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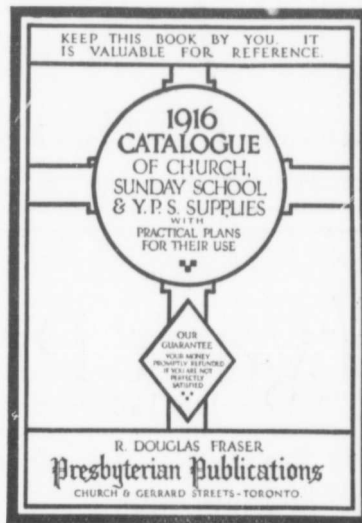
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# The Teachers Monthly

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

Vol. XXI.

Toronto, October, 1915

No. 10

Workers in Church, Sunday School, Bible Classes and Young People's Societies all over the Dominion have taken up with great heartiness our request for "PRACTICAL PLANS," and many bright and useful suggestions have been made as to the use of articles advertised in our Catalogue. Some of the plans submitted will be published in our 1916 CATALOGUE, which may be obtained on application to this office. The winners of the prizes offered are as follows:

Prize of \$10.00—Miss M. Colman, Winnipeg, Man; Prize of \$5.00—John R. Hood, Clifford, Ont.; Prize of \$1.00—W. A. Cameron, Battleford, Sask.; J. W. Smith, Dresden, Ont.; Bruce Forsyth, Carlyle, Sask.; Flora McTaggart, Woodstock, Ont.; W. Roy McVittie, Sheguiandah, Ont.; Prize of Anything in Catalogue to value 50c.—Geo. B. Cunningham, Bedford Park, Toronto; Hannah D. Eby, Edmonton, Alta.; Mrs. Chas. R. Gibson, Courval, Sask.; Rev. Frank Shalleross, Gretna, Man.; Miss C. B. MacKay, Toronto, Ont.; Lloyd A. Munro, Stellarton, N.S.; Mrs. Havelock Currie, West Cape, P.E.I.; Jessie Kelsey, Clifford, Ont.; G. M. Ashdown, Parry Sound, Ont.; Bessie G. Vanevery, Waterloo, Ont.

## Driving Nails

It was in a school playground where a floor of heavy planking was being laid. A long line had been drawn perfectly straight across the floor, and a row of glittering spikes had been started in the planks, ready to be driven home. At the end of the line a man started with a sledge hammer, and, usually with a single blow, sent the long nail deep into the sleeper below.

The effective teacher is like the nail driver. In preparing his weekly Lesson, he sets

before him the scholars with whom he has to deal, with all their varied characteristics and needs. He selects the most pointed truths and lessons, that he may reach the hearts and consciences of those whom he seeks to instruct. And he puts all the force of his abilities and personality into the work of teaching, seeking besides and above all, through earnest prayer, to bring to bear on his task the power of the divine Spirit.

It was almost never that the driver of the nails missed his mark as he went from end to end of the row of spikes, with sure eye and steady arm. Nor should the teacher be satisfied until he is able to achieve results with a like certainty and constancy.

## "A Double Portion of Thy Spirit"

By Rev. A. S. Ross, B.A.

Elijah left to his successor a wonderful old mantle; to fulfil the special request made of him was, as he said, "a hard thing." But that was a wise and becoming request, exhibiting on the part of Elisha, modesty of self-esteem, a high appreciation of his older friend and a splendid willingness for service.

Spirit is the greatest inheritance we can receive from our pious and consecrated fathers and teachers. It is a legacy that will not tend to pauperize the legatee nor breed enmity among the heirs. A noble spirit is something we should all be alert and eager to inherit, conserve and bestow. We may have larger privileges and opportunities today than our forefathers had, but we want also the spirit which rises from amid our fuller possessions to the nobler things of life, otherwise their presence may not be to our profit.

Elisha had had an insight into the sources of power in the older prophet's life. He perceived there an indomitable spirit that strove

toward an ideal of better things for his nation. Elijah had seen national decay breeding among his countrymen because of faithlessness to Jehovah, and the flood of luxury, idolatry and immorality sweeping over Israel vexed his righteous soul and roused the spirit that was in him. The noble spirit to-day will leap up at the vision of the kingdom of God on earth which Jesus has taught us to cherish. A vision of the kingdom of human brotherhood summons to its realization the best of human spirit, that which has been cleansed, enriched and taught by the Spirit of God.

Elijah's spirit was also revealed in his courage. It needed a stout heart for a peasant of Gilead to voice his protest to King Ahab and wittingly to incur the enmity of that imperious idolatress Jezebel. Elijah had his weak moments as the best of people all have, but he recovered from these and would not lie down under oppression and wrong and say for long: "I'm all alone, I can do nothing." His courageous spirit led him to bold action. Courage is needed to-day to withstand the flood of sensual materialism, to be loyal to the spiritual, to Jesus and to His ideal of the kingdom. Courage is still a trait by which the Holy Spirit reveals His presence in the human spirit.

Elijah's spirit was revealed in service. He was a great ministering servant to his nation. What greater legacy can one bequeath or inherit than a desire to invest one's life and powers for the service of others who are in need. The spirit of man that has been fertilized by God's Spirit desires eagerly a field of service.

Montreal West, Que.

### The Diffident Christian

By Rev. John T. McNeill, B.D.

It is on matters that concern us most vitally that we are most diffident. When we meet our acquaintances we begin to talk about the weather, a subject in which we are only slightly interested, rather than about those intimate personal matters in which we are vitally concerned. To reach personal matters we often have to pass through a period of preliminaries, in order to overcome our embarrassment. When a

Christian worker "button-holes" people, he fears being rebuffed, because they feel that he is making himself too familiar with their delicately personal affairs. And probably those who are most concerned about their spiritual life are in many cases the most embarrassed by such advances.

This seems to have been to some degree the experience of Paul. Even Paul, the great, aggressive missionary to the Gentiles, was subject to fits of shrinking sensitiveness. It hurt him to the quick, and he could not forget it, that he had laid himself open to the criticism of uncharitable persons who said that his bodily presence was weak and his speaking contemptible. He labored among the Corinthians in weakness and in fear and in much trembling.

But there was one matter of supreme importance on which this keenly sensitive man felt no sense of embarrassment. "I am ready," he says, writing to the Romans, "to preach the gospel to you also that are in Rome, for I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." The power of imperial Rome could not abash the man who was dominated and inspired and empowered by "the power of God unto salvation."

Why should the modern Christian fail where Paul triumphed? If, like Paul, one suffers in his efforts to do Christian work, the agonies of stage-fright and the cruel wounds of thoughtless criticism, let him not forget that he is the friend and ambassador of Jesus Christ, and the possessor of a power which is greater than any hostile force in the world,—that he and his fellow believers are in the line of victory.

What if some far-off generation should look back and say regarding any of us, "Poor fellow! So lacking in vision! Lived in the twentieth century and was ashamed of the gospel of Christ!

Vancouver, B.C.

### Love's Waste

By Rev. W. M. Grant, M.A.

Jesus' conception of waste is clearly revealed in His directions to the disciples after the feeding of the five thousand with the

five loaves and the two fishes : "Gather up the fragments . . . that nothing be lost." In a needy world, there is nothing to waste. On another occasion, when a woman poured the contents of an alabaster box of costly ointment upon His head, He commended her waste in the words: "She hath wrought a good work upon Me."

There is a form of waste upon which Jesus looks with approval. A mother ungrudgingly spends herself for her family or a daughter sacrifices worthy ambitions to take care of motherless children. A teacher generously bestows time and strength upon her pupils. A man, with brilliant prospects, throws his life away in the trenches. Unappreciated, unrewarded love's waste may be, yet it is beautiful and fruitful.

It has been said by some, that disinterested service, uncalculating sacrifice are not seen nor practised in our day. Such statements are belied by the whole-souled deeds of

soldier, statesman, parent, teacher and friend.

Even while people deny the existence of disinterestedness, they hope that the denial is not true; they long to have it proven untrue, for the world hungers for love. Such hunger is, in some measure, satisfied when the alabaster boxes are torn open and the fragrant perfume of sympathy and affection flows into weary and discouraged hearts.

Never is such apparent waste more Christ-like, and therefore more likely to win His approval, than when it is bestowed upon the undeserving. When Jesus beheld Jerusalem, whose people were about to reject Him and nail Him to the accursed tree, He wept over its doomed inhabitants.

For them and those like them, the undeserving, i.e. yielded up His life. In this sublime act, this waste of perfect love, the world's hunger is met with perfect satisfaction.

Perth, Ont.

## EDUCATIONAL EVANGELISM

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

In the Report of the Board of Sabbath Schools and Young People's Societies to the General Assembly, for 1914, special prominence is given to the subject of educational evangelism. In the plans of the Board for 1914-15, also, this subject is strongly emphasized. All our Sunday School workers, therefore, should understand clearly what is meant by the term Educational Evangelism.

In the first place, it is *evangelism*. The message of the Sunday School teacher is an evangel, a gospel, a declaration of good news. To use old, but ever fresh and significant, phrases, it is frankly recognized that every member of the human race is a sharer in the ruin of the fall and needs redemption through Christ and regeneration by the Holy Spirit. That teacher is falling very far short of his duty and privilege who does not continually press upon his scholars their need of the Christian salvation and point them to the meeting of that need in Christ.

But the evangelism must be *educational*. This is just to say, that the teacher, in pre-

senting the truths and motives of the gospel, will take account of the characteristics, physical, mental, moral and spiritual of the scholars with whom he is dealing. He will not lose sight of the circumstances of their birth and training.

It is evident, that the child of Christian parents, who, in infancy, has been given to God and His service and has never known the time when he did not love and trust God as his heavenly Father and Jesus Christ as his Saviour, is to be regarded as one who needs to be brought to Christ in the usual sense of that phrase. He belongs to Christ already, and this fact should be presupposed in all religious teaching, the aim of which should be to enable him to realize all the possibilities of character and service which are wrapped up in the blessed fact of his being a child of God.

Even in the case of those who have wandered very far from God and from the right path, there is a place for education in evangelism. A careful and intelligent psychological

study should be made of every such individual and the method of approach should be determined by the results of such investigation. There is as much need that the religious teacher should know how to adapt his instruction to individuals as that the physician should know how to administer suitable remedies to those who are sick in body.

Education, in the religious sphere, should be evangelistic, and evangelism should be educational. Evangelism stresses the truth, of which to lose sight is disastrous to the highest spiritual interests, that, whatever methods may be employed and whatever natural processes may be followed out, the only power that can redeem is from above and that every one belonging to the human race needs redemption. The educationist lays emphasis on the necessity, in order to the most successful evangelism, of introducing the gospel message along the channels of natural and rational approach. Every true Christian worker is an evangelist, and the evangelist who seeks the utmost efficiency must be an educationist.

### The Communicants' Class

By Rev. R. S. Laidlaw, M.A.

#### ONE MINISTER'S METHOD

The Communicants' Class has special significance for boys and girls during the 'teen age, the great questioning period, when life with its mighty challenge opens before them. The minister, in cooperation with Sunday Schools workers, has here a fine chance for definite personal dealing in recruiting for Christ.

From personal experience, I find that a series of talks extending over five or six weeks sufficient. My attempt has been to relate all our discussions to life,—practical life. All young people are interested in life, all are anxious to understand life and make of it a true success.

Our first study is a simple study of *Life*, showing it to be God's great primal gift to us, with all its powers and faculties to be used, and, through use, developed, the world about us being another gift, representing the arena in which life must be lived and developed; and Christ, the third great gift, unfolding the

secret of the right kind of life in this wonderful world.

This leads to our second study on *Christ and Life*. We see Christ's life as the most wonderful and influential ever lived in the world. We discuss His fourfold development, physically, mentally, socially, spiritually. We impress the truth that only as our lives are lived according to His can we hope for greatness in our lives. The secret of His life was a threefold relationship with God, of love, trust and obedience.

Our third study is the question of *Christ's Life in Relation to Sin*. His great life was lived without sin. The perfect life is the sinless life. Sin is unnecessary to life. Sin weakens and destroys life's best. Sin means a refusal to live true to God's way. Sin separates from God. That separation is death. Christ's life and death show us sin in its true colors. As it worked in relation to Christ, so it works in our lives in relation to the Christlike in us. Sin crucified Christ, and caused Him to suffer in anguish even unto death. So would sin relate itself to our lives still.

Our fourth discussion is on *The Church of Christ and Life*. The church of Christ represents His disciples organized for the carrying out of His will in the world. The disciple who desires to make his life count the most for Christ, cannot afford to refuse identification with this organization.

We supplement this study with special emphasis upon the significance of the sacrament of the Lord's Supper in relation to life. After dealing with its historic setting, we attempt simply to interpret its spiritual significance. As we take the symbols of the "broken body" and "shed blood" into our hands, representing His life given without stint, even unto death, through love for us, we say in act that we desire to make Christ's kind of life our very own. We express our yearning desire to become more Christlike in our lives.

Our concluding study is on *Exercising the Christ-kind of Life*. We grow by doing. As we analyze Christ's life we discover three distinctive forms of exercise:

(a) *Prayer*—Making possible fellowship with God. We become most like our intim-



ate and daily companions.

(b) *Bible Study*—Our listening attitude to God. He speaks His message to our lives. We learn His will for us.

(c) *Service*—The practical expression of our Christ devotion. The principles of Christ's life should become practically operative in every life relationship. Christ becomes supreme in daily life.

Brandon, Man.

### Helping the School

By E. A. Hardy, D.Pæd.

*Helping the School; to do what?* That, surely, is a fundamental question.

What is the answer? There are many answers, but here are three:

FIRST, *to do the School's routine task*, to care for those that come,—men, women and children; to teach them the Word of God and the things that concern the progress of the kingdom; to train them up in effectiveness in doing the work of the Sunday School, and thus to prepare them for larger activities in the church; to win them for Christ and a life of surrender to and service for Him. These are the everyday duties of Sunday School workers. Big, you say. Yes, they count among the really big things in life because they rank among the creative processes in the world's work,—they are creating that biggest thing in the world—character.

SECOND, *to reach the School's full constituency*. How many people in your community are enrolled in the Sunday School? Fifty per cent.? Forty per cent.? You don't know? Well, suppose you make a census and find out. Sunday School workers are doing that in various places and are getting a sad shock. Your School ought to reach out until it covers its whole constituency. From the Cradle Roll to the adults included in the Home Department is a long, closely-woven net. Stretch it out and gather in every man, woman and child and then you will have covered your constituency. And don't leave great, gaping holes in your net for them to drop through.

THIRD, *to rise to higher levels every year*. Have you more trained teachers than you had last year? And better singing? And

more missionary instruction? And more conversions? And more young men and women offering for the ministry and the mission fields? If not, why not? You get to these higher levels by upward pulls, (a) higher ideals, (b) constant striving. Read your Sunday School literature; attend all the Sunday School Conventions and Conferences possible; take in every Institute and every means of instruction and inspiration. And then stick at your task. Do your bit.

*Helping the School; who should help?* First and foremost, the superintendent. He is the key to the situation. It is his job more than anybody else's, and if he doesn't realize it, it is a serious matter. The officers come next, assistant superintendents, secretaries, treasurers, librarians and all the list. Then follow the teachers, who have one of the most responsible positions in Canada, and who ought to be glad, and proud, and yet humble, to be counted worthy to serve in this way in the making of the British empire and in the building up of the kingdom of God. The scholars are also in this army of responsables and you will find them ready to serve. The pastor, too, is one upon whom the burden of responsibility rests heavily. No pastor can get away from it. It is his bounden duty to be guide, counselor and friend to his School. He can be its inspiration, if his other duties prevent his active participation.

And so all together we may help the School in its great and God-given task.

Toronto

### Getting Boys to Study their Lesson

By Taylor Statten

National Y.M.C.A. Boys' Work Secretary

The greatest incentive to midweek Bible study is the test that must be faced on Sunday, or the examination at the completion of the course. These tests and examinations must be so staged that they will appear worth while from the boys' point of view.

It must be remembered that boys want a maximum amount of immediate effect for a minimum of effort. That is why they enjoy breaking windows and teasing their sisters. They get a big effect for a small

expenditure of energy. We have been trying to reverse the order, by expecting them to give considerable time to preparing the Lesson and offering little opportunity for immediate tangible results.

Among the methods that have proven successful we note the following, and, as considerable value should be attached to variety, they might all be used during the opening season. First, however, let me say a word about the law of expectation. Most boys will try to live up to what we expect of them, provided, of course, that we occupy a place of influence in their lives. They will often test our faith in them, but if we hold fast they will eventually do their best to measure up to our standard set for them. They study their day school lessons at home, not because they want to, but because they know that the teacher expects them to and he will be concerned about it if they fail.

A debate on some topic taken from the Lesson is sure to drive the participants to study. If the entire class has been divided and each side asked to hold a preliminary debate during the week, so as to choose their representatives for Sunday, then practically every member of the class will have made some preparation.

Older boys may be assigned topics on which they are to prepare papers or talks.

A question mailed to each boy early in the week is apt to get more attention than if handed out on Sunday. The receiving of a letter is a matter of no little consequence to the average boy.

One teacher thought it worth while, when out of town one week, to send a telegram to each boy, giving the question that he wanted answered the following Sunday. This would certainly impress the boys with the importance of being prepared.

A class of older boys may volunteer to supply teachers, each boy taking his turn. The value of this depends on the frequency with which they are called to assist.

The teacher may use an associate to help him teach the Lesson. By choosing a different boy each Sunday and giving him considerable responsibility, it will soon become recognized as a worth while task, one worthy of preparation.

Teachers who are checking up each Sunday and encouraging the boys in daily Bible reading, are getting results. Where the readings are related to the Sunday School Lesson, their value is greatly increased.

One teacher, taking a study of the life of Christ, was well satisfied with the results, when he presented each boy with two small inexpensive New Testaments and had them make their own harmony of the Gospels by pasting the passages in scrap books.

During the past ten years the Young Men's Christian Association has conducted Bible Study Examinations for boys, and the increasing interest indicates the possibilities along this line. Through the Canadian Standard Efficiency Tests the various Denominational Sunday School Boards are planning to hold similar examinations.

Boys will study their Sunday School Lesson, provided we furnish the proper incentive. If they are not making any preparation for Sunday, it is our fault, not the fault of the boy. A little more earnest thought, skilful planning and consecrated faith in the boys will inspire them to efforts that will surprise us.

Toronto

### A Picnic and Promotion Day

[The following account, by Miss Kate Andrew, of the annual picnic and promotion day for the little ones on the Cradle Roll, and in the Beginners and Primary Classes of Division Street Sunday School, Owen Sound, Ont., with the mothers, may bring some helpful suggestions for next year to workers amongst the tots.—EDITORS.]

On July 1st, 1915, the Primary Department held their annual picnic on the church grounds. Counting mothers and children, there were one hundred present. Invitation post cards were sent beforehand to all the mothers.

Before the programme was given the following report was read :

The Cradle Roll for the year 1914-15 numbered 47. Of these two have become members of the Beginners Class, leaving 45 on the roll. There are 50 in the Beginners Class. Of these one is to-day promoted to the

Primary Class. There are 41 in the Primary Class. Of these seven are promoted to-day to the higher class.

A short programme following out the Cradle Roll Service (supplied by the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto) was given.

Tables were set in the centre of the room for the mothers with babes. There was a large circle of kindergarten chairs around these for the children. Refreshments, ac-

companied by an orchestra of baby voices, was also one of the pleasing features of the programme.

During the afternoon games were played on the lawn:—"The Farmer in the Dell;" "I Sent a Letter to My Love;" Tag; Ball, etc.

We find the promotion exercises and the picnic a splendid means of becoming acquainted in a large church, where people do not often meet.

## TORONTO PRESBYTERIAN SUNDAY SCHOOLS, DECEMBER 31<sup>ST</sup>. 1914

ON BASIS OF ASSEMBLY'S STANDARD OF EXCELLENCE

NAME OF SCHOOL	12 Mos.	Cradle Roll	Home Dept.	Org. Classes	Teacher Tr.	Com's. Classes	Grad. Inst.	Our Own Helps	Miss'y Inst.	Rally D. Off.	Total	Present at Annual Meeting
AVENUE RD.	x	x	x	x	x	x	x	x	x	x	10	1
BONAR	x	x	x	x	x	x	x	x	x	x	10	
EMMANUEL	x	x	x	x	x	x	x	x	x	x	10	6
KNOX	x	x	x	x	x	x	x	x	x	x	10	21
BLOOR	x	x		x	x	x	x	x	x	x	9	2
COLLEGE	x	x	x	x		x	x	x	x	x	9	6
DEER PARK	x	x		x	x	x	x	x	x	x	9	
DOVERCOURT	x	x		x	x	x	x	x	x	x	9	31
N. BROADVIEW	x	x		x	x	x	x	x	x	x	9	7
ST. JOHN'S	x	x		x	x	x	x	x	x	x	9	9
WESTON	x	x	x	x		x	x	x	x	x	9	9
WYCHWOOD	x	x		x	x	x	x	x	x	x	9	
RHODES AVE	x	x		x		x	x	x	x	x	8	

## THE TEN POINT STANDARD

The condition of Toronto Presbyterian Sunday Schools, on December 31st, 1914, as judged by the General Assembly's ten point Standard of Excellence, is indicated in an interesting table, which, in part, is reproduced above.

At the head of the table are printed the

ten points of the standard. An "X" opposite the name of each school, under one of the headings indicates that the School has reached that point. A blank under a heading shows that the School on whose line it is found has not come up to the point in question. The heading, "Present at Annual

Meeting," refers to the number from each School who attended the Annual Meeting of the Toronto Presbyterian Sunday School Association. The information was gathered from the Report presented to the Toronto Presbytery last March.

A study of the table reveals some interesting facts. Of the 42 Schools reporting,—8 city Schools sent in no report, 4 measure up completely to the Standard, having attained to all the ten points. At the other extreme, 3 Schools report only four points and 1 goes down to one point.

The largest number of blanks is in the Home Department. This point is found in 11 Schools, and is lacking in 31. The Teacher Training column comes next in the amount of white paper where "X's" ought to be. 21 Schools have Teacher Training Classes, while an equal number have none. It is significant that the blanks in the Missionary Instruction column and that under the Rally Day Offering heading are nearly equal, 16 in the first of these, and 18 in the second. Missionary information and missionary giving go hand in hand.

The four columns to which special attention has been called indicate the directions in which increased effort is demanded in Toronto Schools. One would not be far wrong in saying that more attention is urgently needed in Schools generally to this great quartette in Sunday School work: the Home Department; Teacher Training; Missionary Instruction; and the Rally Day Offering.

The table pictures very vividly the state of the Schools reported in it. It may be used, with great profit, by all our Sunday School teachers and officers as a criterion by which their School may be judged. Which columns would be filled and which would be blank if the name of each Presbyterian School in the Dominion were placed in a similar table?

### City and Community School of Methods

*By Dr. Frank Woodbury*

The City Training Schools held in Nova Scotia last winter were directly inspired by the great Interdenominational Summer School

held in Berwick Assembly grounds in August of last year.

The Department work done there opened the eyes of those in attendance to the pressing necessity of specialization in Sunday School training and work.

The adult leader found that other qualifications than the wearing of spectacles and a knowledge of the Bible are necessary to inspire and lead the men and women of a church or community in the activities that legitimately arise from a proper study of the gospel of the Son of God. The City or Town Training School seemed the proper means to carry this work into the larger communities of our province.

A number of towns took the matter up and schools were finally established in Sydney, New Glasgow and Halifax. These were conducted on almost identical lines, therefore a brief outline of the Halifax school will describe all.

The Halifax County Sunday School Association and the Y.M.C.A. united in the management. The directing council consisted of representatives of the above organizations and each of the evangelical denominations. The sessions began immediately after the New Year, and continued weekly for three months. The sessions were divided into two periods:

1st. A lecture of forty-five minutes by competent and well known men.

2nd. Departmental study for forty-five minutes, under the best leaders and teachers in each Department that could be secured.

The sections taught were as follows: elementary—three sections; secondary—two sections (teachers of boys and girls); adult—superintendents and officers; or, in all, seven sections. A textbook was adopted, purchased and studied by each student in nearly all the sections. This put in their hands a book of reference, as well as affording an opportunity and inspiration for larger study.

The lecture periods were attended by many ministers as well as others who were not directly interested in the vocation of teaching. The dean of the Anglican cathedral opened the course with a lecture on the Book We Study, followed by a series of lectures given

by Professor Kent of the Presbyterian College on the Land of Canaan Before and After its Occupation by the Israelites.

Acadia University contributed one lecturer, and other churches gave of their best. Examinations were held. Note books were inspected, and the regular City Training School Certificates were presented.

The work is more advanced than the First Standard Teacher Training Course, and is looked upon as a distinct and practical step in Sunday School education. We are conscious of the great difficulty presented in compassing the proper training of the rank and file of men and women who are attempting to guide our young in the way of life, but this movement seems to be a popular and effective way of accomplishing something.

We look upon the City and Town Training School as a permanent institution. Plans are perfected for next winter's work. The School session will consist of two semesters of twelve weeks each, one before and one after the new year.

The enrolment last year was 135, and the attendance was well maintained. The debit and credit sides of our accounts balanced. The city Sunday Schools have been greatly helped.

It is important to remember that the Sunday School holds in solution the future British empire. Efficient teaching of the young in the principles of Jesus costs less in blood and treasure than war.

Halifax, N.S.

### Religious Education in our Colleges

The increased attention given to the subject of religious education in our Theological Colleges is full of promise for the future. Students thoroughly trained in teaching principles and methods will become competent instructors of young and old in the great matters of religion.

Our chain of Colleges, from East to West, are planning wisely and generously in this department for the opening session.

The Presbyterian College, Halifax, N.S., will have "a course on religious education, covering the full work of one whole year in Practical Theology," which all the students are required to take.

Our College in Montreal, where, for some years, a course on Religious Pedagogy, of one lecture a week, during the entire session, has, for some years, been required of all First Year Students, is extending the course.

In Queen's Theological College, Kingston, Ont., one of the subjects prescribed in the department of Practical Theology is "Religious Education, including principles and methods of Sabbath School work."

Knox College, Toronto, has had for the past two years a required course in Religious Education for all First Year Students of one lecture a week during the first term. It is now proposed to add to this a Second Year elective course.

A course of ten lectures is given each year in Manitoba College, Winnipeg, on The Principles and Methods of Religious Education.

The Presbyterian College, Saskatoon, Sask., requires its students of the First and Second Years to take classes on Education in the University under President Murray and Principal Snell of the Provincial Normal School. In addition to this requirement, special lectures are given in the College, from time to time, on Sunday School Methods.

Two courses on Religious Education are given in Robertson College, Edmonton, Alberta, namely: a Junior Course on Sunday School Organization, of three lectures a week for six weeks, and a Senior Course on Psychology and Child Development, of two lectures a week for six weeks.

Fifteen lectures are given each session in Westminster Hall, Vancouver, on the Principles and Methods of Religious Education.

A long stride has been taken by our Colleges in the providing of instruction for their students, instruction in this subject of so fundamental and vital importance. The ideal of having Religious Education as a major course in the theological college has not been reached, but it is nearer than it was.

### The Departmental Lessons and the Home Department

[Rev. J. M. Whitelaw, Hagersville, Ont., sends the following account of the working of the Departmental Lessons in connection

with the Home Department in a rural community.—EDITHS.]

Forty per cent. of the families of our congregation, owing to distance, find it inconvenient to give actual attendance at the Sabbath School. But, if they cannot come to the School, the School can go to them. The problem of how this may be done we have been enabled to solve, thanks to our own Departmental Graded Lessons, such is the adaptability of these Lessons.

Our plan is simple and easy. Suppose a family that cannot give actual attendance, of three children, a father, a mother, a grandmother and hired help. Each child is enrolled in the regular class with a duly appointed teacher; but the child, though enrolled, does not come in touch with class and teacher from Sabbath to Sabbath. The father is duly appointed associate teacher, with special charge of his own child, and so on with mother and another child and so on, until each child or young person has a real class and teacher.

Thus, one class has a regular teacher and a number of associate teachers, as many, in fact, as there are pupils of that class who

cannot attend. The regular class and the associate members study, usually at the same hour, the same course of Lessons, so that while they cannot meet together, they have this bond of union. They are one in study, in all social and other functions and responsibilities of the class. We have found no difficulty in getting in the home itself all the associate teachers required, usually one teacher to one pupil.

I have been wondering which enjoys study hour the more,—the father or the boy—the mother or her child. A general superintendent of the Home Department of the Sabbath School procures the supplies necessary and receives the offerings from the homes and distributes the supplies of Lesson Helps and Papers to an associate superintendent in each locality regularly bounded. Over all, as a kind of "power behind," is the pastor.

Our Departmental Graded Lessons have so interested the associated teachers and pupils in each home that the pastor finds each one anxious to come in when he calls, that the Lesson plan may be discussed, that the work done by each class may be inspected, that difficulties may be talked over.

## OUR DEPARTMENTAL GRADED LESSONS

### WHY YOU SHOULD USE THEM: WHAT THE SCHOOLS SAY

The testimonies from all quarters to the value of our Departmental Graded Lessons leave no doubt as to wisdom of Schools giving them a trial.

Here is a chain of testimonies representing the whole Dominion and beyond, each link of the chain selected from a number of other equally hearty and significant expressions of the value of this series of Lessons:

*Newfoundland*—"Find them a great improvement for the Primary and Junior Scholars." *Luella Crockett, Corner Brook, Bay of Islands, Nfld.*

*Nova Scotia*—"The Graded Lessons have proved satisfactory." *S. L. Dickie, Hantsport, N.S.*

*New Brunswick*—"Splendid. Seem to have better attendance, and more interest is shown than formerly." *Kate S. Robertson, Main River, N.B.*

*Quebec*—"We are delighted with the Graded Lessons, and our School has increased in interest and numbers." *Danville, Que.*

*Ontario*—"With the Graded Lessons, the teacher does not feel, after her class, that she has been attempting something beyond the pupils." *Annie Mitchell, Hamilton, Ont.*

"Have been trying to introduce your splendid Graded Lessons into the Schools under my charge in Central Algoma S.S. Association." *Little Rapids, Ont.*

*Manitoba*—"The children seem to take a deeper interest and have their Lesson prepared when they come to the School." *James Allen, Noxwood Grove, Man.*

*Saskatchewan*—"The Graded Lessons have proved very satisfactory in our School." *Leonard W. Schnell, Aberdeen, Sask.*

*Alberta*—"A wonderful improvement, and an astonishing success." *W. John Hamilton, Grain Exchange, Calgary, Alberta.*

*British Columbia*—"Now no trouble to get teachers for our classes, as they find the Lessons so easy. The children also like them very much." *David Gellatly, Westbank Union School, Gellatly, B.C.*

If we should be asked specifically for reasons why our Canadian Presbyterian Sunday

Schools should use these Lessons, we should give these seven :

1. Because they are prepared specially to meet the conditions and needs of our own Sunday Schools.

2. Because they are published in periodical form, and are thus as conveniently ordered and managed as are the familiar Uniform teachers' and scholars' Lesson Helps.

3. Because, providing as they do, only one year's Lessons of a Department at a time, all the ages in the Department may work together, and thus even very small schools may be completely graded.

(NOTE. The Lessons for all the years covered by each Department are taken up in the successive years.)

4. Because they provide beautiful colored PICTURE ROLLS in the Beginners and Primary Departments, for class use. These are the full size and quality of the well-known Uniform Lesson Picture Rolls. They are extremely valuable teaching helps and large enough to be seen from any part of a classroom or the School-room.

5. Because they contain our church's Scripture Memory Passages and Catechism, leading to the General Assembly's Diplomas, and the Question on Missions each week, with its Answer.

6. Because they contain a common opening Scripture Passage and selected Psalm or Hymn from the whole School, and can thus be used for united opening exercises in Schools in which some of the Departments use the Graded Lessons and some the Uniform.

7. Because our Schools have so widely found them just what they require.

October, November, December is the time to plan for the New Year. If you have not tried our Departmental Graded Lessons in your School, send to us for sample copies, and for a Folder telling how to introduce them in your school. We shall gladly furnish sufficient copies of any of the teachers' or scholars' Departmental Graded Lesson Quarterlies and Leaflets, for the October-December Quarter to any School not now using them and which may desire to try them out.

## HOW THE WORK GOES ON

In the Sunday School at Changte, Honan, a teachers' normal class and a boys' pupil teachers' class have been formed, with a view to more efficient teaching. The school attendance is 220.

Last year 30 of the girls in the Iere Home, Trinidad, completed one or other of the General Assembly's Lists of Memory Passages and received certificates, diplomas or seals. Four girls have memorized all the Lists and the Shorter Catechism.

A \$100,000 endowment has enabled Boston University to inaugurate a school in connection with its regular work for the training of Sunday School instructors and other Bible teachers. It will be called the Department of Religious Psychology and Pedagogy.

The average attendance at the Sunday School of our Wonsan station, Korea, is about 100. There are six classes. Graded Lessons have not yet been adopted, but are in con-

templation. A teachers' study class meets for preparation of the following Sunday's Lesson. Many that are not teachers attend this class.

The following is an extract from a letter from a Southampton, England, Sunday School teacher who is serving with the Forces in India : "To my intense joy, I have been able to take a School class in A—, even though on service ; but, being away from head-quarters for a while, my work has been interrupted."

The First National Sunday School Convention of South Africa was held from Good Friday to Easter Monday. There was an average attendance of 200 at the sessions. The official name is : The South African National Sunday School Association. Delegates were present from Cape Town, Johannesburg, Kimberley, and Bloemfontein.

Mr. Tewksbury, the Sunday School Secretary for China, has trained a group of over

30 young Chinese as Sunday School leaders in the training school at Peitahao. Manual work, blackboard instruction, practice classes with small groups, were used in this training process. These leaders will go back to their

provinces to assist the missionaries and native workers to push their work to higher efficiency. Ten of these young men will be employed at once in their several districts as Sunday School specialists.

## A WORD FROM THE BUSINESS MANAGER

Our 1916 Catalogue, which is now ready, in addition to listing a large number of new and helpful supplies, contains something altogether new in catalogues: that is, a number of Practical Plans for the use of the supplies.

These Practical Plans do not describe merely how the supplies are supposed to work,—this is already given in the description of each supply—but the Practical Plans tell of ingenious schemes for utilizing the supplies to stimulate attendance, or regularity of attendance, or to ensure having the Lesson better prepared, or to increase the givings, etc., etc.

We have been collecting Practical Plans for some time and in addition to this, held a Practical Plans Contest, which closed in July and which brought in to us a large number of eminently Practical Plans. A number of

these are embodied in the Catalogue.

The Catalogue itself is just twice the size of last year's, and contains more new and helpful ideas than ever before. A careful examination of it will give you new ideas for your Sunday School work, and may be the means of solving one of your vexing problems.

Every Superintendent and Sunday School Secretary will find it invaluable throughout the year as a reference book. A copy of it should be kept on hand in the Secretary's room in every School, so that when special supplies of any sort are needed or when problems crop up, the Catalogue with its Practical Plans may be consulted.

A copy of this handsome and helpful Catalogue will be mailed to you, postpaid, on application to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

### Lesson Calendar : Fourth Quarter

- |              |  |                                |
|--------------|--|--------------------------------|
| 1. October   | 3. .Elijah in Naboth's Vineyard.                             | 1 Kings 21 : 11-20.            |
| 2. October   | 10. .Elijah Taken up into Heaven.                            | 2 Kings 2 : 1-12a.             |
| 3. October   | 17. .Elisha Heals Naaman the Syrian.                         | 2 Kings 5 : 1-10, 14.          |
| 4. October   | 24. .Elisha's Heavenly Defenders.                            | 2 Kings 6 : 8-17.              |
| 5. October   | 31. .The Boy Joash Crowned King.                             | 2 Kings 11 : 4-12.             |
| 6. November  | 7. .Joash Repairs the Temple.                                | 2 Kings 12 : 4-15.             |
| 7. November  | 14. .Daniel in the King's Court (World's Temp. Sunday).      | Daniel 1 : 8-16, 19, 20.       |
| 8. November  | 21. .Jonah a Missionary to Nineveh (For. Missionary Lesson). | Jonah 3 : 1-10.                |
| 9. November  | 28. .Amos, The Fearless Prophet (Home Missionary Lesson).    | Amos 5 : 1-15.                 |
| 10. December | 5. .Uzziah's Pride and Punishment.                           | 2 Chronicles 26 : 8-10, 15-21. |
| 11. December | 12. .Jehovah Yearns Over Backsliding Israel.                 | Hosea 11 : 1-11.               |
| 12. December | 19. .The Fall and Captivity of Israel.                       | 2 Kings 17 : 7-14, 18.         |
| 13. December | 26. .REVIEW—Jehovah's Gracious Promises to Israel.           | Read Hosea, ch. 14.            |

Lesson I.

### ELIJAH IN NABOTH'S VINEYARD

October 3, 1915

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

**GOLDEN TEXT**—Be sure your sin will find you out.—Numbers 32 : 23.

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<sup>4</sup> 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.

\* 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.



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.

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,

**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> and (small "a"); <sup>9</sup> do that which is evil.

#### LESSON PLAN

- I. Naboth's Murder, 11-14.
- II. Jezebel's Triumph, 15, 16.
- III. Ahab's Doom, 17-20.

#### DAILY READINGS

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

M.—Elijah in Naboth's vineyard, 1 Kgs. 21: 1-10. T.—Elijah in Naboth's vineyard, 1 Kgs. 21: 11-19. W.—Punishment deferred, 1 Kgs. 21: 23-29. Th.—Covetousness and oppression, Micah 2: 1-10. F.—The sin of covetousness, Luke 12: 13-21. S.—Covetousness punished, Josh. 7: 19-26. S.—"What shall it profit," Matt. 16: 24-28.

**Shorter Catechism**—*Ques. 30. How doth the Spirit apply to us the redemption purchased by Christ?* A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

**The Question on Missions**—(Fourth Quarter, WHAT THE WOMEN OF OUR CHURCH ARE DOING FOR MISSIONS)—1. What is the special work of our women for

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? <sup>8</sup> 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>9</sup> work evil in the sight of the LORD.

missions, and how is it carried out? Work for women and children. The women's missionary societies, in both Eastern and Western Sections of the church, have this in charge. There are Presbyterian Societies in most of the Presbyteries and Auxiliaries and Mission Bands in most of the congregations.

**Lesson Hymns**—Book of Praise: 457 (Supplemental Lesson), 252, 262, 100 (Ps. Sel.), 171 (from PRIMARY QUARTERS), 251.

**Special Scripture Reading**—Amos 8: 1-10. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1314, Elijah and Ahab in Vineyard. For Question on Missions, H. M. 831, Hugh Waddell Memorial Hospital, Canora. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, Vineyards and Watchtower at Bethlehem with Church of the Nativity in Distance (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter's Lessons, \$1.84. Five for October, 84c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

**Time and Place**—In Ahab's reign, about B.C. 905; near Jezreel.

**Connecting Links**—The third Elijah story, Naboth's Vineyard, is separated by ch. 20 from the first. Drought and Baal Worship (chs. 17, 18) and, second, Despair and Encouragement, ch. 19. Ch. 21 should naturally be read after ch. 19. Like the preceding two stories, the Lesson is an episode in the struggle between Elijah and Ahab; it serves, like those narratives, 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 Lesson 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 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 rulers of Jezreel, sending them an order, under the king's seal, commanding them to have Naboth put to death on a trumped-up charge of having spoken evil against God and the king. Vs. 1-10.

### I. Naboth's Murder, 11-14.

V. 11. *Men of his city*; Jezreel, where

Naboth's vineyard was situated, Ahab's second capital, about twenty miles northwest of Samaria. *Elders, and the nobles*; the "judges" or magistrates required by Deut. 16 : 18 to be appointed in every city of Israel. *Dwelt in his city* (Rev. Ver.). V. 9 (Rev. Ver.) says, "dwelt with Naboth." They were his neighbors and knew his character and how false the charges against him were. All the darker, therefore, was their guilt. *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. In true Oriental fashion the royal letter dictates the sentence and how it is to be obtained, and the judges obey without scruple.

V. 12. *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*; the queen's tools. The law demanded two witnesses (see Deut. 17 : 6; 19 : 15, and compare Matt. 26 : 60). *Sons of Belial* (Rev. Ver.). "Base fellows," "worthless, reckless men," is the meaning, men with no character to lose and who would readily swear to anything for which they were paid. *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 today, 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. Jezebel's Triumph, 15, 16.

Vs. 15, 16. *Jezebel said*; flushed with triumph at the success of her plan and cruelly heedless of the fate of her victims. *Arise, take possession*. Ahab might legally do so now, for, according to the rabbis, the property of executed criminals fell to the crown. Blasphemy was a crime punishable with death. Some have supposed that there was some kinship between Ahab and Naboth. But where so great crimes had already been committed in the name of the law, the seizing of the property without any right to do so would have been a small matter. *Ahab rose up*; from his couch (see v. 4) with joyful alacrity, neither asking nor caring how the coveted prize had been won, but concerned only with the gratification of his own selfish desire. *To go down*. Samaria lies more than 1,000 feet higher than Jezreel.

## III. Ahab's Doom, 17-20.

Vs. 17, 18. *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 conscience personified 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.

Vs. 19, 20. *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 felt himself in the grip of doom. *Sold thyself*; yield himself completely into the hands of his wicked queen. Now he, with her, must suffer the just penalty of their evil-doing.

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

By Rev. Professor R. Davidson, D.D., Toronto

"THE INHERITANCE OF MY FATHERS" (v. 3)  
—An Israelite of old was not at liberty to sell his land as he liked. There was indeed in early times no set law to restrain him, but a sentiment of piety towards his forefathers made him hold on, and public opinion backed him up. Public opinion was strongly set against the alienation of the ancestral domain. The land of one's fathers was sacred : there his father and his father's father were buried, there he expected to be laid and there he would be joined in time by his children and

his children's children.

If a man did sell his land, it was under certain conditions. The law prevented him from giving a clear title, but reserved for the seller the right to redeem his land (Jer. 32 : 6-12), or a kinsman might do it for him. The law is found in Lev. 25 : 23-28. This right of redemption was unlimited in the case of lands and houses in the country, but within walled towns the right lapsed at the end of a year (see Lev. 25 : 29-31). Man's tenure of property in the city has always been briefer and less determined than in the country. The Year of Jubilee set a further limit on the sale of property ; it practically said : Property shall not be sold, but leased, and no lease shall run more than 50 years.

### THE GEOGRAPHY LESSON

In various parts of Palestine one may still find vineyards as flourishing and profitable as the one that Naboth used to cultivate. Let us visit one that occupies a sunny hillside near Bethlehem. We find the natural slope of the hill has been shaped into a series of terraces,—level strips whose soil is held in place by vertical retaining walls of stone, turning the hillside into a sort of huge stairway. Vines laden with ripe fruit are growing on the terrace where we stand, and several people are at work, gathering the plump clusters of grapes. We can look down to other, lower terraces that are also full of vines ; then orchards of olive trees occupy ground at the foot of the hill. On one terrace

before us a large square platform has been built of rough stones, and carried up far enough to allow a man on its summit to have the whole vineyard in sight. A flimsy shelter of poles and matting has been constructed to give protection from either the hot midday sun or the chilly dews of night. Thievish Arabs are likely to come prowling about a vineyard like this at the vintage season, so a watchman is kept on the lookout, to give the alarm and prevent the loss of a valuable crop.

Use a stereograph entitled, *Vineyards and Watchtower at Bethlehem with Church of the Nativity in Distance.*

### THE LESSON APPLIED

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

*There is danger to the state when weak men occupy the seats of the mighty.* King Ahab was weak, and his weakness became the opportunity for the strong and wicked queen and for the subservient and self-seeking elders. A current was set in motion which affected the future of the nation. It is only a step from weakness to great wickedness in all places, high or low, whether in this fair Dominion or throughout the earth. A whole nation may be plunged into trouble right up to the lips because some one chosen of the people is not able to keep a firm hand upon the tiller. Only the leadership of the best

can save us from the whelming flood. Let us ever pray, "God give us men."

*Even weak men are not without ambition.* Fierce was the light that beat upon the throne of Ahab, and he was glad of it. He would be the greatest of all the kings of the East. His ambition was unrealized because he was merely a dreamer of visions and not a doer of them. The pensive longing is one thing, the driving power to achieve, another. O you that dream and dream, will you be willing to be baptized with the baptism wherewith greatness is reached ! A world-famous singer applauded by the great multitude once ex-

claimed to some one standing by, "Ah, they do not know what it cost me to come to this."

*A wrong ambition leads to covetousness.* The king who would be great soon longs for a greater estate. The vineyard of Naboth would round it out completely. He sets his heart upon that which is another man's and cannot be his because of the law of inheritance. "Covet not," says the Tenth Commandment, and yet how many people are like the child who weeps for the toy he cannot have, though at that moment he is the heir of all the ages and the loved of many living. Let not our eyes burn upon that one object we cannot have. Let us count our blessings one by one to see what great things God hath done and given.

*Covetousness, being checked, brings forth ill-will.* Naboth would not sell his little vineyard at any price. The king's unkingly soul was vexed within him at this refusal. When Paul grew up he said, "When I became a man, I put away childish things,"—pouting included. The king who lay down with his face to the wall, in a sulk, was a baby still, and how foolish and how ugly as well! How much nobler is it to go blithely each day, turning our disappointments into His appointments in the house of our pilgrimage.

*Ill-will, when nursed, brings forth violence.* The only way to secure the vineyard was to remove the owner. Ahab did not lay hands on Naboth himself. Others did the deed of horror for him. He did not command the murder, but they did it with his passive consent. Ahab did not lift a finger in this matter, nevertheless his hands dripped with Naboth's blood. Ill-will had its way through Jezebel and the elders. Hatred is horrible. It slew Abel and it slew our Lord. Even if the outward act should not be done, he that hateth his brother is a murderer. Let all hatred be crushed on the very threshold of the mind, and no place be given to brooding over evil.

### THE LESSON GRADED

#### For Teachers of Bible Classes

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

This unsavory plunder of a kitchen garden was a tragedy of covetousness: and

*It is a crowning shame to be the tool of evil-doers.* Poor Naboth never did the elders any harm. He was a good man, but at the first crack of the whip of power they leapt into line and did the queen's behest. But it is no great matter now. He dwells in the light supernal with Him who also "endured such contradiction of sinners against Himself," while the names of the poor proxies who did the deed are held up to eternal execration. Let no man ever use us for his own selfish ends.

*Be sure you sin will find you out.* This seemed at first like a cheap success, but Ahab paid terribly dear for it. "My Lord Cardinal," said the unhappy French queen to Richelieu, "God does not pay at the end of every week, but at the last *He pays*." We cannot sin any sin and then be done with it. It will have to do with us through—

(a) An awakened conscience. In Hood's powerful ballad, *The Dream of Eugene Aram*, we have a man who murdered another and cast his body into the river. Next morning he visited the place and this is what he saw:

"I sought the black, accursed pool  
With a wild, misgiving eye,  
And I saw the dead in the river bed,  
For the faithless stream was dry."

(b) The discovery of others. All went well with Ahab until the shaggy prophet faced him. So the social conscience brings men to their senses and makes them conform through fear of penalty. Jacob, forgetful for twenty years, suddenly becomes repentant when he hears that the wronged brother is approaching and four hundred men with him.

(c) The pain of eternal consequences. "I need another continent," said Columbus, "to make my balance true." We need another world than this to establish justice. The day will come when Ahab and all the rest of us shall give an account of the deeds done in the body, whether they be good or whether they be bad. May God save us with His great salvation in that testing hour.

the law against covetousness, as it happens, bends back and touches all the others, especially murder and theft.

1. *Working out a plot*, vs. 11-16. Recall

Ahab's sulk because Naboth would not sell (v. 4), and picture him, prostrate on his couch at table, refusing to eat. "No meat will down with him for lack of a salad, because wanting Naboth's vineyard for a garden of herbs." Like Browning's *Tyrant of a Moment*, he is all the more vexed because he is himself so great and the thing refused him so small. Jezebel rallies him (v. 7) and sends off her sinister letters, vs. 9, 10. Unfortunately modern life is full of traps sprung by designing people who have an eye to the main chance, regardless of the consequences to others. A man who had attended one of the great English universities, some years ago murdered a young fellow in a swamp in Ontario, in order to get remittances from his victim's relatives in the old country, with whom he went on corresponding in type-written letters, with forged signatures. The teaching of Germany's philosopher, Nietzsche, was that the strong man must not regard the cries of his victim: teaching all too boldly acted upon by that nation in its methods of warfare. Jezebel's ugly conspiracy rapidly develops, v. 11. Naboth is charged with blasphemy and treason, for which crimes capital punishment is duly inflicted (v. 13): and so the fell plot works nefariously out. The obstacle to possession is removed, v. 15. The coveted vineyard falls into the royal hands, v. 16. Sometimes to adjust such frustrations of equity two worlds must be counted in. At other times, the readjustment comes here and now.

2. *Balancing the plot*, vs. 17-20. These vines turn out to have had more red on them than their clustering grapes. Fortunes made through sweating, or any form of oppression that wears out human lives, are stained through and through with blood. Ahab's newly acquired property was meant for a garden of herbs. It grew less palatable produce. Voices, loud and strong, are raised to-day in alarm as to the final state of Canada if prevailing tendencies to corruption continue and spread. Responsibility for wrongdoing may be shuffled over to concealed agents: but the real responsibility is bound to come into the open. Some Elijah, or other, will stand amongst the vines, like an

incarnate conscience, for those who have none, and force from them the cry of hate, "Hast thou found me, O mine enemy?" Spectral bloodstains on the leaves of the vines prophecy a violent end. "Where Ahab did the wrong, he suffered."

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Question the class about Ahab's efforts to get possession of Naboth's vineyard,—why he wanted it, the liberal offer he made for it. Why did Naboth refuse to accept this offer? Bring out that Naboth 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 bartered away, even to a king. Recall how vexed Ahab was by this refusal, how he fretted like a spoiled child (v. 4) till his pagan wife, Jezebel, his evil genius, took the whole matter into her own hands, and planned a way of getting possession of Naboth's vineyard. The Lesson reveals the results of Jezebel's planning.

1. *Naboth Stoned to Death*, vs. 11-14. Bring out how fearfully corrupt this court of injustice was, how completely under the thumb of this crafty, cruel pagan queen, how they carried out her conscienceless programme to the very letter, and lost no time about it. Why was a fast proclaimed? It was an effort to make the devil's work look respectable by giving it a religious cloak. "They stole the livery of the court of heaven to serve the devil in." Dwell on this tribute to religion which hypocrisy always pays. Point out how children of Belial can always be found to bear false witness even against "the best man that e'er wore earth about Him."

2. *Ahab in Naboth's Vineyard*, vs. 15, 16. There was no reason, as far as human eyes could see, why Ahab should lie longer in bed with his face to the wall, for the way was clear for him to ride down to Jezreel and take possession of Naboth's vineyard. Bring out that the way that is made by wrong-doing is never a safe way to take, that property that is acquired by robbing others is not likely to

turn out well. It will not be difficult to find illustrations of this in the history of our own times.

3. *Elijah in Naboth's Vineyard*, vs. 17-20. What uninvited and unexpected guest did Ahab have that day? What message had Elijah for the king? What effect did this meeting have upon Ahab? How did Elijah interpret what Ahab had done? It is a great thing to have life divinely interpreted. Human interpretations are usually false. How is it possible for a man to sell himself to-day to work evil in the sight of the Lord?

### For Teachers of the Boys and Girls

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

Begin by picturing the case of a boy who steals money from his employer and is sent to prison for the offence. Suppose,—let this be put to the class—the boy had seen printed on the bills as he was about to take them, in red letters like fire: TEN YEARS IN PRISON, would he have taken them?

Now the Lesson tells us of a king, who desired to have as his own a vineyard which belonged to his neighbor and how the desire was gratified. It tells us, also, the results that flowed from the king's evil desire. If he had foreseen all these results, he would have crushed his covetous desire like a venomous serpent.

After some such introduction, question on the unprinted portion of the Lesson (vs. 1-10), bringing out Ahab's proposal to purchase the vineyard belonging to Naboth, near the royal palace at Jezreel (refer to map); Naboth's refusal to sell his property; the king's disappointment and how he showed it; and Jezebel's plan for getting the vineyard.

Turning to the printed portion, bring out the consequences of the working out of Jezebel's plan as follows:

I. MURDER, vs. 11-14. Question on the carrying out of the wicked queen's commands by the rulers of Jezreel. Who the elders and the nobles were, what instructions they had received from the queen, the purpose of proclaiming a fast, the character of the witnesses against Naboth and the charge brought against him, the manner in which he was put to death and the announcement to Jezebel,—these are the points to be brought out.

II. ROBBERY, vs. 15, 16. Bring out the announcement of Jezebel to Ahab that her plan had succeeded and the going down (why "down?") of Ahab to Jezreel to take possession of the vineyard. Emphasize the utter indifference of Ahab as to the means employed, so only his selfish and wicked desire were gratified.

III. PUNISHMENT, vs. 17-20. Make much of the sudden appearance of Elijah to the king just as the fruit of the wicked plot was being grasped. Bring out the fact that it was the Lord who sent the prophet,—the Lord who had been looking down all the while on the wickedness of Ahab and Jezebel. Ask about the terrible doom pronounced by Elijah, and Elijah's pressing home on the royal sinner his great crime. Refer to ch. 22 : 37, 38 and 2 Kgs. 9 : 25, 26 for the ultimate fulfilment of this sentence.

Lay stress on the fact that all these terrible consequences came from the covetous desire in Ahab's heart. Try to get the scholars to see the danger of covetousness and the need of driving it out of the heart.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where is it written that we must not covet anything that is our neighbor's?

2. The psalmist says that evil-doers will be cut off, but those that wait upon the Lord shall inherit the earth. Find the words.

ANSWERS, LESSON XII., Third Quarter.—  
(1) 1 Cor. 10 : 12. (2) Hab. 2 : 15.

#### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Is it wrong to desire what does not belong to one?

2. Is it ever right to take away human life?

#### Prove from Scripture

That we should deal honestly.

### The Question on Missions

By Miss Mary I. Houston, Toronto

Ques. 1. *What is the special work of our women for missions, and how is it carried out:* (See also Scholars' Answer on page 471.) The women of our church are now organized for mission work into the Women's Missionary Society (Western Section) and the Woman's Missionary Society (Eastern Section), with Presbyterian Societies in almost all the Presbyteries, and Auxiliaries and Mission Bands in most of the congregations. There are now, in the six provinces from Quebec westward, 59 Presbyterian Societies, 1,300 Auxiliaries and 656 Mission Bands. In the Eastern

Section, including the three Maritime Provinces, there are 10 Presbyterian Societies, 364 Auxiliaries, 42 Young Ladies' Branches and 218 Mission Bands. As a result of the women's work, mission schools and orphanages, hospitals and homes are being equipped and supported for the work of bringing to Christ those who are still in darkness. One of the special aims of the women's missionary societies is to make the women under their care in foreign fields not only self-supporting Christians and home makers, but teachers of the gospel, for it is through native workers that the best work is to be done in all mission fields.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—This Quarter we are going to hear about some more kings and prophets of God's people. In all His dealings with them we shall see Him merciful and gracious, slow to anger, and abundant in loving kindness.

*Golden Text for the Quarter*—  
Psalm 103 : 8.

We are going to hear about the prophet Elijah rebuking king Ahab.

*Some Vineyards*—If possible have some grapes and grapevines on your table, or have an outline

of grapes and leaves on your blackboard. Tell your class about a trip through a vineyard country. It may be through the Niagara, St. Catharines or Grimsby districts of the Province of Ontario, or through the "vine clad hills" of the Rhine or France or sunny Italy. Palestine, the land of our stories, was a land of vineyards.

*Naboth's Vineyard*—Our Lesson story today is about a vineyard in Palestine (make a little sketch). This will help you to think about this vineyard which was owned by a man named Naboth. This vineyard was near the city of Jezreel (map), close to the

palace of Ahab, king of Israel. (What do the children remember about Ahab and his wicked wife Jezebel?)

*Envy*—Jack Somers used often to look over the fence at Claude's beautiful lawn and

garden, with its lovely terraces and fountains and flowers and wish that it were his. His mother told him that this was disobeying one of God's Ten Commandments. I wonder if you know which one? Repeat the Tenth Commandment.



Which part was Jack disobeying?

Ahab, king of Israel, used to look out of his palace windows at Naboth's fine vineyard and wish it were his own. (Why did he want it?) One day Ahab sent to Naboth (v. 2), but Naboth would not think of giving up his vineyard. It had belonged to his father and to his grandfather, and now it was his, and he would not exchange it for any other vineyard nor sell it for any amount of money. Ahab was very angry at Naboth because he would not give up the vineyard. Ahab acted like a sulky child. V. 4 tells us what he did.

*Jezebel's Plan*—We must remember that Ahab had a very clever, wicked wife, Queen Jezebel. When Ahab did not come to dinner, she went to see what was the matter. She found him lying with his face to the wall. "Why are you not eating your food?" she asked. Then Ahab told her about Naboth refusing to give up his vineyard. The proud, wicked queen said, "Are you not king? You can do what you wish. Get up and eat and be merry. I will get the vineyard for you." Tell about her wicked plan (vs. 9-13) and the sad death of Naboth.

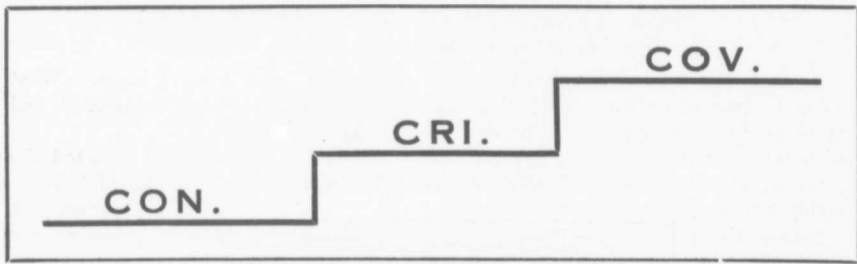
*Elijah Rebuking Ahab*—Do you think God would allow Ahab and Jezebel to go unpunished for their wicked deed? Tell vs. 14-16. God said to Elijah vs. 17-19.

*Ahab in Naboth's Vineyard*—Ahab is walking around in his new vineyard. Suddenly his face turns pale! What is the matter? He sees Elijah coming towards him. He knows that God has sent him. Tell God's message to Ahab, v. 19.

*Golden Text*—Repeat and explain.

*What the Lesson Teaches Me*—I SHOULD NOT COVET.

### FROM THE PLATFORM



Draw on the blackboard three lines to represent three steps. Taking in the unprinted portion of the Lesson (vs. 1-10), begin with questions to bring out Ahab's desire for the vineyard belonging to Naboth. Lead the scholars on to tell you that we have here an example of *coveting*, and print COV. on the top step. Next question about the plan proposed by Jezebel for getting the vineyard, and bring out the answer that here we have the account of a *crime* (Print CRI). Now elicit the account of Elijah's sudden appearance to Ahab in the vineyard, and the doom with which the prophet, in God's name, threatened the king. The scholars will easily be led to see that here we have *condemnation* (Print CON.). Emphasize the thought that one of these steps surely leads to the others. Warn against the indulgence of evil desires.

#### Lesson II.

### ELIJAH TAKEN UP INTO HEAVEN

October 10, 1915

2 Kings 2 : 1-12a. Commit to memory vs. 11, 12a.

**GOLDEN TEXT**—In thy presence is fulness of joy ; in thy right hand there are pleasures for evermore.—  
Psalm 16 : 11 (Rev. Ver.).

1 And it came to pass, when the LORD would take up Eli'jah into heaven by a whirlwind, that Eli'jah went with Eli'sha from Gil'gal.

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

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

4 And Eli'jah said unto him, Eli'sha, tarry here, I pray thee ; for the LORD hath sent me to Jer'icho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jer'icho.

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

6 And Eli'jah said unto him, Tarry, I pray thee, here ; for the LORD hath sent me to Jor'dan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

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

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

9 And it came to pass, when they were gone over, that Eli'jah said unto Eli'sha, Ask what I shall do for



thee, before I be taken away from thee.' And Eli'sha said, I pray thee, let a double portion of thy spirit be upon me.

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

**Revised Version**—1 by a whirlwind into heaven; 2 as far as Beth-el; 3 Omit unto him; 4 near to; 5 Tarry here, I pray thee; 6 over against them afar; 7 Omit away; 8 which parted; 9 chariots.

#### LESSON PLAN

I. The Journey, 1-6.

II. The Promise, 7-10.

III. The Departure, 11, 12a.

#### DAILY READINGS

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

M.—Elijah taken up into heaven, 2 Kgs. 2: 1-12. T.—Elisha succeeds Elijah, 2 Kgs. 2: 13-22. W.—A patriarch translated, Heb. 11: 1-16. Th.—Paul's farewell, 2 Tim. 4: 1-8. F.—Moses and Joshua, Deut. 34: 1-9. S.—"Be ye therefore ready," Luke 12: 32-40. S.—Elijah's reappearance, Matt. 17: 1-12.

**Shorter Catechism**—Ques. 31. *What is effectual calling?* A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and

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

12 And Eli'sha saw it, and he cried, My father, my father, the chariot of Is'rael, and the horsemen thereof.

renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

**The Question on Missions**—2. What is Zenana work in India, and why is it necessary? Zenana work is visiting the native women in their homes. Women of high caste do not go on the streets in India, and are not permitted to see or speak with men, except their own relatives; so that they can be reached only by the women missionaries.

**Lesson Hymns**—Book I Praise: 457 (Supplemental Lesson), 351, 340, 37 (Ps. Sel.), 320 (from PRIMARY QUARTERLY), 344.

**Special Scripture Reading**—Luke 9: 28-36. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 828, Translation of Elijah. For Question on Missions, I. 293, Indian Christian Women in Ramabai's Home. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Plain of the Jordan, Southeast from Ruins of Jericho (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 471).

## THE LESSON EXPLAINED

**Time and Place**—Not long after Ahab's death (about B.C. 900), perhaps after Ahaziah's death (ch. 1); Gilgal, Bethel, Jericho and the region east of Jordan opposite Jericho.

**Connecting Links**—Previous Lessons have been concerned with the first three of the five Bible stories about Elijah: Drought and Baal worship (1 Kgs., chs. 17, 18); Despair and Encouragement (see ch. 19); Naboth's Vineyard, ch. 21, last Lesson. The fourth story is found in 2 Kgs., ch. 1: the announcement of Ahaziah's death is fitted to teach that in Jehovah's land only Jehovah's oracle is to be consulted. Our Lesson forms the fifth story of the cycle, the prophet's translation to heaven.

### I. The Journey, 1-6.

V. 1. *The Lord would take up Elijah into heaven*; the right time, of which God alone is the judge, to remove the prophet from his work on earth to the nobler service above. *By a whirlwind*; literally, in a storm, a violent wind moving in a circle, drawing up sand, dust, straw, etc., and looking like a great pillar. *Elijah went*; to pay, it would seem, a series of farewell visits to the prophetic communities between Gilgal and the lower Jordan. *With Elisha*; who, up to this time,

has appeared as Elijah's attendant, 1 Kgs., 19: 21; ch. 3: 11. Many reckon the Lesson narrative rather the first of the Elisha stories, than the last of the Elijah group. Its position then means that, as head of the bands of prophets in Israel, Elisha had become the successor of Elijah, that great champion of Jehovah. *From Gilgal*. According to ch. 4: 38, Gilgal was the home of Elisha, and presumably in our narrative of Elijah also. This is not the Gilgal of Josh. 4: 19, near Jericho, but a place in the central hills of Palestine, 7 or 8 miles north of Bethel, the modern Jiljilia.

V. 2. *Elijah said . . . Tarry here*; a test of Elisha's loyalty. Just what was in the mind of Elijah, we cannot confidently say. It may be that, feeling how awful were the experiences of his immediate future, he wished to spare Elisha the trial of witnessing them. *The Lord hath sent me*. Every step of the journey was divinely directed. *To Bethel*; 12 miles northwest of Jerusalem. *As the Lord liveth . . . as thy soul liveth*; two strong oaths, denoting intense earnestness. *I will not leave thee*. Compare ys. 4, 6. At each step Elisha, by his steadfastness, proves his fitness to be Elijah's successor.

V. 3. *Sons of the prophets*; members of one of the companies of prophets who lived together in various centres in Israel. *To Elisha*. He was at once the most important figure in the communities, and the intimate of Elijah. *Knowest thou*, etc. The removal of Elijah that very day had been revealed to the prophets. *From thy head*; from being thy teacher and master. *The Lord will take away thy master*. Elijah is here regarded as the head of the whole community life; Elisha is singled out in our story as the one to be his heir and successor. *I know it*. Elisha is conscious (like the rest) of the impending event. *Hold ye your peace*. It was too sacred a subject, and Elisha's heart was too full of grief, for idle talk.

Vs. 4-6. The incidents of vs. 2, 3 are repeated according to vs. 4, 5, and once more according to v. 6. Each stage in the progress,—Bethel, *Jericho* (14 miles southeast of Bethel), *Jordan*, 5 or 6 miles further on,—serves to heighten the element of expectation in the hearer, and to enhance the splendor of the great prophet's departure from earth.

## II. The Promise, 7-10.

Vs. 7, 8. *Fifty . . . prophets . . . stood*; probably on the heights behind Jericho. *To view afar off*; that they might be able afterwards to give the testimony of eye-witnesses. *Elijah took his mantle*; the cape of sheepskin which covered his shoulders, a sign of his prophetic office. *Wrapped it together*; like a rod to strike with. *Smote the waters*; strongly, as one smites an enemy (compare Ex. 7 : 20; 8 : 17; Num. 20 : 11). The clothes of holy men were thought to share their owners' holiness and powers (see Ezek. 44 : 19; Mark 5 : 28). *Divided*. The use of the prophetic mantle indicated that the power was of God.

Vs. 9, 10. *Gone over*; to the slopes of Elijah's native Gilead (see 1 Kgs. 17 : 1). He may have wished to die amidst the scenes of his childhood. *Ask what I shall do for thee*; that is, both, "I am going to do something for thee," and, "Ask me to do what thou wilt." *A double portion of thy spirit*; not twice Elijah's power and courage, but the portion of the eldest son (see Deut. 21 : 17). Elisha asked to be treated as Elijah's eldest son and to succeed him in the

headship over the prophets. *A hard thing*; not for Elijah to bestow, but only to ask God for. Elisha can succeed only if God thinks him worthy, and he is to be given a sign. *If thou see me*, etc. Only the eyes of the favored could see such a thing.

## III. The Departure, 11, 12a.

Vs. 11, 12a. *A chariot* (Rev. Ver. Margin, "chariots") *of fire, and horses of fire*; some wonderful display of God's glory (compare ch. 6 : 17). It would assure Elisha that God is ever near His servants. *Went up by a whirlwind*; not in a chariot of fire. *My father, my father*; the title affectionately given by younger prophets to an older one. *The chariots of Israel* (Rev. Ver.), etc.; a picture of the protection which Elijah had been to Israel.

## Light from the East

THE PROPHETS—The Hebrews commonly used two words for a prophet. One represented him as a "seer," a man who "sees" behind the veil, or for whom the veil is lifted occasionally so that he may behold the things hidden from ordinary men. The other represents him as a man of speech, a man who "pours forth" words under strong excitement or in an exalted state of feeling. One word pointed to the way in which the prophet received his information and the nature of that information: it was God's truth given by inspiration. The other pointed to the delivery of this truth as a message to men. The Old Testament prophet is thus essentially a preacher, one who is seized by an overmastering conviction of divine realities, and who seeks to arouse others to apprehend with him the truth and the power of God.

It was natural that prophecy (or preaching) should be associated in early days with primitive ideas and customs. It was expected that Samuel for a fee would tell where lost asses were to be found. Prophets might use violence in their frenzy; Samuel hewed Agag in pieces, and Elijah slew the prophets of Baal. But, as time went on, prophecy found its function in the demonstration of those great principles of morality and religion that underlie this our mortal and immortal life (see Amos 5 : 24; Hos. 6 : 6; Isa. 30 : 15; Mic. 6 : 8).

## THE GEOGRAPHY LESSON

The number 36 on our map is attached to the point of a V near Jericho, the long arms of the V reaching far out across the Jordan Valley to the highlands of Moab. A mass of half-ruined masonry, part of an old aqueduct dating from the time of Herod the Great, gives us a standpoint high enough to command a long outlook. Stunted bushes and a few

olive trees are growing on a level field down before us, near a fragment of Herod's reservoir-wall. A narrow footpath crosses the field and goes on down sloping ground to a big, broad plain that lies beyond. That plain, too, is sprinkled with trees and bushes,



MAP PATENT No. 655,509 BY UNDERWOOD & UNDERWOOD

but appears to have little cultivation. At one place out on its broad level we see the clustered houses of a village, but beyond those roofs there is no sign of human habitation. The lonesome plain reaches off seven or eight miles in the direction in which we are facing, and then we see, dim and blue against the hazy sky, the highlands of old Moab looking

like a vast cloud bank on the eastern horizon. In Elijah's time the city known as Jericho was at the edge of this great plain which lies before us, but a mile or so farther to our left.

Use a stereograph entitled, Plain of the Jordan, Southeast from Ruins of Jericho.

## THE LESSON APPLIED

*Our times are in God's hand.* The hour struck when the Lord would take up Elijah. There was a definite plan of the prophet's life, and when the allotted span was finished, God took him. It may be that Elijah felt that his work was but half accomplished.

"So much to do, so little done," but no matter, "God buries his workmen, but His work goes on." So shall we go on a date of God's appointing unless, indeed, through sin or foolishness we shorten our days. Smoking and drinking and other vices tend to make the boy a short-lived man. Our time is short enough at the longest. Let us not oblige God to summon us before the time.

The manner, as well as the time, are of God's disposing. Elijah went up in a whirlwind. He did not go like a summer evening's latest sigh. Of Napoleon passing away on St. Helena, it was said :

"Wild was the night, yet a wilder night hung round the soldier's pillow :

In his bosom there raged a fiercer fight than the fight on the wrathful billow." But when the gentle Arthur Hallam died, Tennyson enshrined the news in these un-

forgettable words of In Memoriam :

"God's finger touched him, and he slept." Whether our going shall be a great struggle or like the falling of soft petals on the grass does not matter ; the important thing is to be ready, "for in such an hour as we think not the Son of man cometh."

*The best way to be ready is to be found in the right use of each present moment.* Elijah knew that his end was near. He did not stop working to prepare himself in some other way. He did that which beforehand he had laid out to do. From one school of the prophets to another he went inspecting and inspiring. When a total eclipse of the sun, together with cloudy weather, produced in the New England states what has ever since been called the Dark Day, the House of Representatives sitting in Hartford adjourned under the impression that the day of judgment was at hand. Some members of the Council proposed to follow their example. But Colonel Davenport objected : "The day of judgment," he said, "is either approaching or it is not. If it is not, there is no cause for an adjournment. If it is, I choose to be found doing my duty." The

candles were brought and the session was continued.

*How beautiful it is to be leal-hearted!* Elisha felt toward Elijah as did the lovely Ruth toward Naomi as he said: "I will not leave thee." How much we all owe to parents, teachers, preachers and other men and women of God who have shown us the way and lent a hand. Let us not be ungrateful to their memory if they be dead, and let us bespeak our fidelity if they be in the land of the living. The loyal habit is a good preparation for the land o' the leal.

*There is no place like home.* It is a characteristic of many people that they wish to die and be buried near the place of their birth. It would seem that Elijah, when he was forewarned of a mighty change, headed for the mountains of Gilead, because there was his old home. In life or in death there is no place like the old spot. Its spell is ever upon us. Its grass is greener, its sky is bluer and its aspect dearer than any other. Let us do nothing in the old spot to-day to spoil that charm which shall hallow all there, as some time we look back and think of "the days that are no more."

*Covet earnestly the best gifts.* When Elisha beheld the furrowed face of Elijah and thought of his great self-sacrificing labors for Israel, his own wish was to be the kind of man Elijah was. So are we wise also when we are more anxious about what we are than

what we have. May a double portion of the spirit of all God's great servants rest upon us in this needy and stormy time.

*Good men are the strength of any nation.* Elisha realized it as looking up he cried: "My father, my father, the chariot of Israel, and the horsemen thereof." A little while ago the call of the Empire was for more men, and a little later for more munitions, to defend its honor. May the hour strike, and that soon, when the call will be for *more man*—the qualitative man—the truly Christian man who will save us from the cankers at the heart of our country as well as from the tyrant battering at our gate.

*There is a land of pure delight.* We call it heaven. Into that great sphere where sin and sorrow never come the prophet went up. There was once a little girl who had been accustomed always to bid her father good night in the same words. She used to say, "Good night. I shall see you again in the morning." The time come when the death angel called her away to heaven. In her last moments, she called her father to her side and, putting up her little arms, she clasped them round his neck, and whispered with her rapidly dying strength: "Good night, dear father;" "I shall see you again in the morning when night's long shadows break in cloudless love, then shall we see "those angel faces smile, which we have loved long since and lost awhile."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Many of us would like to end our careers as Elijah did—in harness. He went there, he went there, encouraging the students of his day: and then he went to Jordan and—the eternal land. He was swept off in whirlwind and in fire, just as in whirlwind and in fire he had begun and continued his ministry.

1. *Premonitions*, vs. 1-6. Sometimes, after a sudden removal, friends have recalled things said and done, both by those who have gone, and by those who remain, that indicated a strange anticipation of what happened. Picture that lonely man, Elijah, making a final tour with his friend, Elisha, first to Bethel, where Elijah proposed they should

part, but Elisha, with his premonition of something about to happen, would not leave him. The students, too, had a definite premonition and demanded of Elisha what he knew of the impending event. Elisha, as if there were a lump in his throat, preferred not to talk about it, v. 3. Elijah again expressed a wish to be left alone: again Elisha refused to leave him: and on they went to Jericho. A further effort at separation was made, and further premonitions expressed by the Jericho students, v. 5. On they went to Jordan, with the struggle at separation renewed, v. 6. So, with premonitions that his work was over, the stern solitary ascetic, accompanied by his devoutly-attached friend, and destined successor, passed to the final scene. "They two went on."

2. *Translation*, vs. 7-12a. The transition from this world into the next—and some of us have been beside many death-beds to see it—usually comes like a quiet sinking away : but sometimes it is more like the final rapture of Elijah, sweeping a great spirit up to God. The cold waters of the Jordan are smitten into submission, v. 8. The final words are spoken, and a worthy ambition expressed by the soulful survivor (v. 9), whose request is to be granted in the new vision of service which a painful parting often brings, v. 10. The vision of the departing leader (v. 11), a host in himself (v. 12), bursts upon Elisha's entranced gaze : and Elijah is gone—gone, without going : for, as Dr. George Matheson puts it, his fire was never extinguished (see Mal. 4 : 5 ; Matt. 11 : 14).

### For Teachers of the Senior Scholars

Some one has said that farmer's boys have distinguished themselves in the history of the world beyond all others. Is this true? Call for examples from the Bible, from Canadian history. If this is true how can we account for it? Does a boy get a better start in the country than in the town? "God made the country, man made the town." Bring out that when Elijah wanted a companion whom he could train to be his successor he sought out a plough-boy, 1 Kgs. 19 : 19. In our Lesson we have the last day which Elijah and Elisha spent together. How did they spend it?

1. *Elijah's Farewell Visit to the Schools of the Prophets*, vs. 1-6. Point out that Elijah had received some divine intimation that this was his last day on earth. What effect did this have upon him? "Business as usual," was his motto. He spent the day doing what God had for him to do. Tell the story of how John Wesley was asked how he would spend his time if he knew it to be his last day. He said he would spend it just as he spent other days, doing God's work. Bring out what a trying day it was for Elisha. Why did Elijah ask him over and over again to tarry behind? Did the old prophet wish to die alone that day up in the rugged rugged mountainside? Why was Elisha so distressed over the question the students at the different colleges kept asking

him? His thoughts that day were too deep for words, his heart was too full to talk about what was to happen.

2. *Elijah's Farewell Words with Elisha*, vs. 7-10. Where were they at the time? How did they get there? Who witnessed that scene? What request did Elijah make? What similar request does one greater than Elijah make of us? (Matt. 7 : 7.) What was Elisha's response? Does this response mean that Elisha was to be twice as great a man as Elijah? Why does Elijah call this a hard thing to give? It is easy enough for a man to leave his money to his children when he dies, but it is not so easy to endow them with his good spirit. It is a great thing when a young man's highest ambition is like Elisha's.

3. *The Passing of Elijah*, vs. 11, 12a. Note that there was something fitting in this final scene, for Elijah's was a stormy life. Remind the class that most people, like Tennyson in *Crossing the Bar*, long for a quiet peaceful end to life, and that a life of loving service will fit us for whatever the end may be. Close with a reference to Elisha's sore bereavement.

### For Teachers of the Boys and Girls

This is the first of the Quarter's Lessons in which Elisha appears, and it tells us how he became the successor of the great prophet Elijah. The teacher will do well to retell the story of Elisha's leaving his home to become the companion and attendant of Elijah (see 1 Kgs. 19 : 19-21). Recall how, for ten years, Elisha had been Elijah's servant, cheerfully doing for his master the humblest tasks. Now, after these years of faithful service, he was to be promoted to the place so long filled by Elijah. The Lesson tells of the last journey which Elijah and Elisha took together. Let the questioning and discussion follow the various stages of this journey:

1. FROM GILGAL TO JERICHO, vs. 1-6. Question as to the starting point of the journey,—Gilgal amongst the hills north of Bethel, where possibly Elijah had his home. Emphasize the fact that the journey, step by step, was under divine direction. Bring out Elijah's wish that Elisha should remain be-

hind. Dwell on Elisha's earnest declaration that he would not leave his master, talking over the reasons both for the request and the refusal.

Coming to Bethel, the first stage of the journey, bring out all possible information about this place. Who were "the sons of the prophets?" What did they say to Elisha? Give his reply and discuss reasons for its abruptness. Call attention to Elijah's renewed request that Elisha should allow him to go on alone, and Elisha's repeated refusal. There will be a good many questions about Jericho, the second stage in the journey, with its repetition of the scenes already witnessed at Bethel. Follow the pair to the Jordan, 5 or 6 miles onward from Jericho.

II. AT THE JORDAN, vs. 7, 8. Be sure that the class does not miss the vivid touch of the fifty prophets standing where they could see what took place at the river and therefore be able afterwards to bear the testimony of eyewitnesses. Picture the two standing beside

the Jordan. Bring out by questions, the wrapping of the mantle until it resembled a rod such as the one Moses used (Ex. 14 : 16, 21), the smiting of the waters (compare Ex. 7 : 20 ; 8 : 17 ; Num. 20 : 11), and the dividing of the waters as in the days of Joshua (see Josh. 3 : 13). Emphasize the teaching in the use of the prophetic mantle, that the power to divide the waters was all of God.

III. BEYOND THE RIVER, vs. 9-12. Elijah's offer to his disciple and friend, coupled with the announcement of his own approaching departure ; Elisha's request (see Lesson Explained) ; Elijah's statement of the condition on which the request would be granted ; then the fiery chariot and horses and the whirlwind that took Elijah up to heaven,—make these points stand out in all their thrilling interest.

Impress the Lesson, that it is to those who are faithful in small tasks that God gives greater ones to do. What a great day it was for Elisha when he left his father's farm to become Elijah's servant !

#### ADDED HINTS AND HELPS

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

##### Something to Look Up

1. Read the description of the heavenly city given by the apostle John in the last two chapters of Revelation.

2. Where it is written that he that overcometh shall inherit all things ?

ANSWERS, Lesson I.—(1) Ex. 20 : 17. (2) Ps. 37 : 9.

##### For Discussion

1. Would it be a good thing or not if the future were made known to us ?

2. Does God send heavenly messengers to earth now ?

##### Prove from Scripture

That heaven is a home.

##### The Question on Missions

Ques. 2. *What is Zenana work in India,*

#### FOR TEACHERS OF

*A Look Forward*—We are going to hear how God took the prophet Elijah up to heaven.

*Elijah*—Picture the aged prophet, with his white hair and long, white beard. Another

*and why is it necessary ?* (See also Scholars' Answer on page 479.) As it would be impossible for the women who live in the seclusion of the zenana, or harem, to attend a place of public worship, or to appear on the public streets, the women missionaries have to go to them in their homes, where they read and teach not only the women themselves, but their children as well. And not only is an opportunity found for the reading and teaching of the Bible, but a great deal of medical work is done in the zenanas, where it would be a thing impossible for a man doctor to be called in to see the patient, and such a thing as a native woman doctor is as yet unknown. Through the help and comfort given these poor creatures by the women doctors and women missionaries, many of them are brought to the knowledge of Christ as Saviour and Friend.

#### THE LITTLE ONES

must be chosen to go on with Elijah's work because God is going to take Elijah to heaven. (Tell 1 Kgs. 19 : 16-21.)

*Elisha*—Picture the young man Elisha in the field plowing. He sees the old prophet

coming towards him. He goes to meet him. Elijah takes off his mantle and throws it over Elisha. (Explain what this means.) Elisha then became the pupil and helper of Elijah and went about the country with him.

#### Lesson Story

—Now we see these two walking along a country road. Tell the Lesson story. Picture them at the Jordan river (sketch). Up there on the hillside are fifty young prophets watching them. Elijah takes off his mantle of goatskins. He

folds it together in his hands and strikes the waters of the Jordan with it, and see! the water divides, and the two went over on dry ground. Imagine the surprise of the young prophets when they saw the wonderful power that God had given to Elijah.

Elijah said to Elisha, "Ask what you would like me to do for you." Tell Elisha's reply. He wanted to be a good and worthy follower of the grand old prophet. "You have asked a hard thing, but if you are with me and see me when I am taken from you, it shall be as you ask." And on they went, talking, when, suddenly, there appeared a great, flashing light which seemed to Elisha like a chariot of fire and horses of fire and it separated them, and Elijah was carried up to heaven in a

whirlwind of light and glory. His mantle fell at Elisha's feet,—a sign that God wanted him to carry on Elijah's work.

*Our Life in God's Hands*—Do you remember how wicked Jezebel made up her mind that

Elijah should die? Do you remember when Elijah himself asked God to let him die? But God did not let him die till his work was done. God has our life in His keeping. Death comes when God allows it. We should not fear death.



*Taking the Place of Others*—You little people are going to take the place of fathers and mothers, teachers, etc., after they are called to their heavenly home. What kind of big people are you going to be? Now is the time to get ready to take up the work of those whom God takes to heaven.

*Golden Text*—Death is like a gateway which leads into a beautiful land where there is no more sorrow or sickness, where Jesus is king, and all are happy.

*Hymn*—Sing :

"There's a home for little children,  
Above the bright blue sky."

—Hymn 590, Book of Praise.

*What the Lesson Teaches Me*—I SHOULD BE  
READY FOR MY HEAVENLY HOME.

FROM THE PLATFORM

# THREE R's

The Lesson may be treated as the close of the preparation of Elisha to be Elijah's successor and his introduction to his great life work. Tell the scholars that there are THREE R's

(Print) in the Lesson, each connected with Elisha. Question about the thrice-repeated command of Elijah in vs. 1-6, and bring out that the first "R" was *Refusal*. The point to make is, that Elisha's triple refusal was a proof of his loyalty to his master. Next, get the scholars to tell you what it was that Elisha asked of Elijah. The scholars will see that the second R is *Request*. Dwell on the meaning of Elisha's petition and Elijah's reply. Finally, remind the scholars that Elisha was given Elijah's place, so that the third "R" is *Reward*. Emphasize the thought that some reward is sure to those who are faithful as Elisha was.

Lesson III. **ELISHA HEALS NAAMAN THE SYRIAN** October 17, 1915

2 Kings 5 : 1-10, 14. Study 2 Kings, ch. 5. Commit to memory vs. 7, 8.

**GOLDEN TEXT**—I am the Lord that healeth thee.—Exodus 15 : 26.

1 Now Na'aman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given<sup>1</sup> deliverance unto Syria : he was also a mighty man<sup>2</sup> in valour, but he was a leper.

2 And the Syrians had gone out<sup>3</sup> by companies, and had brought away captive out of the land of Israel a little maid ; and she waited on Na'aman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria !<sup>4</sup> for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have<sup>5</sup> therewith sent Na'aman my servant to thee, that thou mayest recover him of his leprosy.

**Revised Version**—<sup>1</sup> victory ; <sup>2</sup> of ; <sup>3</sup> in bands, and had ; <sup>4</sup> then would he recover him ; <sup>5</sup> And now ; <sup>6</sup> Omit therewith ; <sup>7</sup> but consider ; <sup>8</sup> Omit had ; <sup>9</sup> chariots.

**LESSON PLAN**

- I. The Helpless Leper, 1-7.
- II. The Mighty Prophet, 8-10.
- III. A Wonderful Cure, 14.

**DAILY READINGS**

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

M.—Elisha heals Naaman the Syrian, 2 Kgs. 5 : 1-10.

T.—Elisha heals Naaman the Syrian, 2 Kgs. 5 : 11-19.

W.—Elisha heals Naaman the Syrian, 2 Kgs. 5 : 20-27.

Th.—A divine command, Matt. 10 : 1-8. F.—Christ

heals a leper, Mark 1 : 34-45. S.—Christ's mastery over disease, Luke 17 : 11-19. S.—A request for cleansing, Ps. 51 : 7-17.

**Shorter Catechism**—Ques. 32. What benefits do they that are effectually called partake of in this life ? A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy ?<sup>7</sup> wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Eli'sha the man of God<sup>8</sup> had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes ? let him come now<sup>9</sup> to me, and he shall know that there is a prophet in Israel.

9 Na'aman came with his horses and with his<sup>9</sup> chariot, and stood at the door of the house of Eli'sha.

10 And Eli'sha sent a messenger unto him, saying, Go and wash in Jor'dan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

14 Then went he down, and dipped himself seven times in Jor'dan, according to the saying of the man of God : and his flesh came again like unto the flesh of a little child, and he was clean.

the several benefits which, in this life, do either accompany or flow from them.

**The Question on Missions**—3. How are the children of India being helped ? Through day and boarding schools, orphanages and industrial schools. Many children who would otherwise die of neglect, are gathered into the orphanages and cared for. In the industrial schools the boys and girls are taught various kinds of work by which they may be able to make their own living when they leave the schools.

**Lesson Hymns**—Book of Praise : 457 (Supplemental Lesson), 129, 148, 23 (Ps. Sel.), 167 (from PRIMARY QUARTERLY), 151.

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

**Lantern Slides**—For Lesson, B. 1235, Jewish Maid Telling of Elisha. For Question on Missions, I. 660, Fruits of the Orphanage. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Baptizing in the Jordan (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 471).

**THE LESSON EXPLAINED**

**Time and Place**—Reign of Joram or Jehoram of Israel (about B.C. 900), and of Benhadad of Damascus ; Damascus, Samaria, Jordan.

**Connecting Links**—The event of the chapter belongs to the ninth century B.C., the period of the Hundred Years' War between Israel and Damascus. In that long

struggle there were many lulls : there was evidently peace at the time of our incident. Peace was sometimes made on equal terms ; more often Israel had to cede territory to Damascus or pay tribute.

**I. The Helpless Leper, 1-7.**

V. 1. *Naaman*. "Pleasantness," the name means. He was a Syrian, that is, an Ara-



mæan of Damascus. The Aramæans included the Israelites, who had returned to Palestine from Egypt, and also the Moabites, Ammonites and Edomites. After each had settled in its territory, a main feature of their life for centuries was rivalry with one another. *Captain of the host*; commander-in-chief of the army. *King of Syria*; Benhadad II., mentioned in Lesson XII., Third Quarter, 1 Kgs. 20 : 10-21. *Honourable*; literally, "man of respect," holding a high place in the court of Benhadad. *By him the Lord*; here regarded not as the God of the Jews alone, but as caring also for Gentiles and helping them, though they knew Him not. *Victory* (Rev. Ver.); literally, "deliverance." The Hebrews had no word for "victory" proper. They conceived the matter in a personal way : a man did not win a victory, but God "delivered" him from his enemies. The deliverance in this case may have been from Assyria. *Mighty man in valour*; a brave soldier. *But . . . a leper*; the victim of a loathsome, contagious disease, incurable save by divine power. It is not likely, however, that the Syrians observed the same rules of separation as the Jews (see Lev. 13 : 45, 46).

Vs. 2, 3. *Syrians . . . in bands* (Rev. Ver.). Officially there was peace between the two countries, but that did not prevent raids being made by the men of the border. *A little maid*. In ancient warfare, even when men were put to the sword, women were commonly carried off alive. *Would God*; an expression of earnest desire. *Prophet . . . in Samaria*; Elisha, who had a house in that city, v. 9 (compare ch. 6 : 32). *Recover him*; because to the prophet was given divine power which alone could cure leprosy.

Vs. 4-6. *One* (Rev. Ver., Margin, "he"); possibly Naaman himself. *Lord*; master,—king. *Go to, go*. "Lose no time, go at once." *King of Israel*; now a vassal of Benhadad. *Took with him*. One might not go empty-handed, and the gift must be worthy of the giver, worthy of the receiver and worthy of the benefit. *Ten talents of silver*; each worth about \$2,000. *Six thousand pieces of gold*; that is, gold shekels, worth about \$10 each. *Ten changes of raiment*; splendid garments, suitable to the occasion, such as great men are wont to give and receive in the East to-

day. *I have sent Naaman*, etc. (Rev. Ver.). No doubt the letter opened with much courtliness, but the import was a peremptory demand.

V. 7. *Rent his clothes*; like one whom grief had overwhelmed. He is at his wit's end. This is Jehoram's interpretation : Benhadad is asking an impossibility merely as a pretext to make war once more on Israel.

## II. The Mighty Prophet, 8-10.

V. 8. *The man of God*; a common title of Israel's prophets. *Wherefore . . . rent thy clothes?* The thing is not impossible. The man of God moves ever in a land of wonder; with him nothing is impossible. *Know that there is a prophet*. The story illustrates the power and dignity of the man of God; he stands above even kings.

Vs. 9, 10. *Naaman . . . at the door of . . . Elisha*. The Syrian general in all his pomp at the prophet's door! *Sent a messenger*; instead of coming himself, thus rebuking Naaman's self-importance and fixing the visitor's thoughts on God, not the prophet, as the healer. *Wash in Jordan*; more than 30 miles away. *Seven times*. Seven was a sacred number.

Vs. 11-13 describe Naaman's scornful anger at Elisha's requirement and how it was allayed by his attendants.

## III. A Wonderful Cure, 14.

V. 14. His *servants* persuade Naaman to obey the prophet, and, as he bathes in the Jordan, the scaly, leprous scurf falls off, leaving *his flesh . . . like unto the flesh of a little child*.

The prophet refuses the reward offered by the grateful Naaman. The Syrian undertakes to worship the God of Israel in his native land, and Gehazi is punished for his covetousness. Vs. 15-27.

## Light from the East

LEPROSY—We use the word "leprosy" for a particular disease,—apparently the Biblical writers, even in the law (Lev., chs. 13, 14), used the term for several distinct maladies. Setting aside the leprosy of the house (Lev. 14 : 37) and the leprosy of the garment (Lev. 13 : 47-59) as peculiar and obscure, there remain several skin diseases as well as more deeply seated affections of the human body.

The plague on the head or beard, the "scall" of Lev. 13 : 29-37, was, according to many physicians, some variety of contagious and inveterate ringworm. The disease is still common among poor Jews and Moslems. The same classes are affected by leucoderma or vitiligo, which produces a discoloration of the skin such as is described in Lev., ch. 13, or it may be that Lev., ch. 13 includes also psoriasis or English leprosy.

What is called leprosy to-day is a disease that produces commonly a thickened condition of such features as the eyebrows, the sides of the nose, the cheeks, the chin and

the ears. The thickening gives to the hands and feet a lumpy appearance. In some cases the joints of the fingers and toes are affected and parts fall off, while lumps in parts exposed to rubbing often pass into open sores. At the same time the thickening extends to the mouth and throat, and the voice is reduced to a husky whisper. These are the obvious features of the disease, but they are often absent. What is fundamental is that in every leper the nerves of the skin cease to act, he loses his sensibility and there is a profound lowering of the vitality and efficiency of the organism.

### THE GEOGRAPHY LESSON

The number 37 on our map marks a spot on the west bank of the Jordan, opposite Jericho, where we can get a good idea of the stream as it is to-day. Bare, level earth lies at our feet, packed down hard by the tread of other feet that have come and gone before us. Several Arabs are here now, standing on the shore and watching a baptism in the river,—men with long belted robes, wearing turbans of cotton cloth to protect their heads from the hot sunshine. The river waters, brown with the earth that they have torn from other banks above here, ripple gently against our low trodden shore. At right and left the rest of the river bank is covered by low trees and the tangled thickets of a dense undergrowth of bushes. The river, as we look across the current, is partly smooth and



glassy, partly broken into little eddies where some obstruction underneath is hindering it, partly swept into shimmering sparkles by a touch of wind from overhead. The farther bank is thickly covered with trees. Naaman's Syrian home was about a hundred miles from here at the north, that is, off at our left. Since Naaman's time thousands of pilgrims from all parts of Europe and western Asia

and northern Africa have come to this place by the river where we now stand to bathe in these same waters. Some few of them may have remembered Naaman's story, but most of them have performed the rite in grateful memory of Jesus' baptism a little more than nineteen hundred years ago.

Use a stereograph entitled, Baptizing in the Jordan.

### THE LESSON APPLIED

*There is a BUT in every life.* Naaman had many things to give sting to the wine of being, salt to its feast. There was high position, great power and much popularity with king and people, *but* he was a leper.

"And was the day of my delight  
As pure and perfect as I say ?

The very source and fount of Day  
Is dashed with wandering Isles of Night."  
No person is perfectly happy. No condition is entirely complete. Even in those cases where it would seem as if nothing were wanting that heart could wish, our envy would be tempered if only one knew all. The heart

knoweth its own bitterness. And even where there is no secret bitterness of circumstance, there is the open but of sin. All have sinned and come short of the glory of God. How tender then should we be to every one and ready to make allowances. This is a world where compassion should be the order of every day.

*War is awfully cruel.* Here is a little maid taken captive. How frightened she would be as she was carried off by big, rough, strong men. What a gap there would be in that home forever after; like that left when a great tree is torn up by the roots. Many little maids and men were carried away from Belgium during that frightful German raid of a little more than a year ago. Thousands of happy homes were altogether broken up. May the day soon come when God shall make cruel wars to cease. First, may righteousness be established, and then peace, everlasting and honorable.

*God can make use of the weak things of this world to help the mighty.* A little maid becomes the pivotal point upon which turns the wheel of fortune for a great man and a great nation. A brave little Hollander once saved many lives by doing what he could to stem a breach in the dyke. One day, says Dr. F. B. Meyer, I saw a big blacksmith bend over his little child in a cot and the child got his tiny hand entangled in the blacksmith's long beard. Presently his wife came in, saying, "Come away to tea." "I cannot," he said, "the child has fast hold of me." Even the smallest children have a very great influence. The kingdom of God does not spring up in a night like Jonah's gourd at the word of the mighty. It grows up gradually, like a coral island through the accumulation of many tiny contributions.

*A good early training is never wholly lost.* What this little girl had learned at her mother's knee away back in the mist of the morning she was able to hold fast and reproduce in a pagan environment. Give me the first few years of a child's life, said a great ecclesiastic, and I care not who has the rest. The most inspiring memory of our life is that of our early days with their morning and evening shadows, their morning and evening

family worship, their daily precept and example. Those days, so dear and dead beyond recall, yet speak.

*How easily do misunderstandings come about.* "See," said the king of Israel, "how he seeketh a quarrel against me." Nevertheless everybody meant well enough. Nobody was seeking a quarrel. He was not far wrong who said: "We are all so many islands shouting to each other across seas of misunderstanding." If only children, men and nations would take time to talk things over, how much strife would disappear.

*How easy to understand, but how difficult to accept is the way of salvation.* "Go and wash in Jordan seven times," said the prophet. Naaman went away wroth, although afterward he thought better of it and obeyed. So do we all stumble at God's way of salvation. It is Jehovah that heareth us, but we do not always like His method. Why?

(a) Because our vanity is not flattered. Preachers are not bidden of God to come out and strike a hand impressively over the place. They are to call men sinners, not supermen. All people with superman instincts dislike that treatment.

(b) Because the gospel stream, beneath whose waves they are bidden to plunge, seems commonplace. To many Jesus will ever be a root out of a dry ground. His neighbors once said of Him, "Is not this the carpenter's son?" So there are those still who would conjure with other great names. The name that is above every name is quite beyond them.

(c) Because some secular means of improvement seems better than the sacred way of the cross. "Let us have a sound system of education," say some, "and we shall lift the peoples up." "Let us reorganize the social order," say others, "and then those who live far below the rays of sun or moon or stars in our slums will come to themselves." It is significant that a work carried on for the fallen in Chicago without the assistance of religion confesses that only 2 per cent. are permanently rescued, whereas the Salvation Army who carry on a similar work under the auspices of our sacred religion claim 50 per cent. Truly, it is "Jehovah that healeth thee."

## THE LESSON GRADED

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

## For Teachers of Bible Classes

The story of Naaman makes a capital allegory on the simplicity of the way of salvation. He was a great man and had great thoughts; but to enter the spiritual kingdom he had to become simple as a child. Naaman was great; but,—a leper. Even Tennyson, magnificent in simplicity, was offended when a surgeon, whom he had consulted once before, failed to recognize him, till, after sounding him with his stethoscope, he said, "Now I know you, by your lung!"

Naaman, in his own great military way, planned out his deliverance. He was so far willing to learn from a child that he acted on the recommendation of the captive Hebrew maiden, vs. 2, 3. It hurt his dignity, however, to proceed with equal simplicity. His blunder was two-fold:

1. *To secure salvation Naaman invoked earthly authority*, v. 6. He obtained from the Syrian king, whom he served, a letter to the king of Israel. He expected this to smooth the way before him. Instead, it made it rough. The unoffending monarch interpreted the demand made on him as a plot to drag him into war, v. 7. If leprosy is a fitting type of sin, then sin is too serious a thing to be dismissed at the word of any sovereign, be he as powerful as he may. "Society," Henry Drummond said, "is white with leprosy." Society does not always know it. Often when society comes to know it, it mistakenly thinks mere legislative mandates in the name of a king can do away with it.

2. *To secure salvation Naaman depended upon the glitter of precious metals and ceremonial pomp*, vs. 5b-9. "The surprise of Christianity," according to Joseph Parker, "is always in the direction of simplicity. Naaman had a programme, Elisha a command. Naaman had a ceremony, Elisha a revelation." The leprosy of sin can only be removed by spiritual cleansing, 1 John 1:7. Dr. A. B. Mackay, of Montreal, years ago, published a beautiful parable on Naaman. He pictured a man going off to buy an estate from the Great King. He took as purchase

money the gold of a good heart, the silver of a pure life and the goodly apparel of a spotless character. When he went to his chariot to produce the gold, it was gone. He went back for the silver: it, too, was gone. Disappointed, he returned, confident he could produce the goodly apparel, for, in looking for the gold and silver, he had twice handled the bundle. To his horror, opening it, he found nothing but filthy rags. With streaming eyes, he pleaded for his heart's desire as a free gift, and, as such, received it. Faith in Christ cleanses.

## For Teachers of the Senior Scholars

Question the class about their definition of a great man. In what sense was Naaman a great man? Everything indicates that he was greatly beloved by the king and by the soldiers and by the people and by the members of his own household. What seems to have been his only handicap? Bring out that although a physical handicap is often a serious matter, it is not so fatal to success as a moral handicap. Dwell upon the possibility of making life a grand success in spite of a physical handicap.

1. *Naaman Hears of a Cure*, vs. 2-4. How did he hear of it? Show what a beautiful picture we have here of this little Hebrew slave-girl, who loved her master, and who remembered the wonderful things which the great prophet in her own land could do. What were some of the wonderful things which Elisha had done? (See ch. 2:19-22; and ch. 4.) What value will her master attach to her words? Note that this will depend largely upon the character of this child. Some people's words are worth more than others. Nobody thought of discounting what this little maid said. Her words were worth repeating to Naaman himself, and to the king of Syria. It is a great thing to live in such a way that our words always pass at their face value.

2. *Naaman Seeks this Cure*, vs. 5-9. How did the king show his interest in the matter? How did Naaman plan to reward the prophet-physician for his medical services? It was a long way to Samaria, a long journey to take on the suggestion of a little maid, but a

drowning man will grasp at straws. What was the fate of the king's letter of introduction? How does Elisha come into the story at this point, and what request did he make?

3. *Naaman Finds a Cure*, vs. 10-14. What was Elisha's prescription? Why was Naaman displeased with this? He felt that he had been duped by an old Hebrew quack. He determined not to make a fool of himself by doing anything so preposterously inadequate as Elisha suggested. How was he brought to his senses?

Show how this bit of ancient history is a parable of redemption, of salvation from sin, of God's method of curing human souls from the foul leprosy of sin, how that God's method is altogether too simple for us at first. What a sweet simplicity there is about the beautiful words of Jesus, "Come unto Me."

### For Teachers of the Boys and Girls

The teaching of the Lesson, with its wonderful story, may be gathered up under three heads:

#### I. NAAMAN'S NEED

1. *Who was Naaman?* Get the scholars to tell (v. 1) about this commander-in-chief of the Syrian army, the high favor in which he stood with his king, the victories he had won. Could any one have been more fortunate than Naaman? Was there any cloud in his bright sky? Ah, look at the "but" in v. 1.

2. *What disease had Naaman?* "He was a leper,"—this was the dreadful "but" in Naaman's life. Talk a little about this fearful malady,—loathsome, incurable, save by divine power, driving its victim (amongst the Jews, at least) away from his home and friends (see Lev. 13 : 45, 46). Speak of leprosy as a picture of sin, of which all need healing.

#### II. NAAMAN'S HELPERS

1. *Who first suggested the cure?* Have the story (vs. 2, 3) told of the little maid from

Israel, torn from her home by some slave-raiding band to be sold into Naaman's household, and there to wait on the great general's wife, of her love, though a slave, to her master and mistress, and her anxiety that Naaman should go for healing to Israel's great prophet, Elisha.

2. *What had the kings of Israel and Syria to do with the cure?* How the words of the little slave maiden were carried to Benhadad, how he immediately ordered that Naaman should go with a letter from himself and rich presents to Jehoram, the king of Israel, requesting him to have this great officer healed,—for, of course, Benhadad thought that Jehoram as king would have the prophet's service at his command,—all this the scholars will be eager to tell (vs. 5, 6); and also (v. 7) how Jehoram, when he had read Benhadad's letter, publicly rent his clothes in dismay at being asked by his powerful neighbor to do what God alone could do, seeing, as he thought, in the unreasonable request, a pretext for a quarrel.

3. *What was Elisha's part in the cure?* Discuss Elisha's message (v. 8) to the king. Why was the prophet so confident? It is a very vivid picture to be brought out,—that of Naaman and his splendid cavalcade driving up to the door of the prophet's house (v. 9). Question about the prophet's strange conduct (v. 10) and the instructions he gave. Have Naaman's anger (v. 11) accounted for, and the way described in which his servants persuaded him to obey Elisha's directions.

#### III. NAAMAN'S HEALER

*How did washing in the Jordan cure Naaman?* Make it clear that the waters of the river had no healing powers in themselves: the power was of God, and Naaman was healed because he obeyed God.

Use this story of a leper's cure as a picture of our healing from sin through Christ's blood shed for us.

### THE LESSON GRADED

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

#### Something to Look Up

1. "Wash me, and I shall be whiter than snow." Find the words.

2. Read in John's Gospel the story of the healing of a man whom Jesus told to wash in the Pool of Siloam.

ANSWERS, Lesson II.—(1) Rev., chs. 21, 22. (2) Rev. 21 : 7.

### For Discussion

1. Which are the more likely to be happy the great or the lowly ?
2. Is wealth a help or a hindrance to salvation ?

### Prove from Scripture

That God is a healer.

### The Question on Missions

Ques. 3. *How are the children of India being helped ?* (See also Scholars' Answer on page 486.) Besides the regular mission day schools and boarding schools, orphanages have been established in various centres in which orphan children are gathered in and

cared for. Here the children help with the housework and are taught the ordinary school lessons, and, of course, the Bible. In industrial schools established for these orphans the boys are taught various trades, so that when they leave the school they may be able to make their own living. The younger boys work half the day and go to school the other half, while those who are older spend most of the day at their looms, learning to weave the beautiful Oriental rugs, silks and blankets, or at printing presses, learning to become capable printers. The girls are taught both plain and fancy sewing, so that they, too, will be able to support themselves when they leave the school.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are going to hear about Elisha healing a leper. Can you all tell me the name of that grand old prophet whom God took to heaven in such a wonderful way ? (Recall last Lesson.) We are going to see the new prophet Elisha beginning his work.

Our Lesson tells us about a little Jewish girl, and about her mistress, and about a great soldier, and a great prophet.

*A Little Jewish Maiden*—Let us first look into the home of

this little Jewish girl. We do not know her name. She lived in one of the villages in Palestine at the time Elisha became a prophet. This little girl helped her mother, ran errands and "looked after the baby," and played with other children just as any of you little girls here do. She often heard of the great prophet Elisha, and she was taught to love and worship God.

*Taken Captive*—One day a great army of soldiers from Syria (map) came marching into the village. They took many of the people away captives, and amongst the captives was

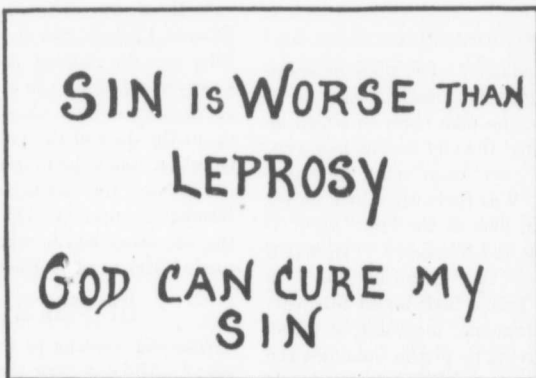
the little Jewish maiden. The soldiers took her on a long, long journey, away to Damascus (map), but they did not take her to a prison.

*The Home of Naaman*—Describe the beautiful palace to which they took her. It was the home of Naaman who was a very great soldier, the general of the armies of the king of Syria, one of the greatest men in the kingdom. The little girl was brought into the palace and given to Naaman's

wife to be her little slave or servant. We may be sure the little girl was lonely and missed her old home and friends, but she tried to do her best in her new home, and her mistress was well pleased with her.

Although this lady lived in a palace and had servants to wait upon her, she was not happy.

*Naaman the Leper*—One day the little maid found her crying (show picture). The lady told her she was crying because a very dreadful disease, called leprosy, had come upon her husband, the great general of the king's



armies. (Explain leprosy ; see Lesson Explained.)

The little maid remembered about the great man of God, Elisha, in her own land, who was able to cure diseases. She said to her mistress, "Oh, I wish my lord, Naaman, were with the prophet that is in Samaria. He could cure him of his leprosy." Tell of the departure of Naaman, laden with gifts and a letter to the king of Israel, vs. 5-7. Tell verses 8-14. Make the scene very vivid.

*Doing What She Could*—Show how this little maid not only was the means of Naaman's

being cured of his leprosy, but also of helping him to know the true God.

What do you know about the lepers nowadays, and in our own land? Can your class help them in any way? This girl simply told what she knew about one who could help. You little people can all do that.

Leprosy is very dreadful, but sin is worse. Who can cure it? Tell others.

*Golden Text*—Repeat and explain Golden Text.

*What the Lesson Teaches Me*—I SHOULD ASK JESUS TO TAKE AWAY MY SIN.

### FROM THE PLATFORM

## NAAMAN THE HELPLESS

Print on the blackboard, NAAMAN THE HELPLESS. Question about Naaman, bringing out all the advantages of his position, as a great general, the king's friend, living in wealth and comfort, honored by his sovereign for his services. Set over against all these advantages his affliction with the terrible disease of leprosy,—painful, loathsome and incurable by human power. Now fill out the word "helped," and talk about Naaman's helpers beginning with the little maid from Israel who waited on his wife, taking in the kings of Syria and Israel and dwelling on Elisha's part. Emphasize the truth that the power which really helped the leper was God's. Speak of leprosy as a picture of sin, pressing home the truth that only God's power can save the sinner and urging every scholar to fall in with God's way of salvation.

#### Lesson IV.

### ELISHA'S HEAVENLY DEFENDERS

October 24, 1915

2 Kings 6 : 8-17. Study 2 Kings 6 : 8-23. Commit to memory vs. 16, 17.

**GOLDEN TEXT**—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34 : 7.

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place ; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing ; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel ?

12 And one of his servants said, None, my lord, O king : but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

**Revised Version**—1 Now the ; 2 he ; 3 coming ; 4 And the ; 5 Nay, my lord ; 6 see ; 7 with horses and chariots was round about the city.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host : and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master ! how shall we do ?

16 And he answered, Fear not : for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man ; and he saw : and, behold, the mountain was full of horses and chariots of fire round about Elisha.

## LESSON PLAN

- I. Elisha's Directions, 8-12.
- II. Elisha's Danger, 13-15.
- III. Elisha's Deliverance, 16, 17.

## DAILY READINGS

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

M.—Elisha's heavenly defenders, 2 Kgs. 6 : 8-17. T.—Elisha's heavenly defenders, 2 Kgs. 6 : 18-23. W.—The all-seeing God, Ps. 139 : 1-12. Th.—Heavenly defenders, 2 Chron. 20 : 14-21. F.—God's guidance, Ps. 25 : 8-20. S.—"If thine enemy hunger, feed him," Rom. 12 : 14-21. S.—"The Lord helped me," Ps. 118 : 1-14.

**Shorter Catechism**—*Ques. 33. What is justification?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as

righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

**The Question on Missions**—4. Tell about the work of Bible women in our Foreign Mission fields. They go about the country and through the cities and villages reading and teaching the gospel, sometimes in a home or on the street. They are trained in the mission schools, and are sometimes paid by the native church.

**Lesson Hymns**—Book of Praise : 457 (Supplemental Lesson), 263, 272, 64 (Ps. Sel.), 273 (from PRIMARY QUARTERLY), 262.

**Special Scripture Reading**—Ps. 34 : 1-10. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1076, Heavenly Defenders Shown Elisha's Servant. For Question on Missions, I. 282, Miss Little and Bible Women Teaching Around a Well. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Fertile Plain of Dothan, Southwest from Hill Where the Town Stood in Elisha's Day (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 471).

## THE LESSON EXPLAINED

**Time and Place**—Reign of Joram or Jehoram of Israel (about B.C. 900), and of Benhadad of Damascus; hill country of Samaria, Dothan, a plain and town north of Samaria.

**Connecting Links**—The main feature of Israel's life in the ninth century was the long-drawn-out war with Damascus. Our Lesson forms an episode in that war.

## I. Elisha's Directions, 8-12.

V. 8. *Then*; whether before or after the last Lesson. *King of Syria*; the same Benhadad who was Naaman's king. *Warred against Israel*. The war took the form of campaigns on a smaller or larger scale, repeated year by year or after an interval of years. As episodes there seem often to have been raids by small bands of men. It is probably such a raid that the writer has here in view (compare ch. 5 : 2). *In such and such a place . . . my camp*. The story requires us to think of some strategic move that was fitted to bring disaster on the Israelites, of some move, too, that would escape the notice of the Hebrew spies. We must remember that the Syrians were in Israel's territory and in a well populated district. This is all plainer, if we accept a different reading of Benhadad's words, v. 8,—"In such and such a place let us set our ambush."

Vs. 9, 10. *The man of God*; the prophet Elisha, who constantly appears as the helper of Israel's king and people. *The king of Israel*; Jehoram, Ahab's son. *Pass not such a place*. Elisha had spoken strongly against

the sins of Jehoram and his family (see ch. 3 : 13, 14); but, though disapproving of much in the king's conduct, like a true patriot, for the sake of his country, he gave Jehoram the benefit of his knowledge. The writer has no idea of the prophet's playing the part of a spy and coming by his knowledge of the enemy's plan by natural means: it is a miracle of knowledge. *For thither the Syrians are coming down* (Rev. Ver.). A better translation is, "for there the Syrians are concealed," ready to spring upon and capture any that come in their way. Josephus, the Jewish historian, says that the king of Israel was starting with a hunting party when Elisha warned him. *The king of Israel sent to the place*; a single messenger, against whom the Syrians would do nothing, to find out whether the prophet's warning were true. *Saved himself*; by heeding the prophet's words. *Not once nor twice*; several times.

Vs. 11, 12. *The king of Syria . . . sore troubled*; because his strategy was foiled and his plans known to his enemy. *Which of us is for the king of Israel?* That was the simplest explanation: some one of his followers had betrayed him to Jehoram. *One . . . said . . . Elisha, the prophet*. There is another explanation, the servant affirms. He has heard of the man of wonderful deeds and of wonderful knowledge; the fame of such a man was bound to spread in a hundred ways. We need think only of some one who accompanied Naaman. *Telleth . . . the words that thou speakest in thy bedchamber* (the innermost and strictly private portion of the king's palace);



an uncanny person to have on the side of the foe.

### II. Elisha's Danger, 13-15.

Vs. 13, 14. *Go and see* (Rev. Ver.) . . . *that I may send and fetch him.* Elisha is to be given another chance of frustrating the Syrian plans. *He is in Dothan.* Dothan is an open plain, 10 miles north of Samaria, across which runs the caravan road from Egypt to Damascus. The town lay on a hill in the plain. *Sent . . . horses, and chariots, and a great host ;* to seize the town and therefore be sure of the arch-enemy. The chariots were two-wheeled vehicles, usually drawn by two horses. The Egyptian, Greek and Roman chariots carried two men, the warrior and the driver ; but the Syrian, and other Asiatic, chariots carried three, the warrior, driver and a shield-bearer. The "host" means foot soldiers. *By night . . . compassed the city about ;* surrounded it completely, so that no one could go in or out unseen by the besiegers. The plan was to surprise the city at dawn.

V. 15. *The servant of the man of God ;* the successor of Gehazi, now a wealthy leper, ch. 5 : 20-27. *Behold, an host . . . Alas, my master ! how shall we do ?* The servant's terror and dismay are vividly described, in order that Elisha's confidence stand out the more clearly. "How shall we do?" He saw no way of escape.

### III. Elisha's Deliverance, 16, 17.

Vs. 16, 17. *Fear not.* The prophet, by his own fearlessness, would beget fearlessness in his attendant. *They . . . with us are more than they . . . with them.* Elisha speaks as a man absolutely sure of God's protection. *Lord . . . open his eyes.* With the ordinary eye one could not see such things : it was a special grace granted to the servant that he should look on the heavenly host. *Mountain . . . full of horses and chariots of fire ;* the same heaven-

ly host that formed the escort of Elijah. (See 2 Kgs., ch. 2.) The writer thinks of the high hills around the plain of Dothan.

The following verses (18-23) relate that the Syrians were smitten with blindness, and Elisha was able to deceive them and deliver them up as captives in Samaria. After this act of kindness the Syrians withdrew, and the raid was over.

### Light from the East

CHARIOTS—The chariot was a two-wheeled carriage drawn by two horses. It was used in battle and in state processions. It was open and low behind, but high in front, and accommodated a single warrior and the driver. Its use by the Hebrews was limited and that for several reasons. In the first place, the physical character of the land made its extensive use impossible. Palestine is hilly and stony, and to this day has less than 200 miles of respectable carriage road. Off a road in the hill country a chariot would drive as heavily as the Egyptian chariots did in the Red Sea bottom. In the second place, the Israelites were of desert origin and retained for long their desert ways and prejudices. Among these prejudices was a distrust of the chariot. And such a prejudice found a support in religion. Religion sanctioned the old simple methods of warfare, regarding horses and chariots as a foreign innovation that was likely to dissolve Israel's allegiance to Jehovah. This view you find in prophecy (Hos. 1 : 7 ; 14 : 3 ; Mic. 5 : 10 ; Zech. 9 : 10) and in the Deuteronomic law, Deut. 17 : 16. But for the primitive Semites and for the Canaanites a god like a great king had his horses and chariots. And from the days of the early monarchy on men were not averse to think of Jehovah, too, with His horses and chariots.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON III.]

Our map of central Palestine on page 488 marks with the number 33 a place from which we are to have an outlook toward the southwest. We are looking off from the hilltop site of the old town of Dothan. Twenty-seven hundred years ago a town stood on this hill, where now the country-women are

picking lentils. At that time one of the most frequented roads in the whole kingdom passed here, connecting Samaria with an old caravan route through Gilead to Damascus. The neighborhood of this hill has always been famous for its springs ; they have enabled Dothan farmers to get a living this year just

as they enabled Jacob's sons long, long ago, to raise fat sheep and long-haired goats, Gen. 37 : 16, 17. The abundance of drinking water here made Dothan a favorite halting place for travelers of all sorts, some of them Syrians, who gossiped too freely about the movements of their armies. We can readily imagine, as we look to-day from the hilltop

down to the encircling fields, with what dismay the servant of Elisha looked off from the house-roof and saw by the light of early dawn a line of Syrian soldiers surrounding the town.

Use a stereograph entitled, Fertile Plain of Dothan, Southwest from Hill Where the Town Stood in Elisha's Day.

### THE LESSON APPLIED

*How often man proposes, forgetful that God disposes.* The king of Syria warred against Israel, never thinking whether or not the universe was upon his side. So men still think and plan and execute, only to discover that there is a higher power also thinking, planning, executing, and in such a way as to modify their most strenuous endeavors. It is wise to ask which way the surface wind is blowing, but wiser still which way the great waters go. The iceberg may travel fast against wind and tide because deep down its base is caught and carried forward by the great Arctic current, so if all the surface odds should be in our favor, we must still take account of God.

*All God's warnings are given in love.* There was a place of danger for the king of Israel. The word of the Lord, through Elisha, was, "Beware that thou pass not such a place." This whole life is a place of danger.

"Hosts of sin are pressing hard  
To draw thee from the skies."

Nevertheless, sometimes God's warnings are taken unkindly as if, like a tyrant, He meant to threaten us. This is far from the truth. The pilot of a steamer saw a light, apparently from a small craft in the middle of a narrow channel. His impulse was to run down the boat that had no business to be there, but, as he drew near a voice shouted, "Keep off, keep off." Cursing the supposed boatman in his way, he turned aside, only to discover at the next landing that a great rock had fallen into mid-stream. As beneficent as that voice in the dark are all God's **BEWARES.**

*The best way to overcome temptation is to avoid it.* Not once nor twice, but many times, the king of Israel saved himself by keeping away from the danger zone. Lead us not into temptation, we are taught to

pray. Too often we stultify ourselves by rushing in where angels would fear to tread. Much temptation is inescapable because it arises from within, but what we can avoid by withdrawing our foot from evil, we should shun as we would the plague. It is foolish and against the will of God that any young man should drink moderately to show how manfully he can overcome. Better abstain entirely. Beware of the saloon.

*God knows our most secret thought.* Even the words which the king of Syria spoke in his bedchamber reached the ear of God and were told to the prophet and by him to the king of Israel. A plate of sweet cakes was brought in and laid upon the table. Two children played upon the heart-rug before the fire. "Oh, I want one of those cakes," cried the little boy, jumping up as soon as his mother went out and going on tip-toe to the table. "No, No," said his sister, pulling him back, "you must not touch." "Mother won't know it; she did not count them," he cried, shaking her off and stretching out his hand. "If she didn't, perhaps God counted," answered the other. That startling thought stayed his hand.

*We are fearful because we do not realize our resources.* The servant of the man of God saw only those that were against him. The enemy became his fixed idea. So do men and women yet dwell upon those things which are adverse to them. When Peter took his eyes off Christ and cast them upon the high tumbling waves, he became afraid and began to sink. It is a mistake to see your troubles only. Far better is it to see Jesus only. He who sees Jesus only need never be afraid.

*"The angel of Jehovah encampeth round about them that fear him."* This thought should hearten us in our :

(a) War with evil within ourselves. "Without Me," said the Lord, "ye can do nothing." "I can do all things," said Paul, "through Christ that strengtheneth me."

(b) War with all public evil. There are times when it seems as if "Right were upon the scaffold and wrong upon the throne," but God is against all public sin and God cannot be defeated. There may be backward eddies at given times, but the onward flow of progress is divinely sure.

(c) War with Germany. There is round about us the approving conscience of the whole civilized world and there is round about us the being of God Himself. God takes sides. He is no neutral where matters of moral import are in jeopardy. Every day we read the newspapers; let us see not only the hosts of the Allies and the hosts of the enemy, but the host of God. The invisible world about us is "with dreadful faces thronged and fiery arms."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Elisha is so much under the shadow of Elijah that we hardly grasp the audacity of his originality in regard to the principle that quiet action accomplishes more than spectacular. He depended on forces mostly out of sight. The king of Syria was worried by the knowledge which the enemy had of his plans. Every ambush he purposed was anticipated. He first suspected an enemy near at hand, v. 11. Then he suspected Elisha, and took steps to overwhelm him. When Dothan was compassed, the prophet's attendant saw no escape.

1. *It is a mistake to see only the enemy.* If from the start the Germans had been taken at their own estimate, the terrible war in Europe would have been quickly over. The Allies would have given up at once. A year before the war broke out a Canadian lady saw, at a moving picture show in Germany, representations of the rapid and complete obliteration of Great Britain. Only he who gets his eyes open to see more than the enemy masters the secret of conquest. The real forces that prevail lie behind what is seen. The mountains are always full of chariots: but everybody cannot see them. Men long observed vapor curling from a kettle spout without dreaming it could be harnessed to chariots of fire that would rush thousands of miles across great continents.

2. *The greatest conquests are conquests of kindness.* It was to make just such a conquest that the unseen forces were sent to

Elisha's aid. Go to the end of the story, and do not, for anything, miss the humor of it. So blind were the Syrians that they allowed Elisha to lead them straight into a trap. Once they were in his power, Elisha was great enough to show mercy. Bismarck advised his countrymen, when invading any territory, to leave the inhabitants nothing but eyes to weep with and tongues with which to cry to their rulers for peace. Elisha did better than that. The king of Israel wanted to smite. Elisha advised him, instead, by kindness to turn his enemies into friends, v. 22. The British, by their generous treatment of those whom they have conquered, have usually won their good-will, and, as a result, in this awful year, the waters of the seven seas have been kept white with vessels carrying the sons of the empire to its defence.

#### For Teachers of the Senior Scholars

Recall what Elisha had done for the Syrians in curing Naaman. What joy there must have been in Syria when it was known that the popular commander-in-chief of their army had been cured of his leprosy by a great physician in Samaria. Note that the king of Syria soon forgot this kindness and began anew his cunning devices, his predatory incursions into the land of Israel. Some people have a poor memory for kindnesses done. In our Lesson we learn how it fared with the Syrians in their marauding expeditions, in their efforts to ambush the Israelites.

1. *A Revealer of Secrets*, vs. 8-12. Why did all the efforts of the Syrians fail? Elisha was far better than the most daring aviator

in revealing the plans of the enemy and the whereabouts of the hidden forces. Note that it was no wonder the king of Syria suspected that there was a traitor, a spy, in the camp. How did he find out the truth of the matter? How was it that this servant of the king knew about what Elisha was doing? Was it Naaman who knew so much about Elisha? Dwell upon God's omniscience, and quote part of Ps. 139, and remind the class that this revelation should prove a check to evil-doers, and an encouragement to those who do well.

2. *An Effort to Capture the Revealer of Secrets*, vs. 13, 14. How did the king of Syria go about the matter? Why did he send so large a force to take a single prisoner? If he believed that none of his secrets could be kept from Elisha, why did he send the army by night? Bring out what foolish things a man will sometimes do. He knows that God sees everywhere and yet he thinks that in some way the darkness may hide his wrong-doing. He knows that he is doing wrong and yet he hopes to escape the evil consequences.

3. *The Revealer of Secrets Divinely Defended*, vs. 15-17. What impression did the Syrian army, which had secretly invested Dothan in the night, make upon Elisha's servant when he went out the next morning? How did the prophet dispel his servant's fears? Remember that God is ever bestowing upon the soul of man power to see the unseen. Impress upon the scholars, that we are poorly equipped for life without this divine power, which invests life with new meaning, and enriches all our experiences, and sustains us in the trying times.

### For Teachers of the Boys and Girls

Refer, in beginning the Lesson, to the requirement of the Boy Scouts: "Do a good turn every day," and use the conduct of Elisha in the Lesson as an illustration of

kindness and helpfulness to others.

1. *How Elisha Helped His King and Country*, vs. 8-13. Question about the king who made war against Israel and the king ruling over Israel at the time. Bring out the plan of the king of Syria and the way in which it was made known to Jehoram. Discuss the character of Jehoram and Elisha's condemnation of the king's sins, as bringing out into clearer light the loyalty of the prophet even to a bad king. Vs. 8-10.

Ask about the efforts made by the Syrian king to find out who had been giving information about his plans and the way in which he learned that Elisha was the informer. Bring out all possible information about Dothan, where Elisha had a residence. Vs. 9-13.

2. *How Elisha Helped His Servant*, vs. 14-17. Bring out, by questioning, the description of the great army sent to Dothan by the king of Syria for the capture of Elisha. Question, also, about the terror of the prophet's servant when he saw this great host surrounding the city. Over against the young man's terror, set the calm confidence of the prophet. Ask about his prayer and the answer given to it. Emphasize the perfect safety of those who are under the Lord's protection.

3. *How Elisha Helped His Enemies*, vs. 18, 19. Question out, in dealing with this unprinted portion of the Lesson, the smiting of the Syrian army with blindness, the prophet's leading these enemies of his country to Samaria, Jehoram's proposal to slay them, now that they were in his power, and Elisha's refusal of his consent to thus dealing with them. Elisha was kind even to the foes of his country.

Leave time to talk over some ways in which boys and girls may be helpful, especially in making their own homes and neighborhoods better and happier because they live in them.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where did Jesus say that if He asked His Father He would send Him more than

twelve legions of angels?

2. How does Paul say we can "heap coals of fire" on the heads of our enemies? Find the advice.

ANSWERS, Lesson III.—(1) Ps. 51 : 7.  
(2) John 9 : 1-11.

### For Discussion

1. Is spying an honorable occupation?
2. Should we look upon fear as a sin?

### Prove from Scripture

That angels minister to us.

### The Question on Missions

Ques. 4. *Tell about the work of Bible women in our Foreign Mission fields.* (See also Scholars' Answer on page 492.) Bible women are trained in the boarding schools. Often they are women well on in years, who desire to work for Christ and are not too young to go about the country unprotected. They devote their time to traveling through the country and in the cities, visiting the people in their homes and trying to persuade

the mothers to hear about Jesus and to put away their idols. In China the greater part of the work of the Bible women is in the country districts. Beside Bible reading, they sometimes help to teach those who are preparing for baptism. In all weathers they trudge about the country where there is no teacher or missionary, reading and selling Bibles and tracts and speaking wherever they can gather a little group of people together to hear them. The Bible women of Formosa help in reading to and teaching the patients in the hospital, and by visiting them in their homes when they return to them. In Korea the salaries of the Bible women are paid by the native churches and they do a wonderful work, often getting a hearing where the foreign missionary would fail.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—Our story tells us how God took care of His prophet Elisha.

Recall last Lesson.

*Enemies*—Let us look into the camp of the Syrian army. The king is talking with his

officers and making plans to attack the country of the king of Israel. Here we see their tents (outline). They will attack the king of Israel when he passes a certain place. But God will guard His people. A message for the king of Israel from the



prophet Elisha! "Don't pass by that place, for the army of the Syrians will catch you there." Several times the enemy were defeated at that place. "These's a spy in the camp," said the king of Syria to his soldiers. "Some one is telling the king of Israel our plans. Who is the spy amongst us?" (Have you ever heard about spies?) "No, my lord, Oh king," said his soldiers, "there is no spy here. It is Elisha, the man of God, who is telling the king of Israel all you do

and say, and all your plans for war."

*Elisha at Dothan*—"Go and see where Elisha is, that I may send and fetch him," said the king of Syria. Here is Dothan (circle). Here is Elisha (stroke) within the

city. It is night time. Horses and chariots of the enemy are dashing along the road, a great army of soldiers marching behind. As they get near Dothan, they creep up quietly. They form a ring around the city (draw a circle of small tents).

Early in the morning, when the servant of Elisha went out of the door of their house, imagine his surprise at seeing tents, soldiers, etc., all around the city. Not a place left through which Elisha might escape! Trembling with fear he ran back to Elisha to tell him about it. "Alas, my master, what shall we do?" he cried.

*Our Allies*—We hear a great deal about "our allies" just now. Elisha told his servant

of allies more powerful than our French, Belgian, Italian or Russian allies, of whom we are so proud.

*Our Great Ally*—"Fear not," Elisha said, "for they that are with us are more than they that are with them." Then Elisha prayed to God to make his servant able to see these powerful heavenly allies, and God opened the eyes of the servant of Elisha so that he was able to see things he had never seen. He gazed in astonishment. What does he see? The mountains all around are full of horses and chariots of fire! A heavenly guard around Elisha, the man of God. No allies

could place a guard like that except God, our great ally and defender. Tell the whole story, ch. 6 : 18-23.

*Golden Text*—Repeat Golden Text. Our own king George and all his people flew to defend "little Belgium." God flies to defend His people, big and little, from all that would harm them. Outline a faint form of wings around the stroke we made to represent Elisha. Afterwards erase the name Elisha, and print ME. We see these heavenly allies with the "eye of faith" (explain).

*What the Lesson Teaches Me*—I SHOULD

ASK GOD TO PROTECT ME.

### FROM THE PLATFORM

# TWO ARMIES

Begin by telling the School that Elisha, in the Lesson, speaks of TWO ARMIES (Print). A little questioning will bring out that he describes these respectively as "They that be with us" and "They that be with them". Question about the second army,—who they were, how they came to be in Israel, how Elisha had foiled their plans, in what city they had the prophet and the young man, his attendant, shut up, and the terror of the young man. Next question about the first army. Who were they? In what way was the young man enabled to see them? Now ask which of the two armies did Elisha say was the more powerful. Why was this army stronger than the other? The scholars will readily see the reason,—namely, that God was with the first army. The point of application is, that when God is on our side we have nothing to fear; there is no enemy that can really injure us; He will overrule all their efforts against us for our good.

### Lesson V. THE BOY JOASH CROWNED KING October 31, 1915

2 Kings 11 : 4-12. Study 2 Kings 11 : 1-20. Commit to memory vs. 11, 12.

**GOLDEN TEXT**—The house of the wicked shall be overthrown : but the tent of the upright shall flourish.—  
Proverbs 14 : 11 (Rev. Ver.).

4 And <sup>1</sup> the seventh year Jehoi'ada sent and fetched the <sup>2</sup> rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and <sup>3</sup> made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do : <sup>4</sup> A third part of you that <sup>5</sup> enter in on the sabbath shall <sup>6</sup> even be keepers of the watch of the king's house :

6 And the third part shall be at the gate <sup>7</sup> of Sur ; and a third part at the gate behind the guard : so

shall ye keep the watch of the house, <sup>8</sup> that it be not broken down.

7 And <sup>9</sup> two parts of all you that go forth on the sabbath, <sup>10</sup> even they shall keep the watch of the house of the Lord about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand : and he that cometh within the <sup>11</sup> ranges, let him be slain : and be ye with the king <sup>12</sup> as he goeth out and <sup>13</sup> as he cometh in.

9 And the captains over <sup>14</sup> the hundreds did according to all <sup>15</sup> things that Jehoi'ada the priest commanded

and they took every man his <sup>12</sup> men that were to come in on the sabbath, with <sup>13</sup> them that should go out on the sabbath, and came to Jehoiada the priest.

10 And <sup>17</sup> to the captains over hundreds <sup>18</sup> did the priest give king David's spears and shields, that were in the temple of the Lord.

11 And the guard stood, every man with his weapons

**Revised Version**—<sup>1</sup> in the ; <sup>2</sup> captains over hundreds, of the Carites, and of the guard ; <sup>3</sup> he ; <sup>4</sup> a (*small "a"*) ; <sup>5</sup> come in ; <sup>6</sup> Omit even ; <sup>7</sup> Omit of ; <sup>8</sup> and be a barrier (*end of verse*) ; <sup>9</sup> the two companies of you, even all that go forth ; <sup>10</sup> Omit even they ; <sup>11</sup> ranks ; <sup>12</sup> when ; <sup>13</sup> Omit the ; <sup>14</sup> Omit things ; <sup>15</sup> men, those that ; <sup>16</sup> those that were to go out ; <sup>17</sup> the priest delivered to ; <sup>18</sup> the spears and shields that had been king David's, which were in the house of the Lord ; <sup>19</sup> from the right side of the house to the left side of the house, along by the altar and the house, by the king round about ; <sup>20</sup> Then he brought out.

#### LESSON PLAN

I. The Oath, 4.

II. The Plot, 5-10.

III. The Crowning, 11, 12.

#### DAILY READINGS

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

M.—The boy Joash crowned king, 2 Kgs. 11 : 1-12.  
T.—The boy Joash crowned king, 2 Kgs. 11 : 13-20.  
W.—A boy king seeks God, 2 Chron. 34 : 1-7. Th.—  
Idolatry to be destroyed, Deut. 12 : 1-7. F.—Rulers  
must be just, 2 Sam. 13 : 1-7. S.—God's message to  
Judah, Jer. 22 : 1-9. S.—God's promise to David,  
Ps. 89 : 28-37.

**Stereograph**—For Lesson, Pilgrims in the Old Temple Courts; North from El Aksa to the Dome of the Rock (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 471).

### THE LESSON EXPLAINED

**Time and Place**—At the accession of Joash, who ruled about B.C. 890; Jerusalem.

**Connecting Links**—The friendship between Ahab and Jehoshaphat (1 Kgs. 22 : 2-4) was cemented by marriage: Jehoram, the crown prince at Jerusalem, married Athaliah, daughter of Ahab and Jezebel, ch. 8 : 18. Jehoram came in due time to the throne of David, and Athaliah used her opportunities as queen to introduce into Judah the heathenism and profligacy of Ahab's house. After Jehoram's death, his son Ahaziah ruled Judah for a year or two; but he came to an untimely end, for he was slain by Jehu, at the same time with his cousin, Joram of Israel. (Read chs. 6 : 24 to 10 : 36.)

On the death of Ahaziah, Athaliah usurped the throne, and to secure her position, put to death the surviving members of the royal family; but Joash, the infant son of Ahaziah, was rescued by his aunt Jehosheba and her husband Jehoiada, the high priest, and kept in safety in the temple for six years. Vs. 1-4.

#### I. The Oath, 4.

V. 4. *The seventh year*; of Joash's age. *Jehoiada*; the high priest and husband of Jehosheba, the aunt of Joash (see 2 Chron. 22 : 11). *Fetches the captains over hundreds.*

in his hand, <sup>19</sup> round about the king, from the right, corner of the temple to the left corner of the temple along by the altar and the temple.

12 <sup>20</sup> And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clasped their hands, and said, God save the king.

**Shorter Catechism**—Review Questions 30-33.

**The Question on Missions**—5. Describe the work of the Iere Home in Trinidad. Girls who live where there are no schools, or who are too old to attend the schools near them, live in the Home and attend school. When able, they pay a small fee.

**Lesson Hymns**—Book of Praise : 457 (Supplemental Lesson), 22, 19, 32 (Ps. Sel.), 94 (from PRIMARY QUARTERLY), 91.

**Special Scripture Reading**—Prov. 4 : 10-27. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 33, Joash Proclaimed King. For Question on Missions, T. R. 75, First Group in Iere; T. R. 60, Iere Home. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

There were five of these captains (see 2 Chron. 23 : 1) set over as many companies of the royal bodyguard. These Jehoiada enlisted for the carrying out of his plot. From 2 Chron. 23 : 2, 7, 8, we learn that he also sent round to all the chief Levites and gathered them in Jerusalem for the emergency. *Of the Carites* (Rev. Ver.). These were hired foreign soldiers belonging to the royal bodyguard. The Rev. Ver. Margin calls them "executioners" from the office, which it was the custom for them to perform. *And of the guard* (Rev. Ver.); literally, "runners," a second class of soldiers in the guard. *Made a covenant with them*; an agreement to place the king's son on the throne. *Took an oath*; swore them, to secrecy. *Showed them the king's son*; Joash, their rightful ruler.

#### II. The Plot, 5-10.

Vs. 5-8. *This...ye shall do.* Jehoiada describes the plan to be followed. The essential feature of the plan was the assembling of the whole guard in the temple at the critical moment. This was accomplished in the following way. It was the custom to divide the guard into three companies. On

week days two of these were on duty in the royal palace and two in the temple; but on Sabbaths the order was reversed, two companies being on duty in the temple and one in the palace. Now Jehoiada arranged when the two companies came up on the Sabbath to detain the third which was being relieved. Thus the whole guard was together in the temple. The "gate of Sur" was some gate of the temple now unknown. "Ranges" were "ranks" (Rev. Ver.). Any one breaking through these was to be slain.

Vs. 9, 10. *Captains over hundreds did . . . all.* They were assisted by the Levites gathered from all parts of the country (see on v. 4). *Jehoiada . . . commanded.* He was the chief mover in the whole matter. *King David's spears and shields;* armor which David had taken from his enemies and laid up in the temple as spoils of war (see 1 Sam. 21 : 9 ; 2 Sam. 8 : 7).

### III. The Crowning, 11, 12.

V. 11. *The guard stood, etc.* As the temple faced the east and the altar stood out in the open air to the east of the entrance, we can imagine the lines of soldiers encompassing the altar on three sides, north, east and south, and reaching close to the northeast and southeast corners of the building. *By the king round about* (Rev. Ver.); that is, round about the place where the king was to take his stand.

V. 12. *He brought forth the king's son.* Joash had been kept during the six years of Athaliah's reign in the priests' quarters, where Jehoiada lived with his wife. *Put the crown upon him;* a formal sign to the soldiers to salute him as king. *And . . . the testimony.* Omit "gave him." Perhaps the meaning is that the "testimony," that is, a roll containing the Law, was lightly laid for a moment on the crown, to indicate that the king, as well as the people, owed obedience to God. *Made him king;* saluted him as king. *Clapped their hands,* in joyful approval. *God save the king.* Compare 1 Sam. 10 : 24 ; 2 Sam. 16 : 16 ; 1 Kgs. 1 : 25, 39.

Vs. 13-20 tell of the death of Queen Athaliah and the restoration of the worship of Jehovah in place of the Baal worship set up by the usurping queen.

### Light from the East

STANDING ARMY—For men of the desert war is a very simple matter. They ride horses or swift camels and make their onset spear in hand, or they steal on an unsuspecting enemy. Their plan is: rush and snatch away; kill, if you need to. There is no military organization, and the weapons are of the simplest. Cunning and dash and spirit do it all. The Hebrews of Joshua's time were men of the desert.

Canaanites were much better armed and organized. They had their terrible war-chariots, chariots of iron. They seem to have had cavalry. Heavy-armed footmen wore armor, and carried shield, sword and spear, while bowmen and slingers made up the light-armed troops. And the "old guard," to which a king would pin his faith, was a small standing army.

The Hebrews soon learned from Canaanites or Canaanite conditions how to increase their military efficiency. Chariots and armor were appropriated. But the greatest military advance of the kingdom consisted in the establishment of a standing army. Hasty levies were no longer equal to the tasks of the Hebrew kingdom. Saul made a beginning. After the Ammonite war he kept some 3,000 men under arms (1 Sam. 13 : 2), and all through his reign he was gathering about him a chosen band of captains like David, 1 Sam. 14 : 52. The 600 who fled to David in the wilderness constituted the nucleus of his standing army and doubtless did much to enlarge and consolidate his realm. The army became a mighty factor in politics. Had it taken Adonijah's side at David's death (1 Kgs., ch. 1) perhaps Solomon would never have been king. And in our Lesson the army is enlisted to carry through a bloodless revolution.

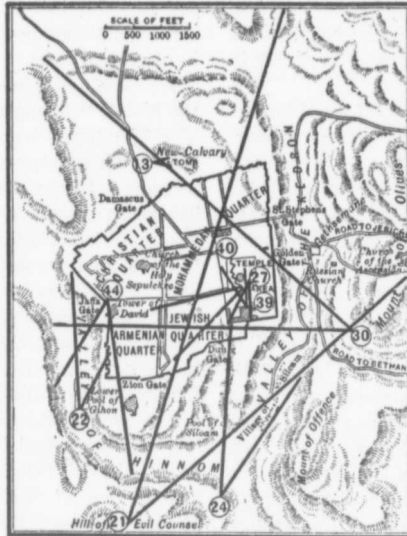
### THE GEOGRAPHY LESSON

We will stand at the V's point (No. 39) and look north over the space included between its arms. The ground down before us is level

and partly covered with flat paving stones; a couple of dark, slender cypress trees stand tall and straight above the pavement; and men in



turbans and long robes, just such as were worn by the conspirators under Jehoiada, are walking about or talking with each other in the space between the trees. Beyond them we see a broad flight of stone steps leading to a terrace several feet higher. More men are mounting those stairs while others respectfully make way. A tall gate with several arched passageways stands at the head of the stairs, and beyond it we see a large building whose walls are covered with porcelain tiles and slabs of marble. The central portion of the building is carried up higher than the rest, forming a broad, cylindric tower, and surmounted by a



beautiful great dome. At the time when such exciting plots and counter-plots were being whispered by adherents of the two political parties here in Jerusalem, Queen Athaliah lived in a splendid palace which occupied practically the same ground as that of the modern building (a Moslem mosque), on whose roof we are standing. The great temple, with its many connected buildings and open courts, occupied ground directly before us.

Use a stereograph entitled, Pilgrims in the Old Temple Courts; North from El Aksa to the Dome of the Rock, on the temple site in Jerusalem.

### THE LESSON APPLIED

*How horrible is cruelty.* Athaliah waded through slaughter to a throne. "I do not know of anything else," said Henry Ward Beecher, "that is so cruel as man. It is only man that studies cruelty and makes it exquisite, and prolongs it, and carries it out with the appliances of art." A boy's treatment of a bird's nest is a pretty good indication of the kind of man he will be. One day Abraham Lincoln and a friend were walking together in a field when they found a little bird fluttering in the grass. It had fallen out of its nest in the bushes and could not get back again. The great tenderhearted man stopped in his walk, stooped down, picked up the little frightened thing and put it back into its place.

*The church of God is good for men.* Joash was one of the good kings of Judah. The fact that he was brought up within the temple precincts for six years had much to do with it. The teaching of Jehoiada and continual contact with the temple services could not fail to leave their impress. This is

what the mighty Carlyle had to say about the humble temple of his childhood: "That poor temple of my childhood, to me more sacred at this moment than perhaps the biggest cathedral extant could have been; rude, rustic, bare, no temple in the world was more so, but these were sacred lambencies, tongues of authentic flame from heaven which kindled what was best in one, what has not yet gone out."

*Be of good courage.* It was the bold, decisive quality of one man, Jehoiada, that insured the success of this revolution. Courage is the great natural virtue of the Old Testament. It is at a mighty premium in these last days. Not only on the field of battle, but in the quiet retirement of our own lives there is need of courage,—that heroism which redeems the commonplace. Dr. J. H. Jowett tells us, that, in one of the great cities of Great Britain there was concern about the softness of the children's limbs. What was the trouble? The water they drank was too soft, lacking the lime

which goes to the making of bone. And so in the Christian life, when the backbone is altogether gone, the cause may be found in the softness of supplies.

*There is need of caution in life.* It could be said of Jehoiada, as Emerson says of some one: "His circumspection never forsook him. One would say that he had read the inscription on the gates of Busyram, 'Be Bold;' and on the second gate, 'Be bold, be bold, and evermore be bold;' and then had paused well at the third gate, 'Be not too bold.'"

*Kings should rule by the word of God.* That was a true coronation in which Joash took into his hands "the testimony," when he had been crowned by the people and anointed by God's high priest. Never a sovereign has ascended the throne of Britain since the days of James II. but a Bible has been handed to him by the Archbishop of Canterbury with the words: "Our gracious king (or queen), we present you with this book, the most valuable thing that the world affords. Here is wisdom: this is the royal law; these are the lively oracles of God. Blessed is he that readeth and they that hear the words of this book, that keep and do the things contained in it." If only all kings

and captains had this fine spirit, old father Time would not now be walking ankle-deep in blood and tears.

*We should pray for our country.* "God save the king," the people cried in their gladness. The kingship is a symbol. When we pray for the king we pray for the empire he represents. Immediately before the battle of Trafalgar, Nelson retired to his cabin and wrote the following prayer: "May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory, and may no misconduct in any one tarnish it and may humanity after victory be the predominant feature in the British fleet."

*The house of the wicked shall be overthrown.* The wicked Athaliah flourished for a time, but at the end "God made Himself an awful rose of dawn." For centuries the kings of France oppressed the peasantry. From the cradle to the grave was a stretch of utter wretchedness. So "stolid and stunned" did they become that no one could have imagined the worm turning upon its tormentor. But in the French Revolution they woke like flame from ashes and destroyed the tyrannous monarchy. So shall it be in our day and in all the days to come.

## THE LESSON GRADED

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

### For Teachers of Bible Classes

"God save the king." We have never sung it so much as since the war began: and it never came home to us more vividly than the king is the head of the sanest democracy in the world, and, as such, never more worth saving.

Joash had been saved in infancy from Athaliah's slaughter of the innocents, ch. 11:1-3. From his hidingplace Jehoiada produced him, at the age of seven, and led a revolt against the dowager. Choosing the Sabbath, when only a fifth of the guards watched the palace, he gathered the people in the temple, where the rest of the guards, who had been won over, were on duty. They surrounded the little king with a living wall,

v. 8. No one from the palace could get at him, vs. 6, 7.

The high priest, in the midst of the dense lines, placed the crown on the boy's head, and, after touching it with "the testimony," poured on the sacred oil. The people clapped their hands and shouted, "Let the king live!" (Margin), v. 12. Then followed a blare of rams' horns and blast of silver trumpets, which brought the wicked dowager to her doom, vs. 13-16. The young king was "saved." In peace he sat upon the lion-throne of his father Solomon.

Now, how will it do, after some such brief exposition of the Lesson, to have a talk with your class on the National Anthem? The king, for whose safety we so often pray, is more than a figure-head. He is one of the hardest worked men in the realm. His personal character and influence count for much: and the fixity of his office gives a stability in

our democracy that is not enjoyed in every republic.

1. *The ideal king shares the perils of his subjects.* Even in times of peace it was said that Queen Victoria was oftener under fire than the average soldier who has seen action. Each time, she would ride out next day, unafraid. Buckingham Palace could not but be a natural mark for a Zeppelin raid.

2. *The ideal king lives for his subjects.* That is more and more recognized in our constitutional monarchy. Our kings are trained, as Joash was, to regard service as their highest mission.

3. *The ideal king rises to supreme opportunities.* Joash did. God save the King!

### For Teachers of the Senior Scholars

The childhood of Joash has a touch of romance about it. Question the class about who he was and why he was stolen by his aunt and hidden in the temple for six years. What kind of a start in life would this be for him? Bring out the good influences about him,—the influence of his uncle and aunt, the religious impressions which the temple must have made upon his young life. Discuss:

1. *The Revolution*, vs. 4-11. How was the revolution brought about? Note the commanding position which the high priest Jehoiada occupied in the land. In that fearfully corrupt age he stood out as a true patriot and a real man of God whom the military men were ready to follow. Bring out that he possessed military genius as well as religious principle. He planned the revolution most successfully. When are revolutions justifiable? Refer to the English Revolution. What about the American Revolution?

2. *The Coronation*, v. 12. Question the class about the coronation ceremony. What did it consist of? Dwell upon the place the Bible had in this solemn ceremony. (Quote Deut. 17:18, 19.) Refer to the continuation of this divinely appointed custom in the coronation of English kings, and remind the scholars that the Bible ought to have a foremost place in our lives. Tell the class how Charles Dickens placed a New Testament amongst his son's books when the boy

was going away from home, that he might make it his daily guide and companion. Tell about King George's recent testimony that as a lad he promised his mother to read a chapter from the Bible every day, and that there has not been a day since that he has failed to do so. What did the anointing signify? Impress upon the class that every life should receive the spiritual anointing which sets it apart for God, which makes it a sacred thing, to be used by God in doing His work, in manifesting His Spirit to the world, in making the world a brighter and better place to live in.

### For Teachers of the Boys and Girls

Remind the scholars that the Lesson for to-day turns from the Northern kingdom of Israel to the Southern kingdom of Judah. Refer to the three leading characters in Judah at the time of the Lesson: (1) Athaliah, the daughter of Ahab and Jezebel, who was as wicked as her mother; (2) Jehosheba, the wife of the high priest; (3) Jehoiada, the high priest. Include in the teaching material vs. 1-20, and treat the Lesson as an account of how a boy was prepared to become a king. A useful outline will be as follows:

1. *The training of Joash*, vs. 1-3. Bring out, by questioning, the story of the seizing of the throne of Judah by Athaliah on the death of her son Ahaziah and her slaying of the dead king's children, her own grandchildren, that she might be secure on the throne. Dwell on the courage of Jehosheba, the sister of Ahaziah and aunt of Joash, in saving the baby prince from the cruel slaughter. Picture the six years spent by Joash in the temple under the teaching and training of Jehoiada, the high priest, Jehosheba's husband, 2 Chron. 22:11.

2. *The crowning of Joash*, vs. 4-16. Bring out the vivid details of the story,—the showing of Joash, now seven years old, to the officers of the army and the pledge taken of them to make him king (v. 4); the plan carefully arranged beforehand by Jehoiada with the military leaders, so that Athaliah might not be able to prevent the coronation of Joash (vs. 5-8); the ranging of the guard of soldiers round the prince in the temple court; the placing on the king's head of the

crown and the book containing God's law, which the new king, as well as his people, were to obey (vs. 9-12); and the sudden appearance of Athaliah only to meet with a dreadful, but well deserved, doom, vs. 13-16.

3. *The counselor of Joash*, vs. 17-20. Elicit, in the study of these verses, how Jehoiada caused the king and people to enter into a covenant of loyalty to God and each

other, and led the nation in the destruction of Baal worship in the land, while the worship of God was re-established. It was a great thing for the young king to have so wise a counselor.

Press home the thought that boys and girls are being prepared for the work of life, and that they should make the most of this time of preparation.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Remember now thy Creator in the days of thy youth." Give the chapter and verse.

2. "Blessed is the nation whose God is the Lord." Where does the psalmist say this?

ANSWERS, Lesson IV.—(1) Matt. 26 : 53. (2) Rom. 12 : 10.

#### For Discussion

1. Is it ever right to take an oath?
2. Is the position of a king one to be coveted?

#### Prove from Scripture

That godliness is real gain.

#### The Question on Missions

Ques. 5. Describe the work of the Iere Home in Trinidad. (See also Scholars' Answer on

page 501.) In this Home, which is supported by the Woman's Missionary Society (Eastern Section), is a residence for girls who are not within reach of schools, or who, for any reason, are unable to attend the Government school in their own district. Where possible, a charge of from two shillings a month up, is made for each girl, but, in cases where even this is beyond the reach of the parents, the girls are admitted free and kept until they have completed their primary education, attending the school near the Home. A matron, with competent assistants, is in charge of the Home, and, apart from being able to attend school, the girls are given a chance to learn to do housework and otherwise fit themselves to make good homes for themselves when they leave the Home. The usual age for girls to enter is about twelve, although younger ones are admitted as well, when there is place for them.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about one of the kings of God's people,—the boy king, Joash. We are going to hear about Joash when he was a baby. You all

love babies and will like to hear about the wonderful way in which God saved the life of this baby Joash.

You never tire of hearing about the baby Moses, who was hidden (you all know where?) from the soldiers of King Pharaoh of Egypt (you all know why?). This baby Joash was also hidden from those who wanted to kill him.

*A Cruel Woman*—We all love our dear grandmothers. They usually are very kind to us, but this baby's grandmother was a

A BOY KING  
A WICKED QUEEN  
A KIND AUNT



GOD SAVE OUR  
KING

very wicked queen, who did not love her little grandchild. His father, the king, had died, and the baby's grandmother wanted to be queen in his place, but she knew the people would not want her. They would, of course, want one of the dead king's children to be king. She made up her mind she would put them all out of the way. Then there would be nobody left to be king and the people would let her be queen. She wanted very much to wear a crown of gold and make everybody obey her.

*God Saving Baby Joash*—Tell of the captain of the soldiers, who must have been a very cruel man, for he promised the wicked grandmother that he would kill all the dead king's children. His soldiers went through the palace and killed all the children they could find.

*A Kind Auntie*—Tell about the kind auntie. When she heard what the soldiers were doing, she ran to the room where the baby Joash and his nurse were. She picked him up in her arms and hid them both in a room where the mattresses (explain) were kept. When the soldiers looked into the room, they saw only the mattresses. "Oh, there is nobody in there," they said, for they never thought of a baby being tucked away among those

mattresses. This is how God saved the life of baby Joash, for God wanted him to be king. Nobody can hinder God from carrying out His plans. This kind auntie kept the baby and his nurse in the temple (2 Chron, 22 : 11, 12) till he was seven years of age.

*"Save the Kiddies"*—When that great ship, the Lusitania, went down, one of the richest men on board said, "Never mind us. Save the kiddies." This is what men and women (teachers, etc.) are trying to do. Jesus is the only one who can really save big people and little folk.

*Loyalty to the King*—Tell the rest of the Lesson story. Show how God was the friend of the young king. (Tell of the great pomp and ceremony when our own King George was crowned king. The Archbishop of Canterbury presents to the new king a copy of the Holy Bible, which is the secret of our country's greatness.) When the crown was put upon the head of the boy king Joash, the high priest gave him a roll of the holy scriptures. The people all clapped their hands (all clap hands) and shouted, "God save the king!"

*Golden Text*—Repeat and explain.

*What the Lesson Teaches Me*—I SHOULD BE LOYAL.

### FROM THE PLATFORM

# HOW TO WIN CROWNS

What king was crowned in the Lesson? Over what people? Who brought about his coronation? After a few such questions, announce to the School that the talk will be about **How to WIN CROWNS** (Print). Quote James 1 : 12, and bring out that it speaks about a crown of victory over temptation. Tell the story of the girl Victoria, who said, when she was told that she was to be Queen of England, "I will be good." Next quote Rev. 2 : 10. The scholars will readily see that the crown referred to here is that which comes as the reward of duty faithfully done. Illustrate by Nelson's last words, as he died on his ship in the midst of battle, "Thank God, I have done my duty." Finally, recall 2 Tim. 4 : 8, as showing that Jesus has a crown for all his faithful servants. Seek to kindle in every heart a resolve to win these crowns.

## \*AN ORDER OF SERVICE : Fourth Quarter

## Opening Exercises

## I. SINGING.

The Son of God goes forth to war,  
A kingly crown to gain :  
His blood-red banner streams afar :  
Who follows in His train ?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,—  
He follows in His train.  
—Hymn 250, Book of Praise

## II. PRAYER. All remain standing.

## III. RESPONSIVE SENTENCES. Psalm 34 : 8, 9, 13, 14, 22.

*Superintendent.* O taste and see that the Lord is good : blessed is the man that trusteth in Him.

*School.* O fear the Lord, ye His saints : for there is no want to them that fear Him.

*Superintendent.* Keep thy tongue from evil, and thy lips from speaking guile.

*School.* Depart from evil, and do good ; seek peace, and pursue it.

*All.* The Lord redeemeth the soul of His servants : and none of them that trust in Him shall be desolate.

## IV. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

## V. BIBLE WORK. From the Supplemental Lessons.

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

## VII. SINGING. Hymn 19, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

## VIII. READING OF LESSON PASSAGE.

## 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. 3. The Question on Missions from the Supplemental Lessons.

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING. Hymn 438, 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. 1 John 3 : 22, 23.

*Superintendent.* And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

*School.* And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another.

## IV. DOXOLOGY. Hymn 615, Book of Praise.

## V. BENECTION OR CLOSING PRAYER.

\* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

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## THE BOOK PAGE

Dr. James Hastings has chosen, as the subject of the first volume in a short series of books on "The Great Christian Doctrines," **The Doctrine of Prayer** (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto, 448 pages, \$1.80). Dr. Hastings is announced as the "editor" of this series. This means that the plan of the book is his, and a very admirable plan it is, taking up, in orderly sequence, all the chief and pressing questions that arise when one begins to think himself through on the tremendous subject of prayer. But credit is due to the editor for a great deal more than the plan. Under each of the twenty chapter headings,—specimens of these are: The Nature of Prayer; Scientific Objections to Prayer; Philosophical Objections to Prayer; The Value of Prayer; Answers to Prayer—he contributes a luminous discussion of the points falling under the heading, illustrating or exemplifying them by quotations from the literature of the subject, so that the reader, at every step, is kept in contact with reality. Each chapter is preceded by a valuable list of books which have been consulted in its preparation. Dr. Hastings tells us that the subject for this first volume in the series was chosen before the war began, and points out how the war has called forth a new interest in prayer. Religious teachers have a great opportunity to direct and make permanent the impulse to prayer which the war has so powerfully stimulated. And Dr. Hastings' book will give them valuable help.

**Little Comrade**, a tale of the war, by Burton E. Stevenson (McClelland, Goodchild and Stewart, 314 pages, \$1.20 net), is one of the first books of fiction using the great European conflict as its background. A young American surgeon, leaving a congress of surgeons at Vienna, finds himself suspected of being a spy. This happens just as the rapid primary mobilization of the German Army is taking place, and he has naturally a hard time getting out of the country. He is most unexpectedly—indeed ludicrously so—thrown into contact with "little comrade," a piquant and clever French girl, who has been acting as a spy in one of the German centres, and is homeward bound with her budget of secret information, and followed by secret service officers eager for her capture. How the young surgeon stands by her, and all their hair breadth escapes and thrilling experiences before they eventually get across the border and through Belgium, the story tells. It is written in the most lively style, and by reason also of the timeliness of the theme is sure to prove popular.

**Miranda**, by Grace L. H. Lutz (McClelland, Goodchild & Stewart, Toronto, 344 pages, \$1.25 net), is a capital tale, which takes its readers back to the days when Morse was experimenting with his electric telegraph, and the great home missionary, Marcus Whitman, was pioneering in Oregon. The heroine, whose name is given to the story, behind her homely face and brusque manner, hides a tender heart and a keen sense of humor. The unsuspected romance of her life has for its hero, Allan Whitney, whom, when he was a mere boy and she a growing girl, she helped to escape when he was being held under suspicion of having murdered

old Enoch Taylor. How she afterwards heard, through Whitman, of Allan's having become a Western trapper, and how the two at last make their home in Oregon, during the adventurous years of its early settlement, form the climax of a skilful and interesting narrative, with many well worked out episodes, such as that of the proposal to Miranda by a widower with a whole brood of children to be cared for and Miranda's use of a spiritualistic seance to bring home his crime to Enoch Taylor's real murderer.

An old Scotch doctor, whose gruffness of manner and speech is matched by his tenderness of heart and skill of brain and hand, living in a suburban town, his house standing in a garden of roses, his never-failing delight, two old cronies,—a judge and a colonel—a group of young professional men, to whom the doctor is guide, philosopher and friend, and a neighboring family, the Westons, in which mother and daughters,—a half dozen of them—in turn, sacrifice themselves to an improvident husband and father, who imagines himself to be a great painter, but can never produce a marketable picture,—such are the chief *dramatis personæ* in **The Lovable Meddler**, by Leona Dalrymple, author of *Diana of the Green Van* (The Copp Clark Co., Toronto, 381 pages, 4 full page illustrations in colors, \$1.35 net). The interest of the story centres in the romance of "Ledy Rose" Weston, which the doctor, old sentimentalist that he is, sets himself to make come out happily. How, with the aid of his numerous henchmen, he succeeds in his efforts, forms an exceedingly pretty tale, with plenty of movement and quick turns of humor in the incidents and dialogue, which keep the reader constantly entertained. From the same publishers comes **Doodles**, by Emma C. Dowd, author of the "Polly" books (348 pages, 4 full-page illustrations in colors, \$1.00 net). "Doodles" is a crippled boy who lives with his widowed mother and his brother Blue in the Flatiron tenement house. The cripple is passionately fond of music, singing as naturally as a bird. His chief treasure is a mocking bird, which his brother bought for him at an auction sale. The story tells how the brave and uncomplaining Doodles and his bird brought happiness to people of all sorts, and how the cripple, at last, as the result of an operation at the hands of a skilful surgeon, became able to walk. The book, besides containing a charming story, is a bracing tonic for all grumblers and complainers.

That veteran Sunday School worker, A. F. Schaffler, D.D., recently delivered a course of lectures at the Union Theological Seminary in Virginia. The lectures have been published under the title, **God's Book and God's Boy** (Fleming H. Revell Company, Toronto and New York, 222 pages, \$1.00 net). Six of the chapters in this book discuss and illustrate methods of Bible study, while five deal with the characteristics of the Sunday School scholar and the problem of how to reach and hold him. The book is extremely readable, abounding in suggestive material presented in a rarely bright and attractive manner.

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