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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
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"NO NEW COMMUNICANTS"

A RALLY DAY CHALLENGE

By Rev. R. Douglas Fraser, D.D.

There were three thousand, seven hundred and eighty-five Sunday Schools reported to the last General Assembly.

In two thousand, five hundred and forty-six of these there were no new communicants.

That is to say, that from less than one third of the Sunday Schools connected with our church new communicants were added during the year. More than two thirds reported not a single addition from their classes to the communicant membership of the church.

Add these two additional facts : that the number of Schools reporting new communicants was nine less than the previous year ; and that there were three hundred and fourteen fewer new communicants from the Sunday Schools than for that year ; and this further fact, that the total number of scholars added to the communion roll was only seven thousand, six hundred and twenty-five—*less than two from each School* ; and there is a situation that affords a challenge to all ministers and sessions and Sunday School officers and teachers,—a challenge which demands immediate and most energetic response.

On the Sunday School, as an agency of the church specially concerned with the young, rests the obligation, in a very peculiar degree, of leading the children and the young people to a knowledge of Christ as their Saviour, and of marshaling them under His banner as His "true soldiers and servants unto life's end."

Has any School done its duty, even the smallest School, when only two have gone from its classes, in a year, to sit at the communion table? And what shall be said of the two thousand five hundred and forty-six Schools from which none have so gone ?

WHERE THE LACK IS

The lack of communicants from our Sunday Schools means simply the failure to use the means by which they may be had. The ground is good ; the seed has been sown ; it is springing up in many hearts—in far more, probably, than we dream of. It is the reaping that is at fault. The call to minister and session and parents and teachers—for they are all concerned in this matter—is, "Thrust in the sickle ; for the time of the harvest is come."

The sickle that has the keenest edge is the personal word—the spoken word. It was so proved in the teaching of the Great Master Himself. It has always so been, and so will ever be.

It is evidently open to every one and at all times, to use this weapon of conquest. It is a fine art which should be studied by every follower and servant of the Lord Jesus. Not to speak of its well nigh two hundred thousand families, our church has well over two thousand ministers and missionaries in its Home fields, and there are more than thirty thousand teachers and officers in its Sunday Schools. Imagine the result if each one of all those thus concerned with

the children, should seek, within the coming year, just to "win one" for Christ and His church. Truly, there would be "joy in the presence of God" at the inflow that would result.

But this is a matter in which organization and cooperation may also largely assist.

A PLAN WORTH TRYING

The present writer ventures to suggest a plan, proved by wide experience to be effective.

Let minister and session and the Sunday School workers meet, to talk together and pray together over this vital question—How shall we bring all the young people, and the children of proper age, "into the church?"

Let a Communicants' Class—under the care of the minister, when possible—be made the centre,—a class in which the fundamental truths of the gospel of Jesus Christ, and His clear call to discipleship and service, are set forth simply, earnestly, and with the reiteration and the affection that win.

All the children and young people who will come, may be included in the class. After Sunday School has been found an excellent time for the class. In some Schools a number of classes, or the whole Intermediate or Senior Department, is taken, during the School hour, for fifteen or twenty minutes, as a Communicants' Class. Far from hindering the work of the School, this exercise has been found wonderfully to enrich it.

The wise minister will find his opportunities, in connection with such a class, to see its members one by one—probably not on the Sunday, but through the week as he may meet them.

The teachers will be on the alert also, not only to encourage an interest in these special classes on the part of their scholars, but also to add their own bit of personal dealing. The class has already made the scholars receptive—led them to expect the teacher "to speak to them."

And it will be easier for parents and older brothers and sisters in the home, to speak with the children, because of the class. It helps to take off the shyness which so often exists in regard to such intimate subjects, amongst members of the same family.

The Communicants' Class, thus related to the School and to the home, is well worth consideration on Rally Day, as a preparation for the Day, and as a "follow up." The call of this year's Rally Day is for enlistment. The "follow up" should be such an organized and united individual appeal to the scholars as will repair the tragedy of less than one third of the Sunday Schools of our church contributing any additions during a given year to the communion roll.

Dynamics versus Mechanics

By Rev. John Mutch, B.D.

It has long been recognized that the mind of the scholar is not like an empty jug into which the teacher pours his varied and glittering granules of knowledge. On the contrary, the mind is like a plant that grows from within out. It is not dead, it is living; it is not mechanical, it is dynamical.

Of the different practical results that follow from such a fact, there is one that the teacher must keep in mind. He may get a scholar to learn some verses of scripture and repeat them like a parrot. But does the scholar understand anything of what they mean, and has he a desire to learn more? If he has not, then the teacher has largely failed.

One of the greatest blessings a teacher can confer upon a class is to get them growing. If they become interested in Bible study, if they begin really to like it and to understand it, then he has given them the greatest blessing any teacher can give. Then they will not be content merely to repeat over what he has said, but they will follow such study for its own sake, even when the teacher is gone. The teacher who can so awaken his scholars, has done as the gardener does who takes the shrunken, wrinkled bulb from the cellar and places it in the earth, where the forces of nature have a chance to work with it and where it grows, irrespective of him, until it develops into the radiant perfection of the beautiful flowering shrub.

Do not be content with giving Bible facts or religious dogmas. Show the scholars that the Bible is beautiful, goodly and wondrously useful. Awaken their desire for it.
Stouffville, Ont.

"He Shall Go In and Out"

By Rev. Professor James W. Falconer, D.D.

Jesus is the door through whom we go *in* to the inwardness of the spiritual life. He brings us to a place where everything has put on a new freshness, where the buoyancy of youth is found. We get visions of the inexhaustible glory of the world. Jesus gives us salvation from the dangerous temptations into which we so frequently fall. He strengthens us so that we may resist evil. He who abides in Christ wins a new security, becoming conscious of a great protector who guides him safely amid the uncertainties that abound: "He that followeth Me shall not walk in darkness."

Jesus also imparts to us the ability to realize ourselves, for as one says: "Our want in life is some one who shall enable us to do the best of which we are capable." With Him we can achieve, can earn the rewards of virtue, can attain.

And Jesus brings us freedom. Our servitude to base standards and earthly ideals vanishes. We escape from the bondage of precedent, and gain the liberty of the sons of God.

Thus is it that Jesus brings us *in* to the vision of truth and love and glory. He admits us to the palace of divine grace and imparts to us some of the blessings of eternity.

"Some feelings are to mortals given

With less of earth in them than heaven."

But Jesus will not leave us all the time within the palace grounds to enjoy our salvation and dream of ease. He will lead us *out* again into the world where there is so much to be done, where there are so many wandering sheep who have never heard the shepherd's voice. It is to our peril if we strive to remain always on the mount of transfiguration. Therefore He calls us out to the world of service, to deeds of kindness, to faithful admonition, to genuine sacrifice and to the practice of duty. During His own earthly career Jesus laid this task upon His

followers: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

So many need us. There are the young lives, who have their first impulse of sacrifice and their hidden yearning after some noble self-surrender, and who are looking to us for counsel, for example, for inspiration. There are those who are tormented with grief, with the sense of hopelessness, with the record of ineffectual endeavor, who need our help, our encouragement. There are the careless, wayward and impenitent who require the stern message of duty and the example of Christian ardor. Besides this, there is the world that lieth in darkness, that knows so little of the love of God.

Thus Jesus calls us to come in till we reach the very throne room of the eternal king, whence also He sends us out into the highways that we may labor for Him with the talents He has given. Our Christian life ought to be an alternation of vision and duty.

Presbyterian College, Halifax, N.S.

Sunday School Evangelism

By Rev. Norman A. MacEachern, B.A.

I suppose that the success of Sunday School teaching, as of all other work, depends largely on definiteness of aim. Most failures in Christian work are due to the lack of the "this-one-thing-I-do" ideal. To have a fixed purpose is a teacher's greatest asset, the lack of which neither perfect method nor abundant knowledge will supply. I take it that there is one great, outstanding, well-defined object which every Christian teacher—in the pulpit or in the Sunday School class—must have in view: to show the way of salvation, to relate the individual to Jesus Christ. That is, the reason for the existence of the Sunday School, or any other Christian institution; to fulfil that vocation is the high privilege of every teacher of God's word. We belong to the tribe of Andrew, introducing men and women, boys and girls, to Jesus, the Christ.

Christian teaching is like the construction of a fine Gothic arch. On the one side we have the knowledge of the Bible,—its history, its biography, its moral law, its interpretation

of life. On the other, we have the training for Christian living and service,—the culture of the heart in Christian virtue, the culture of the mind in Christian ideals, the culture of the will in Christian motives, the directing of life's activities into the channels of Christian service. But uniting the two columns, and giving strength and unity to both, is the keystone, Jesus Christ; without Him as the central fact, the vitalizing power, the supreme end of all our teaching, it will be barren of any permanent good in the lives of those whom we teach.

I shall always cherish the remembrance of one communion service in my ministry. I had some knowledge that the spirit of evangelism was abroad among the teen-age classes of the Sunday School. The boys and girls were coming in groups of twos and threes seeking admission to the communion table. On Friday evening at our preparatory service a heart gladdening sight greeted the session and congregation. Across the centre of the church in the front pews was stretched a triple line of young faces,—a class of twelve girls, only one of them missing, with their teacher at the end of the pew; a class of fourteen boys complete, with their teacher at one end of the line and one of their number who was already a member at the other; behind these another row of twelve boys and girls from other classes which had sent up individual recruits,—all making public confession of Jesus Christ as their Saviour.

Sometimes earnest, prayerful teaching will awaken such class movements, in other cases the evangel will work its work of grace separately in individual lives, but the teacher who is expectantly watching for the day when the Lord will call the young lad Samuel, and is prepared to direct the awakened young life as to what answer he shall give, will see the promise—"My word shall not return unto Me void"—abundantly fulfilled.

Brampton, Ont.

Boys and Prayer

By Taylor Statten

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

It was at the close of the Sunday School Lesson, and the boys were discussing the

coming hockey match, when the teacher suggested that they have a word of prayer about it. One boy prayed, "Oh God, we are not praying that we might win. We want the best team to win, but we do pray that each of us may be given strength to play the game like a real man. Amen."

The teacher commented on this prayer, and drew out a discussion on the value of praying.

Next Sunday the teacher had some blank cards and lead pencils, and at the beginning of the Lesson, asked every boy to write down "his honest opinion of prayer," and not to sign the card, so that the writer could not be identified. They would thus feel free to write very frank statements. The answers were varied and gave a good basis for a talk on prayer. Every boy was interested because he had just been doing some hard thinking on the subject.

Most boys say their prayers regularly, but many are in need of being inspired to really pray. An attempt is being made by the Canadian Standard Efficiency Test Committee to cultivate the prayer habit by publishing Daily Bible Readings with comments and a prayer suggestion. These are related to the natural interests of older boys.

A group of boys agreed on Sunday to try for one week to keep thinking about Jesus from the time they got into bed until they went off to sleep.

One teacher often suggests: "Now, fellows, let us bow our heads and just think." He then suggests topics for thought.

In one boys' organization, before a certain degree can be obtained, the candidate must spend an entire night alone in the open. Before he goes out, the leader talks to him about his relation to God and suggests that he spend much time in prayer.

It is not difficult to get boys to pray audibly, if there are none but the members of their own small group of kindred spirits present. Of course, there must be something definite and of common interest to pray for. After the presentation and discussion of some matter of vital importance to the group, the leader should suggest that they pray around the circle and then name a certain boy to start. Many a boy has been launched in public prayer in this way.

Throughout Canada to-day, there are a number of groups of Inner Circle boys meeting for prayer and the consideration of certain fellows in the School whom they are trying to lead to Jesus Christ. These boys have prayer lists containing the names of the boys whom they are concentrating on and certain problems that must be prayed into solution.

Boys, as a rule, believe in prayer. They readily accept the statement that "more things are wrought by prayer than this world dreams of," but they need to be taught how to pray. This responsibility rests on the Sunday School teacher.

Toronto

Working for Missions

By E. A. Hardy, D.Pæd.

Working for missions should be characteristic of every Sunday School. It is of the very essence of the Sunday School movement. One of the most encouraging signs of the times is the widespread recognition of this truth. How can we make it universal and how can we make it more effective?

First, let us clearly understand what are the aims of our missionary programme in the Sunday School. These may be stated tersely in four words: *Men, money, knowledge interest.* Let us examine these four aims briefly.

Surely our Sunday Schools are the great recruiting ground for our missionary staffs. The men and the women who are to go forth to the ends of the earth and tell the story of Jesus are, for the most part, boys and girls now under our care in Sunday School. Once let us grasp this great fact, and we shall enter upon new campaigns of missionary instruction and leadership in this great field. Money we expect from our Schools, and we are not disappointed; but, more valuable than the present dollars is the training of our future Christian men and women in generous and systematic giving.

Knowledge of missions and missionaries—who shall estimate its importance? Knowledge not only broadens the mental outlook, but it stirs the sympathies and unlocks the heart. Interest is a tremendous fact in any kind of education. When interest is present,

there is activity, and desire. Interest, aroused by missions, reaches down to degraded humanity in sympathy and help and up to God in prayer and devotion.

Secondly, having a clear grasp of the aims of our missionary programme, we shall more intelligently select our methods. There are methods in abundance, so much so, that we shall merely enumerate a few, with a word of comment here and there, as follows:

Question and Answer: one each Sunday from the platform.

Missionary Talks to the School: by superintendent, teacher, pupil or visitor.

Pictures: of missionaries and mission stations, mission incidents, etc.

Mottos: especially life mottos of great missionaries, framed and hung on walls of School-room and class-room.

Lantern Slides: of persons, places, incidents.

Letters from missionaries and native workers.

Dialogues: by pupils.

Music: standard missionary hymns; solos; choruses.

Missionary room fitted up with maps, pictures, curios and, if possible, a lantern; classes take turns in spending the Lesson hour here, being instructed by some one who will make himself or herself as expert as possible.

Regular missionary giving: weekly, monthly or quarterly.

Special missionary giving: preceded by instruction about object of the gift.

Duplex envelopes: for systematic giving to the general School purposes and to missions as well.

Four suggestions follow as to how aims may be realized and methods utilized in our missionary activities. First of all, there should be a missionary committee made up of the most interested and capable people in the School. This committee should always be "on the job." It has a man's job and a woman's job, and the School should be always under the influence of this committee and its work. Secondly, cooperation must obtain, from superintendent to primary scholar. Officers, teachers and scholars should all and each be linked up in missionary instruction, missionary giving and missionary prayer. Third, variety should characterize the missionary programme. With the abundance of available methods, there is really no excuse from wearisome repetition. Finally, and greatest, prayer should enfold every plan and every method. The work is so important and so near the heart of the Saviour that it should be undertaken and carried on only in

the spirit of prayer. Working for missions—who shall say that it is not our greatest work?
Toronto

Reverence

By Rev. Hugh Miller, M.A.

The Sabbath School session is a religious service, and much of the influence of every such service is lost if reverence is not practised. To increase its reverence, is to increase the power of the word taught.

How can this be done? The beginning must be in the home. It is easy to mark those who come from godly homes, where the parents have taught their children to regard all sacred things and times with reverence. The child cannot be expected to exercise what it never has been taught.

There are certain times in the home life which specially lend themselves to such teaching. The first is the meal time. It may appear a small thing for the child to be taught to fold his hands and bow his head while the father asks God to bless the food prepared, but it means much to the child mind. A habit has been formed that will never entirely lose its influence.

The second is when family worship is conducted. The children must be given their part in this, and made to feel that they must

conduct their part in a reverent spirit. Portions of scripture specially interesting to the child must frequently be read and commented upon. At times, the prayer should be specially for them. If this be done, they will look forward to family worship with delight, instead of regarding it as something to be endured.

The third is when the mother teaches the child to kneel before retiring and on rising in the morning, and to offer his own little prayer. At no time in its life will God be more real, and the most should be made of it.

The influence of such times is supplemented by the general spirit of the home life. Reverence must not cease when we raise our heads after asking the blessing, or when we rise from our knees after family worship. Parents must conserve the influence of these exercises of worship in their "walk and conversation."

The way is left open for irreverence when we neglect to teach the child that the church is the "house of God," and that there is a fitting attitude to be preserved within it. The School must be taught that the hall or basement where it convenes, and the rooms, wherever they may be, are part of the church and that God is being worshiped, and all who worship Him must worship Him in reverence.

Glance Bay, N.S.

FORWARD STEPS

The General Assembly's Board of Sabbath Schools and Young People's Societies has issued a timely leaflet entitled *Forward Steps*, setting forth the lines of advance in work amongst the young for the year 1915-16.

There could be no more important aim than the one formulated in this plan of campaign,—to lay upon the heart of the church as never before the duty of: "Recruiting the Young for Christ and Enlisting Them,—Under a Great Captain—In a Big Campaign—For Life-long Service."

Rightly the first place, in the work of the religious training, is given to the home, and plans for the helping of the home are placed in the forefront. It is here that the Cradle Roll comes in, and the sacrament of baptisms,

the providing suitable literature for training in the duties of parenthood, and the supply of good reading for the boys and girls.

Next in importance to the religious training of children in the home, is that which they receive from the pulpit. Methods of promoting the church attendance of boys and girls, such as the Movement above named, a specific share for the young in the service, some recognition of regularity and definite training for church membership.

An advance for which there is much room and need is in the increase of Sabbath Schools and Young People's Societies. Nearly 3,400 Schools and about 2,000 Societies,—that is the record for 1914, and it surpasses all previous records; but,—and this, surely, is an

arresting fact—there are still 700 preaching places without a Sunday School, and over 2,000 without a Young People's Society.

It is a well established principle, that religious instruction and training, to be most effective, must be graded to the requirements of those receiving it. Hence the Board aims at promoting the use of graded materials and the engaging in graded activities by boys and girls and young people.

The teen age is more and more attracting the attention of workers in religious education. There are 125,000 teen-age boys and girls in our Sunday Schools and 75,000 of these are in organized classes. To get the other 50,000 organized and at work and then to go after the 100,000 still outside our Sunday Schools,—this is the goal to which our leaders are calling us.

Then there is the forward missionary movement. Our readers are aware that the church is expecting one sixth of its missionary budget for 1915, that is, \$250,000 out of the total \$1,500,000, from the Sunday Schools and young people. To reach this end demands much earnest and intelligent effort.

Two other forward steps can barely be mentioned. One is a movement for a greater number of trained leaders. Our Teacher Training Course has given over 6,000 certificates during the last twelve years; but the task of training workers is only begun. The other is the furthering of the work of Adult Classes, both on the side of Bible study and Christian service.

Eight forward steps,—not one could be omitted without serious loss to the church. And if all of them are taken, we shall have a new church in the new Canada which is coming out of the awful conflict now in progress.

Religious Education Institutes

By Rev. W. R. McIntosh, B.D.

AN ARGUMENT AND AN EXAMPLE

The Institute in our modern life is the people's parliament where new methods and movements are subjected to the judgment of the common people. It is a kind of referendum and recall. The pudding is put to the proof by those for whom it is baked.

When education became a scientific and progressive study, the Institute became a necessity—a sort of normal extension effort—and religious education, having espoused modern pedagogical principles and methods, is finding the Institute a valuable aid in the furtherance of its work.

An Institute is not to be identified with a conference or a convention. These are practical and inspirational; that is, the Institute is theoretic and experimental. The Institute is more fundamental. It aims at stating and illustrating educational principles and methods in religion.

On this account a crowd is not looked for, but rather a representative gathering, and not from a wide area but from a group of churches similarly circumstanced, a sort of church neighborhood. Leaders come together from Sessions, from Sunday Schools, from Young People's Societies, from missionary organizations, who realize that the work of religious education in its varying phases of worship, instruction and training is one and supreme. The speakers are not men of the rhetorical temperament, but of the educational ideal and viewpoint. The subjects are not so called practical topics, but such as represent the embodiment of educational principles in specialized religious effort. The delegates feel they meet not to enjoy speeches but to attend School. They return not with mere fervor and pointers, but with a new viewpoint and ideal. The most approved textbooks on the work of religious education are on hand to be explained, to be examined and to be purchased for individual or for library use.

The Institute is thrown open, after the leader has expounded the theme, not for promiscuous talk but for debate, reports of experiments and questions.

Such Institutes were held, within the Synod of Hamilton and London, during the past year at Ripley, Whitechurch and Wroxeter (Maitland Presbytery), Goderich, Hensall and Seaforth (Huron Presbytery), Strathroy, Petrolia, Sarnia, Forest and Parkhill (Sarnia Presbytery), Listowel, St. Mary's and Tavistock (Stratford Presbytery), Caledonia, Simcoe, Smithville, Waterdown, Dundas and Kirkwall (Hamilton Presbytery), Ailsa Craig,

Thamesford, London, Belmont, West Lorne, St. Thomas and Glencoe (London Presbytery), Blenheim, Chatham and several other centres of the Chatham Presbytery.

The programme, substantially the same throughout the Synod, was carried out under Presbyterian management and varied to suit local conditions. The testimony was also uniform that these Institutes were of unusual interest and profit.

Amongst the plans proposed by the General Assembly's Board of Sabbath Schools and Young People's Societies for the coming year, is the holding of similar Institutes in several of the other Synods of the church. The success which has attended this method of work in the Synod above named, gives good ground for the confidence that it will produce good results elsewhere.

London, Ont.

Graded Lessons and Home Study

By Rev. W. O. Rothney, B.D.

[The "Closely Graded Lessons" referred to by Mr. Rothney and our Departmental Graded Lessons follow the same outline; the difference between the two Series being that the first has a separate Lesson for each year in a Department, while the second has only one Lesson for the whole Department. Whether one Series or the other is used, Bible study is likely to be promoted—**ERRORS.**]

Our School has an enrolment of approximately 100 pupils; it contains pupils varying in age from 4 years to 20 years, classified according to age in seven grades, containing 12 classes. The Closely Graded Lessons are used throughout the School now for the third year.

Of the changes wrought by the Graded Lessons none is more marked than that of the increase of Bible study done in the home by both pupils and teachers. Teachers claim that they do not dare to go before their classes on Sunday without spending at least half an hour a day, during the whole week, studying the Lesson; often much more time than this is spent on it. Pupils not only study their Bibles daily, but have enlisted from parents and older members of the family help in studying their Bible, and preparing their work for the Sunday School; and frequently they meet in groups with their teacher during the week to finish a Lesson, or complete work or continue a discussion that they had

not time to finish in the class on Sunday. A common remark among teachers and pupils is that "the Bible was never really studied in the Sunday School, at all, before the Graded Lessons were introduced."

Perhaps the principal reason for this revival of Bible study lies in the fact that the topics discussed in the class are always those of most absorbing interest to the pupil at his particular age; and the teacher and textbook simply assist and guide the pupil in finding in the Bible the information that he is most anxious to have, and ascertaining to what extent he has been successful in his search. When, for example, pupils in the teen age find that the Bible contains information on the matters and problems that are of special interest to them, they will "search the scriptures" as though their life depended on it.

Besides recitation and discussion in the classes, the pupils are given a certain amount of notebook work to do, consisting of map work, illustrative work, and written work. These note books are examined carefully by the teachers and superintendents at the end of each quarter, and pupils who do the work satisfactorily are awarded a certificate on Rally Day. This mark of distinction is very much prized, by both pupils and parents. The note books when completed are kept on exhibition (if they are satisfactorily done), to be examined by any one in the congregation and all visitors; and are frequently exhibited at Sunday School conventions and institutes. This is an incentive to both teachers and pupils to make this feature of their work a credit to themselves.

Again, teachers never know when pupils or parents are going to call on them for information or help in the work which is being pursued in the Sunday School, and in order to prove themselves competent, and to some extent expert in their own Department, they find it necessary to do very thorough work in advance of their classes.

Whatever may be the reason, the fact remains that since the Graded Lessons came into the School the Bible has come to fill a much larger and more important place in the lives of both teachers and pupils. Before the change took place the Bible, if it could be said to be studied at all, was studied because it

was the Bible and therefore should be studied: now the Bible is studied, not because it is the Bible, but because the pupils find in it "the way, the truth, and the life."

Richmond, Que.

With the Beginners

A SUPERINTENDENT'S TESTIMONY

Mr. A. Leckie, superintendent of St. Andrew's Church Sunday School, Hamilton, Ont., writes as follows:

"The superintendent of our Beginners Department, which is the only Department using these Lessons at present, thinks that they are quite a help to the attendance of the little ones, who are always anxious to hear the story and get the paper, so much so, that in most cases, when the child cannot attend, it sends for its paper by some other child.

"As to securing substitute teachers, we have very little difficulty. We appoint a superintendent for the Department, who teaches the Lessons. She has several assistants, who look after collections, marking, attendance, etc., and it is not long before some of these helpers get able to teach or superintend the Department very nicely."

Patriotic Sunday—And Rally Day

Patriotic Sunday was observed this year throughout our church far more generally and with even greater enthusiasm than in any previous year. The following instance of how one School observed the day illustrates what can be made of such an occasion, and is an encouragement and stimulus to all Schools to aim at making as much, or even more, of Rally Day. The subject of the Rally Day Service—ENLISTING—for September 26 is as inspiring and timely as that for Patriotic Sunday on June 27 last,—LOYALTY. Pains-taking preparation, the creation of the right atmosphere and the capturing of the interest of the entire congregation,—let these conditions be fulfilled, and the service is sure to be attractive and helpful.

The day was all that could be desired, with blue sky and bright sunshine, the heat of the summer day being tempered by a delightful

breeze. As one entered the vestibule of the large city church, on the last Sunday in June, at the usual hour of morning worship, the sound of music different from that heard on ordinary Sundays fell on his ears, and the strains of Rule Britannia were recognized pealing out with all the power of the great organ.

Inside the church auditorium was gay with flags, a huge Union Jack stretching across the organ pipes, smaller flags of Britain and her allies decorating the pillars and electroliers in area and gallery.

The scholars, who had assembled in the School room, were seated in the central pews, each class under the care of its teacher, while the superintendent, as was fitting, sat beside the minister in the pulpit and assisted in the service, and a fine array of boys and girls they were,—excellent specimens of young Canada.

The "Patriotic Service for Canadian Sunday Schools" was used, and seldom, surely, were hymns sung with greater zest or responsive readings entered into with more heartiness by young and old alike,—for one of the features of the morning's worship throughout was the enthusiasm with which the grown-ups entered into the spirit of the occasion. A fine demonstration was given of how such a service can be adapted to the regular Sunday worship.

The preacher of the day was the minister of the church himself, and his subject was the Union Jack. The banner of St. George, with its red cross on a white ground, of St. Andrew, with its white cross on a blue ground, and of St. Patrick, with its red St. Andrew's cross on a white ground, had been hung in front of the pulpit, and it was shown how these three banners had been brought together in the Union Jack. The significance of the colors,—red for courage, white for purity and blue for truth—was given by the scholars themselves, in answer to questions from the pulpit, and they showed how clearly they had seen the points, by the readiness with which they caught up and repeated the rhyme:

"Red, white and blue:
Brave, pure and true."

A good many lessons are to be found in the flag of the three crosses blended into one,

and the preacher made the most of these lessons of unity and freedom and Christian faith.

The singing of the National Anthem, with Canon F. G. Scott's stanza, "Our loved Dominion bless," concluded a service long to be remembered by all who were present.

This experience of one School was duplicated, in its essential features, many times all over the church last June. Patriotic Sunday was a greater success than ever before. With earnest effort, Rally Day should be equally successful.

J. M. DUNCAN

AN AMAZING RECORD



WILLIAM CLENAHAN

The Assembly Sunday, June 6 last, will long be remembered in the Sunday School of Cooke's Church, Kingston. The special feature,—an absolutely unique feature, indeed—was the inauguration of a new method of recognizing and encouraging loyalty to the School, of which Rev. J. W. McIntosh, M.A., the minister, has given us the following account :

"The Teachers' Association have decided to present to the School [the picture of any scholar who registers an unbroken attendance of at least ten

years. Two pictures were unveiled on this occasion, the ceremony being performed by the boys' teachers, Mr. Wm. Wylie and Mr. D. A. Shaw. The general inscription on the pictures reads as follows :

"COOKE'S CHURCH SUNDAY SCHOOL
"Unbroken Attendance

and then follows, respectively :

"WILLIAM CLENAHAN, 1898-1914 : 16½ Years
and

"JAMES S. TURNER, August 1901—

"The record of the first scholar was interrupted in 1914 when he went to camp for four weeks with the militia at Petawawa. The record of the second is still growing.

"The rewards are given for *unbroken* attendance, no allowance being made for illness or for attendance at other Schools. We should like to know if any School in Canada can match this showing.

"It is worth noting, that Mr. Clenahan refused a remunerative position in the summer of 1913, until a definite pledge was given him that his Sunday afternoon would be free. Cooke's has always maintained a high standard in the matter of School loyalty, and it is confidently expected that the little nucleus of an 'art gallery' will steadily increase."

HOW THE WORK GOES ON

The Pocket Testament League has now 1,405 branches in Canada, with an enrolled membership exceeding 109,000.

In the Sunday School of Chalmers Church,

Toronto, the General Assembly's Certificates and Diplomas for the memorization of scripture and the Catechism are given to the winners framed so that they may be the better preserved.



JAMES S. TURNER

A library of leading books on the Sunday School has been secured by the World's Sunday School Association for the Japan National Sunday School Association, and these will be translated into Japanese and issued as rapidly as possible. Books already translated and published are Dr. J. L. Hurlbut's *Studies in the Old Testament and in the New Testament*; Dr. A. A. Faust's *Religious Education*; and C. A. Oliver's *Preparing to Teach*.

Beginners and Primary Graded Lessons have been introduced into the Sunday Schools of our mission in Trinidad, and some schools have adopted the Junior and Intermediate Grades also. During the year 30 girls in the Iere Home have received certificates, diplomas or seals for scripture memory work, four having completed in English the whole list of the General Assembly's Scripture Memory Passages and the Shorter Catechism.

"The most hopeful feature of our city work," says a report from the station of Wuan, in our Honan mission, "is the Sunday School. Most of its scholars are from heathen homes. Among these are a number of pupils from the Government Girls' School. This is partly due to the influence of one of our little Christian girls who attends the Government School, and is letting her light shine. In connection with our Sunday School is a very enthusiastic teachers' training class which meets weekly."

Mr. Preston G. Orwig, after nearly three years' service as Secondary Division Adult Superintendent of the Ontario Sunday School

Association, has taken the position of Secondary Division Superintendent under the Pennsylvania Sunday School Association. His successor in Ontario is Mr. Ed. D. Otter, who for some years was Boys' Department Secretary in the Broadview Y.M.C.A., Toronto, and more lately Community Boys' Work Secretary in the Upper Ottawa Valley under the National Y.M.C.A. Boys' Work Committee.

The Sunday School of Knox Church, Galt, Ont., provides each of the 36 elders in the congregation with a record card for every scholar in the elder's district attending the School, showing his standing in religious education. When a scholar leaves the School his card is given to him to serve as an introduction to another School and an indication of the grade in the School to which he should be assigned. The scholar also receives his card when he reaches the department of service in the congregation suited to him.

The first Teacher Training Class, amongst the young women of South America, has been organized at Montevideo, Uruguay. The textbook used is a Spanish translation of the late Dr. Hamill's Legion of Honor Course. The members of the Class have organized a Cradle Roll, each young woman being responsible for enrolling and looking after 10 babies. A sewing guild has also been formed to provide clothing for the poor children of the community. The teacher, Miss Estella C. Lang, writes: "I feel confident that the Sunday School, properly managed, is to be the great evangelizing agency of this land."

A WORD FROM THE BUSINESS MANAGER

MAKING THE MOST OF RALLY DAY SERVICE

The title of the Rally Day Service this year is ENLISTING. It not only offers material for a helpful and impressive service, but it also suggests a novel and useful way of rounding out the service.

Why not call for recruits for the great army of Christ? Ask if all present are not willing to enlist in the Sunday School, Bible

Class, or in the Young People's Societies. Some may be willing to attend, others will promise to teach and others will volunteer to help the secretaries or librarians.

Secretaries might be appointed and stationed at the doors as the people come out. They could then take the names of those who wish to enlist for service and could write

after their names what each was willing to do; or "Enlistment" slips of paper might be passed among the audience and collected when filled in.

To get in touch with as many as possible likely to enlist, it is necessary to have a record attendance, not only of every member of the Sunday School and Bible Classes, but every young person connected in any way with the church or who attends the church service. An attractive Rally Day Invitation Post Card, asking them to come and bring their friends, will prove effective towards getting the right sort of gathering.

Then, the next thing is to impress the importance of the day on all as they come in. To this end, have the room or auditorium in which the service is to be held, attractively decorated with flags, bunting, etc., and give every one on entering a Rally Day Souvenir. It may be a small Flag, Flag Pin, Book Mark, or Rally Day Button, but give each one

something. It will do much towards impressing the importance of the Day and the Service.

A large attendance in a receptive frame of mind gathered in a pleasant room, are bound to make the service impressive and helpful and present a favorable time to call for recruits for service in Church, School and Y.P.S. and in all branches of the great army of Christ.

Copies of the Rally Day Service should reach every Sunday School Superintendent before September 10th. If your School has not received a supply, write us and we will immediately send you as many as you need.

Our Rally Day requisites will be found indispensable (see pages 455, 456). Our list includes numerous Invitation Post Cards, Flags, Flag Pins, and inexpensive souvenirs. A copy of this list will be gladly sent if you will write R. DOUGLAS FRASER, PRESBYTERIAN PUBLICATIONS, CHURCH & GERRARD STS., TORONTO.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively.

FROM JUNE 16 TO JULY 15, 1915

I. FIRST STANDARD COURSE

Sydney, N.S.—*The Old Testament, The New Testament*: Jessie MacKinnon, Leta H. Shaw, Agnes A. Dodds.
Kemptville, Ont.—Rev. P. A. MacLeod, Minister. *The New Testament*: Pearl M. McIntosh, Florence S. Dunlop.

Lansdowne, Ont.—Rev. I. N. Beckstedt, Minister. *The New Testament*: Amelia McRae. *The Pupil*: Marion Leason. **Diplomas**—Katie Johnston, Lettie E. Landon, Nora Donevan.

Blackwater, Ont.—Rev. Wm. A. MacKay, Minister. *The New Testament*: Lillian Hadden, Elva I. Hadden, Myrtle E. Graham, Mrs. John McCully, May Stone, Wm. A. MacKay.

Toronto, Ont.—Rev. J. W. Stephen, Minister. *The Pupil*: Mary Graham, Mary L. Rutherford, M. I. Edwards, Rena Pooler.

Toronto, Ont.—Rev. J. H. Woodside, Minister. *The Old Testament*: Olive Burkinshaw, Mae Thompson, Helen M. Tate, Carroll Burnett.

Fenwick, Ont.—Rev. J. M. Dickson, Minister. *The New Testament*: Hannah Hislop, Ethel B. Gilmer.

Turnersville, Ont.—Rev. Jas. McCrea, Minister. *The Old Testament*: Annie C. Payne, M. E. Brookshank, Mrs. R. C. Henry, Evelyn Payne, Margaret Campbell.

Winnipeg, Man.—Rev. W. A. MacLean, Minister. *The Teacher*: Jessie Mitchell, Thelma Wasdell, Myrtle Green, Nellie Dack, Thelma Shiells, Myrtle Burns.

Sibbald, Alta.—*The Teacher*: Isabelle Marjorie Bray.

II. ADVANCED STANDARD COURSE

Ormslow, Que.—Rev. D. N. Coburn, Minister. *From One to Twenty-one*: Margaret Orr, Margaret E. MacDougall.

Pembroke, Ont.—Rev. D. McDorum, Minister. *The Life and Times of our Lord Jesus Christ*: J. Esmond Munro, Ralph Moore.

Vankleek Hill, Ont.—Rev. C. A. Ferguson, Minister. *Missions*: Mara C. MacGillivray, Mrs. Anna B. Stirling, Mrs. Angus MacNish.

Port Colborne, Ont.—Rev. Robt. Young, Minister. *The Books of the Old Testament*: Lottie M. Young, Miss D. Alair. *The Teacher and the School*: Lottie M. Young.

Northeasthope, Stratford, Ont.—Rev. Peter Jamieson, Minister. *Church History*: Avanel McTavish, Jessie M. Fraser, Hazel G. Crerar, Mamie Kelly, Grace Fraser.

N.B.—The next regular examination will be held the end of September. Information may be had from Rev. J. C. Robertson, at the above address.

OUR SUNDAY SCHOOL PERIODICALS, 1915

UNIFORM SERIES

TEACHERS MONTHLY, per year.....	\$0.70
2 or more to one address.....	0.60
PATHFINDER (A monthly Bible Class and Y.P.S. Magazine), per year.....	
2 or more to one address, each.....	0.40
HOME STUDY QUARTERLY, per year.....	
Five or more to one address, each.....	0.14
INTERMEDIATE QUARTERLY, per year....	
5 or more to one address, each.....	0.14
PRIMARY QUARTERLY, per year.....	
5 or more to one address, each.....	0.14
HOME STUDY LEAFLET, 5 or more to one address, per year, each.....	
Per Quarter.....	0.02
INTERMEDIATE LEAFLET, 5 or more to one address, per year, each.....	
Per Quarter.....	0.02
PRIMARY LEAFLET, 5 or more to one address, per year, each.....	
Per Quarter.....	0.02
COLORED LESSON PICTURE ROLL, per year, each.....	
Per Quarter, each.....	3.25
(Includes American postage)	0.82
COLORED LESSON PICTURE CARDS (Corresponding to Roll), per year, each.....	
Per Quarter, each.....	0.12
(Includes American postage)	0.03

ILLUSTRATED PAPERS

EAST AND WEST (Weekly), per year.....	0.75
Two or more to one address, each.....	0.50
(May begin with any date)	
THE KING'S OWN (Weekly), per year.....	0.40
Five or more to one address, each.....	0.30
(May begin with any month)	
JEWELS, per year.....	0.30
Five or more to one address, each.....	0.25
(May begin with any month)	

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL: \$4.25 per year, \$1.07 per quarter (American postage included).

BEGINNERS TEACHER'S GUIDE. Free for each teacher using our Beginners material.

FOR THE SCHOLAR:

BEGINNERS BIBLE STORIES, 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER:

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL: \$3.25 per year, 82c. per quarter (American postage included).

PRIMARY TEACHER'S GUIDE. Free for each teacher using our Primary Graded material.

FOR THE SCHOLAR:

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER:

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

JUNIOR TEACHER'S GUIDE: Free for each teacher using our Junior Graded material.

FOR THE SCHOLAR:

JUNIOR WORK AND STUDY LESSONS, 24c. per year, 6c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHERS MANUAL, 60c. a year, four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL, 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK, in four parts, 12½c. a part.

Lesson Calendar: Third Quarter

- July 4. Absalom's Failure. 2 Samuel 18 : 1-15.
- July 11. Solomon Anointed King. 1 Kings 1 : 23-40.
- July 18. Solomon Chooses Wisdom. 1 Kings 3 : 4-15.
- July 25. Solomon Dedicates the Temple. 1 Kings 8 : 22-30.
- August 1. The Queen of Sheba Visits Solomon. 1 Kings 10 : 1-10, 13.
- August 8. The Kingdom Torn Asunder. 1 Kings 12 : 6-16.
- August 15. Jeroboam Leads Israel Into Sin. 1 Kings 12 : 25-33.
- August 22. Asa's Good Feign. 2 Chronicles 15 : 1-15.
- August 29. God's Care of Elijah. 1 Kings 17 : 1-16.
- September 5. Elijah and the Prophets of Baal. 1 Kings 18 : 30-39.
- September 12. Elijah's Flight and Return. 1 Kings 19 : 8-18.
- September 19. Defeat Through Drunkenness (Temperance Lesson). 1 Kings 20 : 10-21.
- September 26. REVIEW—Obedience and Kingship. Read Psalm 72.

Lesson X. ELIJAH AND THE PROPHETS OF BAAL September 5, 1915

1 Kings 18 : 30-39. Study 1 Kings 18 : 16-40. *Commit to memory vs. 36, 37.

GOLDEN TEXT—The Lord is far from the wicked : but he heareth the prayer of the righteous.—Proverbs 15 : 29.

30 And Eli'jah said unto all the people, Come near unto ¹ me. And all the people came near unto him. And he repaired the altar of the LORD *that was* ² broken down.

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

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

33 And he put the wood in order, and cut the bullock in pieces, and laid ³ him on the ⁴ wood, and said, Fill four barrels with water, and pour ⁴ on the burnt ⁵ sacrifice, and on the wood.

34 And he said, Do *it* the second ⁶ time. And they did *it* the second time. And he said, Do *it* the third ⁶ time. And they did *it* the third time.

Revised Version—¹ me ; and ; ² thrown down ; ³ it ; ⁴ wood. And he said ; ⁵ offering ; ⁶ time ; and ; ⁷ oblation ; ⁸ O Lord, the God ; ⁹ of ; ¹⁰ thou, Lord, art God ; ¹¹ Omit the.

LESSON PLAN

- I. The Preparation Made, 30-35.
- II. The Prayer Offered, 36, 37.
- III. The People Convinced, 38, 39.

DAILY READINGS

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

M.—Elijah and the prophets of Baal, 1 Kgs. 18 : 16-29. T.—Elijah and the prophets of Baal, 1 Kgs. 18 : 30-40. W.—Elijah and Ahab, 1 Kgs. 18 : 41-46. Th.—Warning against idolatry, Josh. 23 : 11-16. F.—Confidence in God, 2 Tim. 1 : 6-13. S.—The vital choice, Deut. 30 : 15-20. S.—A solemn confession, Neh. 9 : 32-38.

Shorter Catechism—*Ques. 28. Wherein consisteth Christ's exaltation ?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Question on Missions—10. What do our

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

36 And it came to pass at the time of the offering of the evening ⁷ sacrifice, that Eli'jah the prophet came near, and said, ⁸ LORD God of A'braham, ⁹ I'saac, and of Is'rael, let it be known this day that thou art God in Is'rael, and *that I am* thy servant, and *that I have done* all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that ¹⁰ thou art the LORD God, and *that thou hast* turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt ⁹ sacrifice, and the wood, and the stones, and the dust, and lieked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces : and they said, The LORD, he is ¹¹ the God ; the LORD, he is ¹¹ the God.

Settlements do for the religious life of the neighborhoods ? They seek to bring the spirit of Christ into all the week's activities, hold Christian services where Protestant and Catholic and Jew meet together to praise God and learn of His love. They work quietly with individuals to bring Christ into their lives.

Lesson Hymns—Book of Praise : 19 (Supplemental Lesson), 116, 240, 92 (Ps. Sel.), 584 (from PRIMARY QUARTERLY), 245.

Special Scripture Reading—Ps. 18 : 6-17. (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. 979, Elijah and False Prophets. For Question on Missions, S.O.S. 141, Classes for Mothers, Fresh Air Camp. (These Slides are obtained from Rev. F. A. Robinson, 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, Rock of Elijah's Altar on Mount Carmel and the Plain of Esdraelon, Looking North (Underwood & Underwood, 417 Fifth Ave., New York City), set of 12 stereographs for this Quarter's Lesson's, \$2.00. Three for September, 50c. ; less than three 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—About B.C. 900; Mount Carmel.

Connecting Links—In the third year, reckoned, according to Jewish tradition, from the restoration of the widow's son, Elijah receives a new command from Jehovah,—“Go, shew thyself unto Ahab.” Elijah appears first to Obadiah, a god-fearing officer of Ahab's Court, who is sent with a message to the king. Vs. 1-15.

When the king comes, the prophet challenges him to test whether Jehovah or Baal is the true God, by summoning a public assembly on Mount Carmel, where the four hundred and fifty prophets of Baal should call upon their god to send down fire from heaven to consume their sacrifice, while Elijah himself, standing alone, should make the same appeal to Jehovah, the answer to decide which is the true God. Vs. 16-24.

* 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.

In vs. 25-29 the failure of Baal's prophets is narrated.

I. The Preparation Made, 30-35.

V. 30. *Elijah said*; directing every step (compare vs. 22, 25), the master spirit amongst them all. He stood forth, the single champion of Jehovah against the multitude of Baal's prophets. *Unto all the people*; who must see all that he does, that they may be convinced. *Come near unto me*; so that they could assure themselves that there was no concealed trickery. *Repaired the altar*; evidently an old holy place of Israel's God, which had been *thrown down* (Rev. Ver.), likely at the command of Ahab or Jezebel (see ch. 19:10). The commonest kind of altar amongst the Hebrews was built of unhewn stones, Ex. 20:25.

V. 31. *Took twelve stones*; one for each tribe of Israel: the people were thus reminded that the two kingdoms were still one in God's sight and in their worship of Jehovah. *Sons of Jacob*; each of whom was the ancestor of a tribe. *Israel . . . thy name*; meaning "Perseverer with God," given to Jacob ("supplanter") because of his persistence and consequent success in prayer, Gen. 32:28. A like success was to be witnessed by the people.

V. 32. *Built an altar*; the way in which the altar was "repaired" (see v. 30),—the twelve stones being selected from the ruins of the old altar. *In the name of the Lord*; by the authority of Jehovah and for His worship. *Made a trench*; or channel for holding water. *As great as*, etc.; either (1) large enough to hold *two measures* (a "measure" or "seah" of grain being 3 gallons); or (2) as deep as the grain measure holding 3 gallons; or (3) "about as much as would be sown with two seahs," the measurement applying to the area enclosed by the trench.

Vs. 33-35. *Wood in order*, etc. Elijah gave the people a fine example of reverence for God's law (see Lev. 1:6-8). *Four barrels with water*; that is, large firkins holding several gallons apiece. The water may have been obtained from a spring under the cliff which continued to flow in spite of the drought. *Filled the trench*; the twelve barrels of water (v. 34) not having filled it quite full. The most elaborate precautions were taken against the suspicion of fraud.

II. The Prayer Offered, 36, 37.

Vs. 36, 37. *O Lord . . . God of Abraham, of Isaac, and of Israel* (Rev. Ver.); a solemn invocation befitting the seriousness of the occasion. The title would recall to the people God's appearance to Moses at the burning bush (Ex. 3:6) and so quicken their faith in His power to answer Elijah by fire. *Let it be known*, etc.; Elijah's first petition: Baal has failed; let Jehovah vindicate Himself and His servant. *Turned their heart back again*; the second petition: that the people may recognize it as God's doing that they are brought back to a true faith in Him.

III. The People Convinced, 38, 39.

Vs. 38, 39. *The fire of the Lord fell*. •It was no chance stroke of lightning, for the sky was clear (vs. 43, 44), but supernatural fire. (Compare Gen. 19:24.) *Consumed*; everything about the altar, even to the *stones, and . . . water*. *The Lord, he is the God*. The "people" were overawed and completely convinced.

V. 40 tells how, under the direction of Elijah, the four hundred and fifty prophets of Baal were hurried down to the river Kishon and there slaughtered. This was the people's swift, sure way of giving expression to their new won confidence that Jehovah, and Jehovah alone, was the God of Israel.

Light from the East

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

JARS—Among the ancient Hebrews two kinds of vessels were in common use. Some were made of skins, and some of earthenware. For the former the skins of sheep and goats were tanned and trimmed and sewed up firmly into bags; they were used for carrying water and wine. Other vessels were made of burnt clay two or three times as long as their broadest part. These jars were used to carry water from the well or cistern and to keep it for drinking in the house; the porous walls of such a vessel allow so much of the water to evaporate that what remains inside is kept at a much lower temperature than the atmosphere outside. These vessels were used also to store all kinds of liquids and even solids. Where we employ bins and sacks and boxes, the Hebrew used a potter's vessel; where the modern Syrian uses the tin cans in

which the foreigner ships coal oil into his country, the ancient used a potter's vessel. The traveler carried his water in a small bottle slung from his shoulder; the women went to the well with larger vessels poised on

their heads. And in the household still larger vessels were used to store the grain. These vessels had round bottoms; to be kept upright the smaller ones had to be hung up, the larger set against the wall.

THE GEOGRAPHY LESSON

Our map shows the long ridge of Mount Carmel with a broad valley below its eastern side. The point of a V, no. 32, on the slope, indicates where we are to stand. The V's long arms include between them the ground which we have in sight when we stand there facing north. A grassy slope curves around a nearly level space on the mountain's shoulder, like tiers of seats in a hall. At the farther side of that level space the mountain side drops again, and there is nothing to obstruct our view for miles and miles. We look down on a broad plain, where the growing crops of twentieth century farmers mark the valley with great patches



MAP PATENT No. 656,500 BY UNDERWOOD & UNDERWOOD

of greens and yellows. The long light-colored line of a modern railway is conspicuous as it cuts through the fields. Farther away low hills with a sparse growth of trees or bushes look like pasture ground. Then in the hazy distance, fifteen or eighteen miles away, higher hills lie on the horizon. The river Kishon flows along through the valley, towards our left, on its way to the sea a dozen miles away,

but at this part of its course it runs so close to the mountain's base that its bed is not in sight.

Use the stereograph entitled, Rock of Elijah's Altar on Mount Carmel and the Plain of Esdraelon, Looking North.

THE LESSON APPLIED

By Rev. John W. Little, B.D., East Kildonan, Man.

It required courage on Elijah's part to leave the quiet of the widow's home in Zarephath and again face Ahab and the people, bitter as they were against him because of the famine. Yet the prophet, knowing fully the danger, set his face steadfastly toward the royal court. He was every inch a hero. But such courage is needed as much in life's common day as in its great crises. To resist petty temptations, to speak the truth in love always, to be patient when everything seems to go wrong, to keep sweet and calm amid disappointments and failures, to do one's duty cheerfully, even when it is disagreeable, to go on doing good in spite of discouragements and being kind in spite of ingratitude, and to confess Christ in the face

of ridicule requires steadiness of heart and purpose. There is no life that has not the daily opportunity for the heroic. Elijah's courage was rooted in his faith in Jehovah. A humble but resolute trust in God, in His sovereignty and His mercy, His sympathy and helpfulness, will make a man brave and strong. "I can do all things through Christ which strengtheneth me."

Again they stand face to face, Ahab with the material resources of a kingdom behind him, and Elijah without a public friend. Yet how the prophet towers above the king in our thought as we read the narrative. The resources of a wicked king shrivel into insignificance before the resources of a kingly character, of a man with an imperial outlook and

royal principles. There is nothing greater in this world than a great personality, nothing so powerful as a mighty conviction incarnated. Elijah dominates the scene for God dominates Elijah. The Belgian nation robbed of their land, homeless, scattered and dispoiled, hold a position of preeminence in the thought of the world because they were loyal to conscience, honor and truth. The true might is that of right. The life that moves in obedience to the impulse of the divine will is the life that is ultimately invincible.

Elijah was a troubler in Israel. Wrongdoers from the king down felt uncomfortable in his presence. He had a way of breaking in upon their self-indulgence, pricking their conscience, and vindicating the laws of God. He would not let them alone. All true religion has something of this fighting, aggressive quality about it. It is not enough to sit back with folded arms and trust to our silent influence to bring in the kingdom of God. Good soldiers of Jesus Christ will go out to find the foe, to drive him out from behind his entrenchments, and to make it uncomfortable for him. True prophets will always make enemies by the fearlessness and faithfulness with which they wage war against wickedness.

Yet Ahab was the real troubler in Israel. The root of all Israel's sufferings was in his disobedience. He had sinned and caused the people to sin and the inevitable consequences followed. It is sin that puts us out of right relations with all that makes for character, peace and happiness in life. Sin is a thing to be hated, shunned, overcome. But when we have sinned, the messenger of God, who comes to us revealing the true nature and certain results of our evil courses, is our truest friend. He probes the disease not to make us suffer but to remove the cancerous growth that we may regain our health.

To the fiery prophet the indifference of the multitude could find no justification. "Why

halt ye?" Two distinct issues were before them of eternal moment. They could not worship both Jehovah and Baal. If one was right, the other was wrong. In a question of such supreme importance a definite decision was called for. The two issues confront men in every generation. Indecision soon becomes decision of a very positive kind. To hesitate to confess Christ openly and commit ourselves to His service beyond the possibility of recall, is to make it more and more difficult to do so as the years pass. A thousand ties are gradually formed binding us to the world and our refusal to surrender all to the master soon means our serious enslavement.

The absolute confidence of Elijah on Mount Carmel is significant. It required courage to face his foes. They were powerful and could do him harm. But he had a more subtle foe, the fear that he might fail, to overcome. Often what makes cowards of us is the dread that we may meet defeat in the midst of the struggle, that we may not be able to carry the contest through. The prophet knew that he would prevail because he was doing God's will. He was self-reliant because he was so God-reliant. Self-reliance built on any other foundation is sure to be shattered sooner or later. Bluff and bravado some day is detected and routed. But the confidence of the soul that knows God is sure.

God still struggles to make Himself real and evident to the world. Through the processes of nature, the daily providences of our lives, miracles of conversion, the gradual outworkings of the Holy Spirit within,—in a hundred ways God is daily revealing His living presence and great goodness to us, meeting every legitimate test we may impose. So clear is His light, so full is His revelation of Himself in Christ and His word, so real His presence that not one of us can doubt but that "the Lord, He is the God." Let us then accept Him.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Elicit, first, the story of the burning sky,

under which famine became so terrible; then make vivid the burning scorn of the Hebrew prophet in his daring challenge to the priests of Baal. Picture the sun-god (for Baal symbolized the sun) with furious burnings consuming every blade of grass. Elijah's chal-

lenge to the priests of Baal, with sun symbols flashing on their brows, was that they should make direct appeal to the sun, blazing in a cloudless sky, to have pity and bring to an end the suffering in the land. By the terms of the challenge they were given all day in which to do it.

Explain the nature of this strange test of deity. The sun-god, under the most favorable conditions, must kindle the prepared sacrifice. Picture the throngs on the terraced heights of Carmel. Trace the stages in the working out of the test. Not a fleecy cloud in the early morning threatened to impair the success of the experiment. The blazing sun rises and in his chariot of gold begins to climb up the sky. His progress is accompanied by the monotonous chant, "(O Baal, hear us.)"

Noon arrives. Then the sun travels down hill. The priests grow frantic. With mocking humor the Hebrew prophet derides their helplessness, v. 27. In frenzy they mutilate themselves, v. 28. But still the sun travels westward and the sacrifice is unkindled by his heat. Presently, as Farrar puts it, with a still fireless altar, "their Tyrian sun-god, like the fabled Hercules, was burning himself to death on the flaming pyre of sunset amid the unavailing agony of his worshipers."

Take up now the appeal, not to the creature, but to the creator. As darkness falls, show the sacrifice at last burning in the sight of all on the hillside. How has it become kindled? Mark the precautions against suspicion of fraud. The spectators are brought near in order to see closer, v. 30. The neglected altar of Jehovah is repaired, vs. 30, 31. A surrounding trench is filled with water and the wood itself drenched, vs. 32-35. Then the solemn appeal is made to the maker of fire, vs. 36, 37. The answer comes, both from the deity (v. 38), and from the crowd, v. 39.

The answer by fire! It is a favorite symbolism in the Bible. Moses had for the symbol of God, in His underived, inexhaustible, self-communicating nature, a bush that burned but was not consumed. In the story of the wilderness journey, a pillar of fire symbolized a guiding providence. At Pentecost, tongues of fire symbolized the mission of

Christianity to speak words that burn in human hearts all the world over.

For Teachers of the Senior Scholars

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

Recall the words of Elijah as he appeared abruptly before Ahab (ch. 17 : 1), and question the class about the sore famine which followed,—how long it lasted, the difficulty they had in saving the animals alive, ch. 18 : 3-6. It was a time of great distress. Describe the second meeting between Elijah and Ahab, vs. 17-19. What method of deciding who was to be the God of Israel was agreed upon? Where did the meeting take place?

What was the test agreed upon? Question the class about the complete failure of the priests and prophets of Baal (vs. 26-29), notwithstanding their frenzied and horrible appeals to their god to stretch forth his hand with burning torch to light the sacrifice and prove himself a god. After their utter failure Elijah's turn comes. Discuss :

1. *The Preparation Elijah Made*, vs. 30-35. Why was Elijah so anxious to have the people near? Why did he over and over again drench the whole with water? He wished the people to make sure that he was no traveling trickster. When all was over if the people still rejected the Lord God of Israel it would not be Elijah's fault. Remind the class that we need to be careful lest it be our fault that some one is not living as he ought.

2. *Elijah's Prayer*, vs. 36, 37. Note the contrast between Elijah's prayer and that of the heathen priests. There is nothing of frenzy about the prophet of the Lord—no vain repetitions. There is implicit confidence in the God of Abraham and Isaac and Jacob. Bring out that the prophet prays for this wonderful manifestation of divine power that the people may be saved from their sins, that their hearts may be touched, that God may be glorified. Remind the class that in the great crises of life almost everybody prays. Abraham Lincoln said that during the most critical period of the Civil War he was driven to his knees because there was no where else to go.

3. *God's Answer to Elijah's Prayer*, vs. 38, 39. Note how prompt the answer was and how complete, and how effective it was in

converting the people. Impress upon the class the necessity of giving prayer a large place in the life in order that we may keep in touch with God, and feel the sweet consciousness of His presence in the heart. Our prayers may not be answered so signally as Elijah's prayer was, but they will be answered in God's way, which is always the best way, and in God's time, which is always the right time.

For Teachers of the Boys and Girls

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

Let the aim of this Lesson be to bring home to each scholar that he must choose whom he will serve and to lead those who are ready to do so to make the decision to serve Christ. Illustrate from the choices that people make every day. Refer to Matt. 6 : 33 as pointing out what we should seek first and also to Eccl. 12 : 1 and Josh. 24 : 15. Point out that the Lesson tells us of some people who were called upon to make a great choice.

Recall, briefly, the incidents between the Lessons : the hunt of King Ahab and his chief officer for food for the cattle (vs. 3-6) ; God's telling Elijah to go and meet the king (vs. 1, 2) ; Elijah's meeting Obadiah and sending him to summon the king, vs. 7-15.

Coming to the Lesson for the day, take up Elijah's demand of the king that he should summon to Mount Carmel all the people of Israel and all the prophets of Baal, vs. 16-19. Question about Mount Carmel, bringing out all available information regarding it.

Get the scholars to tell you the incidents related in vs. 20-29 : how Elijah challenged the prophets of Baal to build an altar and put a sacrifice upon it, and then pray to their gods to send fire to consume the sacrifice ; and how the false prophets prayed with frenzied earnestness all day until the afternoon, but no fire came in answer to their prayers.

Now call for a description of what Elijah did (vs. 30-38) : how he summoned the people to come near where they could see all that went on, prepared his altar, dug a trench about, drenched the sacrifice with water, and then prayed to God that He would send fire to burn up the sacrifice. Question about the results : the coming of the fire, which completely consumed the sacrifice and the altar, and even licked up the water. Emphasize the miraculous nature of the fire ; it could not have been chance lightning, since the sky was clear (see Lesson Explained).

Ask what effect all this had upon the people (see vs. 39, 40). Bring out the fact of their choosing Jehovah as their God and showing the reality of their choice by turning upon the false prophets and destroying them.

Take time for a little talk about how people nowadays make it clear that they have chosen to serve God. Points to bring out are such as these : confession, the reading and hearing of God's word and the doing of it, and fighting against temptation until the victory has been won. Try to speak some word that will help the scholars who have not yet made the great life choice to make it now.

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. "With God all things are possible." Where does Jesus say these words ?

2. Where is it written that the way of the transgressor is hard ?

ANSWERS, Lesson IX.—(1) Matt. 10 : 29-31. (2) Ps. 37 : 23.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Can an idol worshiper be a good man ?

2. Had the people on Mount Carmel stronger reasons for believing in God than we have ?

Prove from Scripture

That God answers prayer.

The Question on Missions

By Rev. J. G. Shearer, D.D., Toronto

Ques. 10. *What do our Settlements do for the religious life of the neighborhoods ?* (See also Scholars' Answer on page 424.) The religious spirit of Settlement work, which ought to be found in solution in all its activities, is crystallized in the Sunday meeting times, when the children of the neighborhood,

and often their elders, too, come flocking for the service of praise and the Bible story. A young man, saved through one of the Settlements, from a terrible life of debauchery and crime, said afterwards to the head worker: "I was afraid at first you'd preach to me."

"But we didn't, did we?" she said. "Not until you asked for help." "No," he answered. "But I says to myself the first time I ever stepped inside the door, 'There's something queer about this place,' and afterward I found that it was God."

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—To-day we are going to hear about Elijah standing up for God. I want you all to wave your arms and show me how the birds fly. What birds did we hear about in our story last Sunday? (Recall the story about Elijah fed by the ravens.) God kept the rain from falling on the land where wicked Ahab wasking, in punishment for their wicked worshiping of idols. Everything was drying up and dying. At last God told Elijah to go again to Ahab and He would send rain upon the earth.

Picture again the famine scenes in Ahab's land. Recall Obadiah the governor of Ahab's house,—a man who feared God. How had he helped God's prophets? (V. 4.)

Ahab and Obadiah Searching for Grass—Picture Ahab and his servant Obadiah. Listen to Ahab! "What are we going to do? Our cattle are dying for want of grass and water. Let us go to all the wells and brooks; perhaps along the edges we may find a little grass to keep our horses and mules alive." They divided the land into two parts. "You go that way and I'll go this way," said King Ahab.

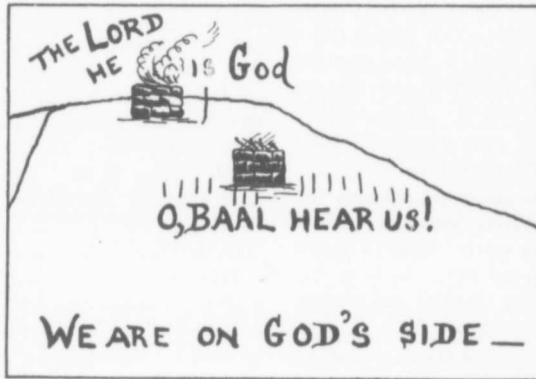
Obadiah Meets Elijah—As Obadiah walked along searching for water on this side and that, suddenly he sees coming toward him the prophet Elijah! Describe briefly the meeting and conversation, vs. 7-16.

Ahab and Elijah—Picture the meeting. Tell conversation between Ahab and Elijah.

Elijah has a plan by which he will prove to Ahab and his people that our God is the true God and that the heathen god Baal is not able to do anything.

Elijah and the Prophets of Baal—Here is Mount Carmel (map; outline). Here is

Elijah waiting for the prophets of Baal to gather upon the mountain top. See! There they come—four hundred and fifty of them. Describe very vividly the plan of Elijah, vs. 23, 24. Build the two altars, if sand table is used, or sketch on the board, or build



with bits of stone and sticks on your ordinary table, or even on a chair. Get the children thoroughly interested in the test. Picture the scene very dramatically. Listen to them calling upon Baal from morning till evening,—but no answer, no fire. Listen to Elijah as he tells them to cry on, vs. 27-29.

The Altar of the True God—Watch Elijah as he builds and arranges the altar, vs. 30-35. Listen to his prayer. Tell the wonderful answer God gave. Listen to the cry of the people: "The Lord, He is . . . God!"

Tell the fate of the prophets of Baal, v. 40.

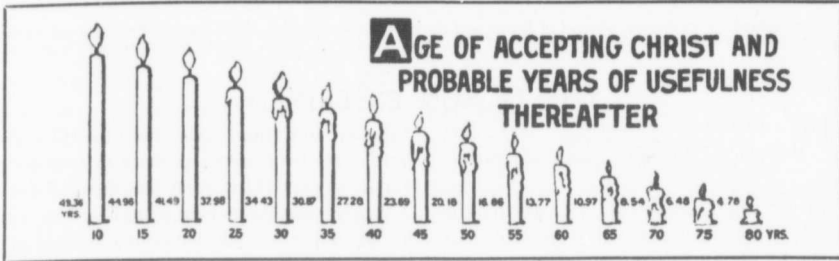
God Sends Rain—Elijah told Ahab that rain was coming. Tell of the coming of the storm, vs. 41-46.

Golden Text—Repeat Golden Text. We should try to show to others how great our God is. We should always show on whose side we are. When Jack was asked to go to the park in place of going to Sunday School,

how did he show on whose side he was?
When Mary heard some girls laughing and
singing some hymns in a very irreverent way,

how did she stand up for her God?
What the Lesson Teaches Me—I SHOULD
BE ON GOD'S SIDE.

FROM THE PLATFORM



After referring to the decision which Elijah called upon the people of Israel to make, let the conversation turn upon decision for Christ. Have the above diagram drawn on the black-board in advance of the School hour and covered until the time for using it. Explain to the scholars that the figures below the candles represent the age of accepting Christ, while the figures alongside the candles show the length of life which may be expected to follow. Thus one who becomes a Christian at 10 years of age may expect to have 48.36 years in which to serve Him. Go over the figures with the scholars until you are sure that they understand them. Speak about some of the reasons why we should accept Christ, and urge each one who has not yet done so, to make the great choice.

Lesson XI. ELIJAH'S FLIGHT AND RETURN September 12, 1915

1 Kings 19 : 8-18. Study 1 Kings, ch. 19. Commit to memory vs. 9, 10.

GOLDEN TEXT—Be still, and know that I am God.—Psalm 46 : 10.

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

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

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

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

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

13 And it was so, when Eli'jah heard it, that he wrapped his face in his mantle, and went out, and stood

in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Eli'jah?

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

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

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

17 And it shall come to pass, that him that escapeth the sword of Haza'el shall Je'hu slay: and him that escapeth from the sword of Je'hu shall Eli'sha slay.

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

Revised Version—¹ the; ² for the children; ³ thou shalt anoint; ⁴ from; ⁵ will I leave me.

LESSON PLAN

- I. The Prophet's Complaint, 8-10.
- II. The Prophet's Vision, 11-14.
- III. The Prophet's Tasks, 15-18.

DAILY READINGS

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

M.—Elijah's flight and return, 1 Kgs. 19 : 1-8. T.—Elijah's flight and return, 1 Kgs. 19 : 9-14. W.—Elijah's flight and return, 1 Kgs. 19 : 15-21. Th.—

Fleeing from duty, Jonah 1 : 1-10. F.—"Why art thou cast down," Ps. 43. S.—"Be not afraid," Ezek. 2 : 1-7. S.—A ministering angel, Luke 22 : 39-46.

Shorter Catechism—Ques. 29. *How are we made partakers of the redemption purchased by Christ?* A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

The Question on Missions—11. What Settlement work has the Presbyterian Church undertaken in Canada? There are Social Settlement centres in Mon-

treal, Toronto and Winnipeg, each with a monthly attendance of over 6,000, with provision for healthful amusements, training in useful occupations, instruction in English and other subjects and religious services.

Lesson Hymns—Book of Praise: 19 (Supplemental Lesson), 272, 263, 96 (Ps. Sel.), 552 (from PRIMARY QUARTERLY), 264.

Special Scripture Reading—Rom. 8: 31-39. (To

be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 306, Elijah's Flight. For Question on Missions, S.O.S. 79, Chalmers' House, Montreal; S.O.S. 77, La Battes Brewery (Future Site of Chalmers' House, Montreal). (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Chapel of Elijah and Spring on the Plain of the Cypress, Part-way up Mount Sinai (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 424).

THE LESSON EXPLAINED

Time and Place—About B.C. 900; Jezreel; Beersheba, 95 miles south of Jezreel; Horeb.

Connecting Links—Ch. 18: 41-46 tells about Elijah's announcement of rain to Ahab and the king's hurried return to Jezreel, the prophet running before his chariot.

Elijah, threatened with the vengeance of Jezebel, flees first to Beersheba in the extreme south of Judah; and then goes a day's journey into the wilderness, where, utterly exhausted in body and spirit, he throws himself down under a shrub and prays for death. Twice he is awakened from sleep by an angel, and finds food and drink miraculously provided for him. He is thus refreshed and strengthened for the long journey before him. Vs. 1-7.

I. The Prophet's Complaint, 8-10.

V. 8. *He arose*; from sleep. *Did eat and drink*; of the provision miraculously set before him by the angel to prepare him for his journey. *Went in the strength of that meat* (food). It might seem ordinary Arab fare,—a scone baked in glowing hot stones, and water, but it imparted extraordinary strength. *Forty days and forty nights*. It would take only 8 or 10 days to cover the less than 200 miles to Horeb, but "a forty days' journey" is an Eastern way of saying "far, far away." Moreover, the prophet, instead of going straight to his journey's end, may have wandered hither and thither in the desert, thinking over all that had happened and wondering what God would have him do next. *Horeb the mount of God*. Horeb is another name for Sinai, where the law had been given. It is called "the mount of God" because there God had so wondrously shown His power and glory.

V. 9. *A cave*. This may well have been Moses' "clift of the rock" (see Ex. 33: 22).

Lodged; literally, "passed the night." *The word of the Lord came*; perhaps in a vision as Elijah slept. *What doest thou here, Elijah?* A loving question, encouraging Elijah to open his whole heart, with its craving for light and help and guidance. It means: "Why art thou thus cast down?" Has thy knowledge of Jehovah gone no farther than to see Him only in works of vengeance?

V. 10. *Very jealous*. It was unendurable to Elijah, that Israel should give to a false god the worship and service that belonged solely to Jehovah. *Forsaken thy covenant*; especially the law of Ex. 20: 3. *Thrown down thine altars*; the one on Carmel (ch. 18: 30) and many others. *Slain thy prophets*. See ch. 18: 4. The people seem to have consented to such acts of Jezebel and her agents. *I only, am left*. Elijah's words contain a suggestion of reproach, as if he felt that God had been remiss in taking care of him.

II. The Prophet's Vision, 11-14.

Vs. 11, 12. *Go forth*; just outside the cave. *The Lord passed by*; and wondrous signs declared His presence, *a great and strong wind* rolling the huge granite rocks down the mountain side; the lofty peaks reeling with the earthquake; the sky ablaze with lightning,—*fire* from God. Sending such terrible ministers (Ps. 104: 4) before Him, Jehovah follows in majestic calm, rebuking the prophet's discouragement in *a still small voice*, literally, "a sound of soft stillness." The "still small voice" was a rebuke of Elijah's mistaken zeal and thirst for vengeance, and teaches that God rules, not by force such as the prophet had shown (see ch. 18: 40), but by love (see Ex. 34: 6; Isa. 42: 2, 3).

Vs. 13, 14. *Wrapped his face*; like Moses (Ex. 3: 6), "afraid to look upon God." *Mantle*; a sort of plaid or cloak. *Entering*

in of the cave; the opening where Elijah stood looking out. *What doest thou her...?* This repeated question seeks to know whether Elijah has understood the manifestations just made to him. Does he see that, though his own success had fallen short of his expectations, God's work was still going forward and new workers were being prepared to carry it on? Elijah's reply, in the same words as in v. 10, shows that he is still ignorant, and God therefore gives him direct commissions.

III. The Prophet's Tasks, 15-18.

Vs. 15-18. *The Lord said.* Comfort begins. Elijah has been faithful in Jehovah's work; that work cannot fail. *Return . . . to . . . Damascus*; the capital of Syria, the kingdom north-east of Israel. *Thou shalt anoint Hazael* (Rev. Ver.); as a whip for the chastizing of Israel, 2 Kgs. 8:12. *And Jehu*; a general in Ahab's army, who slew Ahab's son, and his mother, Jezebel, making himself king. *Elisha . . . to be prophet*; so that, though Elijah's life task was nearly done, he was to see provision made for the carrying on of God's work.

Baal worship is to be destroyed in Israel, through Hazael, through Jehu and through Elisha, v. 17. Even now there are 7,000 in Israel faithful to Jehovah, v. 18.

Vs. 19-21 narrate the call of Elisha.

The mount of God, where Elijah fled in his discouragement, is about 300 miles southwest of Carmel. Our map marks with the encircled number 33 a spot part-way up the mountain. We find there a little space of level ground where some men have paused after climbing from a monastery at the mountain's base. Directly before us, a quarter of a mile away, great masses of reddish-brown granite, bare rock without any trace of vegetation, rise far into the clear blue sky. Between us and those ragged cliffs we see one small building, roughly constructed of stone. Close by us a large spring of water, with tall

Light from the East

"BOWED UNTO BAAL . . . KISSED HIM," v. 18. —Baal means "lord" or "master," and was the epithet applied by the Canaanite farmer to his god. As a farmer he needed the good will of his god for it depended on the god whether harvest should follow seed-time; the god might send rain or withhold it, he might send hail or mildew or the scorching east wind. The Canaanite farmer learned many rites to secure and retain the good-will of his Baal. In his own way he was a very religious man. When the Hebrews entered the land they learned from the Canaanites how to till the land and how to worship the gods of the land; or, rather, they learned to speak of their god Jehovah as their Baal, and they came to worship him with the rites of the Canaanites. Canaanite religion was an age-long menace to Israel (Judg. 2:1-5; Hosea, ch. 2), but Jezebel's influence came as a great invigoration of the Baal-worship. The Phenicians were a Canaanite race and had their own Baals, and they were fanatical in their devotion to them. Men worshiped a Baal on the hilltops or under trees, prostrating themselves to the earth or kissing an image. Worship was accompanied with gifts of fruits, incense, fantastic dances, self-mutilation and human and animal sacrifices.

THE GEOGRAPHY LESSON



tufts of coarse grass growing on its banks, makes a mirror for rocks and sky. A bearded brother from the Greek monastery and a swarthy Arab, wearing a long, baggy cloak and a turban, have paused with us beside the pool. The little stone chapel before

us now commemorates Elijah's vigil here and the revelation that came through the still small voice. Hebrew, Christian and Moslem, however widely their faiths differ, agree in reverence for Elijah. Men of many nations and even of many races have been here before us and remembered the prophet when they prayed to the God who answered his cry.

Use a stereograph entitled, Chapel of Elijah and Spring on the Plain of the Cypress,

Part-way up Mount Sinai, where Elijah saw the vision and heard the voice.

THE LESSON APPLIED

How often men fall just when they seem strongest. Elijah, the fearless, flees before the wrath of a woman. Peter, the bold, cowers before the challenge of a servant maid. No one can afford to feel safe. In an unguarded moment the temptation may pierce our armor and lay us low. Vigilance is the price of safety. When Chrysostom was threatened in a way somewhat similar to that of Elijah, he sent back word to the Empress Endosia: "Go, tell her I fear nothing but sin." The God who leads us often into danger does not desert us there. If we turn to Him, instead of to the desert, we shall be unafraid.

Behind the prophet's depression there was probably an intense physical exhaustion. The contest on Mount Carmel had been a serious strain upon his strength. The reaction had now set in. He was suffering the nemesis of overstrain. His mind and spirit took their tone from his body. When he fell to pieces physically the whole man suffered in the collapse.

The incident suggests the value of health. The laws of hygiene are the laws of God. We sin when we lay too great a burden on the body, drive it too far or too fast, or tax it beyond what it is able to bear. When health gives way self-control becomes more difficult and morbid imagings fasten upon the mind. Little things worry us and we grow impatient. Only as we keep ourselves in good physical condition, are we walking the path of safety. Retribution follows upon disobedience to the laws of health.

Again, we should never judge ourselves, our work, our fellowmen or our God when we are exhausted. Elijah had not failed, he did not stand alone, nor had every knee in Israel bowed to Baal, as he thought. When our faith is strongest, our hope the brightest, and our strength the fullest, we are most ourselves and our judgment truest. We should not allow ourselves to yield to our pessimistic moods, knowing that in such moods we will almost surely deal both unjustly and unkindly with others, and be untrue to ourselves and our God.

Mental and emotional overstrain is equally dangerous. There is a spiritual fatigue as enervating as the physical. When the brain grows weary it is not easy to think straight. When the sympathetic strain grows too much the whole man suffers. The correspondence of Robertson of Brighton, the great English preacher, reveals many letters to his friends in which he gives very gloomy reports of himself and his work. His biographer tells us that these letters were invariably written on Monday. The inference is plain. Body, mind and spirit interact, and we need to keep all virile, clean and fresh if we are to do our best work in the world.

Elijah's fall may be partly explained but cannot be justified. We remember Robert Louis Stevenson's heroic struggle against disease and suffering. A life-long invalid, he endured with a heart that never seemed to lose its gayety and a mind that never lost its sanity. We recall the career of Lord Nelson. "Little, thin, shock-headed, undignified in appearance, always sick when afloat, racked by a terrible cough, tormented with fever and pains, crippled with one eye and one arm," is this biographer's description of him. Weariness and sickness may come, however hard we try to safeguard our lives. They need not drag us down. A man may, if he will, remain patient, heroic and confident even in the hour of weakness and suffering.

Again, Elijah had no one to fully understand him and give him the encouragement he needed. "I, even I only, am left," he cried in despair. Many in Israel had been brought back to the worship of Jehovah by Elijah's victory, many more had had their faith confirmed, but not one of them came to the prophet to speak a brave word or to put strength in his heart for the hour of reaction. He had to bear the burden alone. One brave, kind word might have saved the situation. How a word of encouragement revives the fainting heart as water does the drooping plant. Often the last straw in the laborer's crushing burden is that he receives no word of thanks for his efforts. Nobody

notices and nobody seems to care. Now is the time to praise people when they need your praise. There is power in a word, a touch, a look sometimes to nerve for the conflict and to save from defeat.

Though Elijah had forgotten God, God did not forget him. The everlasting arms were underneath in Horeb as at Cherith and Zarephath. A cake and a cruse of water and an angel of mercy told him how much God still cared. No word of reproach or rebuke. Just a great, overflowing, pardoning love

enveloped the prophet. God has pity for failure. He is tender to the man who has fallen. He delights to restore the wanderer. As Elijah slowly awakened to the fact that the God who had been with him through all his trying mission was with him still and unchanged, his faith returned. Then, when he once more trusted God, he rose from his defeat and shame and went out to complete his work with courage. It was the renewal of his faith in God that wrought his redemption from failure. It is ever so.

THE LESSON GRADED

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

For Teachers of Bible Classes

"Be still," says the Golden Text. Carlyle talked to Froude as if nothing were doing unless God appeared boisterously on the field of history like a magnified Napoleon, or Alexander the Great. Bernhardt put something of that conception into his book. Ours is an age of bustle and noise. We have to learn, like Elijah, that God may be most powerfully present in the "sound of gentle stillness," as the phrase in v. 12 (Rev. Ver. Margin) actually reads. Bring out the following points:

1. *Stillness appeals to the deepest yearnings of the most tumultuous life.* A reaction set in after the stirring doings on Mount Carmel. The prophet, under his juniper tree, was plunged into despair. He was physically exhausted through all his excitement, and his mind grew jaded. The result was that he did injustice to himself, to his contemporaries, and to God. He did not think clearly. He imagined things much worse than they were. "I only, am left," he said. So a vision came to him of a more subtle power than he had so far recognized. A rock-shattering whirlwind swept the earth: all his life had been a whirlwind and he yearned now for quietude. An earthquake shook the mountain: he had grown familiar with that kind of upheaval in public life and it affected him little now. The heavens went on fire: he had seen them blaze before. But when the still small voice reached him, there was an answering recognition in his worn-out spirit of the higher

majesty of the "gentleness of God" (see Ps. 18:35; 2 Cor. 10:1).

When Dr. Jowett came to New York he expressed a wish to be able to do for some of the people in the roar and rush of that great metropolis what his mother did for him when, sewing by the fireside, she looked through the window and told him she wanted to "rest her eyes and get a larger vision."

2. *Stillness inspires with fresh energy a despondent spirit.* People who are like hammers, pounding public evils, must expect in turn to become anvils, and receive as hard blows as they give. They forget that law, however, and lose heart. Elijah keeps harping upon the hopeless state of his times, and thinks chiefly of the menace of Jezebel. The still small voice points him to a more influential career of noiseless activity. He goes off contentedly to do quiet things; and then his successor is chosen, who will excel himself in quiet influence. In a dark age the prophet's special mission was to bring light: and light is known to be one of the most powerful agencies for effecting revolutions in the world. But light works quietly.

For Teachers of the Senior Scholars

Recall how gloriously Elijah had triumphed on Carmel over the priests and prophets of Baal, and how hopeful it seemed that Israel was about to return to the worship of the true God. Who stood in the way of these religious reforms? (Vs. 1-3.) Bring out what a monster of iniquity Jezebel, the Lady Macbeth of Hebrew history, was. What effect did her bloody threat have upon Elijah?

How can we account for the fact that a woman's threat seemed to make a coward of a great courageous soul that seemed to be devoid of all fear? (See Lesson Applied.) Note how good God is to His servant, in keeping near to him and in ministering unto him (vs. 4-7), and how good God is to us in our times of failure. We may not get much sympathy from men but we are sure to get it from God. The Lesson embraces the following:

1. *The Cave in the Desert*, vs. 8, 9. How long did it take Elijah to reach this dreary, desolate cave, this dungeon of Giant Despair? Bring out that Elijah hid himself in this cave with a desolate, despairing sense of the complete failure of his life-work brooding over him, with a longing in his heart that he might die, that he might get away out of this warring world where right is forever on the scaffold, wrong forever on the throne. Remind the class that a good many people take refuge at some time in life in this cave of discouragement. They get discouraged with what they themselves are doing or with what others are doing.

2. *Questions and Answers*, vs. 9-14. What question had God to ask Elijah? (V. 9.) Note that this question implies that Elijah was away from home, away from the post of duty, away from his sphere of work. What answer has Elijah? (V. 10.) What excuse for hiding away in a cave in the desert? He felt that it was just as well for him to be there as anywhere else for all the good he could do. What does God ask him to do? (Vs. 11-13.) What is the meaning of these divine manifestations?

3. *Divine Directions*, vs. 15-18. Note that God's way of getting discouragement out of the heart of the prophet was to give him something to do, and to assure him that the times were not so bad as he thought, v. 18. The ages have never improved upon God's way of lifting us up. If we feel a touch of discouragement, instead of giving up, we must keep at it till the day breaks and the shadows flee away.

For Teachers of the Boys and Girls

Let the teacher try to show the scholars, from this Lesson, "that God's work is going

on in the world all the time, quietly, but slowly and surely, and that every one may help in this work."

First, get the facts of the story clearly before the minds of the scholar. The main points are these: Ahab tells Jezebel what had happened on Mount Carmel, v. 1. Jezebel sends a message to Elijah, telling him that she will have him killed the next day, vs. 2, 3. Elijah flees to Beersheba (be sure the scholars know where this is), and then a day's journey into the wilderness, where he lies down under a shrub and prays for death, but an angel comes and gives him food and drink, vs. 4-7. Elijah goes to Mount Horeb (question about this place and the distance which Elijah would have to travel in order to reach it), v. 8. God appears to Elijah and gives him some work to do, vs. 9-18. Elijah calls Elisha to be his helper.

Bring out, next, what happened upon Mount Horeb. Take up God's question to Elijah and the prophet's answer, vs. 9, 10. The point to bring out is, that Elijah, in his discouragement, thought that his work for God had been a complete failure.

Take up now (vs. 11, 12) the signs by which the Lord's appearance to Elijah was accompanied,—the wind and earthquake and fire. Use these as a picture of the way in which Elijah had thought that God's work was to be carried on,—by force and with wonderful outward signs. Then turn to the "still small voice," as teaching the true thought about God's work is that it goes on quietly and that the great power behind it is not force but love.

Get the scholars to describe the effect on Elijah of what he had seen, and call for the question which the Lord again asked and the prophet's answer, vs. 13, 14. The point to bring out is, that Elijah did not yet understand the lesson which God was seeking to teach him.

Call for an enumeration of the new tasks assigned to Elijah (vs. 15-17): the anointing of Hazael and Jehu and Elisha (see Lesson Explained), and contrast the Lord's word in v. 18 with Elijah's despairing thought (vs. 10, 14), that he stood alone in Israel as a follower of Jehovah. Get the scholars to tell

you about the calling of Elisha.

Emphasize the truth, that God's work can

never fail and urge each scholar to find and do his part in that work.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Man shall not live by bread alone," said Jesus. Find the words.
2. Read in Exodus about the time Moses saw the glory of God pass by.

ANSWERS, Lesson X.—(1) Matt. 19 : 26.
(2) Prov. 13 : 15.

For Discussion

1. Is it sinful to become discouraged ?
2. Do God's servants ever meet with real failure ?

Prove from Scripture

That God's servants need not fear.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Elijah talking with God. Recall last Lesson. The wonderful way in which the power of Elijah's God had been shown on Mount Carmel caused a great deal of excitement amongst the people.

Lesson—King Ahab told his wicked Queen Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Describe the angry queen. She sent mes-

sengers to Elijah telling him she would have him killed by the next day. Then Elijah fled for his life. He went to Beersheba (map) and left his servant there while he went away into the wilderness (explain).

Elijah Under the Juniper Tree—Sketch a juniper tree. Elijah sat down under such a tree, very sad and discouraged. We can imagine how he bowed his head upon his

knees and groaned aloud. He begged God to take his life away, for he felt his life was useless. He thought he would be found and killed by the servants of the wicked Queen

Jezebel. He could do no more for God and he wanted to die.

Then Elijah fell asleep. Did you ever know any little boys or girls who were disappointed because they could not do what they wanted or go where they wanted or get something they

wanted, and who cried and cried about it till they cried themselves to sleep, and when they awakened, mother had something better planned for them than what they had been planning for themselves, and everything ended happily ?

Tell of the visit of the angel to Elijah and the words spoken, v. 5. Picture Elijah starting up, looking about him. See ! there is a

TELL YOUR
WANTS
TO GOD

cake (describe Eastern bread) baked on the coals. There is a cruse or jar of water at his head. He eats and drinks and lies down again. Tell of the second visit of the angel, and the message to get up and eat, for a long journey was before him. (God is caring for him.)

Lesson—Tell of the journey to Mount Horeb (sketch). Describe the cave (outline) in the side of the mountain. Tell of the visit of the angel to Elijah there. Tell the conversation, vs. 9, 10. Elijah is quite down-hearted still.

The Visit of the Lord Himself—Then tell of the coming of the Lord Himself to Elijah. Describe the mighty storm that swept the mountain, then the earthquake and the fire, and after all these mighty happenings, Elijah heard a still small voice. (Perhaps to teach

Elijah that his harsh way of treating his enemies was not God's way. God's way was a quiet, gentle way. This should be our way, too.) Elijah went out of the cave, with his mantle covering his face, to hear what the Lord would say to him.

God sent him to get other helpers. Perhaps Elijah had been a bit proud. He thought everything depended upon him. God can make use of everybody, even little ones, to do the work He wants done. Do what God gives you to do and He will be satisfied. Be joyful in your work. Copy Jesus who never was discouraged. Tell all your wants and troubles to God.

Golden Text—Repeat Golden Text.

What the Lesson Teaches Me—I SHOULD TELL MY WANTS TO GOD.

FROM THE PLATFORM

“What doest thou here . . . ?”

Write on the blackboard the question of vs. 9 and 13, “*What doest thou here . . . ?*” and question somewhat as follows: Who asked this question? Of whom was it asked? Where was Elijah? Why had he gone thither? What had happened on the way? What was Elijah's reply to the question? By what signs did God make His presence known? What was the still small voice intended to teach Elijah? How was he affected by what he had seen and heard? What further work had God for Elijah to do? What mistake did Elijah make about God's work? Where is the right place for each of us to be? Press home the duty of our being in the place to which God has appointed us and doing the work which He has set us.

Lesson XII. **DEFEAT THROUGH DRUNKENNESS** September 19, 1915 —**TEMPERANCE LESSON**

1 Kings 20 : 10-21. Study 1 Kings 20 : 1-21. Commit to memory vs. 11, 12.

GOLDEN TEXT—Wine and new wine take away the understanding.—Hosea 4 : 11 (Rev. Ver.).

10 And Ben-ha'dad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samar'ia shall suffice for handfuls for all the people that follow me.

11 And the king of Is'rael answered and said, Tell him, Let not him that girdeth on his ¹ harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-ha'dad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves

in array. And they set themselves in array against the city.

13 And, behold, ² there came a prophet unto A'hab king of Is'rael, ³ saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.

14 And A'hab said, By whom? And he said, Thus saith the LORD, ⁴ Even by the young men of the princes of the provinces. Then he said, Who shall ⁵ order the battle? And he answered, Thou.

15 Then he ⁶ numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he ⁶ numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first: and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace,

Revised Version—¹ armour; ² a prophet came near unto; ³ and said; ⁴ Omit Even; ⁵ begin the battle; ⁶ mustered; ⁷ from Samaria; ⁸ went out of the city, the young men; ⁹ Omit five words; ¹⁰ Omit the.

LESSON PLAN

- I. Benhadad's Boast, 10-12.
- II. Jehovah's Promise, 13, 14.
- III. Benhadad's Defeat, 15-21.

DAILY READINGS

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

M.—Defeat through drunkenness 1 Kgs. 20: 1-12. F.—Defeat through drunkenness, 1 Kgs. 20: 13-21. W.—The terror-smitten king, Dan. 5: 1-9.

Th.—They err and stumble, Isa. 28: 1-7. F.—A divine command, Lev. 10: 8-11. S.—A warning, Prov. 20: 1-7. S.—Christian duties, Titus, ch. 2.

Shorter Catechism—Review Questions 28, 29.

The Question on Missions—12. What further

take them alive; or whether they be come out for war, take them alive.

19 So these ⁹ young men of the princes of the provinces ⁹ came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with ¹⁰ the horsemen.

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

Settlement work does the church hope to do? It is proposed to establish similar centres in all the more important cities, in this way helping to meet the needs of those living in the more crowded districts, and also to introduce Settlement methods into country communities.

Lesson Hymns—Book of Praise: 19 (Supplemental Lesson), 245, 246, 99 (Ps. Spl.), 586 (from PRIMARY QUARTERLY), 530.

Special Scripture Reading—1 Cor. 13: 1-13. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1072, Benhadad Drinking; or, A modern temperance slide. For Question on Missions, S.O.S. 262, Chart. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Samaria from the North with Its Olive Groves and Encircling Hills (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 424).

THE LESSON EXPLAINED

Time and Place—About B.C. 900, near the end of Ahab's reign, while Elijah was still living; Samaria.

Lesson Setting—The Lesson describes an episode in the conflict for supremacy which had been going on between Israel and Syria for more than a century. In the reign of Ahab, the king of Syria, Benhadad, invaded Israel with a huge army and laid siege to Samaria, the Israelitish capital. The Syrian king sent an imperious message, demanding of Ahab the surrender of his throne. Ahab basely yielded; but when he sent a second message, declaring that he was coming to strip the houses of Ahab and his officers of all their treasures, he was met with a spirited defiance.

I. Benhadad's Boast, 10-12.

V. 10. The verse contains Benhadad's boastful reply to the message of Ahab (see Connecting Links). *Ben-hadad*; the second of three Syrian kings of this name mentioned in the Bible (compare ch. 15: 18 and 2 Kgs. 13: 24). The name means "Son of Hadad," a Syrian deity. *The gods do so unto me*; that is, destroy him utterly. *If the dust of Samaria*. The great city is pictured as

utterly destroyed and ground to powder. *Suffice for handfuls*. Benhadad declares that his army is so numerous that the dust of the city would not make a handful for each,—a truly Eastern exaggeration.

V. 11. *The king of Israel*; Ahab. *That girdeth on his armour* (Rev. Ver.); to enter upon the fight. *That putteth it off*; after the battle is over and the victory has been won. Ahab's reply is a pithy proverb like the Latin, "Do not sing songs of triumph until the victory is gained," or our, "Praise not the day till the evening;" "Don't sell the skin of your bear till you have caught him."

V. 12. *Ben-hadad . . . was drinking*; at a banquet, confident of success in the siege. *He and the kings*; rather "kinglets," petty princes, vassals of Benhadad, who commanded the thirty-two divisions of his army, v. 1. *Pavilions*; booths or huts made of branches, like those used at the Feast of Tabernacles (Lev. 23: 42), built, during military expeditions, as is still the custom in the Turkish army, to shelter the king and his chief officers. *Set yourselves in array*; all one word in the Hebrew, signifying either:

"Form yourselves into attacking parties" or "Put the battering engines in place." *Against the city*; to destroy it.

II. Jehovah's Promise, 13, 14.

V. 13. *Behold . . . a prophet.* At every important juncture in the history recorded in *Kings*, a prophet appears, sometimes to give counsel, usually only to predict the issue. *Unto Ahab*; who, in this dark hour, would welcome help and guidance even from one of those whom he had permitted Jezebel to persecute (see ch. 18 : 4). *Thus saith the Lord*; whose representative and spokesman the prophet is. *This great multitude*; of Benhadad's army, numbering more than 130,000 (see vs. 25, 29, 30). *I will deliver it.* Even so great a host is helpless before Jehovah. *Into thine hand*; into thy power. *Know that I am the Lord.* Jehovah's power to reveal the future testified to His supremacy.

V. 14. *By whom?* Ahab seeks guidance about the strategy which is to win success. *By the young men*; the squires or attendants of chieftains, who were in training for military leadership; they had little experience, but plenty of courage and dash. *Princes of the provinces*; leaders from the various districts of Israel. *Order the battle*; make the attack. *Thou.* Ahab was to take the offensive,—a wise plan, even humanly speaking.

III. Benhadad's Defeat, 15-21.

Vs. 15, 16. *Mustered* (Rev. Ver.) . . . *young men . . . two hundred and thirty-two*; to lead the van. The smallness of the number indicates the modest size of Ahab's kingdom, as does also the *seven thousand* forming the main body of the army. This, however, was likely not Israel's whole army, but rather the number which had found refuge in Samaria when the Syrians swooped down on the land. *At noon*; a favorable hour for a sally, when, in that hot Eastern land, the besiegers would be resting. *Drinking himself drunk*; as if to mark his utter contempt of the foe.

Vs. 17, 18. *Ben-hadad sent out . . . they told him.* The king received tidings from the pickets of his army on duty. *Men . . . out of*

Samaria; the 232 of v. 15. *Take them alive.* Wine had so taken away Benhadad's wits, that, instead of drawing up his soldiers in battle array, he sent them to capture alive the tiny band of Israelitish youths.

Vs. 19-21. *The army . . . followed them.* The 7,000 (v. 15) hastened to take advantage of the confusion in the Syrian ranks. The meaning becomes clearer if vs. 20, 21 are transposed. *The king . . . went out*; Ahab leading his army. *Smote the horses and chariots.* The Greek Old Testament reads "captured" instead of "smote." *Slew every one his man.* Perhaps the meaning is that "each repeatedly killed his man." *Syrians fled . . . Israel pursued.* The defeat became a complete rout. *Ben-hadad . . . escaped on an horse*; on a chariot horse, not being able to secure a riding horse.

Light from the East

WINE—Wine was made in Palestine from the juice of the grape. The Arabs might make wine out of dates but Biblical wine was grape wine. The only other plant noticed as yielding wine was the pomegranate, Song of Solomon 8 : 2. The gathering of the grapes took place in September and was a time of great rejoicing. The season was recognized and perpetuated in the Feast of Booths (or Tabernacles). The grapes were gathered in baskets and carried to the wine-press, a series of troughs cut in the rock. Then the grapes were crushed by "treading." Those who trod the grapes encouraged one another with shouts and cries, Isa. 16 : 9, 10; Jer. 25 : 30; 48 : 33. Their feet and garments were dyed red with the juice, Gen. 49 : 11; Isa. 63 : 2, 3. The juice ran from the broad, shallow vat through an aperture or channel to a smaller, deeper hole from which it was taken to be stored in vessels. Some of it was used in an unfermented state, but most of it was ripened by fermentation. If it were to be kept for some time a certain amount of lees was added to give it body, Isa. 25 : 6. It was therefore necessary to "refine" or strain it before use.

THE GEOGRAPHY LESSON

We will stand at the point of the heavy V numbered 34 on our map, and face southward. The ground which that V's long arms include

between them is spread out before us. We look from a low hill over slopes covered by olive trees, with delicate bouquets of silvery-

green foliage. That beautiful hill at the farther side of the valley directly before us is the one that Ahab's father, Omri, purchased as the site for a new city, 1 Kgs. 16 : 23, 24. Ahab himself, when he became ruler of the Northern kingdom, lived in a palace on the top of the hill. A watchman on the palace roof could easily have seen the smoke of the enemy's camp fires on this hill where we stand or down in



that wooded valley Olive Groves and Encircling Hills.

below us. The hilltop city yonder was surrounded by defence-walls of stone; soldiers armed with bows and sling-shots were kept on duty to guard against attempts to storm the walls or to batter down the gates. The city was, for those times, immensely rich. Within the walls were storehouses full of grain, figs and olive oil.

Use a stereograph entitled, Samaria from the North with Its

THE LESSON APPLIED

"We are fighting Germany, Austria, and drink," said Lloyd George early in the year, "and, so far as I can see, the greatest of these three deadly foes is drink." According to the late Duke of Albany the liquor traffic is "the only terrible enemy that England need fear." Our great naval and military leaders, including Lord Kitchener, Lord Charles Beresford and Sir John Jellicoe, are strong temperance advocates. Leaders in the industrial world bear equally strong testimony to the evil effect of indulgence in strong drink upon national efficiency. The Premier of Great Britain confessed in Parliament in April last that about 15 per cent. of the new soldiers in training in the midst of our empire's life and death struggle for preservation and independence were being rendered inefficient through strong drink and its attendant evils, while the same traffic was hindering the manufacture of war munitions to an extent that caused the Government the gravest concern. At once a campaign was begun, looking to voluntary total abstinence as long as the war should last, a campaign greatly strengthened by the pledge of King George to abolish all alcoholic liquors from the royal household during that period. In addition, new restrictions were placed upon the traffic throughout the British Isles.

Since the war began Norway has prohibited the manufacture of intoxicants out of food-stuffs. Russia has prohibited the sale of vodka, and with such good results that the Czar wrote to the Grand Duke Constantine, President of the Russian Christian Temperance Society: "I have decided to prohibit forever in Russia the government sale of alcohol." France likewise has abolished the absinthe traffic. The Belgian army has a royal abstainer at its head. Lord Kitchener has forbidden the sending of gifts of wines and liquors to the men at the front. Almost every province in Canada has taken recent action towards a more stringent regulation of the sale of strong drink. Never before has there been such a universal and impressive testimony offered to the value of temperance, and such a hard blow struck the liquor traffic.

If drunkenness interferes with efficiency in war, does it not interfere with efficiency in peace? Drunkenness means defeat everywhere and always, not only nationally but also individually. Its demoralizing influence upon Benhadad suggests the nature of its work upon all its victims. Moderate drinking, even when it does not lead to excesses, does decrease a man's vitality, endurance, clearness of thought and vision, steadiness of nerve and general efficiency. The increasing tendency of our great corporations

and industrial concerns to pass by those who drink and enlist in their service only those who are abstainers is a striking witness to the practical value of temperance.

Said Khama, the African chieftain, when he pleaded with Queen Victoria that "not a little door" be left open to the trade for the introduction of alcoholic drinks among his people: "I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, but drink destroys both soul and body forever." The very intimate relationship between drinking and crime is evidence enough of how this form of self-indulgence tends to blunt the moral sense and undermine the spiritual life. Body, mind and spirit interact, and the whole man suffers who drinks. It does kill the soul as well as the body.

The testimony of George Kennan to the beneficial effects of prohibition in Russia is instructive. "The efficiency of labor and the savings of labor have increased more than 50 per cent.; the peasant population is better dressed and better fed than it has ever been before; and crime, disorder, fires, and

'hooliganism' have everywhere decreased." A correspondent puts it thus: "The prohibition of the sale of vodka has affected the life of both peasants and artisans in the most beneficial way. All of their earnings are now spent for useful things or in domestic improvements. In the streets of the village one no longer hears indecent songs or sounds of revelry, and in the families there are now no drunken quarrels or fights. On holidays the village is quiet. The people sit at home in an orderly way and talk about their domestic affairs. You will not see in the streets a single intoxicated man, nor hear a single abusive word. The wives and children of drunkards are praying God to bless the Government which has forbidden the sale of vodka. In a word, since the vodka shops closed, the people have been reborn. All now is peace and quiet."

With hardly a single exception, careful observers note a spiritual uplift and a moral regeneration. This seems a day of special opportunity for our temperance workers. May our great Sunday School army prove equal to the occasion!

THE LESSON GRADED

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

For Teachers of Bible Classes

Discuss the situation in regard to the war declared against Israel by the 32 confederate princes, ch. 20:1. Ahab, unable to meet so vast an army, shut himself up, and was besieged, in Samaria. Benhadad would not have attacked him there, had not his judgment been unsettled by intemperance, which prevented him from thinking clearly enough to see the menace from the Assyrians on the north. Bismarck advised Germany to make friends of the British. They disregarded that counsel. If any advice was given Benhadad to make friends with Israel, it was ignored. The following are the points to bring out:

1. *An insulting ultimatum*, vs. 10-12. The besieged forces of Ahab were reduced to sore straits. Ambassadors appeared, laying claim to all that Ahab had. With degrading submission, he at first allowed the claim, v. 4.

A more insolent threat (v. 6) roused in Ahab the courage of despair. He laid before his counsel the terms demanded by Benhadad, and under their advice these terms were refused. Benhadad then announced his purpose to shatter Samaria into dust, v. 10. Ahab quoted a proverb in reply, v. 11. It was the most king-like flash of dignity in his whole career: as if he had said: "The time to crow and clap your wings is after you have fought." The message was carried into Benhadad's war-booths when drinking himself drunk. In tipsy fury, he gave orders to set the siege-train in motion, and catapults, battering-rams and scaling ladders advanced.

2. *A supernatural encouragement*, vs. 13-15. A nameless prophet sought Ahab. Pointing to possibly 130,000 archers and a great array of chariots he promised they should be routed. "By whom?" demanded the perplexed king. "By the young men," was the answer. "Who will lead them?" "Thou." He counted 232 young men and 7,000 vet-

erans, who were outnumbered in overwhelming fashion. The prophet's idea was that a minority of one with God is always a majority, v. 13.

3. *A contemptible defeat*, vs. 16-21. The sober handful chose the noon hour to surprise the multitude commanded by officers incapacitated through drink to give orders. Quite unprepared to meet the little handful, whom they thought easily to "take alive," the vast army melted away in panic.

Take as the point of application: Intemperance courts contemptible defeats. Havelock's sober "saints" once saved the situation when other troops were too drunk to fight.

For Teachers of the Senior Scholars

Question the class about Benhadad and his invasion of Israel in the days of Ahab, and bring out what a bully and braggart he was (vs. 3, 5, 6), and note that a man under the influence of strong drink often thinks himself a much greater man than he is. He is boastful then of what he is and what he can do and what he possesses. "When the wine is in the wit is out." What answer did Ahab give to Benhadad's first offensive and humiliating demand? (V. 4.) Although we do not expect much of Ahab we expect something more than this cowardly answer. He seems to have sinned away the last bit of manhood out of his poor soul. What led him to rouse himself up to send back a manlier answer? Note that the Lesson deals with what happened afterwards.

1. *An Exchange of War Messages*, vs. 10-12. What does Benhadad's message mean? This boastful spirit was characteristic of the man who was drinking himself drunk in his pavilion. What was Ahab's answer? What is there in this old proverb which has entered into the common speech of the world which is not true of those who achieve the highest distinctions? There is never any boastful spirit in the greatest of men. A boastful spirit even when putting off the harness reveals a little soul.

2. *Divine Encouragement*, vs. 13, 14. Note that the word "behold" reveals the astonishment of the sacred writer that a prophet should come to Ahab with an encouraging message. Ahab had been the bitter enemy

of the prophets of the Lord. What encouragement did the prophet bring? Bring out that this was to be the Lord's victory, and that it was intended to lead Ahab to recognize God as the Lord. Make clear that all God's dealings with us in life are intended to bring us near to Him.

3. *The Battle*, vs. 15-21. Ask one of the scholars to describe the battle. What was the great weakness of the invaders? What was the great strength of the Israelites? Bring out that drunkenness is demoralizing everywhere and always but especially in war, and refer to the complete prohibition of alcoholic liquors in the Russian army, and the good results. Impress upon the class that what is good in time of war is good in time of peace, that no greater blessing could be conferred upon us than a complete prohibition of the liquor traffic.

For Teachers of the Boys and Girls

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

1. *The foe defied*, vs. 10, 11. Take up the threat made by Benhadad and Ahab's reply. (See Lesson Explained.)

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

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

would lie open for Ahab's attack with his main force.

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

The temperance application may be made by showing the harm done by alcohol. It injures the body. It is found in the hospitals for the soldiers, in Britain and in Europe, that users of alcohol recover much more slowly from disease and wounds than total abstainers. Doctors tell us one out of every

five cases of insanity, which is a disease of the brain, is caused by alcohol. It injures the mind. One test showed that men set to add up long columns of figures did the work much more slowly and made more mistakes after taking alcohol than before. Soldiers cannot shoot as quickly or as straight with alcohol as without. It destroys the character. Alcohol users often become untruthful and cruel. Drink causes three-fourths of the crimes recorded in civilized countries.

Stress the teaching of the Golden Text. Emphasize the folly of using strong drink.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does Paul say: "Let him that thinketh he standeth take heed lest he fall?"

2. "Woe unto him that giveth his neighbour drink." Where are these words found?

ANSWERS, Lesson XI.—(1) Matt. 4:4. (2) Ex. 33:20-23.

For Discussion

1. Which is doing the greater harm to Great Britain—war or the drink traffic?

2. Ought the Canadian government at once to abolish the sale of strong drink?

Prove from Scripture

That drunkenness is wicked.

The Question on Missions

Ques. 12. *What further Settlement work does the church hope to do?* (See also Scholars' Answer on page 439.) People are beginning to realize the adaptability of Settlement methods in other than crowded city neighborhoods. A number of city churches have organized clubs for young people and children, and these are proving of great practical value. The need of such work is also great in small towns and rural communities, where the church is often the one centre for healthful social life, and has a great opportunity with, and responsibility for, the young people. It is to be hoped that some day Community Welfare Centres may be established by the Board in such churches.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about a king who was a drunkard, and we shall see how this sin brought him defeat and ruin. Show a large sheet of white paper

with a big black blot upon it. Does it spoil the paper? I am going to tell you about something that is like a big, black blot upon the life of the person who takes it, and upon the country that allows it to be made and sold. Strong drink is the

BIG
LACK
LOT

upon our fair Canada. Aim to make the children understand the great sin of using strong drink.

STRONG DRINK
IS A
BIG
LACK
LOT
UPON OUR LAND



Lesson Story—Benhadad, king of Syria, came to fight against the people of Israel. Ahab was king (recall last Lesson). Tell of Benhadad advancing against Samaria. Tell of his boastful messages to King Ahab, vs. 3-10.

Boastfulness—Ahab sent a message back to Benhadad, v. 11. When starting off with his armor glittering and his horse prancing is not the time to boast. When the fight is over and victory won and the armor laid off and the tired horse resting and the warrior is in his tent,—then is the time to talk of victory. (Beware of boastfulness.)

A Drunken King—Look at Benhadad while these messages are passing back and forth. We shall not find him in his tent or out upon the field giving orders to his men. We shall find him in the tents where the strong drinks are kept. He is drinking strong drink. He and the kings who are with him are drunk with wine. He sends his soldiers out alone to fight against Samaria (circle with strokes around it).

God Helps His People—God sent a message to Ahab by a prophet telling Ahab to go out and fight these soldiers and God would give him the victory. God told him to take the young men and lead them out to battle himself, and they went out of the city to fight the soldiers of Benhadad. And all this time

boastful Benhadad and his friends were drinking themselves drunk.

Ahab and his young soldiers dashed out of the city and fought Benhadad's soldiers and killed many of them, and the rest ran away or fled on horses and in chariots, and Benhadad himself just managed to escape on horseback with the rest.

Golden Text—What caused his defeat and ruin? We'll draw a drinking cup. Repeat Golden Text.

Our Big, Black Blot—Our

BIG
BLACK
LOT

is drink. It spoils our soldiers, spoils our workmen. This blot must be wiped out if our soldiers are to win the battles.

Our King George has decided that no strong drink shall be drunk in his palaces, by himself, his friends or his servants. (Sing first verse of God Save our King.) Who is going to wipe out this blot? Some of our men are trying now, but it is you boys and girls now growing up who must wipe this big, black blot from our dear Canada (explain), with God's help.

What the Lesson Teaches Me—I SHOULD HATE STRONG DRINK.

FROM THE PLATFORM

WINE TAKES AWAY WISDOM

Call for the Golden Text. When the scholars have repeated it, tell them that you are going to put the same idea in different words, and print on the blackboard WINE TAKES AWAY WISDOM. Direct the conversation so as to prove that this statement is true. Ask what kind of words wine or strong drink makes its users say. The youngest scholars will be able to answer that drink makes its users say foolish, silly words. Next, ask what kind of deeds drink causes people to do. Again the answer will come readily that it causes them to do foolish things, and it will not be hard to get illustrations. Now ask, if drink makes people foolish in speech and deed, what resolve should we all make. All will answer that we should resolve never, never to use strong drink.

Lesson XIII. REVIEW—OBEDIENCE AND KINGSHIP September 26, 1915

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 21-29), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—The king shall joy in thy strength, O Lord ; and in thy salvation how greatly shall he rejoice !
Psalm 21 : 1.

Read Psalm 72

***HOME DAILY BIBLE READINGS**

M.—Solomon anointed king, 1 Kgs. 1 : 28-40. T.—Queen of Sheba visits Solomon, 1 Kgs. 10: 1-10, 13.
T.—Solomon chooses wisdom, 1 Kgs. 3 : 4-15. F.—God's care of Elijah, 1 Kgs. 17 : 8-16.
W.—Solomon dedicates the temple, 1 Kgs. 8 : 22-30. S.—Elijah and the prophets of Baal, 1 Kgs. 18 : 30-39.
Sunday—Elijah's flight and return, 1 Kgs. 19 : 8-18.

Prove from Scripture—*That God is the king of glory.*

Lesson Hymns—Book of Praise : 19 (Sup. Lesson), 272, 549, 52 (Ps. Sel.), 508 (from PRI. QUARTERLY), 301.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 424).

REVIEW CHART—THIRD QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—2 Sam. 18 : 1-15.	Absalom's Failure.	Children, obey your parents.—Eph. 6 : 1.	1. Absalom's father. 2. Absalom's fight. 3. Absalom's fate.
II.—1 Kgs. 1 : 28-40.	Solomon Anointed King.	Know thou the God.—1 Chron. 28 : 9.	1. Solomon anointed king. 2. Solomon proclaimed king.
III.—1 Kgs. 3 : 4-15.	Solomon Chooses Wisdom.	The fear of the Lord.—Prov. 9 : 10.	1. The promise. 2. The request. 3. The answer.
IV.—1 Kgs. 8 : 22-30.	Solomon Dedicates the Temple.	Mine house shall be called.—Isa. 56 : 7.	1. God's promises. 2. God's presence.
V.—1 Kgs. 10: 1-10, 13.	The Queen of Sheba Visits Solomon.	Wisdom is better.—Prov. 8 : 11.	1. Seeking. 2. Surprised. 3. Satisfied.
VI.—1 Kgs. 12 : 6-16.	The Kingdom Torn Asunder.	Pride goeth before.—Prov. 16 : 18.	1. Advice. 2. Refusal. 3. Revolt.
VII.—1 Kgs. 12 : 25-33.	Jeroboam Leads Israel into Sin.	Thou shalt not make.—Ex. 20 : 4, 5.	1. Jeroboam's fear. 2. Jeroboam's sin.
VIII.—2 Chron. 15 : 1-15.	Asa's Good Reign.	Draw nigh to God.—James 4 : 8.	1. The call. 2. The congregation. 3. The covenant.
(X.—1 Kgs. 17 : 1-16.	God's Care of Elijah.	Casting all your anxiety.—1 Peter 5 : 7.	1. Before Ahab. 2. At Cherith. 3. At Zarephath.
X.—1 Kgs. 18 : 30-39.	Elijah and the Prophets of Baal.	The Lord is far.—Prov. 15 : 29.	1. The preparation made. 2. The prayer offered. 3. The people convinced.
XI.—1 Kgs. 19 : 8-18.	Elijah's Flight and Return.	Be still, and know.—Pa. 45 : 10.	1. The prophet's complaint. 2. The prophet's vision. 3. The prophet's tasks.
XII.—1 Kgs. 20 : 10-21.	Defeat Through Drunkenness—Temperance Lesson.	Wine and new wine.—Hosea 4 : 11.	1. Benhadad's boast. 2. Jehovah's promise. 3. Benhadad's defeat.

THE QUARTERLY REVIEW**FOR BIBLE CLASSES : Obedience and Kingship**

When Edward VII. came to the throne he is said to have expressed his purpose to "play the game fair." In obedience to the essential requirements of a constitutional monarchy, he made the throne, already so secure in Victoria's reign, more stable than ever in its promotion of social happiness and welfare. The modern sovereign who, in his rule, obeys the higher

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

laws that safeguard the freedom of the people secures greater freedom for himself. Our Lessons have illustrated this principle. In the Review, link to each Lesson some principle distinctive to Christ's laws in regard to the kingdom of God, as follows :

1. *The pathetic collapse of a disobedient son's pretensions*, Lesson I. Absalom's insane ambition, displayed in armed conflict with his royal father, ended in disaster, incidentally due to the excessiveness of his vanity. Christ's law of greatness is humility, Matt. 18 : 4.

2. *The moral dignity of strict regard for one's plighted word*, Lesson II. Much emphasis has been put upon this in connection with the terrible war in Europe. Christ's codified law is that His followers must regard themselves as never off their oath, even through national exigencies, Matt. 5 : 37.

3. *The wise preference of a youthful sovereign for higher endowments*, Lesson III. Solomon craved the deepest qualifications for filling his position. Christ's law is that the right use of power increases it, whilst the abuse or neglect of power deprives one of it altogether, Matt. 25 : 29.

4. *The supreme place of religion in national expansion*, Lesson IV. The foremost nations to-day owe their advancement to Christianity. Where Christianity has not come progress is lacking. Where Christianity has deteriorated, progress is imperfect. Christ's law is that spiritual compulsions are indispensable, Luke 24 : 47, along with the Golden Text, Isa. 56 : 7.

5. *The attractive force of wise rule*, Lesson V. The Queen of Sheba typifies the deference paid by lower powers to higher. Christ's law is that the brighter the light at home, the farther it shines, Matt. 5 : 16.

6. *The disintegrating folly of harsh rule*, Lesson VI. Rehoboam by his drastic action shattered his kingdom. Christ's law is that he rules most perfectly who serves most faithfully, John 13 : 13, 14.

7. *A nation degraded by lowering its religious ideals*, Lesson VII. Worship, when corrupted, corrupts character. The law of Christ as stated to the Samaritan woman, who adhered to a rival ritual, is that worship to be acceptable to the supreme spirit must be spiritual and ethical, John 4 : 24.

8. *The regnancy of quiet power*, Lesson VIII. The intensive influence of Christianity has everything to do with making it extensive. Christ's law is that unseen influences dominate His kingdom, Luke 17 : 20, 21.

9. *Human dependence upon divine care*, Lesson IX. God meets our need in His very sovereignty over the forces of nature. The law of Christ is that faith can bring us through what seems impossible, Luke 17 : 6.

10. *The answer by fire*, Lesson X. God, in His sovereignty, is not subordinate to His own works. Christ's law is that God controls what He has made, Matt. 5 : 45.

11. *Finding God in the stillness*, Lesson XI. Men who render exalted service for the kingdom may easily become overwrought. Christ's law is that after excessive work it is good to go apart, Mark 6 : 31.

12. *A ruler's need to rule himself*, Lesson XII. In regard to appetite the absence of self-control may imperil a whole kingdom. Christ's law is self-denial, Matt. 16 : 24.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: Character Studies

Make the Review a series of short character-studies, bringing out the leading features in each life. Quote Carlyle's saying that human portraits, faithfully drawn, are of all pictures the welcomest on human walls.

1. *Absalom*, Lesson I. What did Absalom possess which made for success in life? Bring out that he was physically fit and possessed a strikingly attractive personality. How can we

account for his failure to make good? He was weak on the moral and religious side of his character. A sound mind in a sound body, and all under the control of a religious spirit, make for the highest kind of success. This was the kind of man that Jesus Himself was.

2. *Solomon, Lessons II.-IV.* Why was Solomon a higher type of man than Absalom? Was it because he had a better mother? How did he manifest a beautiful spirit as a young man? Is it harder to choose wisdom than to choose folly? What are the advantages of choosing wisdom? Make clear that wisdom is good for two worlds which are ours. What was the crowning achievement of Solomon's reign?

3. *The Queen of Sheba, Lesson V.* What reference does Christ make to the Queen of Sheba? (Matt. 12 : 42.) Bring out that it will go hard with us if we are not more deeply interested in Christ than she was in Solomon, and impress upon the class that religion always means more than we expect. No one ever told us the half that Christ is to us in our best moods.

4. *Rehoboam, Lesson VI.* What kind of a character was Rehoboam? How did he manifest his folly? What did it lead to? It is a great misfortune to be lacking in common sense. Is there any way of supplying this lack? Will James 1 : 5 help a man out?

5. *Jeroboam, Lesson VII.* What is the descriptive term by which Jeroboam is known in history? How did he make Israel to sin? Bring out what an awful thing it is to make others sin, and what a blessed thing it is to turn many to righteousness, Dan. 12 : 3.

6. *Asa, Lesson VIII.* What do you know of Asa the Good? Note how much better it is to be good than great. Some in history who are surnamed "the Great" are not attractive characters. We love Victoria the Good. Charles Kingsley's familiar lines, "Be good, sweet maid, and let who will be clever," are appropriate to us all as well as to the sweet maid for whom they were written.

7. *Elijah, Lessons IX.-XI.* What are some of the principal events in the life of Elijah? What is the dominant characteristic of his life? His faith in God was great. How did he manifest weakness on the side of his greatest strength? Where was the cave of discouragement? Point out that it is to be found in every land and every life. What was God's cure for discouragement? (1 Kgs. 19 : 15-18.) Work is a great cure for many of the ills of life.

8. *Benhadad, Lesson XII.* What was his besetting sin? Bring out that no man can succeed in anything who is intemperate, and impress upon the class the necessity of total abstinence in order to make the most of our lives for Christ.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES : Obedience and Kingship

A Look Backward—Review. This is the day when we turn around and look backward over our Lesson stories, to recall what we have learned. We have been hearing about some kings and prophets of God's people.

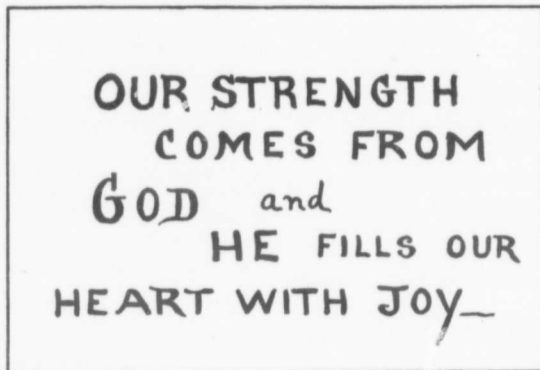
Golden Text. Repeat Golden Text for the Quarter,—“The king shall joy in Thy strength, O Lord ; and in Thy salvation how greatly shall he rejoice !” We have learned how strong God was to help His people long ago, and we have learned that He is just as strong and able and willing to help us now, and to fill our hearts with joy. Use the blackboard outlines you have used during the Quarter. Arrange these in some attractive form, say in the form of blocks forming a strong wall. These may be prepared on heavy paper and pinned on the wall or blackboard.

Lesson I. Absalom the rebellious son (outline an OAK TREE). Whose son was Absalom? How did he act towards his father? How did God punish him? *I should obey my parents.*

Lesson II. Solomon chosen king (outline a CROWN). Who was Solomon's father? Was Solomon glad to be chosen king and anointed to be a servant of God? *I should be glad to serve God.*

Lesson III. Solomon asking for wisdom (outline a "WISE HEART"). What did Solomon dream that God had said to him? What was Solomon's choice? *I should seek to be wise.*

Lesson IV. Solomon dedicating the temple (outline a TEMPLE). Who helped Solomon to get wood, etc., for the temple? To whom did Solomon present it? What do we call God's house now? *I should be reverent in God's house.*



Lesson V. Solomon answering the Queen of Sheba (outline a TRAIN OF CAMELS). Who came to visit Solomon? How had she heard about Solomon's God? How can we spread the news about Jesus? *I should show others what God has done for me.*

Lesson VI. Rehoboam the proud king (outline THE LAND OF ISRAEL). Who was he? How did he show his pride? Who led the people against him? How was the kingdom divided? *Pride brings trouble.*

Lesson VII. Jeroboam the worshiper of idols (outline TWO CALVES). Why did he place the golden calves for the people to worship? What Commandment did he disobey? *I should worship God only.*

Lesson VIII. Asa the good king (outline a BANNER : BACK TO GOD). Was Asa a praying king? How had his people learned to worship idols? Did he lead them back to worship God? *I should seek God's blessing.*

Lesson IX. Elijah fed during famine (outline RAVENS). What is famine? Who was the wicked king? Who was the queen? Why did Elijah flee for his life? How did God take care of him? *I should not be anxious.*

Lesson X. Elijah standing up for God (outline an ALTAR). How did Elijah show that God is the true God and Baal is not? How can we show on whose side we are? *I should be on God's side.*

Lesson XI. Elijah talking with God (outline a CAVE). Why is Elijah unhappy? What message came to him from God? Where did he seek shelter? How did God come to him? How did God help him? *I should tell my wants to God.*

Lesson XII. A king who was a drunkard (outline a DRINKING CUP). What do you know about this king? What message did God send to Ahab? How was Benhadad punished? What is the big, black blot on our land? What does our greatest general say about drink? What does King George say about it? What are you going to do about it? *I should hate strong drink.*

Place on your wall a Union Jack and a pure white flag. Impress the thought : we must pray and work that our country may be "a noble Christian nation, great and free."

*AN ORDER OF SERVICE: Third Quarter

Opening Exercises

I. PRAYER.

Create in me a clean heart, O God ; and renew a right spirit within me.

II. 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

III. RESPONSIVE SENTENCES. Psalm 9 : 7-10.

Superintendent. The Lord shall endure for ever : He hath prepared His throne for judgment.

School. And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

Superintendent. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

School. And they that know Thy name will put their trust in Thee : for Thou, Lord, hast not forsaken them that seek Thee.

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 474, 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. Matthew 5 : 44, 48.

Superintendent. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

School. Be ye therefore perfect, even as your Father which is in heaven is perfect.

IV. SINGING.

Lord, dismiss us with Thy blessing,
Fill our hearts with joy and peace :
Let us each, Thy love possessing,
Triumph in redeeming grace ;

O refresh us,
Travelling through life's wilderness !

—Hymn 605, Book of Praise

V. BENEDICTION OR CLOSING PRAYER.

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THE BOOK PAGE

Two new missionary books of great value come to us from the Presbyterian Board of Foreign Missions, Confederation Life Building, Toronto. One is: **Rising Churches in Non-Christian Lands**, by Arthur Judson Brown (Missionary Education Movement of the United States and Canada, New York, 236 pages, 60c.). Dr. Brown's book consists of lectures delivered at several colleges, and is intended for use in mission study classes. It depicts the typical peoples in non-Christian lands,—refusing to describe intelligent Asiatics by the opprobrious term "heathen;" describes the methods employed in the founding of churches in these newer fields of gospel enterprise; sets forth the temptations and difficulties of the Christian convert; discusses the character of the converts and the resultant character of the church; estimates the present strength and influence of the church in foreign mission lands; and takes up various questions relating to self-support and self-propagation, of social service and self-government and of the relation to missions and western churches. Dr. Brown's book is packed with interesting and up-to-date information, presented in the rarely clear and attractive style of which the author is so completely master. The other volume is of a very different character, but not of less importance. It is **John Williams, The Shipbuilder**, by Basil Mathews (Humphrey Milford, Oxford University Press, London, 298 pages, with a score and a half of illustrations, 60c.), the third of the Pathfinder Series, in which Livingstone the Pathfinder and Greatheart of Papua (James Chalmers) have already appeared. This book, like its predecessor, is a missionary book for boys and girls, and is admirably adapted to its purpose. The young folk, with their love of adventure, will simply devour the thrilling story so well told in Mr. Mathews' pages, and will, as they read, develop an interest in missions that will last their lifetime.

A Vagabond in the Caucasus: With Some Notes of His Experiences Among the Russians (311 pages, \$1.50) was the first book of Mr. Stephen Graham, whose more recent volumes have done so much to interpret Russia to Britishers. Of the earlier volume, now reprinted, its author says: "It is full of promises and hopes, for Russia, for myself. When I wrote these pages, I was under the spell of a first affection and admiration." And certainly there is a rare freshness and charm in the "vagabond's" account of his first experiences and impressions of life amongst the people, whom he has since come to know as other men know their own kith and kin. A new interest in the Russian people is cherished by all true Britishers since they have become our true and able allies in a world conflict, and any book which helps us to know them more intimately and sympathetically is sure of a warm welcome, and all the more so when it is by so delightful a writer as Mr. Graham. The publishers are, in London and New York, John Lane, and in Toronto, S. B. Gundy. Two other books from the same English and Canadian publishers are **Ventures in Thought**, by Francis Coultts (248 pages, \$1.25), a collection of some fifty or so brief essays on all sorts of subjects, and very readable essays they are for picking up at odd moments; and **Kitchener's Chaps**, by A. Neil Lyons (220 pages, 35c.),

a series of humorous sketches, full of good-natured fun at the expense of the raw recruits who have been transformed into smart and capable soldiers.

The House of the Misty Star (McClelland, Goodchild & Stewart, 270 pages, \$1.25 net) stood in a beautiful garden on a Japanese hilltop overlooking the port of a great city. In it for 30 years lived Miss Ursula Priscilla Jenkins, missionary and lover of humanity, and to the house through all the years came the flotsam and jetsam of the world for shelter, for food and for comfort, all of which the generous heart of Miss Ursula provided. Then came adventure and romance in the shape of a beautiful girl born of an American father and a Japanese mother from one of Japan's oldest and most conservative families. There came also a young American man, with a strange shadow over his past life, and an odd little missionary lady with a heart of gold. Frances Little, as the Lady of the Decoration and her other books testify, knows and loves Japan. She also knows the depths of the human heart, and has, besides, the gift of gentle humor.

A young man, fresh from Oxford University, comes to London to enter "The Literary Profession." His fortunes, which seemingly are misfortunes, are described in **Merry-Andrew**, by Keble Howard (John Lane Co., New York, S. B. Gundy, Toronto, 341 pages, \$1.35 net). Mr. Howard, who has written a number of books, the best known of which is, perhaps, *Lord London*, has been through the mill himself, and utilizes some of his own early literary adventures in the story. Merry-Andrew comes up to London and is defrauded by his landlady, victimized by literary sharpers, later on made miserable by a smooth country schoolmaster, but finally really breaks into the writing game and publishes his first book—a big success. Merry-Andrew is very much like a Dickens story with the difference that the time is to-day. It is full of queer and unusual, but very human, characters, and has plenty of fun in it.

The Report of the Committee on Alleged German Outrages, Appointed by His Majesty's Government and Presided over by the Right Hon. Viscount Bryce, O.M., etc., etc., has been published in a pamphlet of 48 pages (S. B. Gundy, Toronto, 5c.). This report should be read by every British citizen. Charges of almost unimaginable brutality towards the people, men, women and children of Belgium, on the part of their inhuman German foe have been proved to the hilt, and the determination of Britain and her allies to persevere in the present conflict until the authority that permitted, if it did not countenance, such horrors, is completely crushed, has been fully justified.

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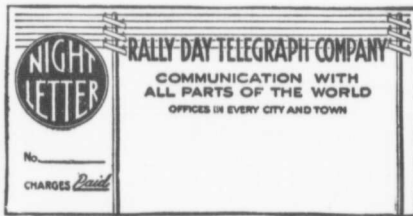
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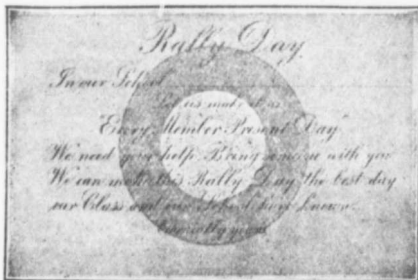
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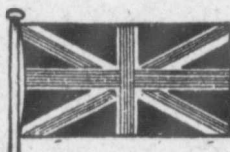
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