.

### Keepers of One Another's Souls

By Rev. E. A. Henry, B.A.

There is nothing our own. We cannot do what we like with anything. There is no absolute ownership. We do not even own our wealth: we owe it. And we are not only stewards of things. We are trustees for one another. We are to live so that men's lives are safe in our keeping; so that men's souls will be enlarged by our presence and influence; so that men will make the best of themselves because we are here.

If men are lost, we are accountable so far as we have neglected to share in their saving. Moral and spiritual stewardship—that is what we must face. If I know God and His peace, and another is looking to me for it, and I help him not to receive it, I am under a burden of blame. This thought carries very weighty inferences:

1. It will mean the death of all indifference toward humanity. The church is not a deposit of opinion, or a "cold storage warehouse for truth". It is to be a generating centre for transmitting power to move the world.

2. It will add to the weight of life's responsibility. We will "answer back" (respond) to God and humanity. That responsibility will enrich us as it always does. We will not slip through life, nor stumble along. It will tone and brace us; make us square our shoulders and plant firmly our feet. If we do not, we shall lose ourselves. Love is greatest of all, but always serves through sacrifice. We die to live. We rise through accepted responsibility. Our own personal development will be measured thereby.

3. It will add new meaning and force to our conception of personal influence, by making us feel how much more subtle and spiritual and pervasive and wide-spread it is, than we ever thought.

4. It will give far-reaching consequences to our life enterprises. They, too, will become larger, holier, more spiritual, for who can tell what they may effect.

5. It will fill us with profound concern for social evils and abuses, lest through positive sin against society, or negative unconcern for their presence, the blood of men should lie at our door.

6. It will deepen our own personal character. We will ask, Who are the men that count? What are the lives that tell? and we will see that it is none other than the life that constitutes itself, by the grace of God, a keeper of others.

7. It will become a call to a holier and more absolute dedication of ourselves.

Thomas à Kempis once wrote: "Love feels no burden, regards no labor, is willing to do more than it is able, pleads not the impossible, because it feels that it can and may do all things."

But it must first absorb God's love. No one can through contact bring good to his fellows, or add grace to life, or kindly thought, or a deepening courage for darkening skies, or a glimpse of brighter skies beyond the gathering mists, who has not first sought the heavenly afflatus for his own life. There is no true outward reach which has not been born of the upward look.

Vancouver, B.C.

### Are We Pilates ?

Pilate, Roman governor of Judea, may be summed up in one word,—*shifty*. That is the last adjective for a governor. It is the last adjective for a Roman. It is almost the last adjective for any man who aims at manliness.

Pilate's conduct, throughout the central crisis in the history of this world, was a series of attempted shifts.

He tried to shift action. First, he tried to shift it upon the Jews. "Take Him yourselves", he urged, "and judge Him according to your law." But the Jews would not. Second, he tried to shift it upon Herod, desperately breaking through a quarrel in order to do so. "He is of your jurisdiction", he insisted, "and not of mine." But Herod sent Him back, with his compliments.

He tried to shift the sin. "I find no fault in Him", he pleads; "Herod finds no

fault in Him. He has done no wrong, and does not deserve death. Let me therefore flog Him, and let Him go." As if, when a man had done no wrong, it was right to punish him, even though the punishment was shifted from the cross to the whip! But the Jews would not agree.

Then Pilate tried to shift attention to another prisoner. "Shall I release Jesus, or Barabbas?" he asked. But the animosity of the Jews was not to be shifted. "Barabbas!" they shouted.

Pilate attempted to shift conviction. "Why prate of truth?" he sneered. "What is truth? There is no truth. All men are liars. The world is false. Life is hollow. God is a sham. There is no right, and so there is no wrong." But, all the time, he had a conscience, and he knew that truth existed, and God, and penalty.

Finally, at the end of his rope, Pilate tried to shift responsibility. He took a basin—pitiably ceremony!—and washed his hands, saying, "I am innocent of the blood of this righteous Man: see ye to it." And all the people agreed, "His blood be on us."

Christ knew Pilate's weakness. "Sayest thou this of thyself?" he asked, implying that words could easily be put in the governor's mouth.

Pilate's wife knew his weakness, and sent him a command: "Have thou nothing to do with that righteous Man."

And the worst of it, of all this open shame, was that it was utterly useless. For action cannot be shifted. Even not to act, when action is duty, is equivalent to action. Conviction cannot be shifted. The heart knows. And responsibility cannot be shifted. The Jews were responsible; but Pilate also, none the less. No man can assume another man's responsibility.

Are we Pilates? There is no Christ before us.

Ah, but there is! He is before us in His poor, His prisoners, His oppressed! Are you trying to shift your responsibility for these on some one else? Are you yielding to sloth and cowardice? Then you are a Pilate, and you are crucifying the Son of God afresh.—Amos R. Wells, in Bible Miniatures

### The Winning of Souls

By Rev. William Patterson, D.D.

General Assembly's Evangelist

#### II. WHAT CAME OUT OF A MISTAKE

I want to show how the Lord overruled a mistake, to the advancement of His cause in the winning of souls to the Saviour. On the second Sunday in July, 1904, we began tent services in a new section of the city, in connection with the church which I then had the honor to serve. The meetings were continued until the end of September, and were largely attended. Among the children who came there was a little girl named Ethel. She was about eleven years old, and at first did not seem to take much interest in the meetings.

During the following winter a wooden structure was erected as a temporary home for a Sunday School and church, and when the School was organized, she united with one of the classes. Some months later, when a congregation was being organized, she intimated to her teacher that she would like to become a church member, and gave the teacher her name on a card. When the new members were being received, her name was not called, and she could not understand the omission. The teacher asserted that she gave in Ethel's card with other cards, and she blamed the Clerk of Session for mislaying it. Later on, however, the teacher discovered that she had made the mistake, so she explained the matter to the little girl and apologized.

Ethel, while disappointed, was satisfied with the explanation, but her father was very angry, and on the following Thursday night, half an hour before our mid-week service began, he came over to the church and brought Ethel with him. He said he came to see me about the way his little girl had been treated. I explained the matter to him again, but he was ugly and angry, and added that if she did unite with the church, she would have a lonely time, for not one out of his house went to any church. I might add that, for twenty years, he had been a heavy drinker, and a few nights prior to this, while intoxicated, he had smashed some of the furniture in his home. He retained a good posi-

tion because he was a first-class workman, and it would have been difficult to get a man to take his place.

I asked him if he would come to the Brotherhood meeting on Sunday morning, but he positively refused. Then I requested him to remain for the meeting that evening just to please his little girl, and at last he consented. They sat by themselves at one side of the building, apart from the other people. That evening I read the fifteenth chapter of the Gospel by Luke, and when I came to the tenth verse where it says, "There is joy in the presence of the angels of God over one sinner that repenteth", I stopped, looked at him and said, "O man, if you would repent of your sins and turn to God, you could move all heaven, for there would be joy in the presence of the angels over your salvation." Then I said to him, "Will you do it? Will you rise as an indication that you want to give yourself to God?" I could see him tremble while he rose. The tears were running down his cheeks. I left the platform and went down to where he was. He said he was too great a sinner to be saved, but I tried to show him that there was "a wideness in God's mercy like the wideness of the sea", and that whosoever comes to the Saviour will be accepted regardless of the past.

The effect of this incident on the congregation was wonderful, and I need not add that the meeting became intensely interesting. It is sufficient to say that the next Sunday morning he was at the Brotherhood meeting to request the men to pray for his wife and family, as he wanted to see them all brought into the kingdom of God.

The prayers were answered, and I had the privilege of baptizing him and three of his daughters. Since then he has not touched strong drink, but has been an earnest and successful fisher of men. His associates and neighbors have had to acknowledge that nothing but the grace of God could have saved and kept him, and he can sing with great truthfulness,

"Oh! to grace how great a debtor  
Daily I'm constrained to be!"

The little Ethel of those days is a young lady now, but she often thanks God for the

mistake which He so wonderfully over-ruled to the advancement of His cause by winning so many souls to Jesus.

Revelstoke, B. C.

### What the Minister Can Do for the Sunday School

*By W. W. Miller, Esq.*

The minister can be a great help in the Sunday School. His very presence is inspiring, and if he is in the Schoolroom as the classes are assembling, a warm shake of the hand with the superintendent and the teachers,—a word of interest and encouragement here,—there, of understanding and sympathy with the discouragements that are bound to exist,—I believe these things are helpful to a degree incalculable, trivial as they may seem.

Another way in which the pastor can very much assist, is to give a hearty announcement from the pulpit that the Sunday School is held at such an hour, urging parents and friends to encourage attendance at the School and to visit it themselves as often as possible. Superintendent and teachers often feel side-tracked and discouraged because the congregation as a whole seems to take little interest in the Sunday School. That feeling is bound to be lessened by the pastor's encouraging the cooperation of the older folks. The present Sunday School will be the future church, and the congregation cannot be too often reminded of the fact.

Then a great deal of good can be done by the pastor through calling upon officers of the School. Every one knows, or should know, that the result of a faithful superintendent's or zealous teacher's efforts, their very best efforts, are exceedingly depressing. But the pastor's dropping in, say on the following Monday morning at their place of business, for a kindly chat on the general management of the School,—perhaps offering the loan to the superintendent of that special book on Sunday School work he found so interesting himself; or bringing to his notice a publication he may have observed, that he thought might be helpful,—such a call would surely be effective in stimulating to fresher vigor and broader outlook.

The pastor can do much, too, by bringing to the attention of the superintendent the names of Christian men and women who would be valuable as teachers or officers in some part of the work.

But of course the Sunday School as an organization must not expect too much from the pastor. It must not forget that although he seldom asks for it, he, too, needs encouragement, sympathy and interest; and while we draw on his time and sympathy for all the wants and needs of the congregation (a pretty large order in the smallest of places), let him not feel that he cannot draw on ours.

Portage la Prairie, Man.

### Two Weeks of Sabbath School and Missionary Institutes

*By Rev. J. C. Robertson, B.D.*

General Secretary for Sabbath Schools

An interesting experiment, which proved entirely successful, was recently tried in the Presbytery of Orangeville. The plan was to combine Sabbath School and Missionary work in a series of Institutes, and to spend sufficient time to come into close touch with all the congregations and Sabbath Schools of the Presbytery.

The Convener of the Presbytery's Committees on Sabbath Schools and Foreign Missions, made all the arrangements well in advance, and sent out the following intimation: "Rev. J. C. Robertson, General Secretary for Sabbath Schools, and Rev. A. E. Armstrong, Assistant Secretary for Foreign Missions, have been asked to assist the Presbytery in conducting a series of Institutes from Monday, November 14th, to Friday, November 25th. Let every one who can, come and make these Institutes a success,—elders, managers, Sabbath School workers, members of Young People's Societies,—everybody. Let everybody ask everybody else who ought to be interested. It is worth while."

Meetings were held at ten different centres, with an afternoon and evening session at each, and five other places were reached by Sabbath services. Every congregation and mission station but one, and forty, out of the

forty-six Sabbath Schools of the Presbytery, were represented at these meetings.

The programme was somewhat the same at all the meetings. It included in the afternoon a short devotional service, and a statement by the special representative of Presbytery explaining the purpose of the meetings, and assuring all present of the interest of the Presbytery in the work they were doing. An informal discussion of practical Sabbath School problems followed, led by Mr. Robertson, in which four or five questions, such as the best methods for introducing Teacher Training, Organized Bible Class, and the duties of the officers and teachers, etc., were carefully considered.

The last hour of the afternoon was taken up with a discussion of the question, "Is missions the most important work of the church?" led by Mr. Armstrong. Not a few were found who were willing to assert that the Sabbath School or some other department was more important than missions. This gave a good opportunity for discussing what exactly is meant by missions, and the relation of the Sabbath School, as well as of all the other departments of the church, to its missionary work. One could not help but feel that the frank interchange of opinion called forth in this way, was very helpful for all who were present.

Following up the discussion of the afternoon, two addresses were given in the evening: "What the Sabbath School Stands for To-day", and "The Awakening World and the Responding Church", or some kindred subjects.

It is not easy to tabulate the results of such a series of meetings. A considerable amount of information was given in regard to practical methods of work, and a large number of Teacher Training and Missionary Text-books were ordered by individuals and classes purposing to take up these lines of work. All such things as these made the meetings well worth while. But, in addition to these, judging from the expressions of opinion on the part of those present, one outstanding result was a clearer perception of the oneness of all the work of our church, and this alone, in the opinion of the writer, would fully justify all the labor spent in arranging and

conducting these meetings. Better work, because of them, will be done in the congregations represented.

Toronto

### The Supplemental Hymn

*By Rev. John Somerville, D.D.*

The Twenty-fourth Psalm (Ps. Sel. 16, the Supplemental Hymn for the Quarter) is attributed to David, and the probable occasion for which it was written was the removal of the Ark of the Covenant from the house of Obed-edom to the tent David had prepared for it. The sixth chapter of Second Samuel should, therefore, be read as a commentary on the Psalm. The theme is man's approach to God. The infinite glory of God, as Creator and Preserver of all things, is declared.

The earth, with all its treasures of soil and rock and river, is His. The world, with its inhabitants, is His also. Man has nothing with which to purchase access into God's presence. The prophet Micah (ch. 6: 8) asks, "Wherewith shall I come before the Lord? Shall I purchase my access by offerings of thousands of rams, or with ten thousands of rivers of oil?" Jehovah declares in the fiftieth Psalm, "Every beast of the forest is Mine, and the cattle upon a thousand hills." Not, therefore, by outward things, but by inward cleansing, shall man prepare to approach the Most High. "Who shall ascend into the hill of Jehovah?" To the Jew the holy place was ever "up". The eyes, the heart, yea, the whole being, was lifted up in the approach to God. Man must be at his best, his highest, in worship. God searches the heart, therefore outward cleanness of hands must be accompanied by inward purity of heart. Only such may stand in the divine presence. Only such shall receive the blessing. These are the real Jacob who becomes Israel, the prince who prevails with God.

How appropriate all this, as a preparation for the Levites' bringing up the Ark of God! Jehovah had manifested Himself in the Shekinah cloud which hovered over the Ark of the Covenant in the tabernacle. That was the meeting-place between God and Israel. His promise was that He would commune with them from above the mercy seat. Upon



the lid of the ark, the mercy seat, the blood of atonement was sprinkled, and within it were the two tables of stone, the expression of the perfect will of God to which all life and conduct were to conform.

As the chorus, which led the procession bearing the ark, came to the gate of the city, it broke into singing, "Lift up your heads, O ye gates. . . and the King of glory shall come in." A chorus within the gate answers, "Who is this King of glory?" The reply rings joyously out, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates." Again goes forth the challenge from within, "Who is this King of glory?" and the triumphant reply makes the gates swing wide, and the glad procession enters the holy city.

The Christian church has ever looked upon the Ark of the Covenant as the symbol of Jesus, the Immanuel, God with us. "The

Word was made flesh, and tabernacled among us, and we beheld His glory." How natural to see the fulfilment of this Psalm in Jesus' coming to dwell among men! But the first coming brightens out into the coming again at the head of His innumerable company of the redeemed, that He may enter with them into the immediate presence of God, where they shall see His face.

"But lo! there breaks a yet more glorious day,

The saints triumphant rise in bright array;  
The King of glory passes on His way;

Hallelujah!

"From earth's wide bounds, from ocean's  
farthest coast,

Through gates of pearl streams in the  
countless host,

Singing to Father, Son, and Holy Ghost,

Hallelujah!"

Toronto

## HOW THE WORK GOES ON

San Francisco is the place, and June 22-26, 1911, the date, of the Thirteenth Triennial International Sunday School Convention.

A fine new Primary room recently opened in the Sunday School building of Chalmers' Church, Toronto, will accommodate 400 little ones. The arrangements and equipment are thoroughly up-to-date.

During the closing weeks of December last, Rev. J. C. Robertson, General Secretary for Sabbath Schools, gave a course of lectures to the students of the Presbyterian College, Halifax, on Sunday School Organization and Methods.

The International Sunday School Executive have extended to the Laymen's Missionary Movement the privilege of using county organizations and conventions for the promotion of their work to avoid the necessity of separate county organizations and the multiplication of religious and philanthropic machinery.

A South African missionary stated, in a

recent address to the English Sunday School Union, that he was the sixth missionary who had come out of a certain Sunday School in Scotland.

EVERY MEMBER A CHRISTIAN; EVERY CHRISTIAN A WORKER; EVERY WORKER TRAINED, is the motto printed in conspicuous letters above the superintendent's desk in the Sunday School of Davenport Road Presbyterian Church, Toronto. This Sunday School, begun five years ago, had an attendance on its last Rally Day of 750.

Twenty-five years ago there was not a Sunday School in Korea; to-day there are more than 1,847 Sunday Schools. Twenty-five years ago there was not a Sunday School scholar; to-day there are more than 140,000 Sunday School scholars.

In connection with San Francisco International Sunday School Convention, eight touring parties are being arranged to start from as many points on June 6th, and arrive at San Francisco on June 19th, 1911, making

several stop-overs on the way. Each party will be limited to twenty in number. These tours will be conducted primarily in the interests of the Adult Bible Class work; but wherever arrangements can be made, conferences will be held and addresses given on every phase of Sunday School work. The parties will therefore be composed of leaders in all the departments of the Sunday School. The tour over Canadian territory will start at Winnipeg with stops at Moose Jaw, Calgary and Vancouver.

At a recent Sunday School Convention, one of the questions asked was, How can teachers help their scholars to study the lesson? The answer given was: By studying the lesson one week in advance and then assigning a certain part of the work to each scholar. Bring written questions each Sunday for the scholars to answer on the following Sunday. If it is possible for the teacher to have his scholars at his home once a week, for the purpose of studying the lesson a part of the evening, by all means do so. I know of one teacher who has his class at his home every Wednesday evening. The first part of the evening is spent in studying the lesson and the latter part in social enjoyment. Sometimes every member of the class is present, and three-fourths of the members of the class are always present.

"Not long ago, a wealthy gentleman in New York sent for me, and wanted to invest a little of his surplus capital in a going con-

cern, and the Sunday School had suggested itself to him. But he did not want to hold all the shares; so he told me that if I could get a number of friends to take up a few shares, he would himself hold as many as all of them put together. Well, the other friends put up \$50,000, and the gentleman handed over his cheque for a further \$50,000 with the delight of a man purchasing gilt-edged stock. My State Sunday School Committee therefore has now an assured income of \$4,500 dollars a year for special aggressive work. With this we are appointing a teacher training officer, and a second State evangelist."—Rev. A. F. Schauffler, D.D.

For several years the Sunday School of Westminster Church, Mount Forest, Ont., has carried out a plan of promotion which has proved to be successful. The School is classified into four departments: (1) Primary; (2) Intermediate, consisting of ten grades; (3) Two Junior Bible Classes; (4) An Adult Bible Class. The subjects of study on which promotion is based, are: (1) The Lesson and Golden Text; (2) The Catechism; (3) Texts on Beneficence, arranged by Rev. W. G. Hanna, B. A.; (4) Connected passages of scripture. These materials are adapted to the requirements of each department and grade. At the end of the year promotions are made by the superintendent according to the reports of the teachers. Occasional departures from the general mode of promotion are made to suit particular cases, but it is, on the whole, quite strictly adhered to.

#### 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.

## ELIJAH THE PROPHET APPEARS IN ISRAEL

February 5, 1911

1 Kings 17 : 1-16. \*Commit to memory vs. 14-16. Study 1 Kings, ch. 17.

GOLDEN TEXT—They that seek the Lord shall not want any good thing.—Psalm 34 : 10.

1 And Eli'jah the Tish'bite, *who was of the*<sup>1</sup> inhabitants of Gil'ead, said unto A'hab, *As the* LORD<sup>2</sup> God of Is'rael liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came upon him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cher'ith, that is before Jor'dan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD : for he went and dwelt by the brook Cher'ith, that is before Jor'dan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there<sup>3</sup> had been no rain in the land.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zar'ep'ath, which *belongeth* to Zidon, and dwell there : behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zar'ep'ath. And when he came to the gate of the city, behold, <sup>4</sup> the widow

Revised Version—<sup>1</sup>sojourners; <sup>2</sup>the; <sup>3</sup>was no;

## LESSON PLAN

I. Elijah and the King, 1.

II. Elijah and the Ravens, 2-7.

III. Elijah and the Widow, 8-16.

## DAILY READINGS

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

M.—Elijah the prophet appears in Israel, 1 Kgs. 17 : 1-16. T.—Elijah the prophet appears in Israel, 1 Kgs. 17 : 17-24. W.—Jesus refers to Elijah, Luke 4 : 16-30. Th.—Elijah's prayer, James 5 : 10-20. F.—Safety of the righteous, Ps. 37 : 1-19. S.—God, a Deliverer, Ps. 33 : 10-22. S.—The first thought, Matt. 6 : 24-34.

Shorter Catechism—Ques. 86. *What is faith in Jesus Christ?* A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

The Question on Missions—(CANADIAN PROBLEMS: February, Problems of the City and Country.) —6. What does the country give to the city? The country existed before the city, and is still its feeder. City dwellers must get their daily bread from the

woman *was* there gathering <sup>5</sup> of sticks : and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As the* LORD thy God liveth, I have not a cake, but an handful of meal in <sup>2</sup> a barrel, and a little oil in <sup>2</sup> a cruse : and, behold, *I am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Eli'jah said unto her, Fear not : go and do as thou hast said : but make me thereof a little cake first, and bring *it*<sup>6</sup> unto me, and <sup>7</sup> after make for thee and for thy son.

14 For thus saith the LORD<sup>3</sup> God of Is'rael, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Eli'jah : and she, and he, and her house, did eat *many* days.

16 <sup>8</sup> And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Eli'jah.

a ; <sup>3</sup> Omit of ; <sup>6</sup> forth ; <sup>7</sup> afterward ; <sup>8</sup> Omit And.

soil. The country produces the strong young men and women who become the workers in the industries and professions of the city.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson); 25 ; 23 ; 26 (Ps. Sel.); 513 (from PRIMARY QUARTERLY); 456.

Special Scripture Reading—Matt. 6 : 9-34. (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. 821, Elijah Fed by Ravens ; B. 822, The Widow of Zarephath. For Question on Missions, H. M. 492, A Bountiful Crop: Picking Potatoes on the Farm.

Stereograph—For Lesson, Marvelous Gorge of Brook Cherith and Elijah Convent (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 13 stereographs for Quarter's Lessons, \$2.17 ; 4 for February, 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—Ahab's reign, B.C. 874-853 ; Samaria in the west, or Jezreel in the east of Israel's territory ; by the Jordan ; Zarephath in Phenicia.

Connecting Links—The Lesson occurs in a series of stories about Elijah,—drought and Baal worship (chs. 17, 18) ; despair and encouragement (ch. 19) ; Naboth's vineyard (ch. 21) ; Ahaziah's death (2 Kgs., ch. 1) ; translation of Elijah, 2 Kgs., ch. 2. Chs. 17 and 18 make up a single story, the first and longest of the series : at the beginning, drought is announced because Israel has

turned its back on Jehovah to worship Jezebel's god Baal ; at the end, the Baal worship being forsaken, the drought ceases.

## I. Elijah and the King, 1.

V. 1. *Elijah*. The name means " Jehovah is my God ", and aptly describes the champion of Jehovah against Baal. *The Tishbite* ; that is, from Tishbe or Thisbe in the land of Gilead beyond the Jordan, a land of men of rugged body and strong character. There was another Tishbe in Galilee which some suppose to have been Elijah's birthplace. *Said unto Ahab*. We do not know where,

\*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.

perhaps in Samaria or Jezreel. Omitting such details, the story centres its interest on the eagle-like swiftness of the great prophet's appearance, and his terrible words. *As the Lord God liveth*; a solemn oath. God was behind his announcement of drought. *Before whom I stand*; whose servant I am, whose decrees I announce to men. Elijah is conscious of the strength that comes from intimacy with Jehovah. *Not be dew nor rain*. Thus was the ax laid at the root of the tree of Israel's prosperity. The people of Palestine knew well that each year the production of corn and wine and oil depended on the rain of heaven (see Deut. 11 : 10-12). If the heavens were shut up, men trembled. Drought meant famine, and famine meant an angry God. Why was Elijah's God angry? Because Israel had turned from Him to worship Baal, the god that Ahab's wife, Jezebel, brought from Tyre. *These years*; three and a half (see Luke 4 : 25; James 5 : 17). *But according to my word*. There was an unreckoned, unearthly power in the word of that solitary God-possessed man, a power that accomplished that whereto it was sent.

### II. Elijah and the Ravens, 2-7.

Vs. 2-4. *The word of the Lord*. As a man of God, Elijah is directed at each step, v. 8; ch. 18 : 1. The announcement of drought is followed by several incidents that answer the question, Where was Elijah? Men did not ask where Ahab was. The stories are about Elijah: he was the great leader. *Get thee hence . . . eastward*; in the direction of Jordan and Gilead. *Hide thyself*; from the anger of Ahab and Jezebel, who would regard the prophet as not merely the announcer but the cause of the drought. *Brook Cherith*; some watercourse beyond Jordan, some deep ravine leading up to Gilead, Elijah's native land. Tradition is almost certainly wrong in identifying Cherith with the Wady el Kelt near Jericho (see Geography Lesson). *Drink of the brook*. The land might be panting with thirst, Jehovah would watch over His own. *Ravens . . . feed thee*; while Ahab would have to wander distracted in search of provender for his beasts. This provision of food for Elijah was miraculous.

Vs. 5-7. *He went*; obeying the Lord with unquestioning faith. *Ravens brought him*

*bread and flesh . . . morning, and . . . evening*. The natural greed and selfishness of these birds was overruled in order that God's servant might be provided for. *The brook dried up*. The drought tightened on the land. No water even in the brooks! Each incident sets before us vividly and concretely the grim and distressing facts.

### III. Elijah and the Widow, 8-16.

Vs. 8-11. *The word of the Lord came*; introducing another incident: Elijah leaves the Cherith. *Zarephath, which belongeth to Zidon* (or Sidon). Both cities lay on the Phœnician coast to the northwest of Palestine. Zarephath (Sarepta in Luke 4 : 26) lay nine or ten miles to the south of Sidon, on the way to Tyre. Sidon was the home of Jezebel, Ahab's wife, ch. 16 : 31. *He . . . went*. It might seem strange that the champion of Jehovah against the Phœnician god should be sent to take refuge in a Phœnician city. But, on the other hand, this was the very region in which Jezebel would be least likely to look for him. *Widow . . . gathering sticks* (Rev. Ver.). See Light from the East. *He called to her*. He knew her as the widow to whom he was sent. *A little water*; the first need of a traveler through the drought-stricken land. *A morsel of bread*. He was hungry as well as athirst.

Vs. 12-16. *Not a cake*; the thin, flat circular or oval scone used in that country. *Barrel*; an earthen jar. *A little oil*; used with bread, as we use butter. *Eat it, and die*; a sad picture of abject human suffering. *Fear not*. The prophet knew that there was no poverty with God. *She went and did*. Her faith made the wonder possible. *Wasted not, neither did . . . fail*. The divine goodness and mercy made sufficient the slender store.

The story of Elijah's restoring the widow's son to life is told in vs. 17-24.

### Light from the East

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

MEAL—The scanty food of many in the East would surprise the poorest amongst us. When Arabs encamp in the evening, each puts a double handful of coarse barley meal from his own little bag into a common vessel, with a little salt, and it is then mixed with water. A hole is dug in the ground and

thoroughly heated with a fire of roots, the embers are taken out and the dough put in and the embers raked over it. When it has baked a while, it is taken out and divided round and the ashes brushed off by the sleeve. It forms the sole meal of the day, unless a piece of it is left until the morning. Yet men over seventy years of age will march on this all day long.

**STICKS**—The problem of fuel in Palestine has always been a difficult one since the original forests were destroyed. To-day the fuel of Jerusalem is largely composed of

the roots of thorns, grubbed up on every roadside and field corner and barren spot for a radius of ten or fifteen miles round the city. It is a common sight, six and seven miles out, to meet men and women carrying each on his or her head a big bundle of these roots pulled off the rocks, and the earth all carefully shaken out of them, to sell in the city, or to use in their own homes. The branches of these thorns are also used, and make a proverbially hot and quick fire; but the roots are more desirable because they last longer.

### APPLICATION

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

*The word of the Lord, v. 2.* It is midnight, and the great ship, with her precious freight of sleeping passengers, is cleaving her way through the seas at full speed.

**"Breakers Ahead!"**

But there has been an error in her reckoning, and suddenly the startling cry comes from the watch at the bow, "Breakers ahead." The officer on the bridge loses not a moment, but gives the sharp, quick order to the man at the wheel, "Hard-a-starboard." Over goes the wheel, and the big ship lurches as, gliding through the troubled waters, she passes in safety the place of peril. The wheelsman's prompt obedience to the captain's order had saved her. God is our Captain. There are many reefs in life's tempestuous sea. But there is no danger to those who will yield immediate and implicit obedience to His commands. When some treacherous sin, with its warning breakers, looms up ahead, and God's Word in our hearts bids us turn aside, our salvation depends upon the promptness of our obedience.

*Hide thyself, v. 3.* God's Book is the refuge to which all His children flee in times of distress, and there is comfort for them all

**A Shelter from the Storm**

there, both in living and dying. When Fisher, Bishop of Rochester, condemned to death in the reign of Henry VIII., came out of the tower of London and saw the scaffold where he was to be beheaded, he took from his pocket a Greek Testament, and asked God to direct him to some passage of comfort which might support him through the dread event. He

opened at the text, "This is life eternal, that they might know Thee." Instantly he closed the book, saying, "Praise the Lord. This is sufficient for time and for eternity." How enviable are those who, in early life, learn well where to find those passages of comfort that in the trials of after life will be protecting shelter from many a storm!

*Drink of the brook, v. 4.* Not less wonderful than the sending of food by the ravens was the supply of water from the mountain

**Everyday Miracles** stream Cherith. Before that clear, cold water could flow down that ravine cleft between

the hills, the great, glowing sun must draw up the water from the distant Mediterranean by the process of evaporation; then the moisture must be condensed into the rain clouds which, in turn poured their contents to run down the mountain sides in streams hastening to pour themselves into the Jordan. The work which God is doing every day to provide for us so commonplace a necessity as water to drink, is, in reality, as marvelous as any of those works of His which we call miracles.

*He went, v. 5.* In the Louvre at Paris, there is a famous picture by Murillo, the Spanish painter, called, The Angels in the

**The Angels in the Kitchen** Kitchen. These beautiful white-winged visitors from heaven

are seen doing the humblest work as if it were the greatest task in the world. So Elijah was as ready, at God's command, to go and serve a poor widow as to fight against the national sin of Baal

worship, and so we, too, should count the lowliest task assigned to us by our heavenly Father as the most important for us in all the world.

*She, and he, and her house, did eat many days,* v. 15. During the siege of Sebastopol a Russian shell from the beleaguered city fell

on the side of a hill outside,  
 exploded and opened a spring.  
 The cool, bubbling water afforded refreshment to the attacking soldiers

Not a Foe  
 But a Friend

during the rest of the siege. What had seemed to be a dreadful missile of destruction, turned out to be a messenger bringing to them a priceless blessing. Elijah's demand upon the widow of Zarephath, wore the appearance of an ally to the deadly famine, while, in reality, it opened the way of escape from the threatened starvation. The blessings that come to us in the path of obedience to God may be disguised; but they are always blessings.

### 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.

The next five Lessons deal with the life and work of Elijah. Keep before the class that the main purpose is religious rather than political, though the political problem also appears. Point out the time in Israel's history when Elijah appears. Review the events of Ahab's reign (Lesson IV.), noting the decline in worship and the compromising policy of Ahab. The situation demanded a strong man. Show that Elijah's great mission was to clearly define the spiritual issue and to urge its acceptance. It is necessary to get the religious condition well before the class. The country was on the down grade of agricultural and commercial materialism, mingled with the sensuous worship of the Canaanites.

Have the class spend some time in studying Elijah, his native land, personal appearance, freedom of action, ready speech and profound faith in God. His theology was simple: Israel was God's people; to serve another was treason which must be denounced.

1. *Elijah's declaration, in God's name, that there should be drought.* Bring out: (a) the prophet's courage in telling the king; (b) his view of Jehovah, God of Israel, living God, present God; (c) his view of his office, "my word". (See also Jer. 1: 9, 10 and 14: 22.) Emphasize the profound spiritual conception of God and His relation to the world. Contrast with the views of materialism and agnosticism.

2. *Elijah miraculously supported.* The Golden Text emphasizes the fact that God will care for His people. Show that this Lesson indicates two ways, both revealing God's care in an especial manner: (a) By the ravens. Question as to why he was sent to the desert. Evidently for training in character for his work by meditation. Get the scholars to see the two facts revealed in the story: First, God's sovereignty over His creatures. The ravens were instruments in Elijah's support, though naturally selfish and greedy. Second, the marvelous provision of God for his daily support. In this way faith grows, and communion with God leads to confidence. (b) By the widow. The place is noteworthy as being near Jezebel's house (see 1 Kgs. 16: 31). Observe that it marked a wider vision of God's p'an (Luke 4: 25, 26). Have the class give the details, —poverty, promise, results. The Lesson here again indicates God's supremacy over nature. (See Ps. 37: 19; Hag. 1: 9-11; 2 Cor. 9: 10.)

The Lesson has many applications. Call attention to the increasing beneficence of nature, when used with God's blessing; the supremacy of mind over matter; the multiplication of power when used for God's service, in charity, missions, sympathy. Emphasize the truth, that the giving of ourselves to God is the finding of ourselves in a larger world in God's purpose.

#### For Teachers of the Senior Scholars

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

For five weeks we are to be associated with Elijah, "the grandest and most romantic character that Israel ever produced". We

still need to feel the touch of a great heroic soul like this, that we may be inspired with courage. Our age is not so corrupt as that in which Elijah lived, but still there are evils more than enough within us and about us, evils which cannot be overcome without heroic treatment. Picture the condition of things when Ahab and Jezebel reigned,—heathen temples, heathen worship of the most corrupt kind, the worship of God fast dying out.

1. *Elijah appears*, v. 1. Who was he? Where did he come from? He was a backwoodsman, a child of the desert, who had found time to get acquainted with God. Discuss the expression, "before whom I stand". He lived in the presence of God and his life was spent in the service of God. What a beautiful way to live! What message had he for Ahab that day when he suddenly appeared at the court?

2. *Elijah's disappearance*, vs. 2-7. After witnessing what he had seen of the corrupt court and heathenish practices of the people, how glad he must have been to get back into the desert again! God made the country, but Ahab and Jezebel had made Samaria what it was. Still God was in Samaria too, for Elijah could hear His voice, v. 2. Why was it necessary for Elijah to hide himself? Was there anything cowardly in this? When no good can be done, it is better for us not to expose ourselves to danger. By running away Elijah lived to fight another day.

Have Elijah's life at the brook described. God cared for him. God cares for us. Can you believe it? When the brook dried up, it did not look as if God cared for Elijah. Sometimes we find it hard to believe that God cares for us.

3. *Elijah finds another home*, vs. 8-16. Get some one to tell the story. The miracle of the meal barrel and the water cruse is a very beautiful one. Is there anything like it going on to-day? Have the class commit to memory Dr. Babcock's sweetly suggestive words:

"Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat and the  
shower,  
And the sun and the Father's will."

Leave time for the pathetic story of vs. 17-24, and, in closing, impress upon the class that we save what we share with others and lose what we refuse to share, "for the heart grows rich in giving", and we can only live by loving.

### For Teachers of the Boys and Girls

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

The Lesson Plan (see page 67) may serve as an outline to guide the conversation.

I. ELIJAH AND THE KING, v. 1. Help the scholars to picture the appearance of the great prophet,—a man, tradition says, of short stature, rugged face, with thick, black hair streaming over his shoulders, wearing a heavy mantle, the skin of a camel or sheep, the rough side out, strong, temperate, hardy, swift. Next, question about Ahab,—the wicked king who, the scholars will tell you, to please his heathen wife Jezebel, introduced the worship of Baal into Israel. Now ask about the message which Elijah brought to Ahab,—from whom the message came, what it was, why the drought, and the famine sure to follow, were sent (to punish the sin of king and people), at whose word alone the blessed rain would come again. Dwell on the courage of Elijah, and its secret,—he was God's servant, with God's power behind him.

II. ELIJAH AND THE RAVENS, vs. 2-7. "The word of the Lord",—we do not know how it came to Elijah; but talk about some ways in which it comes to us,—through the Bible, in the voice of conscience, in the commands and counsels of parents, etc. Then bring out Elijah's faith in obeying that word without question, going away to the "brook Cherith", likely some ravine in Gilead (see v. 1). Discuss the provision of food, what it was and how it was brought to the prophet, dwelling on the wonder of the miracle and its proof of God's power over nature. Speak also of the supply of water, and of how it failed at last,—a new test of Elijah's faith; was he now to die of thirst?

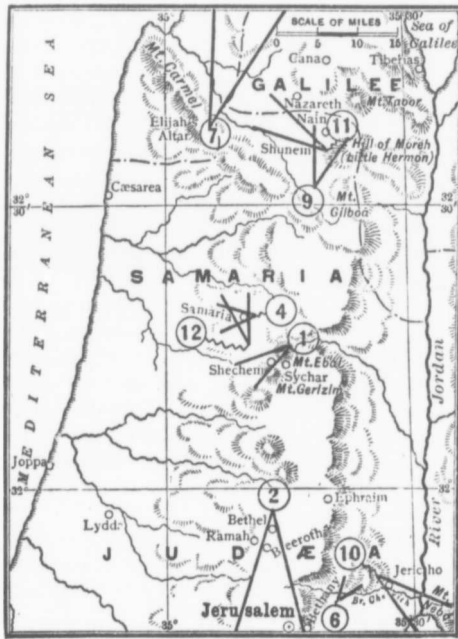
III. ELIJAH AND THE WIDOW, vs. 8-16. Again "the word of the Lord" came to Elijah. Dwell on its timeliness. With no water to drink, how could he stay longer at Cherith? Follow the prophet as he journeys

on foot a hundred miles and more to Zarephath (see Map). Question about his finding there the widow who was to provide for him, bringing out the signs of her deep poverty. Make to stand out clearly the faith, both of Elijah in trusting God to supply his need out of so slender a provision, and of the widow in doing the prophet's bidding though it seemed like robbing her son and herself of

their last morsel. Have the scholars tell of the result,—the unwasting meal and the unfailing oil.

Leave time for a brief chat about the miracle of vs. 17-24. Let the application turn on "the word of the Lord", vs. 2 and 8. For all those who obey His word, the Lord will surely provide. This is the teaching of the Golden Text, with its sweet promise.

### THE GEOGRAPHY LESSON



Find on the special map, the figure 6, in the wilderness district southeast of Bethel. If you should stand to-day at the spot marked 6 and look northeast, you find at your feet a steep bank covered with stones and low bushes, reaching far down to the bed of a narrow, crooked stream. On the other side of the stream you see another high bank,—bare rock, forming an almost perpendicular wall. The rock is rugged and broken; in two places you can see dark, cavernous hollows; in another place an old stone building has been constructed, partly filling a third cave. A path climbs the rough bank and leads to this building. The top of the cliff is partly covered with low bushes. Beyond it you can see there must be a valley, then other heights, all rather barren, form an irregular mass along the horizon. This brook down in the bed of the gorge is the traditional Cherith. (But see Exposition.) The stone building was put up many centuries later than Elijah's time, and named in his honor.

To see for yourself the deep, rocky valley with the brook down below and the caves above, use the stereograph entitled, *Marvelous Gorge of Brook Cherith and Elijah Convent.*

### ADDED HINTS AND HELPS

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

#### Lesson Points

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

God's servants can always rely upon God's support. v. 1.

Whithersoever God may send, it is always safe for His people to go. v. 3.

He who made the birds is able also to control their actions. v. 4.

We are often stripped of earthly blessings

that we may seek more earnestly those which come from heaven, v. 7

No one is so helpless that he may not, in God's strength, become a helper. v. 9.

What one enables another to do is justly reckoned as done by himself. v. 10.

Every gift to a good cause makes the next easier. v. 11.

Putting God's business first is the surest way to make a success of our own business. v. 13.

In every divine promise there are stored



up riches better and more enduring than silver and gold. v. 14.

"I see the oil of Thy Word will never leave increasing whilst any bring an empty barrel." v. 16.

### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. In which Psalm do we read that the righteous will never be forsaken nor his children have to beg their bread?

2. Jesus told His disciples not to be anxious about food and clothing. Find the verse.

ANSWERS, Lesson V.—(1) 1 Kgs. 10 : 1-13. (2) Prov. 3 : 16.

### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. The contrast between Elijah and Ahab.
2. God's care for the heathen.

### Prove from Scripture

That God provides for His creatures.

### The Catechism

Ques. 86. *What faith is.* An evangelist once speaking to a great crowd of people made this offer. He said that if any one needed help to pay his rent, and would come to him at once, he would give five dollars towards it. For a little while no one came, but at last a poor woman came forward and got the money. She believed the speaker's

promise. That is, she had faith in him and believed what he said. Now, it is just in the same way that we have faith in Jesus Christ. He has promised that if we ask Him, He will forgive our sins and make us all that we ought to be. All we have to do, is to take Him at His word.

### The Question on Missions

By Rev. R. G. MacBeth, M.A., Paris, Ont.

Ques. 6. The city is recruited from the country, and the fresh blood poured into the city's arteries of commerce and social life, year by year, does much to keep the moral health and strength of the city up to a high level. There is much significance in the old saying that God made the country but man made the town. It suggests at once the priority of the country, and its superiority from the standpoint of its close relation to the Creator. The country is the food producer for the city. The country, too, produces the people who fill the places in the city which demand strength and endurance. If the departments of police and transportation are as important as they are generally considered in the interests of public safety and comfort, it ought not to be forgotten that these in large measure draw their recruits from the rugged health and strength begotten in the open spaces of the country.

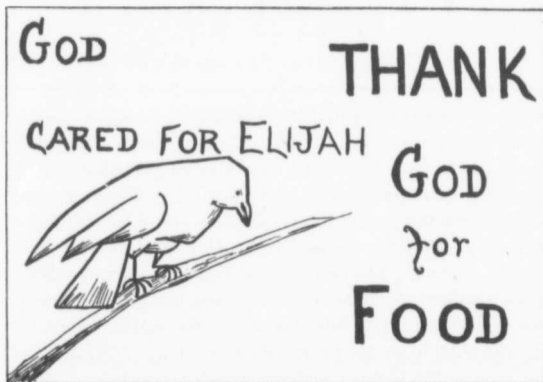
### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

*Lesson Subject*—God's people learning that God cares for His people.

*Introduction*—Show a handful of grain (or other seeds). If we want more grain to grow

what must we do? As you talk about the ploughing and the sowing and the sprouting of the blades, and the ripened wheat, make a number of dots on the board, then the sprouts rising from them, then the wheat, then a sheaf of wheat. Now let us suppose that day after day the sun shines, not a cloud in the sky, not a drop of rain. Will the farmer have a good crop of wheat? Oh, no! The sun must shine and the rain must fall also, or no seed will sprout. Who sends the rain



and the sunshine upon the ground?

*Lesson*—Our Lesson story tells us of a time when God kept the rain from falling for a long time, so that the sun withered and dried up all the green things, and there was a famine in that land. God did this to punish the people of that land because they had disobeyed Him and turned to worship idols. Long, long ago God had told His people that if they ever turned from Him and worshiped idols, He would keep back the rain, so that no grain would grow for their food (read Deut. 11 : 16, 17).

*Review*—Let us think back to two Sundays ago. Do you remember the two wicked kings who made Sin their companion? (Print, OMRI and AHAB.) Bad king Ahab had made altars and temples for the worship of the false god Baal.

*The Prophet Elijah*—Now we are going to see one of God's prophets (Explain). We see Elijah with his long, dark cloak thrown about his shoulders, going about on work for God. Now God has something for Elijah to do,—a message to take to wicked King Ahab. Tell the message (v. 1).

*The Time of Famine*—Picture the sun in the sky drying up all the green things on the earth. Soon there is no food for the people.

Ahab is very angry, and blames Elijah for it all. Elijah's life is in danger from Ahab's anger, and also from the lack of food. Ah! now we shall see how God took care of His servant.

*God's Care of Elijah*—Vs. 2-7 and 9-16 tell us of the wonderful way in which God provided food and a home for Elijah, keeping him safely out of the way of King Ahab. Notice that when the poor woman shared what she had with God's servant, God gave her a plentiful supply for herself and family, because she trusted Him. (Tell vs. 17-24.) Outline some ravens flying and a jar and barrel, to help us to remember God's care of Elijah.

*Golden Text*—Print and repeat.

*God's Care For Us*—Who gives us all we have? Are there any boys and girls who do not have all the food and clothing they need, nor the comfortable homes and friends like we have? God gives us the chance to help the poor for Jesus' sake. This is one of His ways of taking care of them, through our giving to them. We should gladly do all we can to help others.

*Hymn*—Sing Hymn 518, Book of Praise.

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

#### FROM THE PLATFORM

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

# ELIJAH AT SAMARIA CHERITH ZAREPHATH

Call for the names of the three places at which ELIJAH (Print) is found in to-day's Lesson. The scholars will tell you that he appears first at SAMARIA (Print). Let the questions on this appearance bring out the suddenness of the prophet's coming into the king's presence, his boldness in delivering his message, and the contents of the message itself. Elijah is next seen at CHERITH (Print). In answer to questions you will be told who sent him thither,—God Himself,—for what reason, namely that he might be safe from Ahab and Jezebel, how his wants were provided for in that lonely, barren place and why he was at last commanded to leave. The third place in the Lesson whither Elijah came was ZAREPHATH (Print). Bring out, by questioning, the circumstances of his coming to this place and the way in which he was cared for. The point to emphasize is that when God's servants are doing His will they are sure to be provided for. Close by having the Golden Text repeated in concert.

Lesson VII \*ELIJAH'S VICTORY OVER THE PROPHETS February 12, 1911  
OF BAAL

1 Kings 18 : 25-39. Commit to memory vs. 38, 39. Study 1 Kings 18 : 1, 2, 17-40.  
Read ch. 18.

GOLDEN TEXT—Choose you this day whom ye will serve.—Joshua 24 : 15.

25 And Eli'jah said unto the prophets of Ba'al, Choose you one bullock for yourselves, and dress it first ; for ye are many ; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Ba'al from morning even until noon, saying, O Ba'al, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Eli'jah mocked them, and said, Cry aloud : for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure, he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 And Eli'jah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Eli'jah took twelve stones, according to the number of the tribes of the sons of Ja'cob, unto whom the word of the Lord came, saying, Is'rael shall be thy name :

Revised Version—<sup>1</sup> god ; <sup>2</sup> about the altar ; <sup>3</sup> using ; <sup>4</sup> gone aside ; <sup>5</sup> lances ; <sup>6</sup> was so, when ; <sup>7</sup> that they ; <sup>8</sup> oblation ; but there ; <sup>9</sup> thrown down ; <sup>10</sup> it ; <sup>11</sup> he ; <sup>12</sup> offering ; <sup>13</sup> oblation ; <sup>14</sup> O Lord, the God ; <sup>15</sup> of ; <sup>16</sup> thou, Lord, art God ; <sup>17</sup> Omit the.

LESSON PLAN

- I. The Prophets of Baal, 25-29.  
II. The Prophet of Jehovah, 30-39.

DAILY READINGS

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

M.—Elijah's victory over the prophets of Baal, 1 Kgs. 18 : 1-16. T.—Elijah's victory over the prophets of Baal, 1 Kgs. 18 : 17-29. W.—Elijah's victory over the prophets of Baal, 1 Kgs. 18 : 30-40. Th.—Warning against idolatry, Deut. 4 : 14-26. F.—Answer by fire, 2 Chron. 6 : 12-21 ; 7 : 1-3. S.—Idols and the true God, Jer. 10 : 1-11. S.—A call for decision, Josh. 24 : 1, 2, 13-18.

Shorter Catechism—Ques. 87. What is repentance unto life ? A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after,

32 And with the stones he built an altar in the name of the Lord : and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar ; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Eli'jah the prophet came near, and said, Lord God of Abraham, Isaac, and of Is'rael, let it be known this day that thou art God in Is'rael, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces : and they said, The Lord, he is the God ; the Lord, he is the God.

new obedience.

The Question on Missions—7. Why do people gather together in cities? One reason is their love of social life. Besides this, in former times, the city was a place of protection against enemies. In modern days it is necessary for many to live in cities in order to be near factories and other places of business in which they are employed.

Lesson Hymns—Book of Praise, Ps. Sol. 16 (Supplemental Lesson) ; 449 ; 440 ; 46 (Ps. Sel.) ; 240 (from PRIMARY QUARTERLY) ; 445.

Special Scripture Reading—Josh. 24 : 14-25. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 824, "If the Lord be God, follow Him" ; B. 979, "The Lord, He is God ; the Lord, He is God. For Question on Mission," H.M. 181, Yonge St., Toronto.

Stereograph—For Lesson, Rock of Elijah's Altar on Mount Carmel, and Plain of Esdraelon (Underwood & Underwood, see page 67).

EXPOSITION

Time and Place—Ahab's reign, B.C. 874-853 ; Mount Carmel.

Connecting Links—Ch. 17 lets us see the land in the grip of drought ; ch. 18 recounts the bold ordeal by which Jehovah is vindicated and Baal overthrown.

The famine has lasted three years, when the word of Jehovah comes again to Elijah,—“Go, shew thyself unto Ahab.” He encounters Ahab and commands him to make ready against a day of solemn testing. Ahab

cowers and obeys. Four hundred and fifty of Baal's ministers assemble at the appointed place on the shoulder of Carmel ; Elijah alone is there for his God. The one commands the four hundred and fifty, and they obey. There were two altars, an altar of Baal (Carmel is said to have been an old Phenician sanctuary), and an altar of Jehovah. Baal's ministers shall sacrifice a bullock on his altar, and Elijah one on Jehovah's ; the god that sends fire to consume the offering shall have

\* This Lesson has been selected to be treated as a special missionary Lesson for the Quarter.

vindicated his right to the people's allegiance. Vs. 1, 2, 17-24.

### I. The Prophets of Baal, 25-29.

Vs. 25, 26. *Elijah said.* He directs every step, the master spirit among them all. *Choose .one bullock .and dress it first.* Not only is the blood as usual poured out to the deity, and not the fat alone laid on the altar to be burnt, but the whole beast, when prepared by prescribed rites, is made an offering. *For ye are many;* and therefore they could make ready more quickly than the prophet, single-handed as he was. Elijah's real purpose, however, was that they should fail first, then his own success would be the more marked. *Call on the name of your god* (Rev. Ver.). The sacrifice was naturally accompanied by acts and words of devotion. *From morning even until noon.* Much repetition, and the passing hours let the people's expectancy rise higher and higher. *They leaped about the altar* (Rev. Ver.). Phœnician and Canaanite religions admitted many strange rites,—dancing about the altar, assuming unusual postures, contorting the body, dashing hither and thither with mutterings and with loud shrieks, until men were beside themselves in exaltation of feeling, like the modern der-vishes.

Vs. 27-29. *At noon. Elijah mocked them.* He mocked them with the keenest of all satire, the satire that is fierce fact. Elijah's words make a pause in the story, a pause between the wild orgies of the forenoon and the still more reckless excesses of the afternoon. *They cried aloud, and cut themselves;* to rouse themselves to greater frenzy than ever, and, if possible, prevail with their god. The cutting of the flesh to let the blood flow for the deity, was an old and wide-spread custom, and was possibly a relic of human sacrifice; the blood would seal a bond between worshiper and god. The practice was forbidden in the more humane Hebrew law, Deut. 14:1. *Prophe-sied;* raving in utter ecstasy, their self-control gone, as if possessed by some demoniac power. Prophecy, these wild utterances are called; but they were as different as possible from the speech of God's prophets. *Evening oblation* (Rev. Ver.). This must have been offered some time before dark.

### II. The Prophet of Jehovah, 30-39.

Vs. 30-35. *Come near unto me;* so that they could see and hear, and know that there was no concealed trickery. *Repaired the altar;* evidently an old holy place of Israel's God *thrown down* (Rev. Ver.), likely at the command of Ahab or Jezebel. *Twelve stones;* one for each of the tribes of Israel, to remind the people that the two kingdoms were still one nation in God's sight. *Made a trench;* or channel for holding water. *Four barrels with water;* rather firkins holding several gallons each. *Pour it,* etc. This was done three times, though many have wondered where the water came from after three years of drought. It may have been from an unfailing spring under the cliff. *Evening oblation* (Rev. Ver.); the time when the utter failure of Baal and his ministers was evident to all.

Vs. 36-39. *O Lord, the God of Abraham, of Isaac, and of Israel;* a solemn invocation befitting the seriousness of the occasion. (Compare Ex. 3:6.) *Let it be known,* etc; the first petition. Baal has failed; let Jehovah vindicate Himself and His servant. *Turned their heart back again;* the second petition. The people are to recognize that it is God's doing that they are brought back to a true faith in Him. Elijah prays as one sure of the issue. *The fire of the Lord fell.* This fire was supernatural. (Compare Gen. 19:24.) *The Lord, he is the God,* etc. They were overawed and completely convinced.

In the sequel, the four hundred and fifty ministers of Baal are hurried down to the edge of the Kishon and slaughtered, the people's swift, sure way of giving effect to their new won confidence that Jehovah and Jehovah alone was the God of Israel. V. 40.

### Light from the East

BAAL—Means first an owner, and then master or lord, and sometimes husband. It was a general Canaanite name for deities, and every region had its own Baal with a local name attached. These place gods were supposed to manifest themselves in the special fertility, or in some unusual natural formation, in the locality where they were worshiped. At first Israel applied this name to their own Jehovah, and this made it easier for them to fall so repeatedly and persistently

into the worship of the Baals that were all around them. The Canaanites were skilful in agriculture and vine-raising, which were branches of the cult of the god of the land, and on that account were handed down with superstitious care. The Israelites, who were formerly a nomadic people, would naturally study the methods and customs of their predecessors, and as many of these still remained in the land, they would unconsciously fall into their usages in the field and their

social customs, seasonal offerings and harvest homes, all of which had a religious signification. The image of Baal was that of a man with ram's horns on his head, and some sacrificial animal standing near him. Occasionally he is represented by the figure of a young bull. His worship was celebrated on mountain tops and under evergreen trees with fruits, incense, fantastic dances, self-mutilation, and animal and human sacrifices.

### APPLICATION

*Elijah said . . . for ye are many*, v. 25. One man against the many and the mighty,—how many cases history recounts in which the single champion has won out against the crowd! How the names leap to our lips of the heroes who have stood alone for God and the right! Abraham turning his back on the idolatry of his day; Moses braving, on behalf of his enslaved nation, the oppressing power of Egypt; Elijah, in our Lesson, challenging the king and people of Israel and the priests of Baal; Paul flinging himself against the might of Rome's world empire; Luther fighting the battle of religious freedom with the Church of Rome as his antagonist; Knox speaking out manfully in the face of opposing queen and nobles. Fail? That is the one thing which is impossible for one who, in any circumstances, takes his stand on God's side and boldly contends against evil.

*No voice, nor any that answered*, v. 26. Not long ago, the wireless telegraph operator on a steamship bound for Montreal, was, in some unknown way, lost overboard. There was no one left on board who could either send or receive a wireless message. By and by the vessel came into the wireless zone of the port for which she was heading. But it was impossible for the officials of the company to get any message to the boat steaming towards them. Uncounted millions in heathen lands are offering up their prayers to gods as incapable of answering their cry for sympathy and succor as were those officials of sending a message to the approaching steamer. We know a God who does hear and answer prayers. How shall we give account to Him if we fail to

share our knowledge with our brothers and sisters on the other side of the world?

*Elijah mocked them*, v. 27. The bitterest sarcasm is the sarcasm of facts. And it is because it is so true that it bites so deep.

Let a young man set out to find his happiness in the path of sinful pleasures, and some day the facts stamped on his weakened, perhaps hopelessly diseased, body will mock him for his folly. Or, if he is tricked into imagining that questionable or actually dishonest get-rich-quick methods will bring him lasting satisfaction, the mocking voice will come, soon or late, from the stings of an outraged conscience. No one, in short, can put the world, with its glittering tinsel, in place of the true gold that God offers and escape the mocking to which no answer can be found.

*Israel shall be thy name*, v. 31. A great English historian has said that all the laws which guard and guarantee the rights and liberties of British subjects the world over, have grown out of the Magna Charta, which the barons at the opening of the thirteenth century forced King John to sign on the green meadows of Runnymede. It is equally true that all the privileges and blessings which the people of God enjoy now or will enjoy in the time to come, are rooted in His choice of them. When God chooses any one to be His son or daughter, there is assured to the person so chosen salvation from sin's guilt and sin's power, strength and wisdom and grace for holy living, the beginning of that likeness to God that shall at last be made perfect,—everything that the loving Father can give a

An Impossible  
Word

The Sarcasm  
of Facts

When the  
"Wireless"  
Failed

God's  
Magna Charta

child of His in this world, and in the world to come life that will be perfectly blessed and will have no end, life whose joy will fill up every crevice of our being.

*Let it be known . that thou art God, v. 36.* That is the great business of the church,—to pray and to labor that the true God may

Way for the  
Gospel

be known, not by one race alone, but by all races. Never was there a more favorable time than the present for carrying this knowledge to every part of the heathen world. Dr. John R. Mott, in his new book, *The Decisive Hour of Christian Missions*, says that in China, for example, there are now 26,000 miles of telegraph lines with 490 telegraph offices spread all over the empire; there are 4,170 miles of railways, with 9,000 more projected; steamer lines cover a distance of 8,000 miles. It would seem as if God had been opening up roads all through this vast empire,—and the same is true of other heathen countries,—for messengers to go with the message about Himself. His

working on so grand a scale is a loud call to us to bear or send the gospel along the avenues now so many and so wide open.

"In peopled vale, in lonely glen,

In crowded mart, by stream or sea,  
How many of the sons of men

Hear not the message sent from Thee!"

*The Lord, he is the God, v. 39.* There is a story of a subject ruler who sent a crown as a present to the great Julius Cæsar, while, at the same time, he was in rebellion against that emperor.

The crown was returned to the sender, with the message that he must first return to his obedience; only then would the emperor accept the crown from him. Along with lip acknowledgment of God, if it is to be pleasing to Him, there must go the submission of the heart and the obedience of the life. Mere words can never deceive Him; for He looks only behind and beneath them, searching the heart with His all-seeing eye and weighing our daily deeds in the scales of truth that never err.

### TEACHING HINTS

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

#### For Teachers of Bible Classes

This Lesson plunges into the great spiritual problem of Israel,—Which is the true God, Jehovah or Baal? Briefly review the main facts,—the call of Elijah to action, the famine in accordance with Elijah's prediction, Elijah's interview with Obadiah, his command to Ahab, his address to the people at a great national assembly, and the solemn challenge. The Lesson falls naturally into three sections. Have the class briefly consider these: (a) The failure of the prophets of Baal to meet the test; (b) Elijah's preparation for the test; (c) The sign from heaven, and the vindication of Elijah's word. This Lesson has been set apart as a missionary theme, and the teacher must interpret the message accordingly. The Golden Text is a call to choose between the true God and all false gods. Make this the line of study in missionary service.

1. *The prophets of Baal will illustrate all idolatry.* Show that in heathenism there is

first, the unworthy idea of God. Point out that the question of the ultimate value of a religion is the question of the character of its God. The same is true in the individual life. Second, there is its sensuous worship and its low moral character. Discuss many forms of the same tendency in the home land, as sensualism, agnosticism, selfishness and commercialism. Advanced classes should be able to illustrate this from the religions of the foreign field. The literature is abundant and instructive.

2. *The evidences in favor of the divine origin of Christianity are unanswerable.* Discuss Christianity as an intellectual ideal, as providing a moral and spiritual satisfaction for the human spirit, and an environment favorable to the highest living. Compare and contrast our religion with all other systems. In the study of this aspect of the Lesson the following outline may be of service: (a) The message of the Bible; (b) the character of Jesus; (c) the results of missions in the widest sense.

3. *The method of missionary extension.* There are here two topics for teaching: First,

the choice by the church of God's plan for the world. Show that Jesus must be given His rightful place as Lord and Master. When this is done Christianity will leaven the whole social system. At home millions are outside the kingdom, a menace to the highest life of the church. We should seek to evangelize these at once. Second, the call to the nations to accept God's plan. Emphasize the fact that the apostles commanded men to be reconciled to God, because they belonged to Him. World-wide evangelization cannot be supported by humanitarian feelings or human pity. Only the all-conquering power of Jesus can successfully accomplish the work.

### For Teachers of the Senior Scholars

The appearance of Elijah on the scene in the last Lesson, announcing that God was about to punish His people for their sins, was the beginning of a great conflict between good and evil in the land, between the old religion and the new. Dwell upon the condition of things during the famine, vs. 2-6. Everybody knew that Elijah had something to do with the famine, that the God of Elijah had everything to do with it. The faith of the people in Baal, the heathen god, must have been shaken, when he failed to exert his boasted influence over the powers of nature, when he failed to send rain; but still they were not prepared to give up their idols and worship the god of Elijah. Ahab sought everywhere for Elijah to put him to death, v. 10.

1. *Elijah shows himself to Ahab*, vs. 1, 2, 17-20. In God's time, when the famine had done its work. Describe the meeting of the prophet and the king. What is there to suggest that Ahab had been uninfluenced for good by the famine? There is no indication of penitence on his part. He has no thought of God in his heart. He casts all the blame upon Elijah. The prophet reminds him that he has failed to interpret the famine aright. Sin was the cause of the calamity. It is a great thing to be able to interpret life aright. We may do so, if we will listen to God's voice.

What request did Elijah make of Ahab? (V. 17.) Why did Ahab grant this request? Did he believe in the power of Baal? He was in dire straits and was willing to try almost anything.

2. *The scene on Carmel*, vs. 21-39. (1) Elijah's appeal to the people, v. 21. This appeal met with no response. The people were not prepared to decide between God and Baal. The worship of Baal was popular and fashionable: the worship of God was old-fashioned. (2) Elijah's proposal, vs. 22-24. He was willing to test the two religions in such a way as to leave no one in doubt. His proposal was so reasonable that the people fell in with it at once. (3) The failure of the prophets of Baal, vs. 26-29. What frenzied appeals! Did they themselves believe in their god? It looks as if they did. People sometimes believe in queer gods. (4) Elijah's success, vs. 30-39. He makes it clear that there is no possible fraud (vs. 30-35); he prays (vs. 36, 37); he gives all the honor to God. The fire falls: the people are convinced. The power is with God.

Emphasize the truth that when the Christian religion comes into contact with heathen religions, it soon reveals where the power is, the power to transform human life, to make the wilderness and the solitary places glad, to destroy the works of the devil. Illustrate and enforce the obligation to send the gospel, with its purifying and uplifting power, to the ends of the earth.

### For Teachers of the Boys and Girls

A GREAT MEETING, may be taken as the subject of the Lesson:

1. *How the meeting came about*. This is told in the unprinted portion of the Lesson, vs. 1, 2, 17-24, in which are related the circumstances leading up to the printed portion of the Lesson to be brought out by questioning and instruction.

2. *Where the meeting was to be held*, v. 20. Have the scholars describe Mount Carmel (see Geography Lesson), that famous promontory jutting out into the sea, with plains on three sides, visible from all parts of Palestine. This was the place of the "great meeting".

3. *Who were to be at the meeting*, v. 19. Recall briefly those who were present,—King Ahab himself and a great throng of Israelites; Elijah, the solitary prophet of Jehovah, the one living and true God; and the eight hundred and fifty priests of the false religion

who had come into Israel with Jezebel.

4. *What the purpose of the meeting was*, vs. 21-24. Question in detail about the proposal which Elijah made, namely, that first the priests of Baal should offer a bullock in sacrifice to their god, and then he should offer a second bullock to Jehovah. If Baal, in answer to the prayers of his priests, should send down fire to consume their bullock, then he should be worshiped by the king and people; but if Baal failed to do this, and Jehovah sent down fire, in answer to Elijah's prayers, He should be declared the true God.

5. *How it fared with Baal's priests*, vs. 25-29. The questioning should bring out the frantic efforts of these false priests, their wild cries and mad leaping on the altar, which met only the response of dead silence, the renewed exertions to which Elijah's taunts stirred them up, the slashing of themselves with knives and spears in their wild frenzy, and all this

going on, with no effect, from morning till noon, and again from noon till three in the afternoon.

4. *What success Elijah had*, vs. 30-39. Get the scholars to tell about Elijah's calling the people near to him, so that they might see all he did; about the repairing of the altar and the placing in it of the twelve stones representing the twelve tribes; about the digging of the trench and the pouring of water upon the sacrifice and the wood and into the trench till it was filled,—all this to do away with any suspicion of fraud; about the prophet's calm and confident prayer and the wonderful answer by fire from heaven; and about the people's enthusiastic declaration that Jehovah was the true and only God.

The missionary lesson to illustrate and enforce is that we know the true God; we should, therefore, help to make Him known throughout the world.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Last week we visited the traditional brook Cherith beside which Elijah lived for a time in hiding from his enemies.

For to-day's study, find on the special map, page 72, the figure 7 marking Mount Carmel, then included in Ahab's kingdom. If you stand to-day at the spot marked 7, and look northward over the space included between the two lines which branch from it, you find directly before you a small level space on the shoulder of the mountain,—the place where tradition says Elijah and the heathen priests built their altars for the test of divine power.

Ahead at the left, the mountain slopes steeply upward, covered with trees and bushes. Ahead at the right, the mountain slopes downward, and you can see ten miles or more out over the plain of Esdraelon with its fields and pastures, to the hazy hills of Galilee. It was down on that plain, beside the river Kishon that the priests of Baal were put to death.

To see for yourself the scene of Elijah's triumphant test, with the broad plain stretched out at Carmel's base, use the stereograph entitled, Rock of Elijah's Altar on Mount Carmel and Plain of Esdraelon.

### ADDED HINTS AND HELPS

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

#### Lesson Points

No advantages can secure final victory for an unrighteous cause. v. 25.

Sarcasm in speech is unanswerable when it reflects the sarcasm of facts. v. 27.

Truth is always fearless of the closest and keenest scrutiny. v. 30.

The closest bond of unity amongst men is a common devotion to the worship and service of God. v. 31.

Our daily work, as well as our Sabbath worship, should be in the name of the Lord. v. 32.

The more severe the test is, the more convincing is success. v. 33.

What God has done for His people in the past, is the sure guarantee of what He will do for them in the present. v. 36.

In the true order of prayer God's glory ever comes first, and afterwards our personal needs. v. 37.

One who gave to nature its laws can use these laws for moral and spiritual purposes. v. 38.



Confession is the outcome and evidence of conviction. v. 39.

### Something to Look Up

1. Jesus told His disciples not to repeat vain prayers like the heathen, who think that they shall be heard for their much speaking. Find His words.

2. Read the story of Joshua's bidding the Israelites take twelve stones from the bed of the river Jordan and pile them up in Gilgal.

ANSWERS, Lesson VI.—(1) Ps. 37 : 25.  
(2) Matt. 6 : 25.

### For Discussion

1. Religions known by their fruits.
2. The victories of Christianity.

### Prove from Scripture

That God's service is reasonable.

### The Catechism

Ques. 87. *What repentance is.* In no simpler or clearer way can the teacher explain what repentance is, than by referring to the parable of the Prodigal Son in Luke, ch. 15. Picture the youth at home. How little he thought of his father's love, how irksome were the restraints of home and how fair the far country seemed ! Follow him to the far country. He is happy after a fashion at first, but how great is his misery at last ! Then how different things looked ! Now his

old home seemed the best and happiest spot on earth, and how he longed for his father's love ! He had changed his mind. And repentance is just such a change of mind. With this story fresh before them, the scholars will repeat the answer and understand its meaning the better.

### The Question on Missions

Ques. 7. In ancient times people came together for defence in walled cities, which would be useless for that purpose in our day of improved methods of warfare. But the most apparent reason for the existence of the modern city is the existence of factories and other industrial establishments, which take the place of the shops of the hand-workers of former days. These manufacturing establishments demand a great number of employees, and as these, for the most part, have to live close to their work, the centres of industry become the places of congested population. A great many young people, also, are attracted to cities by their greater opportunities for business in many lines, and by their larger educational advantages; and there are also many older people who retire annually from their occupations and go to live in the cities. The recent increase of comforts and communication facilities in the country, in the shape of rural telephones, etc., may check somewhat the influx to the city.

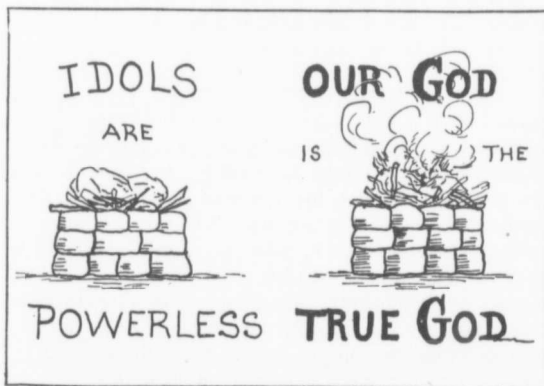
### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God requires men to serve Him.

*Introduction*—We are going to talk about two armies.

What do we need to make an army? Soldiers, of course. Here we'll make an army of soldiers (strokes), and over here we'll make another army (strokes). Over this army we'll print, God; over this one, IDOLS. To which of these armies do you think King Ahab and his people belonged? Yes, they belonged to the army of idol worshipers. They had forsaken God's army.

*Review*—Do you remember the name of one of God's men, who carried a message from God to King Ahab about the rain? (Print, ELIJAH.) Do you re-



member the way in which God took care of Elijah during the time of famine, and kept him safe from the angry King Ahab and his wicked queen, Jezebel?

*Scene on Mount Carmel*—Elijah asks Ahab to send messages to all the prophets of Baal, to gather on Mount Carmel (Map). Elijah is going to show the people how useless are their priests and their idols, and how powerful our God is. Here is Mount Carmel (Outline). Here is Elijah. Here are four hundred and fifty prophets of Baal. Here are all the idol worshipers, and here is Ahab the king. We'll make two altars (Outline, or build of some material on the table). Elijah says to the people, "If the Lord be God, follow Him: but if Baal, then follow him"; but they answered nothing. Then he said, "See! I am the only one of God's prophets here. See all the prophets of Baal! Now I want you to give us two bullocks: let them choose one, I'll take the other. We'll cut them up and lay them on the altars. First we'll lay the wood and then place a bullock on it." But there is something needed yet. There is no fire yet to burn the offerings. Ah! that is just the point. Elijah now tells the prophets of Baal, "You cry aloud to your god, and I'll cry to

mine, and whichever god sends fire upon the altar is the true God."

*The False Gods*—Listen to them calling, calling, shouting, begging Baal to send fire upon the altar to kindle the wood: but no fire came of course, for their gods had no power to hear or answer their cries (vs. 26-29). All repeat Ps. 135: 15-17,—"The idols of the heathen are silver and gold, the work of men's hands, etc."

*The True God*—Tell the preparations Elijah made (vs. 30-35). Tell Elijah's prayer to God (vs. 36, 37), and the wonderful answer God gave (vs. 38, 39). (Show the flames on your outline drawing, using red chalk.) And the people said, "The Lord, He is God." Elijah had all the prophets of Baal put to death. Now which do you think the people would choose for their God? Yes, our true God. (Here we'll add a great many soldiers to God's army.)

*Golden Text*—Print and repeat. God wants us each one to belong to His army, to choose Him as our Leader, to be faithful workers for Him. He wants us to let the heathen people know that their gods are powerless, and that our God is the only living and true God.

*Something to Think About*—I should work for God.

#### FROM THE PLATFORM

# A TRIAL TRIUMPH TESTIMONY

Say to the scholars there are in the Lesson a trial, a triumph and a testimony. Print on the blackboard, A TRIAL, and question somewhat as follows: Where was this trial held? By whom was it proposed? What question was it meant to settle? How was the trial carried out? What was the result of the efforts made by the priests of Baal? Next, print (a) TRIUMPH. The questioning may proceed along the following line: Who won this triumph? How many were opposed to him? What advantages did he allow to them? How did he prevent all possible charges of trickery? In what way was his prayer answered? What did this prove? Now print (a) TESTIMONY, questioning after this manner: In whose presence was the trial held? What did the people do when the fire fell from heaven? Who did they say was the true God? Leave time to emphasize the duty of sharing with others our knowledge of the one living and true God, calling for suggestions as to ways of doing this.

## Lesson VIII.

## ELIJAH'S FLIGHT AND RETURN

February 19, 1911

1 Kings 19 : 1-16. Commit to memory vs. 11-13. Study 1 Kings 18 : 41 to 19 : 21.

GOLDEN TEXT—They that wait upon the Lord shall renew their strength.—Isaiah 40 : 31.

1 And A'hab told Jez'ebel all that Eli'jah had done, and withal how he had slain all the prophets with the sword.

2 Then Jez'ebel sent a messenger unto Eli'jah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beershe'ba, which belongeth to Ju'dah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree : and he requested for himself that he might die ; and said, It is enough ; now, O LORD, take away my life ; for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat ; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Hor'eb the mount of God.

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

10 And he said, I have been very jealous for the LORD God of hosts : for the children of Is'rael

Revised Version—<sup>1</sup> he lay down and ; <sup>2</sup> and, behold, an ; <sup>3</sup> at his head ; <sup>4</sup> Omit at his head ; <sup>5</sup> the ; <sup>6</sup> for the ; <sup>7</sup> thou shalt anoint.

## LESSON PLAN

- I. The Prophet's Flight, 1-8.
- II. The Prophet's Vision, 9-14.
- III. The Prophet's Commissions, 15, 16.

## DAILY READINGS

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

M.—Elijah's flight and return, 1 Kgs. 18 : 41 to 19 : 8. T.—Elijah's flight and return, 1 Kgs. 19 : 9-21. W.—Despondency of Moses, Num. 11 : 10-17. Th.—A voice of despair, Ps. 55 : 1-11. F.—Paul's reference, Rom. 11 : 1-6. S.—God passing by, Ex. 33 : 12-23. S.—Help from God, Isa. 40 : 21-31.

Shorter Catechism—Review Questions 86, 87.

The Question on Missions—8. How is it that so many leaders in every occupation come from the country? This is due largely to the quiet home life

have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life, to take it away.

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

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

13 And it was so, when Eli'jah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Eli'jah ?

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

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damas'cus : and when thou comest, anoint Haza'el to be king over Syria :

16 And Je'hu the son of Nim'shi shalt thou anoint to be king over Is'rael : and Eli'sha the son of Shaphat of A'belmeho'lah shalt thou anoint to be prophet in thy room.

of the country, and to the fact that, on the farm, boys and girls are kept usefully busy. Thus they form habits of industry and self-reliance, and are saved from the perils of idleness.

Lesson Hymns—Book of Praise, Ps. Sel. 16 (Supplemental Lesson) ; 272 ; 263 ; 96 (Ps. Sel.) ; 292 (from PRIMARY QUARTERLY) ; 264.

Special Scripture Reading—Matt. 11 : 1-11. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 386, Elijah Kills the Prophets of Baal ; B. 825, Elijah under the Juniper Tree. For Question on Missions, H. M. 493, A Busy Scene among the Maples in a Canadian Sugar Bush.

Stereograph—For Lesson, Mount of Moses Where the Law Was Given to Israel's Leader, Sinai Wilderness (Underwood & Underwood, see page 67).

## EXPOSITION

Time and Place—Ahab's reign, B.C. 874-853 ; Jezreel ; Beersheba, 95 miles south of Jezreel ; Horeb.

Connecting Links—To-day's Lesson follows closely on that for last Sabbath.

Elijah's announcement of rain to Ahab, and the king's hurried return to Jezreel, the prophet running before his chariot, are related in ch. 18 : 41-46.

## I. The Prophet's Flight, 1-8.

Vs. 1-3. Ahab told Jezebel. Jezebel was Ahab's evil spirit, and to Elijah, the incarnation of Baalism with its fierceness and frenzy. Jezebel sent . . . saying ; not stopping to think, in her blind rage, that the prophet

might take warning and flee. So let the gods ; the heathen gods like Baal. Do to me ; slay me, as the priests of Baal had been slain at the Kishon. When he saw that, he arose. The Greek Version reads, "He was afraid and arose." It looks as if a vowel had been changed in the Hebrew to make "feared" mean "saw". Jezebel's plan is succeeding. Went for his life . . . to Beersheba ; at the southern edge of Judah ; so far away he might be safe.

V. 4. Went . . . into the wilderness. Beersheba was on the border of the desert, and a day's journey would take him well away from human habitation. A juniper tree ; a broom bush, which sometimes attains a height

of ten or twelve feet. The numerous branches afford the Arabs some protection from the hot sun. It is very common in the desert wadies south of Beersheba. *Take away my life.* In utter prostration of body and spirit Elijah abandoned himself to despair. *Not better,* etc. He has but human strength and has achieved but human success after all; he has done all he could and it seems a failure. He has had a dramatic triumph at Carmel; but it is no enduring vindication.

Vs. 5-8. *He lay and slept;* for very exhaustion, like the disciples in Gethsemane, Matt. 26 : 40, 43. *An angel touched him;* a messenger from God. *A cake baked on the coals;* the ordinary food of the desert. It would be a scone baked on glowing hot stones. *A cruse of water;* which only the man in the desert knows how to value rightly. *Journey . . . too great.* It is a long, tiresome journey to Horeb, 190 miles from Beersheba. *Went in the strength of that meat.* It might seem ordinary Arab fare, but it imparted extraordinary strength. *Forty days and forty nights.* It would take only eight to ten days to reach Horeb, but "a forty days' journey" is an Eastern way of saying "far, far away". *Unto Horeb the mount of God;* where God had at the first spoken to Israel. There was no place for Elijah in Jehovah's land: he would take refuge in Jehovah's mountain, where his faith might be strengthened by thinking of the great things God had done for His people in the past.

### II. The Prophet's Vision, 9-14.

Vs. 9, 10. *A cave.* Some think of the cave of Moses (see Ex. 33 : 22). *Lodged there;* literally "passed the night". *The word of the Lord came;* perhaps in a vision as Elijah slept. *What doest thou here, Elijah?* Why was he not back at his work, now that God had given him rest? *Jealous.* It was unendurable to Elijah that Israel should give to another god the worship and service that belonged to Jehovah. *I only, am left.* There is a suggestion of reproach in the words, as if Elijah felt that God had been remiss in taking care of him.

Vs. 11-14. *The Lord passed by . . . wind . . . earthquake . . . fire.* See Light from the East. In olden times men thought the Almighty appeared in all such violent movements of

nature. Sending such terrible ministers (Ps. 104 : 4) before Him, Jehovah follows in majestic calm, a calm that rebukes the prophet's discouragement,—in a *still small voice*; or as the Rev. Ver. Margin has it, "a sound of gentle stillness", the mysterious presence of the divine, more awful than all the convulsions of nature. The "still small voice" has commonly been regarded as reproof of Elijah's zeal and thirst for vengeance, and as teaching the way of love and gentleness. *Wrapped his face,* etc.; perhaps out of fear (compare Ex. 3 : 6). God repeats the question of v. 9 and Elijah returns again his answer of v. 10. The facts are the same; what can he do?

### III. The Prophet's Commissions, 15, 16.

Vs. 15, 16. *The Lord said. . . Go, return on thy way to the wilderness of Damascus.* Comfort begins. Elijah has held to Jehovah's cause; it cannot fail. *Thou shalt anoint Hazael* (Rev. Ver.); a whip to chastise Israel, 2 Kgs. 8 : 12. *And Jehu;* who blotted out the house of Ahab, 2 Kgs., chs. 9, 10. *Elisha . . . anoint.* He was to be set apart in the same manner as the kings. *To be prophet in thy room.* Elijah himself is to die, but to die comforted. He sees the triumph of Jehovah from afar.

Baal worship is to be destroyed in Israel through Hazael, through Jehu, through Elisha, v. 17. Even now there are seven thousand in Israel faithful to Jehovah, v. 18. Vs. 19-21 narrate the call of Elisha.

### Light from the East

WIND—Tornadoes often pass over that region and leave unmistakable traces of their presence. Their fearful power is well known on this continent, where they often level belts of forest in their course, crush strong stone houses, and even dig up the foundations and scatter the stones far away. Pent up in the narrow gorges of Sinai, such a cyclone would tear off great masses from the faces of the cliff, and dash them to pieces on the rocky floor below.

EARTHQUAKES—Have always been common throughout Palestine and the desert of Sinai, which is a volcanic region, and occasionally they have been so severe as to destroy

towns and bury four-fifths of the inhabitants in the ruins. And the experience of an earthquake shock is always strange, weird, overpowering. The rumbling crash stupefies the brute creation, and when the solid earth trembles and heaves, man feels, as never before, his impotence and insignificance.

FIRE—No doubt this was one of those

lurid thunder-storms where the electricity, which has been long gathering in the intense evaporation, discharges among the Eastern mountains, and peal follows peal so rapidly and reverberates so long, that it seems like one continuous roar, and where the lightning plays incessantly and the whole burning air seems transfused into sheets of flame.

### APPLICATION

*Ahab told Jezebel*, v. 1. It is a good test of conduct to ask ourselves what kind of persons we should like to tell about it. The

The Test of  
Telling

character of the companions to whom we open up our inmost thoughts and purposes is a revelation of what we really are. The one who proposes to enter upon some evil enterprise, or take part in some shady transaction, fights shy of discussing it with a man whom he knows to be absolutely upright and scrupulously honorable. In the presence of those who are pure in heart and speech, we should not dare talk about things that are vile. The surest test of all is to consider what we would like the holy Jesus to see in us or to hear from us.

*If I make not thy life as the life of one of them*, v. 2. To one looking at one of the mountain railway trains in Switzerland,

Man's Purpose  
and God's  
Control

clinging to the steep side of the dizzy ascent, it seems inevitable that the cars should rush downwards to be smashed into kindling wood at the foot. To all appearance the very law of gravitation makes destruction certain. But multitudes are safely carried every year in those trains to many a lofty summit, to enjoy the magnificent panoramas unfolded from the high vantage grounds. Engineers, by their genius and skill, have overcome the power of gravitation. In like manner whatsoever human purpose threatens to do us harm is under the controlling and overruling power of our God and Father, who never permits any real harm to come to His children.

*Went for his life*, v. 3. Napoleon once said, "There is a moment in every great war

The Contagion  
of Courage

when the bravest troops feel inclined to run; it is the want of confidence in their own courage. At Arcola I won the battle with twenty-

five horsemen. I anticipated the moment of fright and flight, and I had twenty-five men ready of cool nerve and decision, and just at the appropriate moment I turned the twenty-five into the host, and the battle was won." Twenty-five brave, cool men brought back their courage to a wavering host. The man who boldly faced the foe put new spirit into his neighbor who was ready to run. So the one who stands up bravely for the right in the home, at school, in the workshop or the office, may often help some one near him to stand fast who was ready to give way to temptation.

*Sat down under a juniper tree*, v. 4. It was a Chinese preacher who made the following

The Resources  
of the Christian  
Worker

suggestion to any one who is of the Christian discouraged in his work for God. "Let him ask the Master for Peter's hook to bring up the fish, for David's crook to guide the sheep aright, for Gideon's torch to light up the dark places, for Moses' guiding rod, for David's sling to prostrate some Goliath, for the brazen serpent to cure the wounds of the world's snakes, for gospel seed with no tares in it, for the armor described by Paul in the Ephesians, and above all, for the Holy Spirit to help at all times." With such wonderful resources at his command, in answer to believing prayer, there is surely no ground for discouragement in any God-given task.

*Arise and eat*, v. 5. "Mens sana in sano corpore", the old Latin proverb has it,—"A sound mind in a sound body." There is in

The Soul's  
Temple

every one of us a threefold nature,—bodily, mental and spiritual. If the mind and spirit are to be in good condition,—the mind ready to grapple with the tasks and problems of daily life, and the spirit quick to feel the

impulses that come from God and to bring cheer and uplift to others, the body must be kept up to the highest possible mark of health and vigor. Good food, proper and sufficient rest, suitable and regular exercise should receive careful attention so that the body may be the very best machine that it can be made for carrying out the plans of the mind and fulfilling the ideals of the spirit. Let the body, which is the temple of the soul, be kept clean and strong and beautiful.

*Went in the strength*, v. 8. Ah, the trouble with us too often is, that we try to "go" without the "strength". We neglect the morning Bible reading and prayer, and so go to the day's duties and temptations so weak that we are almost sure to fail and to fall. The Sabbath day is spent in idleness or pleasure-seeking, and the week's work is begun without the bracing, invigorating influence of the worship and instruction of God's house. If we would only take the time to gain possession of the strength that God offers, before we begin to go, we should be

The Going and  
the Strength

able to go much farther and with vastly greater ease. Tasks impossible for us in our own might, are well within the power that comes to us in waiting upon God.

*The Lord passed by*, v. 11. Martin Luther tells us that, at one time, he was sorely vexed and tried by his own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning, when he was greatly cast down and discouraged, he saw his wife dressed in mourning. In surprise he asked her who had died. "Do you not know", she replied, "that God in heaven is dead?" "How can you talk such nonsense, Kätchen?" he said. "How can God die? Why, He is immortal and will live through all eternity." "And yet", she said, "though you do not doubt that, you are so hopeless and discouraged." The secret of a cheerful courage that puts a song of hope in the heart and a brave smile on the face is the assurance that the living God is with us, our Helper and Defender.

The Secret of  
Courage

### TEACHING HINTS

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

#### For Teachers of Bible Classes

Trace the connection with last Lesson. Begin by pointing out that this Lesson seems to describe a sad failure, but it should help us to understand our own failures. Discuss the disturbing factor in individual temperament, which must always be reckoned with, both in ourselves and others. The enthusiast is subject to fits and moods of depression.

1. *The flight*, vs. 1-3. Bring out what occasioned this. There was: (a) Ahab's information which roused the fierce anger of Jezebel. She was another Lady Macbeth. (b) Jezebel's threat that Elijah would be slain within twenty-four hours. (c) The physical reaction and apparent failure of Elijah's work. These are common experiences, and profoundly influence all workers.

2. *The gentleness of God's care*, vs. 4-8. Discuss: (a) Elijah's request for death. Similar cases, as Moses, Jonah, and Job. (b) God's plan, which involved physical rest,

refreshing, and also spiritual obedience and quickening by going to Horeb, the Mount of God. (Compare Ex. 3:1; 33:22.) There is much to learn here as to the ways of dealing with tired, exhausted people. How gentle the goodness of God in remembering our infirmities!

3. *The complaint*, vs. 9, 10. This is called forth by God's question. Point out the meaning of this question. Was it to call him back to a reasonable attitude? Discuss his answer. Three things deserve special care: (a) He had done his duty, his best; (b) He had failed of ultimate success; (c) He was lonely. Have we ever felt as he felt?

4. *The revelation of God's true character*, vs. 10-13. First, point out how God revealed Himself by means of elemental forces. Elijah knew God as a God of power. Second, the still small voice revealed the personality of God in closest touch with Elijah's life and difficulty.

5. *The call to his work, which was the overthrow of Baal worship*, vs. 15-18. Point out that Elijah was now ready, having been face

to face with God. His work was threefold, to begin a new dynasty in Syria by anointing Hazael king, to begin a new dynasty in Israel by anointing Jehu king, and to anoint Elisha as his successor, a promise that his work was to be permanent. Have the class consider these in detail.

The practical lessons should be carefully presented, such as the liability of active workers to seasons of discouragement, the fear of not a few that they are lost, when the cause of their despair is purely physical. In such seasons it should not be forgotten that our Father cares for us. The best remedy is to maintain normal health and to engage in normal active service. The Golden Text points to the Source of highest comfort and power.

#### For Teachers of the Senior Scholars

1. *Jezebel's rage*, vs. 1, 2. Question out the situation. Elijah had just triumphed gloriously on Mount Carmel, the priests and the prophets of Baal had been put to death, and everything seemed to indicate that Israel was about to return to the worship of the true God; but Jezebel, that monster of iniquity, that Lady Macbeth of Hebrew history, was wild with rage, and sent a messenger to Elijah to inform him that nothing but his life would satisfy her.

2. *Elijah's flight*, v. 3. How can we account for this? Is this the same man who stood up so heroically a little while ago on Mount Carmel and defied the powers of evil? Why does he allow a woman's threat to make a coward of him? There are elements of weakness in almost every life. It is seldom that a man stands four-square to every wind that blows. Bring out the fact, that in the case of Elijah the weakness manifested itself on the side of his greatest strength. This is frequently the case, though, as a general rule, people fail along the line of their weakness.

3. *Elijah under a juniper tree*, vs. 4-8. He wanted to die, v. 4. Why then did he flee from the presence of Jezebel? What a strange bundle of inconsistencies we are! His depression was largely due to physical causes. He was exhausted by the terrible strain upon him that day on Mount Carmel. Sleep and

food were what he needed. It would relieve a good deal of the depression that is in the world, if men and women would take better care of themselves physically.

4. *Elijah in the cave of Horeb*, vs. 9-16. He is still depressed, still feels that his life work has been a failure. Discuss: (a) God's question, v. 9. There were no wrongs to right in that dreary, desolate land, no opportunities of teaching the apostate people of God the fearful consequences of their evil ways. Elijah had got far away from the path of duty, but God had followed him to bring him back. (b) Elijah's answer, v. 10. He thought that he had done his best, that he could do no more, and that he had completely failed. It was just as well for him, he thought, to be in the cave as anywhere else for all the good he could do. Many a one can understand how Elijah felt that day. (See Isa. 49:4.) (c) God's revelation, vs. 11-13. The lesson Elijah learned that day was that God works by quiet, unobtrusive forces as well as by the miraculous. We need to remember that something may be doing even when nothing seems to be doing. (d) God's command, vs. 15, 16. Elijah is sent back to his work. Our place (this may form the point of application) is always where we believe God wants us to be, whether the conditions be encouraging or discouraging.

#### For Teachers of the Boys and Girls

Begin with a little talk about Elijah's announcement of rain to Ahab, the king's hurried return to Jezreel, with the prophet running the seventeen or eighteen miles from Carmel to the city before the royal chariot. The scholars will be interested in this feat of endurance (see ch. 18:41-46). The printed portion of the Lesson falls into three parts:

I. **ELIJAH IN FLIGHT**, vs. 1-8. Question about Ahab's telling the news of Carmel to Jezebel, the effect of the news on the queen and the message which she sent to Elijah. Now follow the flight of Elijah, first discussing the question whether he was simply acting with prudence in refusing to risk his life needlessly, or whether he fled because he was afraid of Jezebel. Ask about the first two stages of the journey,—first to Beer-sheba, nearly a hundred miles from Jezreel,

a journey furnishing another proof of Elijah's endurance, then on into the wilderness, twenty-five or thirty miles farther south. Talk about the scene under the "juniper tree",—Elijah's discouragement and request that he might die; his greatly needed sleep and the provision of food by the angel,—these repeated a second time; and the command to go on to Horeb, nearly two hundred miles south of Beersheba.

II. ELIJAH AT HOREB, vs. 9-14. Bring out, by questioning, the information in the Geography Lessons (QUARTERLIES), supplementing it as far as possible from the TEACHERS MONTHLY and other sources. Discuss the question which God puts to Elijah; and the prophet's answer. Would the true answer have been, "I was afraid of Jezebel"? Question about the three wonderful signs by which God made His presence known,—the wind, the earthquake and the fire (lightning); and bring out the

teaching of "the still small voice", that more by gentleness and love than by sternness and severity, is God's work in the world to be done. After bringing out the effect of the vision on Elijah,—he wrapped his face in his mantle, because, like Moses (Ex. 3 : 6), he was "afraid to look upon God",—take up God's repeated question (v. 13) and the prophet's answer,—the same as in v. 10. Was the spirit of the answer different though the words were the same? Was Elijah now ready to leave all his difficulties with God and go back to his work?

III. ELIJAH AT WORK AGAIN, vs. 15, 16. Get the scholars to tell you all they can about the persons named in these verses, and, in connection with vs. 17, 18, bring out the teaching that they were all to help in completing Elijah's work of destroying Baal worship. Question about the call of Elisha, vs. 19-21. For a point of application see From the Platform, page 90.

### THE GEOGRAPHY LESSON

Find on any good map of the Sinai peninsula the mountains near its southern end. If you stand on one height known now as Mount St. Catherine and look off in a northerly direction, you find yourself overlooking a deep valley, with a mountain of rocks and bare earth straight ahead at the end of the valley. Beyond that mountain you see the great airy space of another valley, and at the farther side of the second valley a second mountain still bigger and grander. And away up there on the very top you can barely make out a small stone building. Beyond this giant mountain you see other heights,

reaching off into the distance. That mountain with the sharp peak is believed to be the height where Moses, centuries earlier, had received the law direct from God,—the law for whose first two Commandments Elijah himself had fought so valiantly. The building away up there on the summit is a chapel.

To see for yourself the towering peak of the Mount of the Law and the rugged heights and deep valleys around it, use the stereograph entitled, Mount of Moses, Where the Law Was Given to Israel's Leader, Sinai Wilderness.

### ADDED HINTS AND HELPS

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

#### Lesson Points

Defeat is the sure portion of all those who defy God. v. 1.

Those who threaten God's servants will have to reckon with their Lord. v. 2.

It is not courage, but foolhardiness, that shows itself in the running of needless risks. v. 3.

The Giver of life is the only One who has

the right to take away life. v. 4.

Human need can always call heavenly succor by the wireless telegraphy of the spiritual world. v. 5.

Ministering to the body is often the most effective way of ministering to the soul. v. 6.

Telling our troubles to God is a long step towards their removal. v. 10.

In the single word "Love" are summed up the character and attributes of God. v. 12.

Not with slavish dread, but with loving reverence, is God to be feared. v. 13.



God's workers die, but His work is immortal. v. 16.

### Something to Look Up

1. Moses spent forty days and forty nights with God on Sinai. When he came down from the mountain the skin of his face shone. Read about this in Exodus.

2. Where are we told that angels came and fed and cared for Jesus after He had been tempted by the devil in the wilderness?

ANSWERS, Lesson VII.—(1) Matt. 6 : 7.  
(2) Josh. 4 : 3, 20-24.

### For Discussion

1. The gospel either saves or hardens.
2. The gentleness of God.

### Prove from Scripture

That we should not be afraid.

### The Catechism

Ques. 86, 87 (Review). Last month the Questions had to do with sin : those for the last two Sabbaths are about salvation. The way of escape from the wrath and curse which sin brings, is made very plain. It is just by turning to Christ and turning from sin that we are saved. Turning to Christ—that is faith. Turning from sin—that is repentance, pictured, as we have seen (Recall Ques. 87), by the prodigal forsaking the far country

and going back to his father's house with its warm welcome and joyful feast.

### The Question on Missions

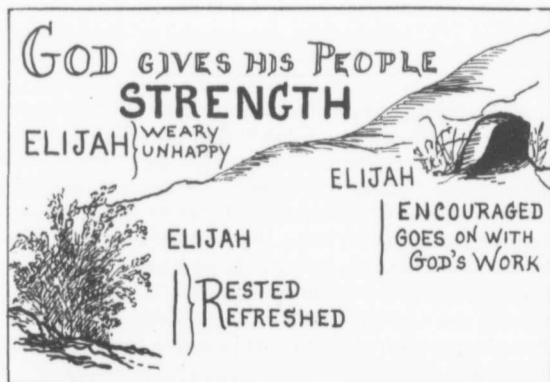
Ques. 8. It is estimated by close observers that fully eighty per cent. of the leaders of thought and action on this continent come from the country districts ; and this interesting fact naturally gives rise to inquiry as to its cause. The quiet home of the country, with its natural kindergarten of God's out-of-doors, is manifestly a better place in which to begin life than amid the noise and glare of the city's streets. The minds and hearts of the children receive in very early childhood impressions which abide. There is less privacy in the city home, especially where either the apartment house or the tenement block prevails, and hence more difficulty in securing the attention of children to parental instruction. Besides, there are manifestly more temptations in the city which draw young people away from serious thinking and reading. Those who have investigated the boy problem, claim that the opportunity and necessity to work which life on a farm presents to the growing boy, save him, to a large extent, from the perils which beset the steps of the boy in the city, who has ordinarily little to do about the home. The opportunity and need of working, early develop ambition and industrious habits, and so lead to success.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God's people learning that God gives His people strength.

*Lesson*—When Ahab got home and told Queen Jezebel the story we heard last Sun-

day (Recall), she was very angry at Elijah, and sent a message to him that she would have him killed by the next day. When Elijah heard the message, he of course tried to get to a place of safety where she could not find him. He left his servant at Beersheba, but he himself walked away into the wilderness, walked all day, feeling very miserable and friendless and forsaken. Here he comes to a juniper tree (Sketch) and under its shade he sits down to rest ; and he prays to God that he may die;



for he felt poor and weak, and not able for the work God had sent him to do. He was weary and unhappy, and lay down under the juniper tree to sleep; but God had not forsaken nor forgotten him.

*God Strengthens His Servant*—While Elijah slept God sent an angel messenger to him. The angel touched him and spoke (v. 5). He awakens, and there beside him is a cake or loaf of bread and a jar of water. He ate and drank and lay down again to sleep. Again the angel came and touched him, telling him to get up and eat for there was a long journey before him. He did as the angel said, and for many days he traveled till he reached Mount Horeb (Outline), the same mountain on which God had given His law to Moses hundreds of years before.

*Elijah at Mount Horeb*—God sent Elijah to Mount Horeb that he might be strengthened and comforted, and trust God more, when he remembered here all God's goodness to His people on their long journey from Egypt. Here is a cave (Outline) which Elijah made his resting-place. God again speaks to him, asking him what he is doing there. He had now had rest and food and strength, and God wants him to again be at work for Him. Elijah tells God how sad he felt because of

the idol worship and wickedness of His people. God told him to come out of the cave and stand upon the mountain top.

*The Still Small Voice*—Describe what happened there (vs. 11-13). God then sent Elijah to do some more work for Him, rested and strong and trustful.

*Golden Text*—Repeat and explain.

*Waiting Upon the Lord*—"Do you think God helps little people when they are tired and unhappy?" asked a wistful little voice, as Mabel threw herself on the lounge after trying to work out a difficult sum in division. "Of course He does dear; just tell Him all about it, and He'll find a way to help you", said the sweet-faced mother who had many a time gone to Him for help and strength. Mabel went to sleep, and when she awoke she felt so bright and ready for work. Her big brother Arthur came and sat down beside her, and showed her just what was the matter with that troublesome sum, and soon it all came right. It is a good thing to wait on the Lord, as our Golden Text says. "He sends us help even in the little troubles", said Mabel to herself. "I'll not get down-hearted any more."

*Something to Think About*—I should be hopeful.

#### FROM THE PLATFORM

## What Doest Thou Here?

Begin with questions to bring out the main points in the Lesson, such as: What news was brought to Jezebel? What message did she send to Elijah? To what city did Elijah then go? Whom did he leave here? How far into the wilderness did he go? Under what sort of bush did he rest? What did he request of God? What did this request indicate? How did God answer the request? What question did God ask of Elijah at Mount Horeb? What was the prophet's reply? By what signs did God make His presence known? What was the "still small voice" intended to teach Elijah? How was he affected by hearing it? What question was again asked of Him? What answer did he repeat? What three commissions were given to him? Now print the question twice asked of Elijah, and press its application to each scholar. Is each in the place where God would have him to be, and doing the work which God would have him to do?

Lesson IX.

## ELIJAH MEETS AHAB IN NABOTH'S VINEYARD February, 26, 1911

1 Kings 21 : 11-20. Commit to memory vs. 17-19. Study 1 Kings, ch. 21. Read 1 Kings, ch. 20.

GOLDEN TEXT—Take heed, and beware of covetousness.—Luke 12 : 15.

11 And the men of his city, *even* the elders and the nobles who <sup>1</sup> were the inhabitants in his city, did as Jez'ebel had sent unto them, <sup>2</sup> and as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And <sup>3</sup> there came in two men, children of Be'lial, and sat before him : and the men of Be'lial <sup>4</sup> witnessed against him, *even* against Na'both, in the presence of the people, saying, Na'both did <sup>5</sup> blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jez'ebel, saying, Na'both is stoned, and is dead.

15 And it came to pass, when Jez'ebel heard that Na'both was stoned, and was dead, that Jez'ebel said to A'hab, Arise, take possession of the vineyard of Na'both the Jez'reelite, which he refused to give thee for money : for Na'both is not alive, but dead.

**Revised Version**—<sup>1</sup> dwelt in ; <sup>2</sup> according as ; <sup>3</sup> the two men, sons of Belial, came in and sat ; <sup>4</sup> bare witness ; <sup>5</sup> curse ; <sup>6</sup> dwelleth in ; <sup>7</sup> take possession of it ; <sup>8</sup> do that which is evil.

## LESSON PLAN

- I. A Great Crime, 11-14.
- II. An Apparent Success, 15, 16.
- III. A Terrible Doom, 17-20.

## DAILY READINGS

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

M.—Elijah meets Ahab in Naboth's vineyard, 1 Kgs. 21 : 1-19. T.—Riches without happiness, Eccl. 2 : 1-11. W.—Little with quietness, Eccl. 4 : 1-8. Th.—Evil ways, Prov. 1 : 7-19. F.—Greed and trouble, Prov. 15 : 16-27. S.—Snare of riches, 1 Tim. 6 : 1-12. S.—Sin of covetousness, Luke 12 : 13-21.

Shorter Catechism—Review Questions 82-87.

The Question on Missions—9. What should be

## EXPOSITION

**Time and Place**—Ahab's reign, B.C. 874-853 ; near Jezreel.

**Connecting Links**—The third Elijah story, Naboth's Vineyard, is separated from the second by ch. 20. It should naturally be read after ch. 19. Like the preceding two narratives, it is an episode in the struggle between Elijah and Ahab ; it serves, like the others, to explain the overthrow of the house of Ahab and Jezebel. Some have actually thought that the murder of Naboth did more to bring about the revolution involving Omri's dynasty than did the religious policy of Ahab. In the Greek Bible the story stands between chs. 19 and 20. Its position between chs. 20 and 22 is perhaps intended to let the prophecy of Ahab's death (ch. 21 : 19) and its fulfilment (ch. 22 : 38) stand together.

Ahab set covetous eyes on the vineyard of one Naboth of Jezreel, which lay near his palace. He wished, it seems, to enlarge the

16 And it came to pass, when A'hab heard that Na'both was dead, that A'hab rose up to go down to the vineyard of Na'both the Jez'reelite, to take possession of it.

17 And the word of the Lord came to Eli'jah the Tish'bite, saying,

18 Arise, go down to meet A'hab king of Is'rael, which <sup>6</sup> is in Samar'ia : behold, *he is* in the vineyard of Na'both, whither he is gone down to <sup>7</sup> possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession ? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, *even* thine.

20 And A'hab said to Eli'jah, Hast thou found me, O mine enemy ? And he answered, I have found thee : because thou hast sold thyself to <sup>8</sup> work evil in the sight of the Lord.

the strongest influence in the life of both city and country ? That of the Christian church, because through the church's work hearts are changed, and therefore life in the home and in business is made better.

**Lesson Hymns**—Book of Praise, Ps. Sel. 16 (Supplemental Lesson) ; 252 ; 262 ; 100 (Ps. Sel.) ; 288 (from PRIMARY QUARTERLY) ; 251.

**Special Scripture Reading**—Ps. 15. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 390, Elijah Confronting Ahab in Naboth's Vineyard ; B. 930, Jezebel. For Question on Missions, A Canadian Adult Bible Class, the Organizer Now a Missionary in Africa Supported by the Class.

**Stereograph**—For Lesson, Gideon's Battlefield and the Hill of Moreh, North from Jezreel (Underwood & Underwood, see page 67).

royal gardens. He approached the owner, but the latter refused to sell his ancestral lands. Ahab was displeased, but could do nothing but acquiesce. Jezebel found him sullen and ill-humored, and set about translating his bad temper into vicious deeds. She arranged the matter with the elders of Jezreel. Vs. 1-10.

## I. A Great Crime, 11-14.

Vs. 11, 12. *Men of his city* ; Jezreel, Ahab's second capital, about twenty miles from Samaria, where Naboth's vineyard was situated. *Elders, and the nobles* ; the "judges" or magistrates required by Deut. 16 : 18 to be appointed in every city of Israel. *Did as Jezebel had sent* ; carrying out her wicked plan through slavish fear of her wrath if they should refuse. *In the letters* ; which Jezebel had written in Ahab's name ; but we are not to think that she used his seal without his consent. *They proclaimed a fast* ; a day of humiliation, of confession and supplication

(compare 2 Chron. 20 : 3, 4 ; Jer. 36 : 6, 9 ; Joel 1 : 14 ; 2 : 15). A fast was appointed when it was discovered that a community lay under the divine displeasure ; and there was general confession. At the same time efforts were made to find out who had committed the offence. Jezebel's plan was that Naboth should be the victim. *Set Naboth on high* ; not in the place of honor ; it was not a feast, but a judicial inquiry, for the people must find out the cause of the divine wrath. Naboth as the accused man was set forward.

Vs. 13, 14. *Two men, sons of Belial* (Rev. Ver.) ; "base fellows", "worthless, reckless men", is the meaning, "men with no character to lose, and easily bribed for any purpose". They were the queen's tools. The two acted together : the law demanded two witnesses (see Deut. 17 : 6 ; 19 : 15, and compare Matt. 26 : 60). *Bare witness* (Rev. Ver.) . . . *in the presence of the people*. In those simple days the people, with the elders at their head, were both jury and judge. *Curse God and the king* (Rev. Ver.). The word translated "curse" is rather "renounce", "disown". The punishment for blasphemy was death (Lev. 24 : 16). Amongst Mohammedans to-day, to curse Allah would cost a man his life. *They carried him forth . . . and stoned him* ; and his sons with him (2 Kgs. 9 : 26), as involved by blood relationship in the father's guilt. (Compare Num. 16 : 25-33,—the rebellion of Korah.) Stoning took place outside the city walls (see Acts 7 : 58).

#### II. An Apparent Success, 15, 16.

Vs. 15, 16. *Jezebel said . . . Arise, take possession*. He might do so now, for, according to the rabbis, the property of executed criminals fell to the crown. Blasphemy was a crime punishable with death. *Ahab rose up to go down*. Samaria lies more than 1,000 feet higher than Jezreel.

#### III. A Terrible Doom, 17-20.

Vs. 17-20. *Word of the Lord . . . to Elijah*. With One, Jezebel had not reckoned,—the God of righteousness ; and Elijah was His champion. *Go down to meet Ahab* ; whence we cannot guess : the prophet's appearance was ever sudden and startling. He was personified conscience to Ahab, as Nathan to David, as John to Herod Antipas. *In the*

*vineyard of Naboth*. At the hour of triumph the grim ghost of conscience appeared. *Thus saith the Lord*. Ahab shuddered as inexorable doom laid its cold hand on him. *Hast thou killed, and also taken possession ?* The two things go together,—"Aha ! thou art both murderer and heir." *In the place . . . shall dogs lick thy blood* ; a most horrible death, unloved, unburied, the sport of the wild dogs, the scavengers of the town. *Hast thou found me, O mine enemy ?* Half in anger, half in anguish,—the king was in the grip of doom.

The doom pronounced on Ahab and his family, and its postponement on account of Ahab's repentance are described in vs. 21-29. For its ultimate fulfilment see ch. 22 : 37, 38 and 2 Kgs. 9 : 25, 26.

#### Light from the East

STONED—Stoning was the only form of capital punishment prescribed by the Jewish law ; but other forms were employed at a later date. In Egypt some criminals were placed in a recess of masonry and killed by a huge stone roller moved by machinery. In Persia poisoners were punished by having their heads placed upon a broad stone block, and fatally crushed by another stone. In Israel stoning was the punishment inflicted upon those guilty of apostasy, idolatry, blasphemy, Sabbath-breaking, incorrigible disobedience to parents, murder, unchastity, sorcery and kidnapping. To impress men more deeply, this punishment was inflicted on beasts also. The witnesses must throw the first stone, to make them feel the dread responsibility they had assumed, and to remind them forcibly of the fate that awaited them should their testimony turn out to be false. Then after the witnesses, all the spectators took a hand, to broaden the responsibility and lessen the risk, in case an avenger of blood from the criminal's family should turn against them. The method of stoning was so arranged that death was instantaneous. The criminal was laid upon his back, and the witness went up to an elevation at least twice the height of a man above him, and dropped a large stone upon his chest. If death did not take place immediately, then others followed.

## APPLICATION

*Even the elders*, v. 11. In Coleridge's strange tale of *The Ancient Mariner*, the corpses of the dead crew rise up to man the ship. Dead men pull the ropes and spread the sails and work the steering gear. It is a gruesome picture, from which we turn away with a feeling of shuddering relief that it is only an imaginary tale and not a story of a real happening. But the poem illustrates how men may have their conscience, their sense of honor, their just and kindly feelings, deadened through fear, as in the case of these Jezreel magistrates, who dreaded the consequences of offending Jezebel, or through the power of some evil passion or appetite, so that they became blind instruments ready to carry out an evil purpose, whether of some malignant human master or of Satan himself, the source of all wickedness.

*Witnessed against him*, v. 13. William Wilberforce, the famous British anti-slavery advocate, related this incident regarding himself. He was once held up to ridicule in an unfriendly newspaper, which told, as an instance of his Phariseism, that he had been seen, not long before, walking up and down in a public place reading his prayers, like his predecessors of old, who prayed at the street corners to be seen of men. Wilberforce, on reflection, recalled the basis of this charge. He had been walking with a friend, and in the conversation a passage was quoted from the Latin poet Horace, the accuracy of which was questioned. Having a copy of Horace in his pocket, Wilberforce turned up the words and read them. "This", he says, "was the bit of wire which factious malignity sharpened into a pin to pierce my reputation."

*The word of the Lord came*, v. 17. Hearers, like readers, may be divided into four classes. The first class are like an hour-glass into which the sand runs in only to run out again, leaving no trace behind; the second like a sponge, imbibing everything and returning it in nearly the same state; the third like a jelly-bag, allowing all that is pure to pass away and keeping only the refuse and the dregs; the fourth like a gold pan used for retaining the

pure metal, while the worthless dross is washed out. In hearing the Word of God, there is no need for our separating the good from the bad; coming from Him it is all pure and of priceless value. But there is need that we should hear with the most careful and searching attention, and above all, with a willing mind to do its behests. The wealth of God's Word, spoken or written, consists in hidden treasure to be sought for as the merchant man of our Lord's parable sought goodly pearls. They are not revealed to indifferent and superficial hearers or readers, but to those alone who read with eager desire for heavenly riches.

*Thou shalt speak unto him*, v. 19. Once, when George Whitefield was staying with a friend at an inn, they had scarcely retired for the night when their rest was disturbed by an uproar in the house. Men were gambling, quarreling and using the most profane language. Whitefield said, "I must get up and reprove these evil-minded men who talk and swear so shamefully." He went down, but they only laughed at his words and abused him. When he returned, his friend asked, "Well, what did you get for your trouble?" "A soft pillow", was the faithful preacher's ready reply. There is no feeling so restful as the thought of duty conscientiously done. The results will never fail though we may not see them quite as we expected. In the meantime it is for us to do our part and to leave the rest in God's hands. The satisfaction of having done our duty will in itself be a rich reward.

*Hast thou found me, O mine enemy*, v. 20. A foolish girl had wrinkles in her face, and broke her looking-glass because it showed them. But she was not so foolish as the men and women who become angry with the friend or the minister who bravely and plainly points out their faults. The looking-glass is only fulfilling its purpose when it gives back in its reflection every wrinkle, and those are our best and wisest friends who lovingly and faithfully point out where we are wrong. It is much more sensible to aim our anger at our faults than at those who tell us of them.

**A Strange Tale  
And Its Lesson**

**How Malice  
Misrepresents**

**Four Classes  
of Hearers**

**A Soft Pillow**

**The Right Aim  
for Anger**

## TEACHING HINTS

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

## For Teachers of Bible Classes

Trace the events since last Lesson. The setting of this Lesson is very important. Bring out how Ahab's tyranny and oppression find their source in Jezebel, whose idea of the supremacy of the king over his subjects was foreign to the democratic ideals of Israel (see v. 7). Emphasize Ahab's ambition to extend his palace grounds, and his wish to secure Naboth's field for a kitchen garden. Present for discussion Naboth's determination to retain his field as his by right of inheritance, a very precious sentiment in the eyes of a Hebrew. See Naboth's reply in v. 3. It was God's plan that owners of property should retain it and sell only in extreme cases, and only until the year of jubilee, Lev. 25 : 28. Point out how Ahab's reply and conduct show childishness, selfishness and wounded pride. The following outline may then be followed :

1. *The plan to obtain possession of the vineyard.* Trace the sympathy of Jezebel with her husband in the wrong, making clear her false idea of kingship and her devilish plan. Have the class consider the forgery (v. 8), the false accusation (v. 10), the darkness of the plot, its religious cloak, the pretence that there was some crime worthy of death (see Lev. 24 : 15, 16), the murder of Naboth under the name of justice and the slaying of his sons (2 Kgs. 9 : 26) to blot out the family name.

2. *The unlawful seizure,* vs. 15, 16. Observe it was ostentatiously made (2 Kgs. 9:25), the king riding down to the vineyard, accompanied by Jehu, then an officer in Israel's army. Humanly speaking, Ahab had succeeded with the sanction of law, and had his way.

3. *The sudden appearance of Elijah,* as the champion of the oppressed and advocate of the freedom of the people. Bring out how he charges Ahab with murder, robbery and injustice, and announces the judgment of God and retribution against Ahab and his house. Emphasize the courage of Elijah as an encouragement to the discouraged.

This Lesson is a warning against the sin of covetousness. Bring out that the moving

power was Jezebel, a warning against a woman urging her husband to do wrong. The class should study what covetousness leads people to do. It is first a spirit, then a policy, then a method.

## For Teachers of the Senior Scholars

Elijah has recovered from his spell of depression, and is himself again. In our Lesson to-day a painful incident brings him once more into conflict with Ahab. Get some one to tell the story of Ahab's effort to get possession of Naboth's vineyard. Who was Naboth? He was a sturdy, independent man who knew his rights, and knowing, dared maintain them. The homestead with all its sacred associations was worth too much to him to be sold even to a king. The Mosaic law forbade a sale of this kind, Lev. 25 : 23-28. We can all sympathize with Naboth, for we feel that the old home is worth more to us than to anybody else. There is something in every nook which no stranger can ever find. Vs. 1-3.

Ahab acted like a spoiled child over his disappointment, v. 4. How little it takes sometimes to put us out of sorts! What was Jezebel's plan of getting possession of the vineyard? (Vs. 5-10.)

1. *Jezebel's plan carried out,* vs. 11-14. How could she get the leading men of Naboth's city to do this? Naboth must have been a man greatly respected in his native city, yet perhaps not greatly respected by the creatures and tools of Jezebel. Discuss the fearful degradation of Israel as illustrated by this awful tragedy. Direct attention to the terse, business-like way in which they announced the murder of Naboth, v. 14.

2. *Jezebel carries the news to Ahab,* vs. 15, 16. Let the conversation bring out the following points: (a) The queen does not tell everything, but it must have been easy for the king to supply what was lacking. In some cases it is only necessary to know a little to know everything. (b) The king asks no questions. Sometimes it is better not to know how people come into possession of their property. (c) The king was not long in getting out of bed when he heard that the vineyard was his. He must have a look at it.

3. *Ahab has an unwelcome visitor at the*

*vineyard*, vs. 17-20. What took Elijah down there? What painful message had he to deliver? God knew all about the whole business. God held Ahab responsible for what had been done. We are responsible for a good deal more than we think. One may try to wash his hands of the guilt of permitting evil to be done, but he cannot succeed any better than Pilate did.

Trace back the crime of Jezebel, in which her wicked husband shared, to the covetousness in Ahab's heart. Emphasize the danger of cherishing evil desires.

### For Teachers of the Boys and Girls

Question briefly on the unprinted portion of the Lesson (vs. 1-11), bringing out Ahab's desire to purchase a vineyard belonging to Naboth, near the royal palace in Jezreel, his second capital about twenty miles from Samaria; Naboth's refusal to sell his property; the king's disappointment, shown by taking to his bed and refusing to eat or drink; and Jezebel's plan to get the vineyard. The teaching of the printed portion may be gathered about the three names of Jezebel, Ahab and Elijah.

I. JEZEBEL, vs. 11-15. "The elders and nobles of the city",—who these were, what instructions Jezebel had sent them in the king's name, the purpose of proclaiming a fast, the character of the witnesses against Naboth, and the charges which they made against him, the manner in which he was put to death, the sending of the news to Jezebel, and the announcement of the wicked Jezebel

to Ahab,—all these points should be questioned out, it being made clear that the moving spirit in bringing about Naboth's death was the cruel and unscrupulous queen.

II. AHAB, v. 16. "Ahab heard that Naboth was dead." Did he ask how this had been brought about? Did he care, so long as he got the vineyard? Was he not just as guilty as Jezebel of the crime of having Naboth murdered? These are some questions for class discussion. There will be a question about Ahab's going "down" to Jezreel, the explanation being that Jezreel was about 1,000 feet lower than Samaria. The information in the Geography Lesson (QUARTERLIES) about vineyards may be brought out and perhaps supplemented by the teacher. Emphasize Ahab's indifference as to the means used so long as his desire was gratified.

III. ELIJAH, vs. 17-20. By whom the prophet was sent,—the Lord, who had been looking down all the while on Ahab's and Jezebel's wickedness; where he met the king,—at the very gate of his ill-gotten vineyard; his charging Ahab with the death of Naboth; the terrible doom announced by Elijah; Ahab's regarding the prophet as his enemy; and Elijah's fearless pressing home on the royal sinner his great crime, these are the points to be questioned out.

In closing, follow back the crime of Ahab and Jezebel to the covetousness of the king's heart. Lay stress on the dreadful consequences that flow from this heart sin, and the importance of checking all wrong desires before they ripen into evil deeds.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Find on the special map, page 72, the number 9 on Mount Gilboa. If you stand at the spot marked 9, looking north over the space included between the two lines that spread from it, you see directly before you part of the rocky hillside of Jezreel, where in Elijah's time King Ahab had a summer palace. It is only about twenty miles from Samaria, but this height is in a location where cooler breezes reach it in midsummer. Down at the foot of the hill, straight ahead, you see farmers' fields divided into long strips by ditches for irrigating the soil. At the farther

side of the fields you see the land sloping upward again till it forms a high ridge or mass of ground and rock, without much sign of vegetation. That is the Hill of Moreh, or as some call it, Little Hermon. In the time of Ahab and Elijah the vineyard which the king coveted was on the ground which you now see divided by the irrigation ditches.

To see for yourself from Ahab's palace hill the ground of Naboth's vineyard use the stereograph entitled, Gideon's Battlefield and the Hill of Moreh, North from Jezreel.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. We are told in Proverbs that there are six things which God hates. Among these are, "hands that shed innocent blood", and "a false witness that speaketh lies". Find the passage.

2. Where is it said that one's sin will find him out?

ANSWERS, Lesson VIII.—(1) Ex. 34 : 28-35. (2) Matt. 4 : 11.

## For Discussion

1. What covetousness leads to.
2. Sin and its punishment.

## Prove from Scripture

That our hearts need guarding.

## The Catechism

Ques. 82-87 (Review). Every review should be a new view. A fresh look at the six Questions for to-day shows that they fall into two divisions of three each. The first triad comes under the head of SIN, the second under the head of SALVATION. It is a dark picture we see in the Questions about sin. None are free from it; the clearer our light, the more deserving of punishment are our transgressions; the punishment of sin is certain. But we are not left with this dark

picture alone. Over against it is the bright picture of salvation in God's own simple way. The redemption is as complete as the ruin. There are the two saving acts, "repentance" and "faith". Make clear once more their meaning, and, above all, urge to the doing of them. To know the way, and not act, is only to add to our condemnation.

## The Question on Missions

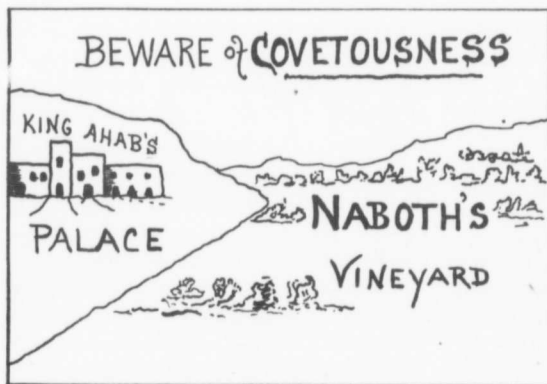
Ques. 9. The Christian church is the leading element in the life of a prospering people, and we should aim at keeping it in the forefront of the progressive movements of this new nation. We have in Canada, with its incoming tide of immigration from all countries, a gigantic Home Mission problem. Hence in Canada the churches both in the country and the city must be vigorously alert. The church in the country has immense opportunity and responsibility. Owing to there being fewer distractions, the church in the country can more effectively be the centre of the whole life of the people than the church in the city, and should minister to the needs of the religious, social and intellectual life of the congregation and community. The church in the country and city should be in close touch, so that members coming to live in the city may not be overlooked. In the city the church must produce the men who can deal with its complex problems.

## FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's people learning that God searches the heart.

Introduction—"I wish I had that sled of Bob's that's painted bright red, with the nice

steel runners." "Louie has a beautiful new doll. I wish it were mine." In the heart garden of these young people was springing up a weed which is named "Covetousness", which causes great sin and sorrow if allowed to grow. In the heart garden of a king this weed, covetousness, was growing, and he allowed it to grow and grow, till it filled his heart and crowded out all the good thoughts, and caused, at last, a very wicked deed. The name of the king was Ahab (Recall).





*Lesson*—Here is the palace of King Ahab at Jezreel (Outline). Close beside the gardens of the palace there is a beautiful spot, a vineyard belonging to a man named Naboth. King Ahab often looked at this vineyard, and the weed of covetousness began to grow. "I wish that vineyard belonged to my grounds", Ahab said to himself. Soon he spoke to Naboth,—“Give me thy vineyard that I may have it for a garden of herbs, because it is near my house, and I will give thee for it a better vineyard, or I will pay you money for it if you wish.” But Naboth said, “No.” He would never part with the vineyard, which had belonged to his father and grandfather. King Ahab was very angry at Naboth, and acted like a spoiled child. What do you think he did? He came into his palace, lay down upon his bed, turned his face to the wall and would not eat any food. How foolish of a king to act in such a way! Ah! Here comes his wicked wife, Jezebel. Ahab tells her he wants Naboth's vineyard. “Oh”, she says, “I'll see that you get it. Arise, and eat, and let your heart be merry.”

*A Wicked Plot*—Wicked Jezebel made a plan to have Naboth blamed for a sin he did not commit, the punishment for which was being stoned to death. So she caused Naboth to be stoned to death, and then went to

King Ahab and said, “Take the vineyard now, for Naboth is dead.”

*Ahab Meets Elijah*—Here we see Ahab going into the vineyard which he had got in such a wicked way. At this time Elijah (Recall) received a message from God, telling him to go to Naboth's vineyard and there he would meet King Ahab. God gave Elijah a message for Ahab, a very dreadful message about the punishment that God was going to send upon him because of his covetousness and wickedness to Naboth, the owner of the vineyard.

*Golden Text*—Repeat Golden Text.

*God Searches the Heart*—God knew the weed that was growing in Ahab's heart. He knows all the weeds, as well as all the beautiful flowers, that are growing in our heart gardens. Here are some beautiful flowers to have in our heart gardens,—desire to get wisdom, desire to get love, desire to be helpful, desire to be unselfish. All these will crowd out the ugly weed of covetousness.

*Sing or Repeat* (Hymn 580, Book of Praise)—

May our thoughts be undefiled,  
May our words be true and mild,  
Make us each a holy child:  
Hear us, holy Jesus.

*Something to Think About*—I should desire only good things.

#### FROM THE PLATFORM

# THREE “C”S

Tell the scholars that you want them to tell you of THREE “C”s (Print) to be found in the Lesson, taking in the unprinted portion, vs. 1-10. You will be told, in answer to questions, what it was that Ahab desired to get for himself,—Naboth's vineyard near the royal palace in Jezreel; and a little further questioning will elicit the answer that we have here an example of COVETING, the first C. Next question about the plan proposed by Jezebel for getting the vineyard, and the carrying out of this plan by the killing of Naboth. It will not be difficult to draw out from the scholars the second C. found in this part of the Lesson,—CRIME. The third C. is CONDEMNATION, and will be brought out in connection with Elijah's meeting Ahab to tell the king of the terrible doom awaiting his family. Emphasize the thought that the three C's go together. Covetousness leads to Crime, and Crime brings Condemnation. Press home the Golden Text.

## \*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.

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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.

**Bea'-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-phat.** 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'-j-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.

**Jez'-e-bel.** Ahab's queen; daughter of Ethbaal, king of Tyre.

**Jez'-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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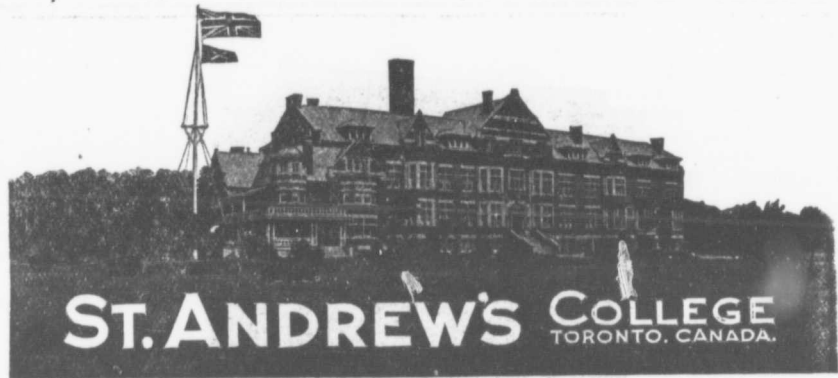
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Marian Keith's new book, *'Lizbeth of the Dale*, like its three predecessors, deals with Ontario country life (434 pages, price \$1.25, The Westminster Company, Limited, Toronto). Its interest centres around Elizabeth, a Gordon, but with a "wild streak" in her nature, inherited from her McDuff ancestors. This wild streak was the cause of most of 'Lizbeth's childish woes, as well as of more worrying troubles in girlhood and young ladyhood. But deep in her heart the wayward, dreamy little Elizabeth had an intense longing to be of some use in the world, and it is the long-deferred realization of this desire which brings the story to its happy ending. Marian Keith is at her best in the description of country life, and there are many tender, delicate, understanding descriptions, both of Ontario country scenes and characters, in *'Lizbeth of the Dale*.

Sir W. Robertson Nicoll needs no introduction. Out of the fullest possible sweep of knowledge, he has the rare knack of grouping, in a telling fashion, a wondrous array of facts, and what this and that great writer has put down. These characteristics find full play in *The Round of the Clock* (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 324 pages, \$1.25 net). Life to 60, is divided into cycles of five years, and what famous people have thought and said at the various ages, is recorded, with many a shrewd and pungent comment. "There are not a few", declares the author, "who would like to know on their birthdays how others were faring at the same age, and for these

this book is published." It is a book which one will take up again and again, always to find something fresh to interest and profit. The double column index of twelve pages, containing the names of authors and heroes referred to, shows how diversified are the contents.

For 40c. in paper covers, and 58c. in cloth—in each instance postpaid, John R. Mott's latest addition to missionary literature, *The Decisive Hour of Christian Missions* (Y. P. M. Movement of the United States and Canada, New York, 267 pages), may be obtained from the Presbyterian Foreign Mission Office, Toronto. And it is a book worth having, and worth reading and studying. Taking his Report to the World Missionary Conference at Edinburgh as centre and starting point, Mr. Mott reviews the present condition of the non-Christian world,—its needs and our responsibilities and opportunities, and the requirements and possibilities of the situation. "The Superhuman Factor", is a significant chapter heading. There is appended an admirable series of questions as an aid to study, and a remarkably complete and informing map, in colors, of the Commercial Expansion of the Non-Christian World, Showing Railways Existing and Projected.

The "other people" are the present great practical problem of Christendom. Peter Roberts, who is the Immigration Secretary of the International Committee of Y. M. C. A.'s, classifies and describes those who are coming to the shores of this Western continent in his, *Immigrant Races in North America* (The Y.M.C.A. Press, New York, 109 pages, 50c.).

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and consecration, and sufferings, and final glory, which have Calvary as their inspiration. A volume of stimulus and cheer and comfort for a quiet half-hour.

**Kant and His Revolution**, is the significant title of Professor R. M. Wenley's new volume in *The World's Epoch Makers*, edited by Mr. Oliphant Smeaton (T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto, 302 pages, \$1.00). Professor Wenley, who is master of a style remarkable for its simplicity and force, discusses first, Kant's environment,—larger, in the political and intellectual movements of the day, and nearer, in his parentage, home and training; second, the mental processes culminating in his revolt against the philosophy in which he had been educated; and third, the positive results to which his revolution led. Another series issued by the same publishers, *The Scholar as Preacher*, has been enriched by the addition of a volume of sermons bearing, as a general title, **Some of God's Ministries**, by William Malcolm Macgregor, D.D., St. Andrew's United Free Church, Edinburgh (also from the U. C. Tract Society, Toronto, 297 pages, \$1.35 net). Of these twenty-seven discourses, perhaps the most striking is that headed, *God's Use of Compulsion*, based on Ps. 32:9. The preacher's point may be indicated by quoting a sentence from a sermon which, like all the others in the volume, is well worth reading throughout,—"Force is no remedy; and when God has to force a man, He is dealing with the intelligent creature, for whom other appeals should be possible, as if he were a mere brute."

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