

John H. McKelvey  
Alden Crm.

# SUNDAY SCHOOL BANNER

for  
**TEACHERS**  
AND  
**YOUNG PEOPLE.**

Vol. 19.]

SEPTEMBER, 1885.

[No. 9.

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# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XIX.]

SEPTEMBER, 1885.

[No. 9.]

## "For the Master's Use."

Low the message came—" He waiteth  
For a token from thy hand ;  
Something hast thou that He needeth,  
Wilt thou heed His just command ?"  
But I lifted eyes of wonder,  
For I could not understand.

Wealth I gave and costly presents,  
Pity's tears my eyelids wet,  
But the peace of heavenly blessing  
Was withholden from me yet,  
And the shadow of my wonder,  
Fell across me like regret.

Then I sang the song, remembered,  
That had thrilled my inner life,  
Though the echoes that responded  
With the music seemed at strife,  
And the world, unheeding, round me,  
With sweet melody was rife.

Then I tried a broader mission,  
Gave my time to duty's call ;  
But I heard the same low whisper—  
" Still thou hast not given all,  
And thou must not shrink nor murmur,  
Be the loss or great or small."

" Oh," I said, " dear Lord, I pray Thee,  
Tell me what is in Thine heart !  
If with time, or wealth, or talent,  
Thou wilt bless and use my art,  
From all selfishness I'm ready  
Now and evermore to part."

At my word the Master touched me,  
Plucked a lily from my breast,

That had lain there loved and loving,  
Through the years I call my best,  
That He might transplant its beauty,  
In the gardens of the blest.

Oh ! I never knew He envied  
Me the fragrance of this flower ;  
But He tore it from my bosom,  
In my life's triumphant hour ;  
And I trembled in the presence  
Of the God of might and power.

But I know my darling bloometh  
In the garden of the King,  
That a beauty never fading  
Clothes her, never withering ;  
And the nights that drop in silence,  
Heaven and my loved one nearer bring.

So I let a fragrant memory  
Sweeten all my days with good,  
Though I cannot call her to me—  
And I would not if I could—  
For I'll go myself to meet her,  
Where all things are understood.

A young man went to attend services in two churches in Chicago. In the first he was met at the door by one of about his own age, who showed him to a pew, asked him if he were a stranger, cordially invited him to the Sunday-school, and expressed the hope that he would always feel free to occupy that seat, as it was the pew paid for by his own Sunday-school class. In the second, he was shown to a not very good sitting, with frigid politeness, by a paid usher. There can be no question as to which church that young man will attend when he is in Chicago. Difference in methods makes a difference in results. The one church is full, the other mourns over its empty sittings.

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**Sunday School Banner.**  
 W. H. WITHROW, D.D., Editor.

TORONTO, SEPTEMBER, 1885.

**Ruins of Capernaum.**

BY THE REV. DONALD G. SUTHERLAND, B.D., LL.B.

At Tell Hum, one of the supposed sites of ancient Capernaum, we came to some more ruins on a sloping plain, whence there is a fine view down the lake. A portion of the ground has been excavated, bringing to light the sculptured remains of what seems to have been a costly synagogue. There are other ruins farther inland; but there is no voice or relic to proclaim which of the cities of renown and doom once stood here, and echoed to the voice of warning and meriment. Sad and strange the fulfilment of prophecy, whereby the very sites of Chorazin and Bethsaida, and the Saviour's "own city," Capernaum, have become unknown! In quiet thought we rode back to camp, watching the storks, and drinking in the loveliness of the scene. How busy had all this region once been; the home of a thriving and prosperous people, and now so quiet and desolate! A single ruinous town, half a dozen miserable little villages, and the black tents of the Bedouins, are the only tokens of human life and enterprise; and in place of the half a

thousand vessels of Roman times, you could, perhaps, muster half a dozen. Yet the charm of the Master's presence is over it all. Many of His mightiest works and most wonderful teachings were in this neighbourhood. Not far away He twice fed the multitudes with miraculous bread. From yonder plain He entered a boat, and taught the crowds that lined the shores, gathering lessons of wisdom from the tares and the lofty mustard plant that grew around them. On that farther slope He spoke to them of "the city set on a hill, that could not be hid," doubtless pointing to Safet, which, perched on its high eminence, is visible to all the region round about. Over on those eastern hills He met the fierce and raging demonia, and healed them, so that they sat at His feet "clothed and in their right mind." Over these waters He often sailed, and upon them He walked as upon a marble floor. Amid the ragings of the storm the wind and waves heard His "Peace, be still," and became hushed, as a babe to its mother's lullaby. And in yonder haven He met His disciples after the resurrection, and gave them charge, "Feed My lambs; feed My sheep." No Christian heart can possibly visit those scenes without emotions such as few other spots on earth can produce.

That night it was long before I slept, as I thought of these things and listened to the thunder crashing, echoing, and dying away among the surrounding hills. The next morning we started afresh on our journey, amid squalls of wind and rain, upon which our ponies would fain have turned their backs. It was our only rain-storm, and long before noon we were once more in the bright sunshine. On a neighbouring hill we turned and took our last look at the beautiful and memorable little sea, and one could not but think of McCheyne's farewell lines:—

"How pleasant to me thy deep blue wave,  
 O Sea of Galilee!  
 For the glorious One who came to save  
 Hath often stood by thee.

"Graceful around thee the mountains meet,  
 Thou calm, reposing sea;  
 But ah! far more! the beautiful feet  
 Of Jesus walked o'er thee.

"O Saviour! gone to God's right hand—  
 Yet the same Saviour still—  
 Graved on my heart is this lovely strand,  
 And every fragrant hill."



## The Need of the Normal Course of Training for Sunday-School Teachers.

BY THE REV. STEPHEN CARD.

The Sunday-school has come to be recognized as an essential factor in the problem of the world's spiritual uplifting. It is here to stay. Its history of a hundred years chronicles sublime achievements, while the records of the last few years reveal powers and possibilities and ambitions, of which its founders never dreamed. And yet, they speak without knowledge who say, or even hint, that it is designed to supersede the pulpit. God has placed the pulpit in the vanguard, and He has shown that it is His purpose to keep it there. "Go ye into all the world, and preach the Gospel to every creature," is the Church's marching orders. Societies may arise that seem to ignore or emasculate the truth, and belittle its proclamation, but the preachers of the everlasting Gospel go on sublimely in their God-given work of saving the world "by the foolishness of preaching."

The Sunday-school is an auxiliary to the pulpit. It is the nursery of the Church.

The object of Sunday-school instruction is now well understood to be, first, to bring souls to Christ, and secondly, to build them up in Christ. It took nearly the whole hundred years of Sunday-school work to learn this. In our Sunday-school days, such an idea was never mentioned, either in the Sunday-school, or in Sunday-school addresses. Within the last few years, however, the Church has come clearly and squarely to see that such is the mission of the Sunday-school.

The great work that is committed to the Sunday-school teacher—the importance now attached to the work—has raised the Sunday-school teacher's office to a position, as an educating force, second only to the pulpit. The necessity, therefore, of some practicable and reasonably thorough system of preparing persons for this important work, is surely apparent. In saying this much, we do not overlook the many capable workers that now are, or have been, engaged in this work. Our only desire is that all their associates and co-laborers throughout the land may become alike qualified for efficient service.

To show the necessity still more clearly of the immediate and general introduction of the Normal Course for Sunday-school teachers, let us institute a comparison between the work of a public school teacher and that of a Sunday-school teacher. We shall try not to under-rate the one, or over-rate the other.

The public school teacher has such subjects as Reading, Writing, Arithmetic, Algebra,

Euclid, Grammar, History, Literature, Geography, etc., to study and to teach. The Sunday-school teacher has such mighty themes as the Character of God, the Sinfulness of the Heart, Redemption through Jesus Christ, the Forgiveness of Sins, Regeneration, Sanctification, etc., etc., to study and to teach. It is his to show his pupils their responsibility to God. It is his to teach them to live, that they may honor God, do good, and get to heaven. It is his to teach them of the eternal joys of the saved, and the eternal woes of the lost.

The public school teacher is charged with his pupils' intellectual education. The Sunday-school teacher is charged with his pupils' moral and religious education.

Can we hesitate a moment in deciding which of these two positions is the more responsible, which work the more important?

We are ready then, I think, for the following proposition, viz: The immense interests involved in our work as Sunday-school teachers, its importance as an educating force, demands a course of reading and study, specially adapted to fit us to discharge our duties in the most efficient manner.

We have shown, fairly, how much more important the work of a Sunday-school teacher is than that of a public school teacher; and yet, look at the contrast in the standard of qualifications that have all along been demanded of those filling the two positions. The public school teacher is compelled to undergo a severe written examination. He must prove his knowledge of the various subjects he is to teach by making a required percentage, or else step down and out. And having won his spurs, he must attend the Model School, and there, with experienced teachers, spend weeks observing how they teach. Then he must try his hand at it, and have his defects severely criticised and corrected. The result of this none too severe demand is, that we have competent public school teachers over all the land, and a public school system second to that of no country in the world.

Now, how is it with those who are called to fill the more important office of Sunday-school teacher? What are the qualifications demanded of them? How much are they required to know of the subjects that ought to be taught in every Sunday-school, as for example, Bible History, and Geography, and Biography, and Doctrines, and Ethics? Alas! alas! This whole business is "without form and void," and if, in many places, "darkness is upon the face of the deep," it is not to be wondered at. Here is a work that is confessed to be more important and far-reaching in its results than that of public school teaching, and yet, for those who accept its functions, there is neither curriculum, standards, nor examiners. We have never heard of a candidate for the Sunday-school teacher's office being examined under authority of the Church, as to attainments and qualifications for this work. What does a careful survey of the Sunday-school world show? It shows a number, comparatively small, of

skilled teachers, a large number that are fair' and an immense number that are incompetent. There are many who teach very little truth, and teach it very poorly. The Church itself is largely responsible for this. It should have a course of reading and study for its Sunday-school teachers, and it should mildly, but firmly, insist that a certain standard must be reached by those undertaking the work. No one would more heartily welcome such a reform than Sunday-school workers themselves.

A question is often asked at Conventions, "How shall we keep our young people in the Sunday-school?" Our answer would be, Raise the standard of teaching. Require efficiency of those who engage in it. We had better take a leaf out of the public school system, and have less teachers, but let those we have be of the right stamp.

The contrast between the public school, with its classification, its system, its drill, its thorough teachers, and thorough teaching and reviews, is very great indeed. Our young people become wearied, not to use a stronger word, at the slipshod apology for teaching that they too often have to endure. If we, as teachers, were better qualified, and were more thorough, convincing our pupils, as we must in any case do, that we are masters of the situation, they would be more interested, and the problem of how to hold them would be solved.

Does anyone doubt that the high standard that public school teachers are required to meet—their drill at the Model School—has greatly increased their efficiency as a class, and immeasurably benefited those under their charge? Who would like to return to the system operated in former years, of selecting the best qualified man in the community to teach our children? And yet the Sunday-school is run on this system to-day, without any course of study, or standard of qualification, or examination of any sort, save only and always, as is necessary, the examination as to moral and religious character.

Now, this needed reform must, we are persuaded, be first taken hold of by Sunday-school teachers and workers themselves, and a public sentiment created throughout the Church in regard to it, and after a time the legislation and the machinery will follow.

The Chautauqua Normal Course for Sunday-school teachers, fully, easily, and grandly meets the case. Under the superintendency of Rev. A. Andrews, of the Guelph Conference, ably assisted by Rev. W. C. Henderson, of St. Marys, and C. A. Barnes, B.A., Public School Inspector for the County of Lambton, this Course will be fully set forth at the St. Lawrence Sunday-school Parliament in August next. Sunday-school teachers and workers are earnestly solicited to attend the lectures and take the Course.

Of the Course itself, and of the possibility of any teacher in the country taking it, we shall speak in another number. It is entirely non-denominational, and anyone that comes to our

S. S. Parliament to take the Course, will receive the warmest possible welcome. "What is worth doing, is worth doing well."

Brockville, Ont.

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## Book Notices.

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This is another homiletic Magazine published monthly at a marvellously cheap rate. It consists of 82 pp., good paper, and clear type, of the size of our own Magazine. We do not see how it can pay unless it secures an immense circulation.

The first number is now before us, and consists of the following departments: Sermons; Articles; The Itinerancy; Educational; Christian Perfection; Social Meetings; The Sunday-school; and Editorial Miscellany.

It is an excellent number, one of the sermons is by Bishop Foss, preached soon after his late affliction. It is worth more than the cost of the entire volume. Such a sermon is seldom published. We know not when we have been the subject of such emotions while reading a sermon. The effect under the delivery must have been thrilling. We wish success to the publisher. E. B.

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## Mind Your P's.

A TALK WITH SUNDAY SCHOOL TEACHERS.

BY REV. ROBT. M. OFFORD.

THIS is a necessary exhortation to teachers. As good food is often spoiled by poor cooks, so many a Sunday-school lesson is made unattractive and unprofitable by the indifferent way in which it is prepared and presented by the teacher. Therefore, fellow-teachers, mind your P's.

I.—POINTED.

Whittling is a favourite pursuit with the genuine Yankee, and in course of conversation we have seen a man whittle a substantial piece of timber down to the constituency of a not very stout toothpick, with a point as sharp as a diamond. Overhearing some teachers at work with their classes we have wished that their laboured efforts could have been whittled down. These instructors would have said more if they had said less. There was no point in their talk. A short talk with a point is ever more effective than a long harangue that is dull and pointless. The multitude of words does not always ensure worth. Better five gold eagles than one thousand copper cents. We heard a teacher say not long since that the pre-

ceding Sabbath's lesson was so interesting that he had been able to talk to his boys the whole time. Poor boys! Quite frequently he is talked out in half the time. There is reason to believe that his boys are talked out also. In such lessons the only point is the full stop at the end. No man takes a journey without having a goal in view, so no true teacher will take up a lesson without having a point in view. Towards this point he will seek to lead the thoughts of his scholars. Lessons differ. Some have many points; some have few. If there are but few, each one should be driven home with the more force. Better one point made than ten attempted and lost.

#### II.—PRACTICAL.

Beware of speculation of all doubtful disputation. A discussion on the causes of the growth of wheat or the process by which food is assimilated in the human system, however learned, would not satisfy hungering bodies. So discussions of a merely theoretical nature will not feed hungry souls. The events we study may have occurred three thousand years ago, but human nature and human needs being the same in all ages, the stories of the past serve us well to-day. Moreover since God is unchanging, in studying His characteristics in centuries long past we learn what He is now. Bulbs and grains of wheat, dormant for scores of generations in the resting-places of Egyptian mummies, it is so said, have, when planted, sprung into life. So the records of God's word have all the elements of vitality in them and will bloom and bear fruit under the manipulation of the inspired teacher.

He who fails to find a present, practical use in the lesson taught, no matter how well he may relate the history, bring out the biography or clear up the geography, is not a true Sabbath-school teacher. Does the lesson treat of David and Goliath, the teacher should point out the Goliaths to be fought to-day and send his scholars away well knowing that they are Davids, and that for them there is strength where David found his, and only there.

#### III.—PERSONAL.

The teacher should study his lesson and study his class. There should be something said in the lesson hour for each scholar. The word *personal* is an abused word. Personal remarks, personal reflections, personal addresses at once suggest an open attack on the individual. This is farthest from our conception of a personal lesson. It should be personal so far and in such a way that each scholar should say within himself—"My teacher thought of me when preparing that lesson." Let the teacher learn the peculiar trials and temptations, the needs, the weak points and the strong points, and the surrounding circumstances of each scholar and have regard to these in getting ready for the class. John's weaknesses are not to be exposed to his classmates, but the source of strength can be dwelt upon so as to help John in particular and hurt no other scholar. Teaching should be doubly comprehensive, taking in the subject

and including the class. To be practical it must be personal. David and Goliath, Peter and Paul, the heroes and worthies, the saints and the sinners, whose deeds and words are recorded in the Bible, are to minister to the present necessities of living human beings. It is the teacher's work to bring these ancient examples, good and bad, into the service of his scholars. Past ages are to be made of present use or the Bible practically ceases to be a living book. The scholar has not been fully taught until he has learned to say of God's word—"My book, my sword, my shield, my light, my compass, my daily bread."

#### IV.—PUNGENT.

The dictionary defines pungent as pricking, piercing, biting. In Pentecostal days the people to whom the Apostles preached were pricked to the heart. The Sunday-school teaching fails of its highest, truest object that does not prick to the heart. God's word is quick and powerful and sharper than any two-edged sword, *piercing* even to the dividing asunder of soul and spirit. Such must be the faithful teacher's aim. God's truth is not interesting to the natural mind. The scholars will not take to it unless it is presented in a taking manner. The best of pictures is none the worse for a good setting. So God's truth can with advantage be set attractively. There are scholars who dread the Sabbath-school lesson as though it were a chastisement, when if it were more attractively administered they would come to it as to a feast. Let the Bread of Life, the wine and milk of the heavenly pastures and the grapes of Eschol be served up in the silver dishes and in the golden chalices of well-chosen sentences. If a word fitly spoken is like apples of gold in pictures of silver, how much more shall this be the case where the word is the word of God. Such a theme is worthy of our best efforts, and we betide us if by our clumsy work we make the Bible stories seem dull and insipid. Do not forget the spices in preparing the Sabbath-school lesson. Spices bite and the pungent parts will be carried away. We are sometimes tempted to say to teachers what a colored friend said to the minister: "Don't forget the rousements, brother." Scatter the "rousements" along the line of the lesson. They will enliven and impress. Meanwhile the teaching must not be spice and nothing more. Souls cannot live on spices.

#### V.—PREPARED.

To make the lesson all that has been suggested it will need to be prepared. It is audacious and presumptuous to pretend to teach God's truth without preparation. Yet many do it. Some quote the old passage of Scripture, "Open thy mouth wide and I will fill it," as though that were a divine warrant to preach or teach without any previous thought. True preparation consists of at least three parts. The teacher must Pray, Ponder, Plan. "Well prayed over is half learned," a scholar said of his studies. Since it is God's truth that is to be

taught, who can enable the teacher to understand it and explain its hidden meaning but God. Therefore let God's light and help be sought. He who prays over his lesson will be likely to study it well, for he will feel the solemn duty of doing his part in order to ensure the divine help. After prayer for his own enlightenment and the preparation of the scholars' hearts, the teacher will be in fit condition to plan and ponder. "If I had but two minutes in which to escape with my life," some one has said, "I would spend the first minute in planning a way out, and use the second in carrying out my plan." This recalls a well-known Sunday-school worker's advice. It was given in three words, which must first be read forwards, then backwards—"Plan your work;" "Work your plan." The general who expects to lay siege to a fortress successfully plans his method of action, or he would court and almost inevitably sustain defeat. The teacher must plan skillfully who would capture the hearts of his scholars. After planning, ponder! Pray, plan and ponder; ponder, plan and pray; ponder, pray and plan. Be sure to get prayer in first, middle and last. Then as soon as one lesson is given get acquainted with the subject matter of the next and gather as you go. Almost everything is grist that comes to the teacher's mill. Form the habit of turning the incidents of daily life into illustrations of the truths to be conveyed. A few minutes of study every day will help greatly. Some house-keepers keep a stock-pot into which bones and meat scraps find their way. The stock-pot thus furnishes the groundwork of many a tureen of nice soup. Keep a Sunday-school stock-pot. Little bits of history, little bits of poetry, brief notes of passing events, striking thoughts of other minds will serve to increase the store. If planning accompany pondering, Sunday will find the teacher full and overflowing. In conclusion mind your P's.—Pray, Ponder, Plan, so that your lessons may be Pointed, Practical Personal, Pungent and so fully Prepared. Thus in their effect they will be Permanent and Profitable.

DEFINITENESS of aim is invaluable in Sunday-school work, for there, as elsewhere, those who know exactly what they wish to do, are the best prepared to do it. Thus the Ninth Presbyterian Sunday-school of Troy, New York, specifically states the object of its work as follows: "1. To make the scholars acquainted with the contents and teachings of the Scriptures of the Old and New Testaments. 2. To lead them to become Christ-like. (To be a Christian is to be like Christ.) 3. To train the scholars to become working Christians and efficient helpers of the church, of which the Sunday-school is a department. The first is a means to the second. The first two are means to the last." And the personal advice to each teacher is added, that a principal object of all the teaching shall be to train the scholars to become efficient helpers of the church.—*S. S. Times*.

### The Use of References.

BECAUSE, in personal study one finds it exceedingly valuable to search out corresponding texts, and obtain all possible light from Scripture upon Scripture, it does not follow that, in teaching the lesson, this material should be brought into use by the class. It is doubtful whether references should be generally used. The lessons are usually too long, and the time at command during the school session is too short. One of the English Sunday-school magazines recently presented the case forcibly: "To make up a lesson by turning first to one passage and then another, is rather tedious and not very instructive. As frequently adopted, it seems like propping up one Scripture passage with another, as if what Peter said was not worth much unless Paul had said something like. At the same time there is a proper use of reference. In cases of prophecy, the fulfillment of which is recorded in the subsequent history, or where a manifest allusion is made to something mentioned elsewhere and not remembered by the scholars, also when one passage seems to be capable of an interpretation that would be distinctly at variance with other passages, references are edifying and instructive and form the best doctrinal safeguards in difficult questions. Again, if you are taking such general subjects as 'the liars mentioned in the Bible,' 'the good women of the Bible,' 'the stern sayings of Christ,' and such like subjects, you cannot do better than make them find each instance as it occurs. If you wish to make your scholars acquainted with the purport of various books of Holy Scripture, you may occasionally give a lesson of text-finding, in which, by requiring them to find out first one passage and then another where such and such things are recorded, you will do more to familiarize them with their Bibles than by the habitual process of reference in which some books are never quoted."—*Pilgrim Teacher*.

THE primary principle of education is the determination of the pupil to self-activity.—*Sir William Hamilton*.

IN addressing your school, or on any public occasion, don't interlard your sentences with "children," or "dear children." Remember that school and congregation has in it a large element that doesn't answer to those terms. Reserve such phrases for the Primary department, where there is some propriety for their use.

THE *Sunday School Times* says that any superintendent can have almost anything that he wants to have, in his Sunday-school. He does have whatever he feels must be there; or, if it isn't there already, he is working for it for dear life, and it will be there before long. The superintendent who is sure he can't live without a teachers' meeting has a teachers' meeting; or, at all events, he is arranging to have one, and if he lives he will have one.

### In the Light.

THERE is a spiritual darkness. He who dwells in it, though the sun may shine in its noonday splendor upon his head, will, as to his inner life of thought, be in the shadows. It is to him midnight within, though it be midday without. The soul does not see God. Doubts arise and abide. It is an Arctic night—dismal and cold. The truth is obscure. God is afar off. The realities of eternity are dreams. Conscience is not dead, indeed, nor silent. The dull and ceaseless pain is augmented by the blindness and hardness and sinfulness of the heart.

This darkness thickens the tongue. One stammers who speaks of the things of God while he does not see the truth of God with the true inner light.

The law of personal life and of pulpit power is the law of Sunday-school teacher's labour. Blind of soul, a Sunday-school teacher will be a blind leader of the blind. If he does not know, he cannot speak with authority.

There is spiritual light—an illumination within, clear as a June sky, without cloud or mist. God is, and the soul sees Him, and sees Him as a Friend and Father. Love is ardent. Conscience is at peace. The will is firm. Eternity opens out before the soul, full of glory, and amid its blazing splendors one sees his everlasting inheritance. His faith is vision.

Such men speak with power. They know. They know that they know. Assurance gives boldness. The tones of the voice tell it. The flash of the eye tells it. The words, plain and unequivocal, ring with assurance. The very pose of the body has an air of humble confidence in it.

Sunday-school teacher: Walk in the light. Open the word. Open your eyes. Yield your soul to the guidance of the Spirit. Obey. Then teach. See and show to others. Know and make others know. Walk in the light.—*S. S. Journal.*

It is not always those who have the best opportunities who do the most for Christ. We do not know that they usually do. At all events, it often happens that one who by circumstances seems almost prohibited from doing any active work for the Master actually puts to shame those who have nothing to hinder their doing much for Him. An illustration of this is given in a letter written, through dictation, by a blind woman. Without sight, she is yet one of the most active Christian workers in the place where she is, and is especially efficient as an instructor of others. She gathers in the children during the week days into her house, and instructs them in the catechism, thus very nearly realizing the legend put up by an ardent Western man: "*Sunday-school here seven days in the week.*" Particularly is she successful in helping the young, who have peculiar need of help. She, for instance just now is aiding in his Bible studies a young man who was con-

verted last winter, and who hopes to enter the ministry. They have gone over the book of Genesis together, in such evenings as she was well enough, and he not too weary to engage in the study. She makes mention of these and some other things in her letter, "thinking there may be other ladies, invalided like herself, who would like to do more in the Master's service." She had no thought of condemning by her example many who have good health and perfect eyesight. But how many who have both of these are doing a tenth part of that which she is accomplishing for her Lord?—*Pilgrim Teacher.*

### How Shall We Get the Children to Church?

BY REV. J. G. MERRILL.

It is an extremely hopeful sign of the times that, on every hand, vigorous attempts are being made to solve this problem.

Its answer can be found in two directions. First, in the spirit of the Churches. It is a lamentable fact that there are churches, as there are houses, in which children are regarded as incumbrances. Unnatural wives prefer diamonds and laces to the jewels of God's giving; unnatural husbands revel in illicit delights until the natural fruits of marriage are despised.

It is no wonder that in such a civilization (?) childless congregations are found.

The pure life of the families of a church and congregation is the basal fact on which a childful church rests.

Men and women to whom the child-life is the charm of the home will never feel at home in a church without the children.

And here the minister plays an important part, and to such a degree that a candidate for this office should sooner fail of "approbation to preach" from lack of love for the children than from inability to swear to a creed.

Any apostle who persists in rebuking the mothers who bring their children to the Master can have no place in the only child loving religion the world has seen.

The spirit of church officers is no unimportant factor in this problem. They should see to it that the price of family pews is in inverse proportion to the length, that never should the boys and girls stay away from church because their parents cannot afford a desirable pew.

Churches ambitious to secure large revenues, gained by leasing chairs or other sittings at rentals which make the attendance of each child an additional expense to his parents, would not require many generations to annihilate genuine Christianity.

The Sunday service should never be the sensitive literary entertainment which makes the rustle of a child changing his position more of an outrage than the presence of a decorous sinner who would purchase good standing in society by paying for a high-priced pew.

We think hard things of the Pilgrim Fathers, because they employ the "tything man" with his weapon; but the snap of a displeased eye, the scowl on a sour face, hurt a child's heart more than the tything rod does the head. While the chill of the atmosphere in a congregation where children are not welcome goes to the core of the souls that, although they cannot tell why, dread to enter it.

On the other hand, the congregation which is filled with love for children will have its victory full of them.

For, as second help, there will be *methods* devised to carry out its spirit.

This will appear in its worship. It is amazing that there are any children in the service when all the worship is done by the minister and an artistic choir. To an ordinary child the performances of a quartette are no less unintelligible than the words of the petition, which are as long as the prayer that contains them.

It is possible to arrange the readings, the songs, and the prayers so that the children shall participate in and thus enjoy them.

Responsive readings with books enough for each child to hold one; the Lord's Prayer and the Apostles' Creed in unison; extempore prayers that shall include the whole congregation—lambs no less than sheep—are among the methods that can be employed.

As to the preaching, it might be natural to suppose that, as the first clergyman in our country to preach a separate sermon each Sunday morning to the children, I would advocate its universal adoption. The experience of years has convinced me that with a certain class of minds the so-called five-minute children's sermon is an amazing ally in reaching the children and holding them. With some minds, however, it is a snare. Its use occasions weakness in the whole service. In my opinion the only use of this idea justifiable is that which increases the ability of the children to appreciate and enjoy preaching. There may be an occasional story, now and then a poem, but, as a rule, a sermon with a beginning, a middle, and an end; and, as a rule, to prevent degeneration, it must be a written sermon.

Pardon the digression, but let it not be forgotten that somewhere and somehow, in the preaching of each Lord's Day, it should be remembered that there are children who have souls before us, and that He who founded the Church said, "Feed My lambs;" and that He who made the Lord's Day made it come once in seven days, not once a month, or once in three months.

It will not answer, further, to dissipate our children by paying them to attend worship. Chromo-giving, or the giving of money, which is the same thing, puts attendance upon church on a wrong basis. It makes us as "common" as the grocery and butcher shop.

"Better give more ounces to the pound and give us no chromos," we say to the grocer and butcher. In the same way we say, better put more brains and heart into the pupil, and let children come to the church because they enjoy it, or, if that cannot be, because their consciences

have been trained to do their duty. A little more parental authority, and a little less paying for obedience, would make better men and women of the boys and girls than any "chromo" policy promises.

There is no more vital question in the Church of to-day than this: Are our children to be equal to the magnificent opportunities which the Church of to-day has made for itself in the near future? It may perhaps be time for us to inquire whether, even at the expense of less time upon machinery, we should not see to it that we secure the men to man what we have gotten.

Good, honest Sabbath services is our chief reliance, under God, to make them the intelligent Christians that we need.—*Pilgrim Teacher.*

SYSTEMATIC visitation of scholars, or of those who ought to be scholars, is to be made the leading feature of the Brooklyn Sunday-school Union's recently adopted programme of missionary work. The territory covered by the Union is to be divided into six divisions, with a member of the Missionary Committee of the Union in charge of each, and each of these members is to subdivide the district under his immediate charge, assigning to every church or Sunday-school a field for its special labour. Then each church will be asked to subdivide its own field into sections containing, if possible, not more than twenty families, and have them numbered, and have church members assigned to the personal oversight of each such section. Thus it is hoped that the churchless or lapsed masses of the city may be directly reached. These home visitations are to be repeated and frequent. The directors of this movement add the following wise words of caution to those who are to engage in this effort, and the caution is equally applicable to all engaged in missionary Sunday-school work anywhere. (1.) "Do not draw away scholars from one Sunday-school into another, and by this means embarrass where you intend to aid. (2.) Take the child into such Sunday-school as its parents or friends prefer, and thus avoid the suspicion of proselytism. (3.) If the scholars have no particular preference, take them into your own school."—*S. S. Times.*

THERE are persons whom you can always believe because you know they have a habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they "stretch" things so. Cultivate the habit of telling the truth in little things as well as in great ones.

God's ear is ever close to our lips. It touches them. It is always listening. Thoughts speak to it loudly as words; suffering even louder than words. The ear of divine attention is never taken away. We sigh into it even while we sleep and dream.



## Opening and Closing Services for Third Quarter of 1885.

### OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.

*Supt.* Give ear, O my people, to my law : incline your ears to the words of my mouth. Psa. 78. 1.

*School.* My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Deut. 32. 2.

*Supt.* For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. 30. 11, 14.

*School.* Open Thou mine eyes, that I may behold wondrous things out of Thy law. Psa. 119. 18.

*Supt.* Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of Me. John 5. 39.

*School.* But these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through His name. John 20. 31.

- IV. Singing.
- V. Prayer.

### LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the School in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service and week-evening prayer-meeting).

### CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.

*Supt.* Let us hear the conclusion of the whole matter : Fear God, and keep His commandments ; for this is the whole duty of man. Eccl. 12. 13.

*School.* Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things. Phil. 4. 8.

- III. Dismissal.

### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth ; and in Jesus Christ his

only Son our Lord : who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate ; was crucified, dead, and buried ; the third day he rose from the dead ; he ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the Holy Catholic Church, the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.

SOME of the greatest services in building up the kingdom of God are rendered by those whose names never get into print. A pastor in a manufacturing town in Rhode Island says that one teacher has gathered six hundred children into his Sunday-school during the last twelve years, and that there is not a child within two miles of the church that she does not know about. When he asked her how she did it, she replied, "I try to fill my heart with love to God, and then I ask Him to help me love all the little children." If she had not been answered in this request, she never would have succeeded in getting in so many, for to succeed with children it is necessary to love them. The same condition also appears to hold with regard to the old ! Many of the children that this teacher has gathered in during the time referred to are now members of the Church, and some of them are heads of families. What a prosperity would come upon each church and school were it filled with such workers as this woman is ! And how she will deserve, and surely will receive, the commendation, "She hath done what she could."—*Pilgrim Teacher.*

THOROUGHLY good work is sure of reward. Do your part, and leave results with God.

WEIGH well your words, whether in private or public. Remember the final account.

CHILDHOOD is like a mirror, catching and reflecting images from all around it.

It is the first of all problems for a man to find out what kind of work he is to do in this universe.—*Carlyle.*

Don't attempt any work on the blackboard without a thorough mastery of the topic you would present.

GIVE proper respect to the very little people in your dealings with them. They have rights you are bound to respect.

"POKE a question right into his mouth," was the recipe for stopping the disorder of a boy in a Sunday-school class, given by the superintendent of a coloured school, at a recent county meeting of superintendents in Connecticut. And the correspondent who reports the incident adds : "What better way could be found ? Most of the disorder in Sunday-schools is the mere expression of youthful vivacity unempLOYED. It can best be stopped by giving the wide-awake boy something to do."

## INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: THREE MONTHS' STUDIES IN THE KINGS.

[Sept. 6.]

D. C. 896.]

## LESSON X. ELIJAH TRANSLATED.

2 Kings 2. 1-15.

[Commit to memory verses 9-11.]

1 And it came to pass, when the Lord would take up E-l-i-jah into heaven by a whirlwind, that E-l-i-jah went with E-l-i-sha from Gilgal.

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

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

4 And E-l-i-jah said unto him, E-l-i-sha, tarry here, I pray thee; for the Lord hath sent me to Jeri-cho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jeri-cho.

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

6 And E-l-i-jah said unto him, Tarry, I pray thee, here, for the Lord hath sent me to your soul liveth, I will not leave thee. And they two went on.

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

Ten years, perhaps fifteen, have passed since Elijah stood before the altar on Carmel, and before the Lord on Horeb. Since that day the cause of God has made substantial progress in Israel. The altars of the calves remain, and the worship of Baal is still celebrated, but their votaries are less in number, and near each of the great idol-shrines is an organized "school of the prophets," resounding with praise to the Lord. Through-out, the land the hearts of his people are turning Godward, and many a home has become a temple to Jehovah. Ahab lies in his grave, having died like a king at the moment Jezebel still lives, though diminished in influence. The new times demand new leaders. The age of Elijah, the smiter, is over, and that of Elisha, the builder, is to begin. The aged prophet traverses the field of his toils, and visits the schools which have arisen

## General Statement.

on through his preaching. By his side walks his younger disciple, who will not leave him, even though commanded. They speak their farewells at Gilgal, they revisit Beth-el, they descend the mountains to Jericho, they stand by Jordan. The old Gileadite sweeps the river with his mantle, and through the ripen waters leads the way toward the land of his birth. As the two walk on in converse, suddenly the younger prophet beholds a chariot of fire and horses of flame descending from the skies. There is no time for parting, for in a moment Elijah is caught up in the storm to join the noble fellowship of the prophets on the heavenly hills, from whence he shall yet come to join One greater than himself on a high mountain apart, and talk with him of the blood shed for the salvation of the world.

## Explanatory and Practical Notes.

**Verse 1.** It came to pass. The time is uncertain. The connection would point to about 896 B. C., but from the fact that Elijah wrote a note to King Jehoram of Judah, whose reign began 891 B. C., we conclude that it was later. **When the Lord.** Elijah's peculiar work was done, and another and different type of leader was now needed; so God takes him home. **Take up Elijah.** Nowhere in the Bible is such an expression used to mean death; and it can only be interpreted to indicate that Elijah was "taken up" to heaven. **By a whirlwind.** Both to Job and to Ezekiel God was manifested in a whirlwind. Job 38: 1; Ezek. 1. 4. **Went with Elisha.** Ten years before, Elijah had summoned Elisha from his father's farm in the Jordan valley to the wandering life of a prophet. He had accepted the call, and had been aiding Elijah even in lowly service (2 Kings 3. 11); "poured water on the hands of Elijah" and in the organization of the "seven thousand" faithful ones. **From Gilgal.** Not the Gilgal near Jericho, but another among the mountains, nine miles north of Beth-el, and a seat of idol-worship. Learn from this verse, (1) That God brings his workers home when his task is complete. (2) The trials of a Christian are as nothing compared with his triumph.

**2. Tarry here.** Both Elijah and Elisha knew that the separation was near at hand. Perhaps the old prophet desired to be left alone, perhaps he would test the earnestness of his disciple. **To Beth-el.** A city among the mountains, north of Jerusalem, hallowed by memories of Abraham's altar and Jacob's ladder; but

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

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

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

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

12 And E-l-i-sha saw it, and he cried, My father, my father, the chariot of E-l-i-sha, and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of E-l-i-jah that fell from him, and went back, and stood by the bank of Jordan;

14 And took the mantle of E-l-i-jah that fell from him, and smote the waters, and said, Where is the Lord God of E-l-i-jah? And when he had also smitten the waters, they parted hither and thither: and E-l-i-sha went over.

15 And when the sons of the prophets which were to E-l-i-jah doth rest on E-l-i-sha. And they came to meet him, and bowed themselves to the ground before him.

at that time, like Gilgal, an idol sanctuary. But in both these places "schools of the prophets" had been established to counteract the evil influence. (3) Where sin is abounding and sinners are most numerous the Church should be organized. As the Lord liveth, A solemn form of adjuration among the Israelites, used only on matters of high importance. I will not leave thee. He showed his fidelity by his persistent following, and perhaps he felt that in his heart his master desired his presence.

**3. The sons of the prophets.** In the days of Samuel these prophetic schools had been established, and from them had risen many inspired teachers. But they seem to have lapsed until after Elisha was associated with Elijah, when we read of them again. They were assemblies of holy men for prayer, praise, and religious instruction. They were not monasteries, for some of the "sons of the prophets" were married men; but they formed religious communities which kept the flame of the true worship shining. (4) In our time, every Sunday-school should be a school of the prophets. Knowest thou. In our time, every Christian should know the revelation of Elijah's departure had been received, both by Elisha and the other disciples. Perhaps his manner, his look, and his conversation all partook of the heavenly glory. Thy master from thy head. The teacher while giving instruction sat on an elevated seat and the pupils were on the floor or the ground at his feet. Hold ye your peace. He felt that the subject was too sacred to become the theme of con-



version. (5) *When our earthly teachers are taken, we have still the Great Teacher in his word.*

**4, 5. To Jericho.** A well-known city in the Jordan valley, near the head of the Dead Sea. It had been recently rebuilt, and was also a center of prophetic influence. For some time after Elijah's translation, Elisha made it his home and wrought miracles in it. It is now desolate and uninhabited. **They came.** It was a journey of twelve miles down the mountain from Beth-el to Jericho. **Sons of the prophets.** So at Jericho also was a "school of the prophets." Yet only ten years before Elijah had lost heart and felt that his life had been in vain, and the light of truth was dying out in (6) *God knows more about the success of his cause than we do.*

**6. Sent me to Jordan.** About five miles from Jericho is a bend in the river Jordan, where the ascension of Elijah may have taken place. **I will not leave thee.** For the third time the same request and the same answer; and then persistent faithfulness has its reward. **They two went on.** Picture the scene as the two walk together, in marked contrast, the white-haired old prophet, with shining face and the young man by his side; their backs toward Jericho, their faces toward Jordan.

**7. Fifty men.** A large school it must have been to furnish so many, "as well as another fifty men afterwards sent out, *er. 16.* **Stood to view.** Perhaps on the hill near Jericho, from which the plain, the river, and the mountains of Moab are all distinctly visible. They expected to see some miracle, but not the ascension of the prophet.

**8. His mantle.** The rough sheepskin cloak, the badge of his prophetic office, in which he had wrapped his face at Horeb, and with which he had called Elisha. **Wrapped it.** Folding in such a form as to make it convenient for striking the water. **Smote the waters.** As Moses's rod was his prophetic ensign, so was Elijah's mantle; and the effects which followed one at the Red Sea followed the other at Jordan. Thus the same mantle in Elisha's hands would be recognized as conveying to him Elijah's power. **They were divided.** We have not Elijah's mantle, but we can have the faith without which it would have been but only a sheepskin. (7) *O for a faith that will not shrink!*

**9. Ask what I shall do.** The departing saint thinks not of himself, but of his steadfast companion and his needs; and he gives him a test to show whether his aims are spiritual or material. (8) *What would be our answer to such a question? Before I be taken away.* Whatever Elijah is to do for Elisha must be done before his rapture; so there is no warrant for the Romish doctrine of the intercession of departed saints. (9) *We have but one Advocate before the throne, and we need no other.* **Let a double portion.** The margin of the Rev. Ver. explains this as meaning "the portion of the first-born." He asked to be Elijah's heir, not to estate, but to his endowment of power, a noble choice.

**10. A hard thing.** Because it was not in his power to give, but dependent solely on God's will, which not even a prophet can always infallibly forecast. **If thou**

**see me** (the words *when I am in Italies* should be omitted) **taken.** If his spiritual fellowship is so close and his spiritual insight so keen as to see the "horses and chariot," invisible to other eyes, then he might know that he was the man destined to carry on Elijah's work; for only one of sharpened spiritual senses, one who could "see the invisible," would answer for that great mission.

**11. Went on and talked.** A veil is drawn over the themes of that interview, but we may be assured that they were not houses and lands, politics or pleasures, about which earthly minds love to talk. **A chariot of fire and horses of fire.** Not a vision or dream, but an objective reality; yet they were spiritual, not material, and seen only by the spiritual, not the fleshly eye. **Elijah went up.** Changed no doubt, into a spiritual body, as the living saints will be when Christ comes; for the earthly cannot inherit the heavenly. **Into heaven.** The abode of God, of the angels, and of glorified saints awaiting the resurrection of their bodies. (10) *We too may ascend where Elijah dwells.*

**12. Elisha saw.** Saw the whole scene, horses, chariot, ascending prophet, and thus knew that his petition was granted. But he saw it with the inner and higher senses, for it belonged to the spiritual, not the material world. See 2 Kings 6: 17. **My father.** The spiritual tie was stronger than the natural. Elijah was the father who had given him insight into the things of God. **The chariot of Israel.** This sentence of itself shows that Elisha's spiritual insight was keen. Other men saw in Elijah "a wild man." "A troubler of Israel;" Elisha saw that under that rough mantle lay the real strength of Israel, mightier than serried hosts; because through him the people were kept in fellowship with God. (11) *The true safeguard of a nation is its godly men. Rent them in two pieces.* Feeling for the moment an inexpressible sense of loneliness as his master was taken from him.

**13, 14. Took up also the mantle.** This was to be the token of his prophetic authority, as it had been of Elijah's. **Where is the Lord God of Elijah?** Though the prophet was gone, the Lord, from whom his power came, remained; and in that consciousness he could go forward and complete Elijah's work. (12) *Let this thought strengthen the Church of to-day when its leaders are removed.* **When he also.** The same faith and purpose and insight dwelling in Elisha as in Elijah, the same results followed. **They parted.** Over the sundered waters two had gone, and now one came back, with the look of power upon his face.

**15. Saw him.** They had seen the former crossing, now they saw this; and the token of power in Elijah's mantle; but they had not seen Elijah's ascension. **The spirit of Elijah.** They possessed a measure of the same spirit which had endowed both the prophets; enough to trace God's hand and to recognize Elisha as now their head. **They bowed themselves.** Not in worship, but in reverence for the high honor which God had bestowed. (13) *Let us count it the highest honor when from our school God calls forth one to be his messenger to men.*

#### HOME READINGS.

- M. Elijah translated. 2 Kings 2: 1-15.  
 Tu. Elijah's power: through God. 2 Kings 1: 1-18.  
 W. Enoch with God. Gen. 5: 18-32.  
 Th. Christ's spirit: in his disciples. Acts 1: 1-14.  
 F. Unbelief and irreverence. 2 Kings 2: 16-25.  
 S. Jordan's waters divided. Josh. 3: 9-17.  
 S. The eternal glory of God. Psa. 104: 1-24.

#### GOLDEN TEXT.

And Enoch walked with God: and he was not; for God took him. Gen. 5: 24.

#### LESSON HYMNS.

- No. 3, Dominion Hymnal.  
 Come, let us join our cheerful songs  
 With angels round the throne:  
 Ten thousand thousand are their tongues,  
 But all their joys are one.  
 No. 14, Dominion Hymnal.  
 Hark, ten thousand harps and voices  
 Sound their note of praise above.

#### No. 34, Dominion Hymnal.

Thou my everlasting portion,  
 More than friend or life to me

TIME.—B. C. 896.

PLACES.—1. Gilgal, north of Beth-el; 2. Beth-el, twelve miles north of Jerusalem; 3. Jericho, in the Jordan valley.

RULERS.—Ahaziah, son of Ahab, eighth King of Israel; Jehoshaphat, fourth King of Judah; Mesha, King of Moab; Ben-hadad II., King of Damascus and Syria.

CONNECTING LINKS.—1. Ahab was slain at Ramoth-gilad, in war with the Syrians, and was succeeded by Ahaziah; 2. Elijah sent a warning of death to Ahaziah, because of his idol-worship, and called down fire from heaven upon the soldiers who were sent to arrest him. Read 1 Kings 22 and 2 Kings 1.

DOCTRINAL SUGGESTION.—Victory over death.

#### QUESTIONS FOR SENIOR STUDENTS.

1. The Journey, v. 1-8.  
 To what city did the two prophets go?  
 What did Elijah say to Elisha?

What passed between the sons of the prophets and Elisha?

What occurred when the two men reached the Jordan?

2. **The Request**, v. 9, 10.

What did Elisha ask of Elijah?

What did he mean by a "double portion of thy spirit"?

On what condition was it to be granted?

3. **The Chariot**, v. 11, 12.

What is meant by the chariot and horses of fire?

What became of Elisha?

4. **The Mantle**, v. 13-15.

What was Elisha's exclamation?

What did he mean by sending his clothes?

What became of Elisha's mantle?

What did Elisha do with it?

#### Practical Teachings.

Where in this lesson do we learn—

1. That good men are especially honored of God?
2. That it is wise to covet earnestly the best gifts?
3. That the life to come is a continuance of this?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Journey**, v. 1-8.

Who were companions on the journey to Gilgal?

What proposal did Elisha make?

What was Elisha's answer?

What question was asked of Elisha by the prophets?

What was his reply?

Where were the travelers come at last?

Who were distant spectators?

How was a passage made over Jordan?

2. **The Request**, v. 9, 10.

What privilege did Elisha offer his companion?

What request did Elisha make?

On what condition was the promise given?

3. **The Chariot**, v. 11, 12.

What happened as they talked?

Who became of Elisha?

Who was witness of his departure?

What was Elisha's cry?

How did he show his grief?

4. **The Mantle**, v. 13-15.

What had Elisha left behind him?

What did Elisha do with it?

What followed this act?

What was the testimony of the sons of the prophets?

#### Teachings of the Lesson.

- Where in this lesson are we shown—1. The devotion of true friendship? 2. The prayer of a humble heart? 3. The evidence of divine favor?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who was with Elisha the last years of his life? Elisha, his servant and helper.

What was Elisha asked at Beth-el and at Jericho by the sons of the prophets? "Do you know the Lord will take away your master to-day?"

What did he answer? "Yes, I know; but hush!"

See if you can find out how many times that day Elisha said, "I will not leave you."

When together they came to the river Jordan what did Elisha do? Took off his mantle, and with it struck the water.

What happened? The waters parted, and they two went over on dry ground.

What did Elisha ask Elisha? "What shall I do for you before I am taken away?"

What did Elisha say? "I ask that same spirit which has been in you."

What did Elisha answer? "If you see me when I am taken away, it shall be so."

While they walked and talked what happened? There came a chariot of fire, and horses of fire.

What then? Elisha was carried up into heaven as if in a whirlwind.

Did Elisha see him go up? He did.

What became of Elisha's mantle? Elisha caught it as it fell from Elisha.

How did Elisha get back over Jordan? He took the mantle and did as Elisha had done.

What did the followers of the prophets say when they

saw Elisha? "The spirit of Elisha rests upon Elisha."

What did they do? Bowled before him.

#### Words with Little People.

It will make no difference whether we die or are alive and taken up when Jesus comes, if only we are ready to go. Only one thing need make you afraid, and that is, if you do not come now and let him wash away all your sins. Do come, then; keep so near to him that whether you live to hear the sound of his coming, or are called to die, you will clap your little hands for joy.

#### THE LESSON CATECHISM.

[For the entire school.]

1. What did Elisha say to the repeated requests of Elijah that he should tarry while Elisha went on? "I will not leave thee."

2. What followed Elisha's smiting the waters with his mantle? "They were divided hither and thither."

3. For what did Elisha ask of Elijah? A double portion of his spirit.

4. How did Elisha go up into heaven? "Elijah went up by a whirlwind."

5. What did the prophets which were to view at Jericho say when they saw Elisha? "The spirit of Elisha doth rest on Elisha."

#### CATECHISM QUESTION.

28. Is the Church one?

The invisible Church is one in Christ, but visible Churches may have and have many forms.

29. Is the Church holy?

It is called to be holy, and the invisible Church is holy; but there may be many unworthy members in the visible Church. [Matt. xiii. 30, 47-50; 1 John ii. 19.]

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Two Prophets.

##### I. THE PERSISTENT DISCIPLE.

1. *When the Lord would take up Elijah*, v. 1.

"Where I am there also shall my servant be." John 12. 26.

2. *Elijah said unto Elisha, Tarry here*, v. 2.

"Why will ye go with me?" Ruth 1. 11.

3. *Elisha said... I will not leave thee*, v. 2, 4, 6.

"A friend... closer than a brother." Prov. 18. 24.

4. *They two went on*, v. 6.

"Whither thou goest, I will go." Ruth 1. 16.

5. *They two stood by Jordan*, v. 7.

"My life draweth nigh unto the grave." Psa. 68. 3.

6. *They two went over on dry ground*, v. 8.

"When thou passest through the waters, I will be with thee." Isa. 43. 2.

##### II. THE EARNEST DESIRE.

1. *Ask what I shall do for thee*, v. 9.

"Whatever ye shall ask... I will do." John 14. 13.

2. *A double portion of thy spirit*, v. 9.

"I will render double unto thee." Zech. 9. 12.

3. *Hasst asked a hard thing*, v. 10.

"With God all things are possible." Matt. 19. 26.

4. *If thou see me... taken... it shall be so*, v. 10.

"Power to become the sons of God." John 1. 12.

##### III. THE GLORIOUS DEPARTURE.

1. *They still went on and talked*, v. 11.

"We took sweet counsel together." Psa. 55. 14.

2. *There appeared a chariot of fire*, v. 11.

"The Son of man coming in the clouds." Matt. 24. 30.

3. *Parted them... asunder*, v. 11.

"For God took him." Gen. 5. 24.

4. *Elijah went up... into heaven*, v. 11.

"So shall we ever be with the Lord." 1 Thess. 4. 17.

ADDITIONAL PRACTICAL LESSONS.

Elijah and Elisha.

1. True love is persistent. It will not be turned aside by any entreaty, trial, or difficulty. v. 1-6.
2. True faith goes where God's Spirit calls; and as it goes on, trusting, the way opens, and difficulties disappear. v. 1-6.
3. True sympathy requires but few words. The overburdened heart knows its own bitterness. v. 1-6.
4. True living is to live for others. Elijah's last journey, his last thoughts, like all his life, were for others' good. v. 9.
5. True peace may come as the result of a storm, and that which to others may seem a whirlwind and a devouring fire may be the very means appointed for our eternal peace. v. 11-13.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THERE is a story of a philosopher of classic times who, not satisfied with the honor he received during the course of his life, was desirous of distinguishing himself beyond other mortals at its close, and of having it believed that he ascended up to heaven without dying. To obtain this end he threw himself into the crater of a volcano, thinking to leave no trace behind. But in the next eruption the sandals of the ambitious man were thrown out of the crater, and thus his fate was discovered and his aspirations brought to naught. The universal dominion claimed by Death could not be, even apparently, set aside. There is a more modern tale of a young French prince who asked with some apprehension: "Must kings then die?" Even an obsequious courtier dared not reply in the negative, and the answer came, regretfully, "Sometimes, sir."

Yet Scripture tells us that this universal sovereignty has been twice set aside. There have been two men, partakers of the infirmities of other mortals, over whom Death had no power, who never felt his cold touch, never experienced the severance of body and spirit. Such a remarkable exemption makes these two men of exceptional interest, and though separated from one another by the lapse of hundreds of years, their lives are rightly linked together in to-day's lesson, the one being brought before us in the passage for reading, the other in the Golden Text. Let us ask then: What was there in common in the lives of the two thus so strikingly honored of God?

First, they were almost solitary witnesses for God in a time of apostasy. It was when "all flesh had corrupted itself," and the wickedness of man had become great on the earth, that Enoch "walked with God." A lonely man among those who had cast off the fear of the Almighty, he not only witnessed by his life, but boldly prophesied of the Lord's coming and of the vengeance that should overtake the ungodly. Jude 14. So it was with Elijah, as we have seen. There were, it is true, still seven thousand in Israel who had not bowed

the knee to Baal, but they were hidden ones. On Mount Carmel he had stood alone as Jehovah's witness. Against him the reproach was cast that he was the "troubler of Israel." Of the "hundred men of the Lord's prophets" who had been rescued by Obadiah we read nothing more save only Micaliah the son of Imlah. 1 Kings 22. 8.

Secondly, they walked with God. Without this there could have been no true witness. If they had gone their own way and pleased themselves their words would have had little weight. But men saw that they were directed by Another—and not merely directed, but accompanied; that though they might stand alone amid their fellows, the Mighty One was with them. Elijah's description of himself was, "As the Lord God of Israel liveth, before whom I stand." Of Enoch it is written, "He walked with God."

These two, who had kept close to God and had stood forth as his witnesses in the midst of abounding evil, were the two chosen to escape the pangs of death and the humiliation of the grave. Will there ever be any others?

Look at 1 Cor. 15. 51; 1 Thess. 4. 17. Enoch and Elijah were but the first fruits of a great company. At the appearing of the Lord Jesus Christ those of his servants who are yet living shall be caught up like the two holy men of old. Day by day we see people dying around us, but the day is coming when Death shall never more touch one of the people of God. The moment Christ appears Death's reign will be over. And yet those who have died "in the Lord" are to have the precedence: "The dead in Christ shall rise first." 1 Thess. 4. 16. So that the great company of those who remain will not be more blessed or more honored than the great company of those who have died. Both must be changed, the one by resurrection, the other by translation.

How can we insure our place in one or other of these happy companies?

We must be among those who walk with God. To walk with another there must be, 1. Agreement (see Amos 3. 3), sin put away through the blood of Christ, and nothing between to separate us from him. The other points may be illustrated by the narrative of Elijah's walk with Elisha. 2. Friendship. Elisha was Elijah's servant, but it was a service of love. He might have remained behind when Elijah went on his farewell journey to the "sons of the prophets" at Beth-el and at Jericho. Love impelled him to keep close to his master. 3. Devotion. Suppose the way is rough, or long, or sorrowful? Elisha must have dreaded the questions that were put to him at the different stages. He must have dreaded the parting. But he refused to leave his master. Three times over he repeated his resolve: "I will not leave thee; and he kept it. Happy is the soul that can say:

"I would rather walk in the dark with God,  
Than go alone in the light."

We must be among those who witness for Christ. His servants are here for this purpose—to witness

for him. Elisha had to take up the mission and work of Elijah when the latter was translated. And that he might be enabled to do this he was endowed, like his master, with power from on high; so that it was said of him: "The spirit of Elijah doth rest upon Elisha." So there is power for the servants of Christ. "If any man hath not the Spirit of Christ, he is none of his." But this parting gift of our Lord (John 16. 7) may be had by all who ask. Luke 11. 13.

### Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

#### Elijah Translated. 2 Kings 2. 1-15.

1. "The Lord would take up Elijah into heaven." The absoluteness and mystery of Jehovah's purposes. "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?" Isa. 40. 13, 14; Dan. 4. 3; Mal. 4. 5; Deut. 29. 29; Matt. 24. 36.

2. "By a whirlwind." The place of instrumentalities in carrying out the divine purposes. "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." Acts 27. 31; 27. 23-31; 1 Kings 21. 19, with 1 Kings 22. 37. 38; Micah 5. 2, with Luke 2. 1-4.

3. "Into heaven." Heaven, to which the Lord purposed to translate Elijah in an instant. "And Enoch walked with God: and he was not; for God took him." Gen. 5. 24; 1 Kings 8. 30; Matt. 6. 9; Isa. 66. 1; John 14. 2.

4. "And Elijah said unto Elisha, tarry here, I pray thee." The modesty, humility, of Elijah to the last; he would have no one witness his glorification. "Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again." 1 Kings 18. 37; Micah 6. 8; Exod. 3. 11; Isa. 6. 5; Jer. 1. 6.

5. "And Elisha said unto him, as the Lord liveth, and as thy soul liveth, I will not leave thee." Oaths the fidelity of love may properly swear. "And Jonathan said to David, go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever." 1 Sam. 20. 42; Heb. 6. 17; Lev. 19. 12; 1 Cor. 13. 8, 13; Heb. 11. 25.

6. "Tarry, I pray thee, here." The third and sufficient test of Elisha's fidelity and fitness to succeed Elijah. "Thine own friend, and thy father's friend, forsake not." Prov. 27. 10; 30. 6; Heb. 6. 10, 11; 1 Pet. 1. 7; Luke 8. 13.

7. "They were divided hither and thither." God was with Elijah at Jordan, and so he will be with us, his people. "And deliver them who through fear of death were all their life-time subject to bondage." Heb. 2. 15; 2 Tim. 1. 10; Phil. 1. 21; Psa. 48. 14; Rev. 14. 13.

8. "Ask what I shall do for thee." Let a double portion of thy spirit be upon me." Elijah's cautious invitation, and Elisha's wise response. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." 1 Kings 3. 9; Luke 10. 42; Psa. 37. 4; 73. 25; Deut. 22. 5; Prov. 16. 16.

9. "If thou see me when I am taken from thee, it shall be so unto thee." Watchfulness, vigilance, in duty God will reward. "And what I say unto you, I

say unto all, Watch." Mark 13. 37; Luke 12. 37; Matt. 24. 44-46; 25. 5, 8; Rev. 16. 15.

10. "And Elijah went up by a whirlwind into heaven." God sends for human souls as he pleases. "By faith Enoch was translated that he should not see death." Heb. 11. 5; Deut. 34. 4, 5; Gen. 25. 7; Luke 12. 20; Psa. 23. 4.

11. "He took up also the mantle of Elijah that fell from him." Elisha became Elijah's official successor. "And Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room." 1 Kings 19. 16; 2 Kings 3. 17-20; 7. 1; 8. 10-13; 13. 14-19.

12. "Where is the Lord God of Elijah?" Elisha's prayer for divine recognition, of which he did not feel certain. "The priests said not, Where is the Lord?" Jer. 2. 8; Isa. 55. 6; Psa. 5. 2; 2 Chron. 30. 27; 1 Kings 18. 36.

#### Lessons:

1. It was not Elijah's merit that moved God to translate him, but his own sovereign and inexplicable pleasure. We may know the reason hereafter, ver. 1.

2. Elijah thoroughly tested Elisha. It was doubtless God's order. God would have him realize the awful significance of officially succeeding Elijah, ver. 2-6.

3. Elijah, too, would have his translation occur in private, for fear he, and not God, might be glorified of men.

4. Elisha's perseverance was a good illustration of the persistent devotion of love and reverence, ver. 2-6.

5. The young ministers attending the theological seminary at Beth-el were assured that a great day had come, the appearance of Elijah proved it.

6. To get to heaven even Elijah had to cross the Jordan. God aided him to accomplish it, and so he will aid all the rest of his saints. "Death like a narrow sea divides," etc.

7. Elisha had a golden opportunity, ver. 9, which he embraced ambitiously, but worthily. His choice gave him earthly immortality.

8. Whom God calls he commissions and uses, ver. 13-15.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

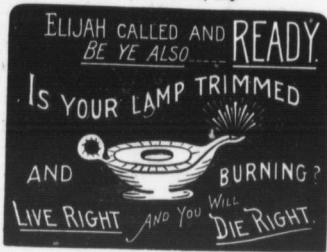
Perhaps a good "key-thought" to our lesson might be found in verse 14. "Where is the Lord God of Elijah?"... Our lesson shows what God does for his people. 1. *He takes them to heaven when their work is done.* Ver. 1. See in the General Statement what Elijah's work had been, and how it was needed no longer. 2. *He calls forth new men to take the place of the old.* Compare Elijah and Elisha; and show how Elisha received training for his work. 3. *He enters into communion with his people;* revealing his will as to the "sons of the prophets." 4. *He gives power over nature and the world,* for example, Elijah's mantle sweeping the waters. 5. *He gives answer to prayer.* Elisha's desire was his prayer, and it was answered in the bestowment of "the double portion." 6. *He gives victory over death.* Show Elijah's triumph, as a picture of the triumph of every dying saint. 7. *He gives power among men.* Ver. 15. ... Another line of teaching may be found in Elisha's conduct, which showed: 1. *Self-sacrifice.* (See his choice in 1 Kings 19. 19-21. 2.) *Lowly service.* (See 2 Kings 3. 11.) 3. *Holy companionship.* He went with Elijah, and thus partook of his spirit. 4. *Aspiration;* a noble ambition. Ver. 9. 5. *Spiritual insight.* Elisha saw, when others only "stood to view."

References. FREEMAN'S HAND-BOOK. Ver. 3: Schools of the prophets, 336. Ver. 12: Renting the clothes, 70. Ver. 13, 14: The prophet's mantle, 162.



Blackboard.

BY J. B. PHIPPS, ESQ.



In reviewing the blackboard lesson, the principal thought set forth is the necessity of living right, and being ready to go when the Master calls. Our lamps must be trimmed and burning, and always ready.

**DIRECTIONS FOR COLORING DIAGRAM.** The upper sentences in blue, lightened with white at the sides. The lamp with yellow, and the sentence around it with red. The lower sentence with white.

DEATH DOES NOT END ALL.  
I WILL LEAVE AN INFLUENCE FOR GOOD OR FOR EVIL.

Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *Walking with God.* Call upon some child to tell how Elijah looked, spoke, etc. Let another tell the story of Elijah and the famine; another, Elijah and the priests of Baal, and in this way bring out a review of Elijah's life. Tell that now Elijah's work on earth was nearly ended, and God was ready to take him to heaven. Ask how God had shown love and care for Elijah on earth, and show that the good Father who takes care of us here will not leave us alone when we go away from here.



Make several steps on the board. Print on the first, "Faith," Elijah believed God. On the second, "Prayer," Elijah talked with God. On the third, "Work," Elijah listened to God. On the fourth, "Obedience," Elijah walked with God. Above make a star showing

ing the way upward. Show how children can go up the same way that Elijah did, and that these steps all ways lead to the same blessed place.

THE LESSON STORY.

Tell that Elijah was now an old man. Elisha was his servant and pupil. He had been with Elijah about

eight years and loved him very much. In simple words describe the walk which the two took, paraphrasing the conversation, dwelling upon Elisha's desire to have the spirit of Elijah rest upon him. Tell that he wanted this because Elijah had the spirit of the Lord, and that we, too, ought to want to be like good people. Call for Golden Text, and teach that this is what was done for Elijah—God took him. He will take each one of his children some day; whatever may be the way, it will be the best way. Lead children to look upon death as a friend, since it leads us into the presence of God, but show that only those can meet death calmly and sweetly who have obeyed God here. Finish the story, telling that Elisha had his request granted, and that now the Spirit of the Lord was given him, and he became the Lord's prophet in place of Elijah.

Lesson Word-Pictures.

Elijah is going home! What deep, serious interest attends the news wherever it may go! They know it at Beth-el among the sons of the prophets. In how many villages, in how many homes, people may have been saying, "The prophet is going home. He is going today." But when, where, and how? How Elisha watches his movements! When Elijah says, "Tarry here," and he declares that "the Lord hath sent me to Jericho," Elisha will not leave him. At Jericho, it is known that Elijah is going home, even that very day. "Tarry here," cries Elijah to Elisha, "for the Lord hath sent me to Jordan." "I will not leave thee," cries Elisha, with a solemn oath. They stand by the river. Who can find a gateway in the water? Elijah has removed his mantle. He folds it, he makes it compact, and as with a rod he smites the hurrying Jordan. To right, to left, the waters fall back, and master and disciple cross Jordan's bed. He is going soon, Elisha. Make known thy parting wish! Be quick! They walk together on the other side. They talk together. What sign is there of separation? The prophets' sons are watching the two men from afar, for they know the solemn moment of parting must be near. But how will it be? Still the master and the disciple go on as if it were a daily walk. Suddenly, without any sound of echoing wheels, lo, a chariot of fire! Lo, horses of fire! It carries one instant. It catches up Elijah, and then a great gust of wind sweeps all upward like a flaming leaf of October before the autumn breeze. "My father, my father! cries Elisha. "The chariot of Israel and the horsemen thereof!" With outstretched hands he stands looking up, but the air is quickly empty, and there is only that fluttering, downward-dropping mantle which Elisha picks up. With garments rent in his sorrow, grasping that fallen mantle, he stands once more by Jordan's waters. Is Elijah's God with him? "Where is he?" Elisha is crying, and smites the waters. Lo, the waters part, and alone Elisha goes over, that mantle the only reminder of him who a little while ago had crossed with his disciple.

B. C. 885.]

2 Kings 4. 18-27.

LESSON XI. THE SHUNAMMITE'S SON

[Sept. 13.]

[Commit to memory verses 32-35.]  
18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him today? It is neither new moon, nor sabbath. And she said, It shall be well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.



25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Ge-ha'zi his servant, Behold, *yonder is that Shu'nam-mite* :

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

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

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

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

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

#### General Statement

The great work of the prophet Elisha was not in miracles, nor in predictions, but in organizing and instructing the people of God who were scattered throughout Israel. For this purpose he went from place to place, gathering the faithful, teaching them the way of God, and cheering their hearts in the discouragements of an idolatrous age. Elisha's work had been to destroy Baal, Elisha's was to build up Jehovah's cause. In his journeys there was one home among many in which he was ever a welcome guest, the house of a rich lady in Shunem, on the slope of Little Hermon, overlooking the plain of E-draelon. Here a room had been built for him, and in it he rested while on his journeys. The lady had but one child, the son of her age, given in answer to the prophet's prayer. One day during the summer her boy was playing in the harvest field among

#### Explanatory and

**Verse 18. When the child was grown.** From infancy to boyhood. **Went out to his father.** His father seems to be a well-meaning Israelite, but without the strength and nobility of character manifest in Shunem are among the richest in Palestine.

**19. My head, my head.** He was probably smitten with the sunstroke, which in hot climates is often fatal. **To a lad.** Rev. Rev. "to his servant," the one in attendance upon the master of the estate. **Carry him to his mother.** The mother's arms are those in which the sick child can rest most easily. (1) *There is but one whose love surpasses a mother's.*

**20. When he had taken him.** The servant seems to have taken the child, while the father stayed in the field. Perhaps he did not realize the boy's danger. **He sat on her knees.** She held him in her arms, just as only a mother knows how to hold her child. **And then died.** Plainly the intention of the writer is to narrate a real death, not a swoon or an appearance of death. Either a miracle was wrought, or the narrator was deceived.

**21. She went up.** To the room which had been added to the house as a guest-chamber for the prophet Elisha. Vers. 10, 11. **The man of God.** This was the name by which Elisha was generally known; and it expressed the fact that he was not only "a holy man of God," but was the representative of God's will toward Israel. **Shut the door.** She left the dead child in the prophet's room, feeling, perhaps, that there better than elsewhere, prayer for him might be answered.

**22. She called unto her husband.** Not even telling him that the child was dead, for her faith was strong that its life might be restored. **One of the young men.** The working men and the beasts of burden were all at work in the harvest field, and it was not easy to spare them. **Run to the man of God.** Perhaps she had heard how Elisha's prayer had brought back life to the widow's son at Zarephath, and hoped that her son might also be restored. (2) *Answers to prayer in the past are warrants for prayer in the present.*

**23. Wherefore wilt thou go.** Evidently he had no thought that his son was dead or in danger. **Neither**

31 And Ge-ha'zi passed on before them, and laid the staff upon the face of the child; but *there was neither voice, nor hearing.* Wherefore he went again to meet him, saying, The child is no, swaked.

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

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

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

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

36 And he called Ge-ha'zi, and said, Call this Shu'nam-mite. So he called her. And when she was come in unto him, he said, Take up thy son.

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

the reapers. A sunstroke smote him, and in a few hours he lay dead in the prophet's arms. She laid him upon the prophet's bed, and hasted across the plain for the man of God. She found him sixteen miles away, at the foot of Mount Carmel. He read her sorrow in her face, and heard it in her first words, and sent his servant on ward with his staff to lay it on the dead child's face. Soon the prophet came, and poured forth his mighty prayer. In the intensity of his feeling, he laid his face upon the cold face of the sleeper, lip to lip, brow to brow. The flesh grew warm, convulsive motions came, the eyes opened, and again life returns at the prophet's call. In the miracle is illustrated the divine working, by which a soul is brought from the death of sin to the life of righteousness.

#### Practical Notes.

**new moon nor sabbath.** The law of Moses called for special services on the opening day of each month (which began with the new moon), and on the sabbath. This sentence sheds light on the prophet's work, which was without doubt the holding of services for worship, and bringing together the people of God for fellowship. These assemblages were held on regular days. Keep alive the sabbath observance, and again life returns at the synagogue centuries later. **It shall be well.** Literally, "it shall be peace." With a heart full of trouble, such as only a mother could feel, she yet kept a calm countenance, and did not disclose her purpose.

**24. She saddled an ass.** Canced the ass to be saddled by the servant. **Drive and go forward.** The woman rode, and the man followed, urging the animal with the rod, according to the custom of the East. **Slack not thy riding.** The Rev. Rev. properly substitutes *the for thy*, which is not in the original; for the woman was riding, not the servant.

**25. To mount Carmel.** This range crosses Palestine from east to west south of the plain of E-draelon. The woman's home was at Shunem, on the slope of the mountain Little Hermon. She crossed the plain and rode sixteen miles in order to reach the mountain. **Saw her afar off.** He knew from her rapid journeying at the unusual time that some special purpose had brought her. **Said to Ge-ha'zi.** Gehazi was the attendant upon Elisha, as Elisha him- self had been upon Elijah. Had he possessed his master's integrity, unselfishness, and spirit of aspiration, he might have been his successor and formed one more in "the godly fellowship of the prophets." But he was mercenary, small-souled, and lacking in spiritual insight; and he inherited only Naaman's leprosy and a name of infamy. (3) *How many throw away spiritual privileges for the sake of worldly gain, and then lose both! That Shunammite.* The only name used of this woman, taken from her residence at Shunem.

**26. Run now.** The prophet feels that she is in some trouble, but its nature is unknown. **She answered, It is well.** Her husband was the one who said, "Peace," the customary greeting of the East, which was in her lips purposely vague, for she would not tell her trouble to the unsympathizing servant.

**27. To the hill.** One of the lower hills at the base of Mount Carmel. **Caught him by the feet.** In the Oriental manner of expressing earnest supplication. **Thrust her away.** Gehazi has no sympathy with her trouble, and deems her act an offense against his master's dignity. **Let her alone.** The insight of the prophet is deeper; and he perceives that she is in sorrow. **The Lord hath hid it.** Prophets were not omniscient; and could not read the thoughts of people. Only on rare occasions was knowledge imparted to them supernaturally. (4) *Troubled hearts should have encouragement and sympathy.*

**28. Did I desire a son?** Her broken words and agonized manner reveal her trouble to the prophet; or the conversation may have been longer than is here related. **Do not deceive me.** These had been the Shunammite's words when the prophet first made known to her God's will that she should have a son. The promise seemed too great for her to believe it.

**29. Then he said.** Either the revelation of the child's death came at that moment, or he inferred the fact from her words and manner. **Bind up thy loins.** When in haste, the loose garments were tucked into the girdle, leaving the lower limbs free for walking. **Take my staff.** Perhaps he gave it this emblem of his office to the servant, expecting that he would be the agent in working the miracle; perhaps he merely sent it on in advance of his own coming.

**30. As the Lord liveth.** A form of oath used on the most solemn occasions. **I will not leave thee.** The mother was not content with the staff and the servant. She must have the prophet's presence. **He arose and followed her.** Yielding not only to the mother's will, but also to the inner voice of the Spirit. (5) *Not the staff of office, but the soul of devotion and sympathy, is requisite for work in God's cause.*

**31. Neither voice nor hearing.** The cold heart and the cold staff were powerless to give life. **The child is not awaked.** He did not mean in these words

to declare that the child was sleeping and not dead, for it is customary in all languages to speak of death as a sleep. Twice in this lesson we find the child distinctly spoken of as dead.

**32. 33. When Elisha was comr.** It was a journey of sixteen miles, and may have taken four hours. **Shut the door.** Not even the mother was present while the prophet called upon God. (6) *The most earnest prayer must be in secret. Prayed unto the Lord.* "This staff of his was long enough to reach up to heaven, to knock at those gates, yea, to wrench them open."—*Bishop Hall.*

**34. Lay upon the child.** It is useless to endeavor to explain these acts, and make them account for the miracle. They are just what earnest feeling would prompt, but they did not bring back the child's soul. Just as Christ used various methods in his miracles, so did God's prophets, but the power was from God, and not in the methods. There may be in these acts some spiritual lessons, as (7) *Spiritual life comes from the personal contact of a living earnest soul with the dead souls around.* (8) *So Christ places himself in contact with a dead world, and it springs to life.*

**35. Walked in the house.** In earnest feeling, while awaiting the answer to his prayer. **Stretched himself upon him.** Repeating his prayer and his warm contact. **Child sneezed.** The first effect of returning life would be the contraction of particular muscles, especially those in the delicate organs of the face. **Opened his eyes.** The life had now fully come back to the dead body. (9) *See in all this a strong picture of a soul entering into the new life of the Gospel.*

**36. 37. He called Gehazi.** Who was outside the room. **Call this Shunammite.** She may have been in her own apartment, absorbed in prayer. **Take up thy son.** One glance at the opened eyes, and she knew that the life had been restored. **Fell at his feet.** Showing her gratitude even before she shows her maternal love.

HOME READINGS.

- M. The Shunammite's son. 2 Kings 4. 18-37.
- Tu. The oil multiplies. 2 Kings 4. 1-7.
- W. A son born. 2 Kings 4. 8-17.
- Th. The deadly plague. 2 Kings 4. 38-44.
- F. Christ's resurrection. Luke 7. 11-23.
- S. A healing faith. Luke 7. 36-50.
- Sa. Paul's power over death. Acts 20. 1-12.

GOLDEN TEXT.

I am the resurrection, and the life. John 11. 25.

LESSON HYMNS.

- No. 6, Dominion Hymnal.  
When, his salvation bringing,  
To Zion Jesus came  
The children all stood-binging  
Hosanna to his name.
- No. 206, Dominion Hymnal.  
Give me the wings of faith to rise,  
Within the veil, and see
- No. 24, Dominion Hymnal.  
Safe in the arms of Jesus,  
Safe on his gentle breast.

TIME.—Uncertain, but probably about B. C. 885.

PLACES.—1. Shunem, three miles north of Jezreel; 2. Mount Carmel.

RULERS.—Jehoram, son of Ahab, ninth King of Israel; another Jehoram, son of Jehoshaphat, fifth King of Judah; Ben-hadad II., King of Syria; Tiglath-adad II., King of Assyria.

CONNECTING LINK.—While Elisha was passing through the land, teaching the people, he was entertained by a rich lady of Shunem. He promised that God would give her a son, and it came to pass.

DOCTRINAL SUGGESTION.—The resurrection.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Child and the Mother, v. 18-21.**  
What was the cause of the child's illness?  
What did the mother do with the dead body?
2. **The Mother and the Prophet, v. 23-31.**  
Why did the husband think her errand strange?  
Why did the mother keep the matter to herself?  
What was her answer to Gehazi's questions?  
What confidence did this show?  
Upon what mission was Gehazi sent?  
Why did it fail?
3. **The Prophet and the Child, v. 32-37.**  
What word did Gehazi bring back?  
How did the prophet restore the child's life?  
How was the faith of both prophet and mother honored?

Practical Teachings.

- Where in this lesson do we learn—
- 1 That the friendship of a good man is invaluable?
  2. That it is well with the righteous?
  3. That the fervent, effectual prayer availeth much?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Child and the Mother, v. 18-21.**  
What child is here spoken of?  
What visit did the child make?  
Of what did he complain to his father?  
Where was he sent?  
How long did his sickness last?
2. **The Mother and the Prophet, v. 22-31.**  
Where did the mother place the dead boy?  
What did she request of her husband?  
Where did she find the prophet?  
What message did the prophet send forward to meet her?  
Whom did the prophet bear?  
What was the mother's answer?  
What instructions did Elisha give his servant?  
What did Elisha and the mother do?  
What was the result of Gehazi's errand?  
What report did he make?
3. **The Prophet and the Child, v. 32-37.**  
What did the prophet find?  
What help did he seek?  
What did he do to the child?

What signs of life were shown?  
To whom was it restored?

#### Teachings of the Lesson.

Where in this lesson are we taught—1. That death comes to the young as well as the old? 2. That God is the only refuge in trouble? 3. That out of our greatest griefs may come our greatest joys?

#### QUESTIONS FOR YOUNGER SCHOLARS.

When Elisha was in Shunem who was very kind to him? **A good and rich woman who was called the Shunammite.**

How did she show her kindness? **By making him a little room.**

What did God give her in return? **All the little boy she ever had.**

While he was out in the harvest field one day what did he cry out? **"My head! my head!"**

Where was he carried? **Home to mother, and she held him until noon, when he died.**

What did she do with his dear little body? **Carried it up stairs and put it on Elisha's bed.**

Did she tell his father that he was dead? **No; she only told him she wanted to go at once to the man of God.**

When she came in sight of Elisha what did he know? **That she was in trouble.**

When he knew what the trouble was what did he do? **Sent his servant in haste to lay his staff upon the little face.**

Was the mother contented with this? **No; she said, "As the Lord lives, I will not leave you until you go too."**

When they came to the door what did the servant say? **"The child is not awaked."**

What did Elisha do after he had shut the door and prayed? **He put his hands and face upon the little boy's hands and face.**

After he had done the same thing again, what happened? **The boy sneezed, and opened his eyes.**

What did that happy mother do when she saw her boy alive? **She fell at Elisha's feet.**

#### Words with Little People.

Our Golden Text, to-day, contains the most precious news in all the Bible. Jesus died for us on the cross. He was buried, *but he did not stay dead.* He came to life again so that he could be our *Life from the dead* as well as our *Saviour.* If he had not risen, then we, when we die, should never be alive again; but *now we shall be,* and when Jesus raises us, we shall never, never die again, but we shall live in a body that will never be sick or tired, in a beautiful, heavenly home, *forever and forever.*

#### THE LESSON CATECHISM.

[For the entire school.]

1. What happened to the Shunammite's son? **He died.**
2. What did his mother do with him? **Laid him on Elisha's bed.**
3. What did she then do? **Went to Elisha to Mount Carmel.**
4. When Elisha had gone into the room where the child was what did he do? **"Prayed unto the Lord."**
5. When the child had opened his eyes what did Elisha say to the mother. **"Take up thy son."**

#### CATECHISM QUESTION.

30. Is it the Lord's will that all should belong to the visible Church of Christ?

Throughout the New Testament this appears to be his will.

Acts ii. 46, 47; Matt. xvi. 18; xviii. 17, 20; Acts xv. 28; 2 Corinthians viii. 5; Hebrews x. 25.

#### ANALYTICAL AND BIBLICAL OUTLINE.

The Way to Save the Children.

#### I. PARENTAL SOLICITUDE.

1. *She... came unto the man of God.* v. 25.  
"Come unto me... heavy laden." Matt. 11. 28.
2. *Soul... vexed within her.* v. 27.  
"Great heaviness and continual sorrow." Rom. 9. 2.
3. *Do not deceive me.* v. 28.  
"Thou hast caused me to hope." Psa. 119. 49.

#### II. PERSISTENT FAITH.

1. *Is it well with the child?* v. 26.  
"Well with them that fear God." Eccl. 8. 12, 13.
2. *Is it well?* v. 28.  
"He hath done all things well." Mark 7. 37.
3. *As the Lord liveth.* v. 30.  
"I know that my Redeemer liveth." Job 19. 25.
4. *I will not leave thee.* v. 30.  
"I beseech thee, look upon my son." Luke 9. 38.

#### III. POWERLESS CEREMONY.

1. *Lay my staff upon the face of the child.* v. 29.  
"It is the Spirit that quickeneth." John 6. 63.
2. *The child is not awaked.* v. 31.  
"Thy disciples... could not cure him." Matt. 17. 16.

#### IV. POTENTIAL PRAYER.

1. *Prayed unto the Lord.* v. 33.  
"The prayer of faith shall save." James 5. 15.
2. *Stretched himself upon the child.* v. 34.  
"Imparted unto you... our own souls." 1 Thess. 2. 8.
3. *The child opened his eyes.* v. 35.  
"Being dead... hath he quickened." Col. 2. 13.
4. *She... took up her son.* v. 37.  
"This my son was dead, and is alive." Luke 15. 24.

#### ADDITIONAL PRACTICAL LESSONS.

##### A Christian Mother.

Notice the following traits of character in the Shunammite woman:

1. Though the wife of a rich man, evidently the leading mind in the household, and full of earthly cares, she was interested in spiritual things; a good example for ladies of high social position.
2. She was generous toward God's cause, and helpful toward God's workers; not grudging her house-room, but giving welcome to a man of God. See how her hospitality was rewarded!
3. She was quick to appreciate religion and its influence in the home. Notice how clearly she saw the character of Elisha, sympathized with it, and welcomed its presence in her dwelling, v. 9.
4. She was humble, though rich, not ambitious of great things, but contented with her place, v. 13.
5. She appreciated childhood, and welcomed God's gift of a son, not (as some to-day) counting it a burden, v. 14-17.
6. She possessed strong faith, believing that God could even bring back her child from the dead.
7. She was an attendant upon the public means of grace, going regularly to worship among God's people, v. 23.

#### English Teacher's Notes.

There is an old classical fable of a man on whom was conferred the gift of immortality, but without that of perpetual youth. The unfortunate Tithonus grew old and decrepit, and longed earnestly for death to relieve him of his worn-out body; but death came not. Such immortality, if it were possible, would be a poor thing. Such life, if life it may be called, would not be worth having. In a world where sin has entered, a world subject to disease and decay, the death of the body is an actual mercy. But it is the few who know any thing of the gradual decay of age. Earthly life, as a rule, comes far short of the space allotted to it. It is not only a perishing thing, but a precarious thing, ex-

posed to a thousand dangers, and liable at any moment to sudden and speedy destruction. We have in the passage for to-day

*A striking picture of earthly life.*

There is the harvest field belonging to the rich man of Shunem. Few things are more suggestive of plenty, peace, gladness, and stirring activity. The ripe yellow corn is falling beneath the sickle of the busy reapers, to be stored up in the barns standing ready to receive the treasure. The master is there, moving about, like Boaz (Ruth 2. 4), with words of cheer and kindly greeting. The gleaners are gathering up the scattered ears, which, all too precious to be lost, fall to the share of the poor and needy. And a child is there, a bright, happy boy, full of frolic and glee, watching as the golden sheaves fall, chatting merrily with the reapers, and making the air ring with his joyous laughter. The bright summer sunshine falls on the young head, but the rays are too fierce; the child suddenly turns with a cry of pain to his father; he is carried home to his mother; in a few short hours all is over, the earthly life has fled.

What a contrast! Outside the busy harvest fields, inside the little chamber, the bed, the childish form lying on it still and cold in death. But, in different settings, such a picture is constantly being reproduced: "In the midst of life we are in death." Such is earthly life: "A vapor that appeareth for a little time, and then vanisheth away." Jas. 4. 14.

But there is

*A true life.*

Look at the mother, the lady of Shunem, as she hastens away to Carmel to seek the prophet Elisha. "Her soul is vexed within her," for it is hard to lose the gift so unexpectedly bestowed, the one, only dearly loved child. Yet it is not the grief of hopeless despair; it is not a grief without solace. There is surely a deep meaning in the "well," or, literally, "peace," with which she answers both the question of her husband and the inquiries of Gehazi. Granted that she wished to conceal from the former the blow which had fallen upon them, and that to the latter she would not confide her trouble, we cannot believe that she deliberately told an untruth when asked concerning the child's welfare. For her, even in such sorrow as this, there was "peace;" for the child whose career had been thus suddenly cut short, there was peace. For this earthly life was not all. Every pious Israelite knew that he possessed something better—a life which the grave could not touch, a life inviolate, unperishing. Thus David looked right across the gulf of death that had come between him and his child, saying, "I shall go to him, but he shall not return to me" (2 Sam. 12. 23); and again, meditating on the shortness of earthly life, he says: "God will redeem my soul from the power of the grave; for he shall receive me." Psa. 49. 15.

But the grave was not this time to keep its prey. The passage shows us

*A resurrection.*

Just as an earnest of immunity from the touch of death was given in the translation of Enoch and

Elijah, so was an earnest of victory over death given in the miracles wrought by Elijah and Elisha in raising the dead. Very similar are the two instances. In both cases there was prayer, and there was the actual close contact with the lifeless body. But in the case of the Shunammite's child we have the fuller and more perfect picture. The staff of the prophet has no power. But after the earnest supplication has gone up on high, the living, breathing form is stretched upon the lifeless one, mouth to mouth, eyes to eyes, hands to hands; and the life conquers, the soul returns, the body revives, the earthly life is restored.

This is the way death is conquered. It is the life of Christ which raises the dead soul, and the resurrection of Christ which raises the dead body. He is "the resurrection and the life."

But the resurrection of the Shunammite son was to earthly life, the life that must again fade away and perish, the life that might, like Tithonus in the fable, wither up and be turned into the likeness of death, even while the final stroke lingered. But there is coming

*A better resurrection.*

Before the great translation (see last lesson) comes, the grave must give up the dead who have died "in the Lord."

But to have the resurrection and the life, we must have Christ. The youngest may be cut off suddenly; but the life of the youngest may be "hid with Christ in God." Col. 3. 3. And though we look for no restoration of the earthly life, like the Shunammite's son, we look for a joyful resurrection to a full and perfect life, nevermore to feel the touch of change, severance, or decay, through him who declared: "Because I live, ye shall live also."

### Bible Reading Lesson Analysis.

#### The Shunammite's Son. 2 Kings 4. 18-37.

1. "And when the child was grown." The divine order of development. "First the blade, then the ear, after that the full corn in the year." Mark 4. 28; Eccl. 3. 1, 11; 2 Pet. 3. 18; Psa. 92. 12; Eph. 2. 21.
2. "My head, my head." The providence of sickness. "I kill, and I make alive; I wound, and I heal." Dent. 32. 39; 2 Sam. 12. 15; Acts 12. 23; Psa. 91. 3-7; Isa. 38. 2, 3.
3. "Carry him to his mother." The natural, instinctive order of paternal wisdom and tenderness. "Can a woman forget her sucking child?" Isa. 49. 15; Eccl. 13; Exod. 2; 1 Sam. 1. 22; 1 Kings 3. 26; 2 John.
4. "He sat on her knees till noon, and then died." Our dearest love and tenderest care often avail not to save from death our darlings. "And David fasted, and went in, and lay all night upon the earth." 2 Sam. 12. 16; Heb. 12. 6; Psa. 66. 11; Job 11. 10; 1 Sam. 3. 18.
5. "And laid him on the bed of the man of God." How naturally, indeed instinctively, in affliction men seek aid from God through one of his consecrated instrumentalities. "The supplication of a righteous man availeth much in his working." Jas. 5. 16; Prov. 15. 8; Joel 2. 17; 1 Pet. 3. 12; Acts 6. 8.
6. "That I may run to the man of God." Instinctively the man of God is known to represent divine power. "And Stephen, full of faith and power, did

great wonders and miracles among the people." Acts 6: 8; Neh. 1. 10; 2 Chron. 16. 9; Matt. 17. 30; Heb. 13. 5.  
7. "Wherefore wilt thou go to him to-day?" God's grace is promised in our times of need regardless of ceremonial regularity. "And find grace to help in time of need" Heb. 4. 16; John 7. 37; Matt. 11. 28; Rev. 22. 17; Acts 17. 30.

8. "Drive." The work of God must not be delayed. "So run that ye may obtain." 1 Cor. 9. 24; Heb. 4. 11; Acts 9. 38; Luke 12. 19; Isa. 32. 9.

9. "So she went and came to the man of God." The natural and urgent demand of the soul for a Mediator, intercessor. "He wondered that there was no intercessor." Isa. 59. 16; Jer. 7. 16; 1 Tim. 2. 1; Gal. 3. 20; Deut. 5. 5.

10. "Is it well with the child?" The tenderness of godly solicitude. "And be ye kind one to another, tender-hearted." Eph. 4. 32; Jas. 5. 11; Rom. 12. 10; Ruth 1. 8; Neh. 9. 17.

11. "It is well." God's will is always best. "Thy will be done." Matt. 6. 10; Acts 21. 14; Psa. 37. 7; 46. 10; Rom. 11. 33.

12. "Let her alone." Justice never condemns without knowledge. "Send her away; for she crieth after us." Matt. 15. 23. 24; 19. 14; Deut. 16. 18; Phil. 4. 8; Mark 10. 14.

13. "Did I desire a son?" Why, O why, was my poor heart thus broken? "All things work together for good to them that love God." Rom. 8. 28; Psa. 46. 1, 2; Heb. 12. 6, 12; Nah. 1. 7; Jer. 31. 14.

14. "And lay my staff upon the face of the child." To show that God uses means to accomplish his will. The prophet's staff touched by God's power might be remedial or restorative. "And he anointed the eyes of the blind man with the clay." John 9. 1-7; Luke 5. 4-6; Acts 27. 23-31; Matt. 9. 12.

15. "I will not leave thee." Persistency is spiritual genius. "But ye, brethren, be not weary in well-doing." 2 Thess. 3. 13; Gen. 22. 26; Luke 18. 1-5; 1 Cor. 15. 58.

16. "And he arose and followed her." Her faith was triumphant in this great test. "The trying of your faith worketh patience." Jas. 1. 3; 1 Pet. 1. 6, 7; Heb. 11. 17; Zech. 13. 9; Rev. 3. 10.

17. "The child is not awaked." Its sleep was that of death; its restoration to life was miraculous. "And the soul of the child came unto him again, and he revived." 1 Kings 17. 22, 23; 2 Kings 13. 21; Matt. 9. 18, 25; Luke 7. 12-15; John 11. 11-44.

18. "And prayed unto the Lord." To pray is to ask God for what you think you need, and to get his will. "Moses and Aaron called upon the Lord, and he answered them." Psa. 99. 6; 119. 58, 145; Luke 22. 42; Gen. 32. 26; Heb. 4. 16.

19. "Then he returned." Persistency, importunity, in prayer, is rewarded. "Though he will not rise and give him because he is his friend, yet because of his importunity he will." Luke 11. 8, 9; 18. 3-7; 1 Thess. 3. 10; James 5. 17; Psa. 40. 1; Eph. 6. 18.

20. "The child opened his eyes." To secure the will of God is the highest, fullest possible answer to prayer. "Laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. 4. 12; Rom. 1. 10; 8. 27; Dan. 4. 35; Eph. 1. 5, 9; Matt. 6. 9, 10.

21. "Take up thy son." God convinces men of his power and tenderness by evidence they cannot dispute. "Women received their dead raised to life again." Heb. 11. 35; Acts 15. 8; 1 John 5. 10; John 4. 46-53; Luke 5. 17-25.

22. "And fell at his feet." In renewed and grateful

submission to the prophet's God. "Submit yourselves therefore to God." James 4. 7; 1 Cor. 15. 57; Psa. 50. 14; 106. 1; 136. 2, 3; Neh. 11. 17.

23. "And took up her son and went out." The victory of faith had again been won, and may still be repeated. "And this is the victory that overcometh the world, even our faith." 1 John 5. 4; Isa. 25. 8; 1 Cor. 15. 54; Mark 16. 16; John 3. 15, 16.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Either read, or have the class read, the whole story of this woman, beginning with verse 8.... Call attention to her pure and noble character, as shown in verses 8, 9, 13, 23, 30. (See Additional Practical Lessons.)... Draw a map, showing Shunem, Carmel, the woman's journey, and the prophet's.... Describe the Oriental customs of riding, salutation, beds, etc., as shown in this lesson.... Show from this lesson how spiritual life is imparted to souls dead in sin: 1.) By earnest parents; 2.) By earnest prayer; 3.) By personal contact (not the staff, but the man, mouth to mouth, hand to hand); 4.) By persistent endeavor.... Show in this the picture of a soul's salvation.... Are you a Gehazi, content with "staff-service," or an Elisha, with personal power from personal holiness?... Has this lesson aught for the many mothers whose children die in their arms, but do not come back to them? Are their prayers answered? Yes, when they meet them in heaven, the years of their waiting will seem less to their thought than the hours of the Shunamite's child in death.

References. FREEMAN. Ver. 22: Ladies riding, 334. Ver. 23: Times of public instruction, 335. Vers. 20, 29: Formal salutations, 336, 767. Ver. 29: The girdle, 314.

#### Primary and Intermediate.

LESSON THOUGHT. *Jesus, the Lord of Life.* Teachers will need no help in making this story attractive to the little ones. It cannot be otherwise. Some simple blackboard helps may be used in telling the story to hold the eyes and make the story more life-like. It is always best to have whatever is used covered until the time comes to show it. The simple furnishings of the prophet's chamber may be drawn, or cut from paper and pinned to the board; a picture of a little boy, a picture of the prophet and the prophet's staff, etc. It is wonderful how the attention of the child will be held by the expectation of seeing something that is out of sight! Three prominent lessons may be drawn from this story, which would better be enforced while teaching the lesson story.

#### THE BEAUTY OF FAITH.

The rich, kind woman believed in Elisha's God. This led her to be kind to Elisha, to make him welcome to her home, to take pleasure in preparing a room for him. Teach that faith in God makes us kind to God's children and thoughtful of every thing which God has made. Talk about the beauty of a loving spirit which always tries to help and never to harm. Illustrate by the rose and the nettle.

#### THE POWER OF FAITH.

Teach that faith makes us look to God for help in time of trouble. Faith makes us do what we can, and then trust to God. The mother did all she could for her sick boy, and when he died she went to bring the prophet. It was Elisha's faith which made him go where



the dead child lay, and pray so earnestly that God would make him alive again. Show that Elisha had not power to raise the dead, but he had faith in God, who has all power.

THE REWARD OF FAITH.



When the sorrowful mother received her child, alive and well, she had the reward of her faith. Teach that God always sees if there is real faith in the heart, and he always rewards such faith. Teach that faith grows in the heart, if we keep our hearts open toward

God. Show a seed, a plant, a tree. The tree grew from the tiny seed. We need to get the little seeds of faith in our hearts, and water them by prayer and kind deeds, and then God will make them grow into strong, useful trees.

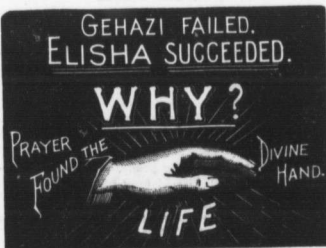
Lesson Word-Pictures.

It is the time of harvest, and through the golden grain move the reapers. The father's heart rejoices in this sunny picture of prosperity. Suddenly, across this bright harvest-land, falls a shadow. There is a cry of pain from his boy at his side, "My head! my head!" and at once he is carried to the mother. With his return, what a shadow comes into the house! She holds him in her arms, she ministers to him, but the shadow deepens, and at noon it has the blackness of death. With a breaking heart, she carries her boy up the stairs that mount to the little chamber built for the man of God, lays the lad on the bed, and then mounts her ass and is gone. She must find the man of God. Let the servant hasten. They reach Carmel. Elijah's servant, Gehazi, runs to meet her. "Is it well," he is asking, "with the child?" "It is well." Well, and that death-shadow darkening the home? She hurries on. She reaches the man of God. She throws herself at his feet. She clings to them. She lifts her pitiful face to his that looks back in wonder. "Let her alone!" says the prophet to Gehazi, who would thrust her away. Then she makes her touching complaint. Hurry, Gehazi! Gird up thy loins. Take the prophet's staff. Speak to none, and heed none that would speak to thee. Gently lay the staff on the face of the child. By it, drive away the shadow of death on the home. No, no, she pleads. He must go, not Gehazi, but Elijah. Not a stick of wood but a living soul must touch into life the dead body. "As the Lord liveth and as thy soul liveth, I will not leave thee," she cries. In her lives the spirit of the dead patriarch who would not let the angel go. But Gehazi has reached the stair-way to the little chamber. He opens the door. He enters curiously, wonderingly, and lays the staff on the dead child's face. There is no more response to it than when the sun steals in and tries to lay a golden crown on that young brow, or when the wind whispers at the window, softly, "Awake!" Dead, dead, and the grim shadow drives out the sunshine.

And now I hear another step on the stair-way. It is heavy and slow and toilsome, like the step of a man under a burden. It is coming nearer and nearer. I seem to hear weary sighs, as if forced from him by that heavy shadow oppressing him in pain. He opens the door and closes it. He steps to the couch that has given him such peaceful rest, and looks in tears upon the face of one who is in deeper sleep than ever visited the prophet. And he to be the one that shall awake the child out of sleep! Alone with death, and yet alone with God! O the outcries of the prophet's soul as he takes hold of God and will not let him go! The prophet bows himself on the child. With his mouth he touches the child's mouth, with his eyes the child's eyes, with his hands the child's hands. It is life at the gates of death, pressing in, eager to reach the soul imprisoned, fettered there, and bring it back. And the child—comes back! O that thrill in the prophet's soul, when there is warmth, when there is motion, when the eyes open and recognize him! And O happy mother, when the prophet tells Gehazi to summon her and she enters the chamber! She bows at the prophet's feet in all the tumult of her gratitude. She lifts her child and carries him away as if she had found wigs and not a burden. The cloud has rolled away and the light of a resurrection-day fills the house, and entering a mother's heart makes it a temple luminous with the spirit of praise.

Blackboard.

BY J. B. PHIPPS, ESQ.



Make the word "WHY" quite prominent. Why did Gehazi fail, and why did Elisha succeed? Bring out the points of the lesson by questions. Leave off the sentence, "Prayer found the Divine hand," if you wish, and write it at the close of the review. The Master is the only one who commanded life to enter the dead. Man can only pray for the divine power.

ANOTHER BLACKBOARD DESIGN. Draw a door and a large key. Write "Death" on the door, and "Prayer" on the key. It was the key of prayer that unlocked the door of death.

SUGGESTION. If you cannot draw a hand, place your own, flat against the board, and trace lines around it with a fine-pointed piece of chalk.

B. C. 894.]

2 Kings 5. 1-16.



[Commit to memory verses 10-14.]

1 Now Na'-a-man, captain of the host of the king of Syr'i-a, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syr'i-a; he was also a mighty man in valor, but he was a leper.

2 And the Syr'i-ana had gone out by companies, and had brought away captive out of the land of Is'-ra-el a little maid; and she waited on Na'-a-man's wife.

LESSON XII. NAAMAN THE SYRIAN.

[Sept. 20.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Sa-ma'-ri-a! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Is'-ra-el.

5 And the king of Syr'i-a said, Go to, go, and I will send a letter unto the king of Is'-ra-el. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Is'-ra-el, saying, Now when this letter is come unto thee, be-

hold, I have *therewith* sent Na'a-man my servant to thee, that thou mayest recover him of his leprosy.

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

8 And it was so, when E-li'sha the man of God had heard that the king of Is-ra-el had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Is-ra-el.

9 So Na'a-man came with his horses and with his chariot, and stood at the door of the house of E-li'sha.

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

11 But Na'a-man was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

#### General Statement.

Perhaps there is no story of the Old Testament which has been read often than this of Naaman's leprosy and his healing. We see the great captain riding in state through the streets of Damascus, yet envied by none and pitied by all, because of his living death as a leper. We hear the simple words of the Israelite maiden, which cast a beam of hope into his troubled heart. We watch the stately caravan, marching across the uplands of Bashan and across the Jordan valley, not for war, but to offer rich rewards to the one who shall give health. We behold the paleness of terror come across the king of Israel as he reads the strange message, calling upon him to do a work which none but God can accomplish. We mark the calm and confident words of the prophet as he bids the affrighted king send the embassy to one

12 *Are not Ab'a-na and Phar'par, rivers of Da-mas-cus, better than all the waters of Is-ra-el? may I not wash in them, and be clean? So he turned and went away in a rage.*

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

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

15 And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Is-ra-el: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

#### Explanatory and Practical Notes.

**Verse 1. Naaman.** He is mentioned only in this chapter, and though he was one of the great men of his own time, yet his name would be unknown but for this record. (1) *How small and transient is earthly honor!* **Captain of the host.** Next to the throne itself, the most important station in the realm. **King of Syria.** Probably Ben-hadad II. Syria was situated north of Palestine, between the Lebanon range and the great desert, and was the great rival of Israel. **Great.... and honorable.** One word refers to his rank, the other to the regard of the king. **Deliverance unto Syria.** Rev. Ver., "victory unto Syria." This may have been in the wars between Syria and Israel, or, as the monuments would indicate, in an Assyrian war, in which the Syrians gained independence. **But he was a leper.** All his honors were as nothing to that "but." There were two kinds of leprosy, both incurable, but only one necessarily fatal. The disease was hereditary; was believed to be contagious; was deceptive from its painless character; rendered a man unclean, so that none could come near him; and was absolutely incurable. Under the strict law of Israel Naaman would have been deposed and excluded from society, but the Syrians were less careful. (2) *What a perfect picture of the disease of sin!*

**2. Syrians had gone out.** There was a chronic condition of petty conflict between Israel and Syria, varied by an occasional truce, or by a general war. **By companies.** In little marauding parties, to plunder rather than to offer legitimate war. **Brought away captive.** War, always barbarous, was in ancient times far more cruel than now. Prisoners were generally killed, especially the aged, the wounded, and the useless; and all who were worth keeping were enslaved. **A little maid.** This little captive became an important link in a chain of events. Note in this incident, 1) Her forgiving, generous spirit toward her captors; 2) Her fidelity, even in a lowly condition; 3) Her sympathy for the trouble of others; 4) Her simple faith. (3) *How much good even a child can do!* (4) *Trouble sometimes may open the way to usefulness.*

**3. She said.** (5) *See the power of a child's word for good! The prophet that is in Samaria.* Not the city of Samaria, but the country to which it had given a name. **He would recover him.** Perhaps he had healed other lepers; or his fame as a wonder-worker was known.

**4. One went in.** Perhaps it would be better to read, "he [that is, Naaman] went in." **Told his lord.**

who can show them that there is a God in Israel. Again the procession winds its way among the hills, and again it pauses, this time before a lowly home. From its seven times as the condition of cure. The Syrian nobleman has thought out a better plan for the miracle, and gives way to childish passion when he cannot have his way. But better counsels prevail; he bathes in the sacred stream, and soon, renewed in flesh and in spirit, he stands, humble and grateful, before the prophet. The miracle has a twofold application: one purpose to show what sin is, and how it can be taken away; and a deeper purpose, long afterward developed by the Great Teacher, to show that God's plans of salvation are not limited to the Israelite race, but reach all mankind.

**Ben-hadad the king. Go to.** An exclamation like our "Come, now." **I will send a letter.** A King's letter, a captain's journey, a stately procession, a priceless present, all the result of a little child's word. (6) *Let us be careful of our words, and speak such as will do good.* **Talents.... pieces of gold.** The treasure has been variously estimated at from twenty to sixty thousand dollars. **Changes of raiment.** Garments are changed frequently among wealthy Orientals, so that many suits are needed.

**6. The king of Israel.** Perhaps Jehoram, the son of Ahab. **That thou mayest recover him.** Himself an absolute ruler, he supposed that the king of Israel could command his subjects at will; and he considered that the king would use his influence to effect the cure.

**7. Rent his clothes.** An Oriental gesture, expressive of sorrow, alarm, and terror. (7) *Kings have all the troubles of common men.* **Am I God.** Then there were some things that a king of Israel would admit that he could not do; and there was, after all, a God in Israel who could bring to life. **Send unto me.** He did not understand the true purpose of the letter, which was a request and not a command. He supposed that as Ben-hadad had made impossible demands upon his father Ahab, in order to provoke a war, so his successor was now doing with like purpose. A closer intimacy with "the man of God" might have lessened his alarm.

**8. Elisha the prophet.** The monarch was a slave, the captain was worse off than a beggar, and the man of God is the only king in this chapter. **Let him come now to me.** Spoken not in arrogance, but under divine direction, and with a consciousness of almighty aid. **There is a prophet in Israel.** One who could speak and act for God among men.

**9. Naaman came.** A contrast: Naaman with princely retinue, and underneath his dazzling robe a leper's skin and an aching heart; Elisha, in humble surroundings, yet wearing a scepter mightier than a king's. **His horses for his attendants, and his chariot for himself.** (8) *The seeming is not always the real.* **The house of Elisha.** Where it was is not known.

**10. Elisha sent.** He did not honor the haughty Syrian by his presence, but sends his commands by a

servant; thus respecting the ceremonial law, showing the dignity of his office, and humbling Naaman's pride. **Go and wash in Jordan.** 1.) A simple act; 2.) A self-denying act; 3.) An act of obedience; 4.) An act of perseverance; 5.) An act of faith; 6.) A symbolic act, showing us in a picture the process of salvation. **Flesh shall come again.** In leprosy, the flesh decays and falls away in running sores; and the cure consists in the renewal of the flesh.

**11. Naaman was wroth.** His pride was touched, that he, a Syrian nobleman, should be treated no better than an outcast among the Israelites. (9) *Pride keeps many from eternal life. Behold, I thought.* He had already planned an impressive way of healing, and he expected the Lord and the prophet to come to his plan. Just so there are many now who are willing to be saved, but unwilling to "kneel at an altar," or confess that they have been sinners. **The name of the Lord his God.** Literally, "of Jehovah his God." He knew that Jehovah was the God of Israel, just as Rimmon was of Syria, and Chemosh of Moab. **Over the place.** Showing that the leprosy had been recently manifested, and as yet touched only a part of the body.

**12. Abana and Pharpar.** The *Barada* and the *Azaj*, two crystal streams rising in Mount Lebanon and flowing across the plain of Damascus, only to be lost in the desert; fit types of the worldly morality, cold ceremonialism, and intellectual culture, which men would substitute for the old Gospel of salvation. **Damascus.** The capital of Syria, and one of the most ancient cities in the world; so beautiful when seen at a distance that Mohammed refused to enter it, saying, "Man can have but one paradise, and mine is not on the earth!" **Went away in a rage.** How foolish is that rage which makes a man turn away from purity and

life, just because its conditions are not of his own choosing! (10) *Naaman has left many descendants in the world.*

**13. His servants.** They knew the quickness of his temper, and the real worth of his character. Well for him that he had wise advisers, and better, that he followed their advice. **Some great thing.** He would have been ready to spend a great fortune, or to take a great journey, if he could have obtained healing. **How much rather then!** So now, since it is so easy, why should any hesitate to obtain salvation?

**14. Then went he down.** From the mountains of Samaria to the valley and the brink of Jordan. **Dipped himself seven times.** He obeyed the command precisely, just as every sinner should do who would be saved. **Like the flesh of a little child.** What a picture of that mightier work of grace, by which the sinner becomes a new creature.

**15. He returned.** Like the grateful Samaritan leper in Christ's time, he turned back to give thanks. **Came and stood.** But now with new body and a new feeling. **No God in all the earth.** This does not show that Naaman was converted, in the Gospel sense, to the worship of the God of Israel. He meant that the God of Israel should be hereafter his patron-divinity. **Take a blessing.** A present, or reward, after universal Oriental custom.

**16. I will receive none.** Elisha would show him that the work was of grace, and not a matter of purchase; and also that God's prophets were not magicians, whose powers were at the service of a fee. The endowments of the prophet were not bestowed for his own enrichment, but for the benefit of men.

## HOME READINGS.

- M.* Naaman the Syrian. 2 Kings 5. 1-16.  
*Th.* Gehazi's punishment for sin. 2 Kings 5. 17-27.  
*W.* Sight restored by washing. John 9. 1-25.  
*Th.* Cleansed by God. Isa. 1. 16-37.  
*F.* Power to heal given disciples. Matt. 10. 1-15.  
*S.* Health restored by repentance. Job 33. 23-33.  
*S.* Whiter than snow. Psa. 51. 1-10.

## GOLDEN TEXT.

Wash me, and I shall be whiter than snow. Psa. 51. 7.

## LESSON HYMNS.

- No. 15, Dominion Hymnal.  
 Salvation! O the joyful sound!  
 What pleasure to our ears!  
 A sovereign balm for every wound,  
 A cordial for our fears.
- No. 12, Dominion Hymnal.  
 Let earth and heaven agree,  
 Angels and men be joined.
- No. 28, Dominion Hymnal.  
 There is a fountain filled with blood,  
 Drawn from Immanuel's veins.

**TIME.**—Supposed to be about B. C. 804.

**PLACES.**—1. Damascus, the capital of Syria. 2. Samaria, the capital of Israel; 3. The residence of Elisha, perhaps at Samaria; 4. The river Jordan.

**RULERS.**—See Lesson XI.

**DOCTRINAL SUGGESTION.**—Cleansing from sin.

## QUESTIONS FOR SENIOR STUDENTS.

- 1. Naaman's Captive, v. 1-4.**  
 Who was Naaman?  
 Why did the king esteem him so highly?  
 What was his affliction?  
 How had the Hebrew maid been captured?  
 What was her office in Naaman's family?  
 What word did she speak which led to great results?
- 2. Naaman's Journey, v. 5-10.**  
 What did the king of Syria do?  
 Why did he write his letter to the king of Israel?  
 Why did the king of Israel imagine it had an evil purpose?  
 What was Elisha's message?

**3. Naaman's Rage, v. 11-13.**

Why was the captain angry?  
 In what respect was he like any sinner?  
 What good advice did he heed?

**4. Naaman's Cure, v. 14-16.**

What occurred when he obeyed the prophet?  
 What effect did his healing have upon him?  
 How did he show his gratitude?

## Practical Teachings.

Where in this lesson do we learn—

1. That no earthly position is exempt from misfortune?
2. That a child's words may affect vast interests?
3. That doing great things saves no one?

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Naaman's Captive, v. 1-4.**

What was Naaman's standing with the king?  
 What had given him this favor?  
 With what was he afflicted?  
 Who waited on Naaman's wife?  
 What did she want her master to do?  
 For what reason?

**2. Naaman's Journey, v. 5-10.**

What was told the king?  
 What present did the king give to Naaman?  
 On what journey did he send him?  
 What request was made of the king of Israel?  
 How did the king of Israel receive the letter?  
 What rebuke did Elisha give the king?  
 What request did he make?  
 To whom did Naaman then go?  
 What did the prophet direct him to do?

**3. Naaman's Rage, v. 11-13.**

How did Naaman receive the prophet's order?  
 What had he expected?  
 How did his servant rebuke him?

**4. Naaman's Cure, v. 14-16.**

How was Naaman finally cured?  
 What did he do when healed?  
 What confession did he make?

## Teachings of the Lesson.

Where in this lesson is it shown—

1. That good service may be rendered by the humblest?
2. That there is only one right way?
3. That cleansing comes through obedience?

## QUESTIONS FOR YOUNGER SCHOLARS.

Who was Naaman? A general in the Syrian army. This made him a very happy man, did it not? No; because he was a leper.

Who lived in Naaman's house? A little slave-girl who had been stolen out of the land of Israel.

What did she say to Naaman's wife one day? "The prophet in Samaria could cure my master's leprosy."

As soon as the king of Syria heard of it what did he do? Sent Naaman with a letter and many presents to the king of Israel.

How did the king feel when he read the letter? He was in great fear, and said, "Am I God, to kill and to make alive?"

What did he think? That the king of Syria was trying to pick a quarrel with him.

What word did Elisha send to the king? "Let him come to me."

What did Naaman do? He came with all his horses and chariots to Elisha's door.

What message did Elisha send by his servant? "Go and wash in Jordan seven times."

How did Naaman feel because Elisha did not go out to see him in all his glory? Very angry.

As he was going home in great rage what did his servants say to him? "My father, if the prophet had asked you to do some great thing you would have done it; why not this?"

Did Naaman change his mind? He did as the man of God had said, and was made pure and clean.

Where did he go? Back to Elisha's home a changed man.

What did he say? "Now I know that the God in Israel is the only God in all the earth."

Would Elisha take those splendid presents? No; he said, "As God liveth, I will receive none."

## Words with Little People.

There is a sickness now, darlings, like unto leprosy. It comes in dreadful spots all over little human souls; its name is sin. But there is a Jordan, too, so that—

"Though your sins are red like crimson, deep in scarlet glow,

Jesus' precious blood can make them whiter than the snow,"

"Precious, precious blood of Jesus, let it make you Let it flow in mighty cleansing o'er your little soul."

## THE LESSON CATECHISM.

[For the entire school.]

1. What great man of Syria was afflicted with the leprosy? "Naaman, captain of the host."

2. What did the little captive maid of Israel say the prophet in Samaria would do? "Recover him of his leprosy."

3. What did Elisha tell Naaman to do? "Wash in Jordan seven times."

4. How did Naaman receive this command? "Naaman was wroth, and went away."

5. But obeying his servant's behest what did he do? Washed, and was clean.

## CATECHISM QUESTION.

31 What are the chief marks by which Christian Churches are known in the world?

Assembling to worship in the name of Jesus, and observing the sacraments appointed by him.

[Luke xxii. 19; 1 Corinthians i. 2; xi. 26.]

## ANALYTICAL AND BIBLICAL OUTLINE.

Sin and its Cure.

## I. THE LOATHSOME DISEASE.

1. Naaman... was a great man. v. 1.

"God is no respecter of persons." Acts 10. 34.

2. But he was a leper. v. 1.

"All have sinned." Rom. 3. 23.

## II. THE SIMPLE REMEDY.

1. A little... waited on Naaman's wife. v. 2.

"Revealed... unto babes." Matt. 11. 25.

2. Am I God... to make alive? v. 7.

"Who can forgive sins but God?" Mark 2. 7.

3. Let him come now to me. v. 8.

"Come unto me, all ye that labor." Matt. 11. 28.

4. Go and wash in Jordan. v. 10.

"Go, wash in the pool of Siloam." John 9. 7.

5. Rivers of Damascus better. v. 12.

"Forsaken... fountain... heaved out cisterns." Jer. 2. 13.

## III. THE PERFECT CURE.

1. Then went he down. v. 14.

"Humbleth himself... exalted." Luke 14. 11.

2. Dipped... seven times. v. 14.

"Endureth to the end... saved." Matt. 10. 22.

3. Flesh came again. v. 14.

"A new creature." 2 Cor. 5. 17.

4. Like... a little child. v. 14.

"As little children." Matt. 18. 3.

5. He was clean. v. 14.

"Washed... sanctified... justified." 1 Cor. 6. 11.

## ADDITIONAL PRACTICAL LESSONS.

## Thoughts on Salvation.

1. The healing of this Syrian is a dim and distant foreshadowing of salvation for the Gentile world. LuRe 4. 27.

2. Vast as was the treasure which Naaman brought in his train, yet it was of small value compared with the bodily soundness which he sought. And how much greater to a man is the worth of his soul's salvation! Mark 8. 36, 37.

3. We see how in salvation there are certain truths which appear utterly opposed to each other. It is not obtainable by effort, yet requires effort; it is free, yet has its price to every man; it is easy, yet hard in its demands of self-sacrifice; it humbles, yet honors every man who receives it.

4. We are not at liberty to make the cross too light and too easy. There should be no compromise with sin, and no smoothing the way of duty.

5. Naaman might have bathed in Jordan vainly without the prophet's word and God's blessing. Other lepers have since washed in its waters, only to remain polluted still. Not forms, nor rites, nor observances, but only God's power, brings the salvation of a soul.

## English Teacher's Notes.

The Golden Text indicates the point around which the various lessons taught by this passage are to cluster. Our subject is washing, or cleansing, and it is presented in the story under four points of view.

## 1. As a needful thing.

We are so familiar with the story of Naaman that his need of cleansing seems a perfectly understood matter. But strangers who caught sight of his cortege as it passed southward on its way to Samaria, might have envied the man who sat in that chariot. He was wealthy; he was surrounded by servants ready to perform his bidding. And if they inquired who he was they would be told he was the victorious general of Syria, the king's trusted favorite. He was, moreover, if we may judge from his monarch's confidence, and from the attachment of his servants, an upright, kind-hearted man. What could such a man need? But there was one thing which spoiled his life. Of what avail were riches, honor, fame, respect, while he was a prey to the loathsome and hopeless disease of leprosy? Instead of a man to be envied, a man

who had all that heart could wish, we have before us one to be deeply commiserated, one of the neediest of the needy.

We often make mistakes in this matter; we see, as we imagine, want and poverty here, plenty and prosperity there. But could we look behind the outer veil we should see that there is one great need, universal except in those happy cases where it has been met and answered, and this is washing, cleansing from spiritual disease and spiritual defilement. We look upon a band of children, light-hearted, gay, sweet, and pleasant, as it seems. But inquire closer concerning them. One has a bad temper, and makes all at home miserable when she is there. Another cannot be trusted, another is idle, another proud and disagreeable. And even those who are called "good children" are, perhaps, forgetting God, living without him, guilty in his sight, and unforgiven. Let the teacher press home on each the question, *How is it with you?*

### 2. As a simple thing.

Naaman arrived at Samaria full of hope and of expectation. From the king of Israel he meets with no help, or even kindly direction. But as he stands at Elisha's door the message comes to him: "Go wash in Jordan." Could any thing be more simple? Here is no long pilgrimage to be undertaken, no hard course of self-mortification imposed, no toilsome works, no costly payment demanded. "Wash in Jordan:" the river is not far off; it is open to all; it is free.

So is the cleansing of the soul. It does not require wealth, learning, influence, ability to be cleansed. It is free to the pauper as to the millionaire, to the foolish as to the wise, to the little child as to the man. It is a very simple thing: wash and be clean. Not one who has ever heard the Gospel can say that it is not for him.

### 3. As a hard thing.

This simple thing was a stumbling-block to the great Syrian general. It was too humble a thing for a man of his rank and station. He expected that the prophet, in consideration of the greatness of his visitor, would come down himself to wait upon him, and perform a miracle in the sight of those around. And Naaman was willing to make handsome return for the service rendered. But to wash in Jordan—any beggar might do that! It could not be expected of him. And so he had nearly lost the cleansing, and gone home a leper, as he came.

Washing is just as hard a thing now to many. Downright wicked men want cleansing, of course; to that all will agree. But must a youth who bears an honorable name among his acquaintances, and the girl who is loved and admired by her companions, go through the same? Each one would, naturally, like to be all right in his standing before God, and his prospects for eternity; but to come to the cross of Christ as a sinner, that seems hard to him. Yet there is no other way. It is, "wash and be clean."

### 4. As an efficacious thing.

Was not Naaman a happy man when he came out of Jordan, with his whole body pure, and sound,

and healthy, "as the flesh of a little child?" He left his country a man under sentence of death; he returns to it full of life and vigor. The water of Jordan, on which he had at first looked with such disdain, has been to him "the power of God unto salvation" of his bodily life.

So with the cross of Christ, on which the pride and learning of this world look down with contempt. It is the only thing that can heal, the only thing that can save. There is the "fountain opened for sin and for all uncleanness." "The blood of Jesus Christ cleanseth from all sin."

So far the application of the lesson is for those who are yet uncleansed. Is there any application for those who can say of that fountain, which cleansed the dying thief:

"There have I, though vile as he,  
Washed all my guilt away?"

There is. While the cleansing was alone by the power of God, notice the part that others took in leading up to it. The captive maid was the first instrument in the Lord's hands. She was mindful of her master's great need, and lovingly and respectfully pointed out that there was a remedy. The Syrian king, though ignorant of the Power that could heal, gladly sent his favorite to seek it. The prospect pointed to the way of cleansing. The servants of Naaman realizing the gravity of the situation, interposed to allay their master's offended pride. Heathen king and servants, Israelite prophet and maiden, all had their happy share in the work. But happiest the two latter, who acted in full consciousness and understanding of the blessing. This is what the cleansed should do—mark the need of others, and strive to lead them to the fount of cleansing. Let the young imitate the little maid in her self-forgetting love, and her respectful earnestness. The passage tells no more of her. But can we doubt that she had her full and overflowing reward?

## Bible Reading Lesson Analysis.

### Naaman the Syrian, 2 Kings 5. 1-16.

1. "Wash me, and I shall be whiter than snow." Prayer in the beauty and effectiveness of perfect and specific confidence. "But let him ask in faith, nothing wavering." Jas. 1. 6; Heb. 10. 22; 11. 6; Matt. 21. 22; 1 John 5. 14.

2. "By him the Lord had given deliverance unto Syria." God's plan of working through instrumentalities. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." Isa. 10. 5; Hab. 1. 6; 2 Thess. 2. 13; Prov. 16. 9; 20. 24; Josh. 7. 14.

3. "He was a leper." Brilliant worldly fortune is often marred by extreme personal affliction. "And the priest shall look upon him, and pronounce him unclean." Lev. 13. 3; Job 16. 7-16; 2 Chron. 32. 25; 2 Sam. 12. 15-23.

4. "Out of the land of Israel a little maid." God's way of carrying the religion of Israel to the heathen through a captive slave. "And sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." Gen. 37. 28; 41. 16; 50. Dan. 1. 3, 6, 6.

5. "Would God my lord were with the prophet which is in Samaria!" An illustration of simple, perfect, victorious faith. "Let us go up at once and possess it; for we are well able to overcome it." Num. 13 30; Dan. 3. 17; 6. 10, 33; Luke 7. 50; John 11. 27.

6. "And he went in, and told his lord." The "little maid" exhibited in her solicitude a divinely imposed, and so influential, spirit. "Seek the peace of the city whither I have caused you to be carried away captives." Jer. 29. 7; Rom. 12. 19; Col. 3. 13; 1 Sam. 25. 14-17; Ruth 2. 4.

7. "Thus said the maid." The influence of a testimony given in simple faith. "And what is thy exceeding greatness of his power to us-ward who believe." Eph. 1. 19; Prov. 14. 36; Heb. 10. 35; 1 John 2. 28; 3. 21; 5. 14.

8. "Go to, go, and I will send a letter unto the king of Israel." A striking illustration of conviction, not by the persuasion of the "little maid," but by the Truth. "Now when they heard this, they were pricked in their heart." Acts 2. 37; Luke 15. 17; Jonah 3. 4-6; Acts 16. 29, 30; 24. 25.

9. "That thou mayest recover him of his leprosy." Think of the leprosy of sin, and its possible instantaneous cure. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1. 6; Jas. 4. 17; Prov. 15. 9; Eccl. 7. 20; Rom. 6. 18.

10. "Took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." How natural, and yet how futile, the effort to purchase the divine favor. "Not of works, lest any man should boast." Eph. 2. 9; 2 Tim. 1. 9; Tit. 3. 5; Rom. 3. 20; Gal. 2. 16.

11. "See how he seeketh a quarrel against me." The accusing scourge of a guilty conscience. "He was perplexed, because that it was said of some, that John was risen from the dead." Luke 9. 7; Gen. 42. 21; 1 Sam. 24. 5; Matt. 27. 3; 2 Cor. 1. 12.

12. "Am I God to kill, and to make alive." A statement averring the utterly incurable nature of leprosy. "And he said unto him, Arise, go thy way; thy faith hath made thee whole." Luke 17. 12-19; Lev. 13. 14; 2 Kings 7. 8; Mark 1. 41.

13. "He shall know that there is a prophet in Israel." God does not ask us to believe in anything less than demonstration. "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." Psa. 73. 26; Luke 4. 18, 19; 2 Cor. 4. 8-10, 16-18; Isa. 12. 2.

14. "Let him come now to me." From God sufferers must seek relief in person. "And ye will not come to me, that ye might have life." John 5. 40; 7. 37; Matt. 11. 28, 29; Ezek. 18. 20, 30; 1 Cor. 3. 13-15.

15. "Go and wash in Jordan seven times." There is from heaven no unconditional salvation. "Believe ye that I am able to do this? They said unto him, Yes, Lord." Matt. 9. 28, 29; John 9. 7; Zech. 13. 1; Acts 16. 30, 31; Mark 16. 16.

16. "And Naaman was wroth, and went away." He, wanted to be healed in his own way. "Who hath saved us, not according to our works, but according to his own purpose." 2 Tim. 1. 9; Rom. 11. 6; Tit. 3. 5; Prov. 21. 4; Matt. 23. 29, 30.

17. "He will surely come out to me." How thoroughly and practically God ignores human pride. "For that which is highly esteemed among men is abomination in the sight of God." Luke 16. 15; Prov. 6. 16, 17; 1 Tim. 3. 6; 2 Kings 20. 13, 16, 17.

18. "So he turned and went away in a rage." Man

may "rage," but God in perfect composure holds to his original conditions. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16. 31; 17. 30; 2 Cor. 6. 2; Rom. 1. 16; 10. 9, 10; Matt. 10. 22.

19. "Seven times." Number of perfection. "And the seventh day ye shall compass the city seven times." Josh. 6. 4; Lev. 4. 6; Dan. 9. 25; Gen. 29. 18; 1 Kings 18. 43.

20. "And he was clean." Obedience always secures healing, if not as we desire as we need. "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice." Deut. 13. 4; Exod. 23. 22; 1 Sam. 12. 14; Isa. 1. 19; Jas. 1. 25.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

In this story we cannot help tracing the analogies between the physical and spiritual worlds. I. Take *Naaman's condition* as a type of the sinner: 1.) Hereditary; 2.) Defting; 3.) Deceptive; 4.) Deadly.... A leading lawyer in the Sandwich Islands once overturned a lighted lamp on his hand, and was surprised to find no pain in the burned member. From that fact he learned, what no one else had suspected, that he was a leper. He gave information, but at first it could not be believed; yet after a time he was sent to "the leper's island," where he died six years after.... II. Show *the captive's word* how "faith cometh by hearing," and how a child may point others to salvation.... III. Show *the captain's pride*, how nearly it lost him his care, and how the same spirit keeps souls from salvation.... IV. Show *the cure*, and its conditions: 1.) Obedience; 2.) Perseverance.... V. Show *the captain's gratitude*. What shall we render to God for our salvation?

References. FREEMAN. Ver. 5: 64, 93. Ver. 5-7: Letters, 381.

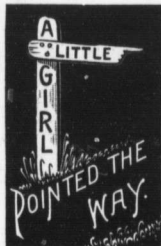
### Blackboard.

BY J. B. PHIPPS, ESQ.



Draw a heart with white chalk. Make it all white except the blotches, which represent the foulness of sin. Speak of the incurable leprosy. God alone could make the leper clean, and he alone can cleanse the heart from leprosy sin.

Here is a simple design of a guide-post. On it is written, "A little girl." She pointed the way. A little girl, a little word, a little act of obedience, saved a great man from a loathsome death. *What am I doing to save a soul?*



A WORD IN SEASON.  
WHEN DID I SPEAK IT TO CURE A SIN-SICK SOUL?



**Primary and Intermediate.**

**LESSON THIRTY. The Remedy for Sin.**  
**INTRODUCTORY.** Tell that Naaman, the Syrian general, was honored and beloved because he had brought deliverance to his country in time of danger. Illustrate by the regard in which Gen. Washington and Gen. Grant are held by the American people. Have the word "But" printed on the board in large letters. Uncover it, and tell that though Naaman was rich and brave and beloved, he was very unhappy. Why? He was a leper. Give some idea of the loathsome disease, which little by little ate the body up! Then tell of the little Jewish girl in Naaman's house, how she came to be there; why she loved and loved Naaman, and wanted to help him. Teach that God's children always want to help others.



Draw or pin up picture of a little girl. Around the head print with colored crayons, "A little child shall lead them." Uncover this, and tell what the little maid did to help. It was not much, but God can do a great deal with a single word spoken from a loving heart. Tell the story that follows. Show a letter pinned to the board. The king was anxious to have

Naaman cured. He thought if he sent rich presents that would help. He did not know that God's love and power cannot be bought. Tell what the prophet told the rich leper to do, and why this made Naaman angry. He was not ready to pray the prayer in the Golden Text. Have picture of mountain on the board, and Golden Text printed in the form of a semicircle around it. Show it, and lead children to see that only God's power could make Naaman well again. Tell how his pride at last gave way, and he was made perfectly clean and well when he obeyed God.

Teach that this story means something for each child. There is a disease called leprosy now. It is called sin. Its ugly marks are on every one. Even little children show them; mention some, as ill-temper, etc. This disease always kills if it goes on, and only one Physician can cure it—that is Jesus. We have to go to him, just as Naaman had to go to Elisha, and then we must obey him, as Naaman obeyed Elisha. The sooner we go, the sooner we shall be cured. Teach that when we have found out the remedy we must tell others about it, as the little maid did.

**Lesson Word-Pictures.**

Wanted, a bath, a bath for the spotted leper! Who will give it? Who will cleanse the great Naaman? None in all Damascus, save the king, rides in a hand-some chariot. None of all the warriors in the land can count up such victories, and none stand as far ahead in rank. But O, the leper-spots on his body! If they could be washed away, he would go all his days on foot through the streets of Damascus, and he would fall from the chief captain's place back to the rear as a soldier. What does he hear some day, in a discouraged mood perhaps, sitting in his banquet-room? A little maid has rehearsed a story to Naaman's wife in her chamber, and such a little maid, brought a captive from Jeru-salem! What can she do? She only tells the wonderful story of cleansing that can be effected by a prophet in Israel. She only tells the good tidings. The story gets to Naaman and then travels to the king. Somebody in Israel can make a leper clean? Then Israel's king must see that the leper is healed. Syria will send to Israel, and at the palace-door of the latter there soon halts a chariot containing ten talents of silver, six thousand pieces of gold, and ten changes of raiment! Delightful present, but—with them arrives a leper! What Israel's king expected to hear that leper? The king rends his clothes. It is a harsh ex-cution. Syria seeks an occasion for quarrel. Elisha has heard of it. He sends a message to the king. "Let him come!" he cries. Naaman shall know that there is a prophet in Israel. There is a waiting retinue at the prophet's door. Poor people go there, sick people, widows, orphans, and angels, but who ever before saw there talents of silver and pieces of gold in such quantity? Amidst them all, though, rises the form of the leper. "He will surely come down to me. He will fall before my chariot," Naaman may be saying. No, the wonder-worker deigns not to come. It is only the officious, covetous Gehazi that comes shuffling forward and

delivers an imperious message, bidding Naaman wash in Jordan seven times. Naaman is mad. What? Send him off to a river? Could he not wash in Damascus' clean streams rather than in Jordan's waters? Why did not the prophet himself come out and say something mysterious, solemn, and grand over the leper? No, it is, "Go, wash." The leper grumbles fiercely, and away in his rage clatters and jolts the great captain's chariot. His servants though would like to say a word. He would have done a great thing at the prophet's command; will he not try that little remedy? His rage abates. He consents to go to the Jordan. The chariots halt by the river's bank. The water is hurrying on, hastening away as if it could not stop for a leper's bath, but Naaman wades out into the river, his servants curiously looking on. "How absurd!" he may be saying. "I will dip and then go back." No, Naaman, dip again. Would it not seem childish if Syria's great captain pettishly waded out like a boy? Hold! Dip again, Naaman, and again and again, as many times as the prophet bade thee. Dip seven times, but—what is the matter, Naaman? There is a look of wonder on his face. Is—is—his skin chang-ing? The wonder becomes joy!—certainty. His flesh has "come again like unto the flesh of a little child!" He wades back to the shore amid the exultant shouts of his servants, for Jordan has washed away his leprosy forever!

**THIRD QUARTERLY REVIEW.**

Sept. 27.

**HOME READINGS.**

- M. Lessons I, II. 1 Kings 12. 6-17, 25-33.
- Tu. Lessons III, IV. 1 Kings 16. 33-34; 17. 1-16.
- We. Lessons V, VI, VII. 1 Kings 18. 1-46.
- Th. Lesson VIII. 1 Kings 19. 1-18.
- F. Lessons IX, X. 1 Kings 21. 4-19; 2 Kings 2. 1-15.
- S. Lesson XI. 2 Kings 4. 18-37.
- S. Lesson XII. 2 Kings 5. 1-16.

**REVIEW SCHEME FOR SENIOR STUDENTS.**

**LESSON I. Revolt of the Ten Tribes.**—What was the young man's counsel? What was the result of the king's decision? How did this fulfill prophecy?

**LESSON II. Idolatry Established.**—In what two cities did Jeroboam set up calves of gold, and why? How did he excuse the sin? What sort of priests did he ordain?

**LESSON III. Omri and Ahab.**—How was Omri's sin characterized? Who succeeded him? What was the character of his son?

**LESSON IV. Elijah the Tishbite.**—Who suddenly appeared before Ahab, and why? Where did the prophet hide? How, in relieving a widow, was he himself relieved?

**LESSON V. Elijah Meeting Ahab.**—What good man was Ahab's officer? What did Elijah communicate through him to Ahab? How had Ahab troubled Israel?

**LESSON VI. The Prophets of Baal.**—Where was the assembly called? What was the test proposed? Did Baal's prophets succeed?

**LESSON VII. The Prophet of the Lord.**—What preparations were made? What was the answer to Elijah's prayer? What confession was made by the people?

**LESSON VIII. Elijah at Horeb.**—Why did the prophet flee? What error did he make? Who was appointed his successor?

**LESSON IX. The Story of Naboth.**—What did the king covet? What was Jezebel's plot? How was it avenged?

**LESSON X. Elijah Translated.**—Who accompanied Elijah beyond Jordan? What was Elisha's request? How was it answered?

**LESSON XI. The Shunammite's Son.**—What befell the child? To whom did the mother go, and why? What was the result of the prophet's faith?

**LESSON XII. Naaman the Syrian.**—What was Naaman's affliction? How did the child's word influence the king? How was the great man cured?

## REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



**LESSON I. Revolt of the Ten Tribes.**—From whom did they revolt? Whose evil counsel had he taken? What does the GOLDEN TEXT say of each? Over whom did Rehoboam still reign?

**LESSON II. Idolatry Established.**—What king set up idolatry among God's people? Against what divine command? [GOLDEN TEXT.] What excuse did he make? What did he present to the people as their gods?

**LESSON III. Omri and Ahab.**—In what did Omri go farther than the kings before him? Who exceeded him in wickedness? What defiant thing did he do? [Repeat the GOLDEN TEXT.]

**LESSON IV. Elijah the Tishbite.**—What calamity to Israel was revealed to Elijah? What divine protection did he receive? To whom was he sent for help? How was she able to lake care of him? [Repeat GOLDEN TEXT.]

**LESSON V. Elijah Meeting Ahab.**—With what message was Elijah sent to Ahab? Who was afraid to announce the prophet? Of what did the king accuse the prophet? What charge did the prophet make against the king? [GOLDEN TEXT.]

**LESSON VI. The Prophets of Baal.**—What decision did Elijah leave to the people? [GOLDEN TEXT.] Between whom was a test proposed? What success had the prophets of Baal?

**LESSON VII. The Prophet of the Lord.**—What additional test did the prophet propose for himself? What divine testimony did he receive? What was the verdict of the people? [GOLDEN TEXT.]

**LESSON VIII. Elijah at Horeb.**—Whither did Elijah flee from Jezebel? Who met him there? What miracle helped him? What favor did the prophet ask of the Lord? How did the Lord answer him? [GOLDEN TEXT.]

**LESSON IX. The Story of Naboth.**—Why did Ahab hate Naboth? Who caused Naboth's death? What became of the vineyard? What punishment was pronounced upon him? [Repeat GOLDEN TEXT.]

**LESSON X. Elijah Translated.**—Who was with Elijah at his translation? [Repeat GOLDEN TEXT.] What token did he leave his servant? What power went with the mantle? What was the testimony of the witnesses?

**LESSON XI. The Shunammite's Son.**—Why did the Shunammite woman seek the prophet? How was her son restored to life? [Repeat GOLDEN TEXT.]

**LESSON XII. Naaman the Syrian.**—Of what was Naaman the victim? To whom did he apply for cleansing? What direction was given him? What followed obedience? What should be the prayer of every sinful heart? [GOLDEN TEXT.]

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

What are the GOLDEN TEXTS for this quarter:

- |                     |                    |
|---------------------|--------------------|
| 1. He that walketh— | 7. The Lord, he—   |
| 2. Thou shalt have— | 8. And after—      |
| 3. The way is—      | 9. Thou hast sold— |
| 4. So he went—      | 10. And Enoch—     |
| 5. Ye have—         | 11. I am the—      |
| 6. If the Lord—     | 12. Wash me—       |

**LESSON I.**—What was the new king. Rehoboam, advised to do? Speak kindly to the people and make their yoke lighter. Because he would not do this himself and were called the kingdom of Israel or of the Ten Tribes. What were the rest called? The kingdom of Judah.

**LESSON II.**—Who was made king of Israel? Jeroboam. What did he do? Made two golden calves for the people to worship. Where were they placed? One at Dan on the north, the other at Beth-el on the south.

**LESSON III.**—What kind of a king was Omri? He did evil in the sight of the Lord, and was worse than all before him. Who was king after him? Ahab, who was worst of all. What kind of a wife did Ahab have? A very wicked, idolatrous woman, named Jezebel.

**LESSON IV.**—Whom did the Lord send with a message to Ahab? Elijah, a prophet. Where did he send Elijah as soon as he had given the message?

To the brook Cherith to be fed by the ravens. Where, when the brook dried up? To Zarephath, where a poor woman fed him from her handful of meal and little bottle of oil.

**LESSON V.**—What did God next tell Elijah to do? "Go and tell Ahab I will send rain upon the earth." What was Ahab and Obadiah doing when Elijah went to find the king? Looking for water for the beasts. What did Ahab ask Elijah when he saw him? "Art thou he that troubleth Israel?"

**LESSON VI.**—What did Elijah tell Ahab to do? Gather all the people and the prophets of Baal to Mount Carmel. What happened? The prophets of Baal built an altar and prayed to their god to send fire. Did he answer? No.

**LESSON VII.**—What did Elijah do? Repaired an altar and prayed to his God to send fire. Did he answer? The fire came down and burned sacrifice, altar, and stones. What did the people say? "The Lord, he is God." What did Elijah then do? Prayed seven times for rain.

**LESSON VIII.**—Where did Elijah go from Mount Carmel? Into the wilderness, and sat down under a little tree. Where did he go next? To Mount Horeb, and hid in a cave. What passed before him as he stood on the top of the mountain? A whirlwind, an earthquake, a fire, and a still small voice.

**LESSON IX.**—What did wicked King Ahab covet? Naboth's vineyard. How did he get it? Jezebel had Naboth killed. What message did God send to Ahab by Elijah? "In the place where dogs licked the blood of Naboth shall dogs lick thy blood."

**LESSON X.**—Where did Elijah and Elisha go together? To Beth-el, Jericho, and the river Jordan. As soon as they passed over Jordan what happened? A chariot and horses of fire parted them, and Elijah was taken in a whirlwind to heaven.

**LESSON XI.**—Who took care of Elisha when he passed through Shunem? A rich Shunammite woman. What happened to her little boy? He was sun-struck and died. What did Elisha do? Brought him to life.

**LESSON XII.**—What was the man with the great, rich, mighty man, Naaman? He had the leprosy. To whom did he go for healing? Elisha. What did Elisha tell him to do? Wash in Jordan seven times.

Blackboard.

BY J. B. PHIPPS, ESQ.



This temperance design represents a road-way, across which is a double door, shut and held fast by intemperance. The doors are named "The power of habit." The road-way represents the life of man, which at the beginning is open to every one to secure honor, home, happiness, and success. Intemperance swings together the heavy doors, and closes them against hope. The temperance army must batter them down. Why let the doors close to you? It is done gradually. A little moderate drinking pushes them. A little wine-glass starts them going. You hardly see them move, but they slowly and surely come together, until the momentum is too great for your feeble strength to resist. In the very beginning march right past them to the highway of total abstinence.

## LESSONS FOR OCTOBER, 1885.

- Oct. 4. Elijah at Dothan. 2 Kings 6. 8-24.  
Oct. 11. The Famine in Samaria. 2 Kings 7. 1-17.  
Oct. 18. Jehu's False Zeal. 2 Kings 10. 15-31.  
Oct. 25. The Temple Repaired. 2 Kings 12. 1-15.

## Review Service for the Third Quarter.

BY REV. H. M. SIMPSON.

*Introductory Hymn.* C. M.

Which of the monarchs of the earth  
Can boast a guard like ours,  
Embraced from our second birth  
With all the heavenly powers?

Myriads of bright, cherubic bands,  
Sent by the King of kings,  
Rejoice to bear us in their hands,  
And shade us with their wings.

Angels, where'er we go, attend  
Our steps, whate'er betide;  
With watchful care their charge defend,  
And evil turn aside.

*Superintendent.* The lessons of the Third Quarter have taken into consideration twelve events which happened during the reign of the kings, beginning with the reign of Rehoboam. What three kings had reigned before Rehoboam?

*School.* Saul, David, and Solomon, whose son Rehoboam was.

*Superintendent.* How long a time were these twelve events in transpiring?

*School.* About ninety years, or from 975 B. C. to 885 B. C.

*Superintendent.* God did not wish the people to be governed by kings. When they persisted in asking for a king, what did Samuel say to them?

*School.* And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us. 1 Samuel viii, 10-19.

*Superintendent.* What important event took place while Rehoboam was king?

*School.* Ten of the tribes of Israel revolted, leaving only Judah and Benjamin loyal to the government.

*Superintendent.* What led to this revolt?

*School.* Discontent at the very taxes and burdens which Samuel told the people would come upon them under a kingdom, and this was followed by a rejection of their appeal to have their burdens made lighter.

*Superintendent.* Why did Rehoboam refuse to hear the request of the people?

*School.* He followed very bad advice, rejecting the counsel of old and experienced men, and listening to some young men who knew nothing about statesmanship.

*Superintendent.* When statesmen, or any men either in public or private life, cannot or will not distinguish between good and bad counselors, of what is it a sign?

*School.* Of the greatest folly. The great wisdom of Solomon consisted in many things, but partly in his ability to discriminate between good and bad men. When Solomon prayed, he said: And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge thy this so great a people? And the speech pleased the LORD, that Solomon had asked this thing.

David said, "Blessed is the man that walketh not in the counsel of the ungodly."

*All sing.*

C. P. M.

Be it my only wisdom here,  
To serve the Lord with filial fear,  
With loving gratitude:  
Superior sense may I display,  
By shunning every evil way,  
And walking in the good.

O may I still from sin depart;  
A wise and understanding heart,  
Jesus, to me be given:  
And let me through thy Spirit know  
To glorify my God below,  
And find my way to heaven.

*Superintendent.* State what sin Jeroboam committed, what excuse he gave for doing it, and what his real motive was.

*School.* He made idols of gold, and caused the people to worship them. He told the people that it would be too far for them to go to the temple at Jerusalem to worship. But he said in his heart: "If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah."

*Superintendent.* What common experience did the king seem to recognize in doing this?

*School.* That a man's religion, and especially strong religious attachments, will help him to bear a great many burdens and even to overlook many acts of injustice and oppression. Jeroboam was afraid to let the people even see their old place of worship at Jerusalem, lest it should soften their hearts.

*Superintendent.* What three wicked acts did Ahab do to secure the anger of God?

*School.* He made an altar for the worship of Baal. He married a heathen idolater named Jezebel. He rebuilt the forbidden wall about the city of Jericho.

*Superintendent.* By what means did God seek to reprove Ahab?

*School.* He sent his prophet to warn him, and also sent a great drought.

*Superintendent.* What does the experience of the prophet Elijah suggest as regards opportunities for doing good?

*School.* That whatever may be our discomfort or even peril, if we look for it we may find an opportunity to help some one weaker and more unfortunate than we are.

*All sing.*

C. M.

Help us to build each other up,  
Our little stock improve;  
Increase our faith, confirm our hope,  
And perfect us in love.

Help us to help each other, Lord,  
Each other's cross to bear;  
Let each his friendly aid afford,  
And feel his brother's care.

*Superintendent.* What does the case of Obadiah suggest to you?

*School.* That a good man may serve a bad master. There were saints in Caesar's household.

*Superintendent.* What resulted from Obadiah's bringing Ahab and Elijah face to face?

*School.* 1. A bold denial of Ahab's charge that the prophet was troublesome to Israel. 2. A terrible exposure of the folly of idolatry. 3. The destruction of four hundred and fifty of the false prophets of Baal. 4. The hatred of Jezebel who was at the bottom of much of the evil of Ahab's reign.

*Superintendent.* After the exciting experience of Mount Carmel, what happened to Elijah?

*School.* And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree; and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

*Superintendent.* Name some causes of the prophet's sad state.

*School.* The intense excitement on Carmel. His dread of the wicked Jezebel. His long, weary journey. His need of food and nourishment. His unoccupied mind. His mistake in thinking that no one except himself feared God.

*Superintendent.* What was Elijah told to do?

*School.* To eat good food. To rest and get good sleep. To go to work as soon as possible. To remember that God had many others who had not bowed before the idol Baal.

*Superintendent.* What sins resulted in the violent death of Naboth?

*School.* The covetousness of Ahab. The venality of Ahab. The dishonesty and cruelty of Jezebel.

*Superintendent.* Name some closing events of Elijah's career.

*School.* He foretold the certain death of Ahaziah. He caused the destruction of two captains and a hundred men by fire. He parted the waters of Jordan by a miracle. He proved conditionally that his spirit in double measure should rest upon

*Superintendent.* Name the principal persons connected with the story of the Shunammite's son, and some peculiarity of each.

*School.* 1. The rich great woman of Shunem, who revered and respected Elisha for the sake of his office, and wanted to entertain him because he was a holy man. 2. The good prophet Elisha, who was not willing to receive constant entertainment at his friend's home without rendering some compensation or service. 3. A thoroughly Oriental character in Gehazi, the prophet's servant. 4. The only son, delicate and beloved, but the victim of a sunstroke in the harvest field.

*Superintendent.* Point out some of the actions of these persons which were exceedingly Oriental in their character.

*School.* 1. The generous hospitality of the Shunammite. 2. The supposition of the man of the house who thought that his wife proposed to observe a festival because he wanted to send for the prophet. 3. The act of the woman's catching hold of the prophet's feet, which was an acknowledgment of helplessness and despair. 4. The sending of the prophet's staff as a representation of himself. 5. The indication of haste manifested in the apparent though not real discourtesy of instructing the messenger to salute no one, nor return the salute of any by the way, the common salutations of the East being so elaborate as to occupy much time.

*Superintendent.* Contrast this scene with that in which Elijah took part on Mount Carmel.

*School.* One was idolatrous, cruel, terrible, the other pastoral, domestic, tender. Each a little in keeping with the character of the great men engaged, and each equally manifesting the power and tending to the glory of God.

*Superintendent.* Recall some impressive features connected with the familiar story of Naaman the leper.

*School.* The utter disregard for disease and pestilence, for rank and dignity. The over-ruling for good the capture of an innocent child. The important service rendered by a very weak instrument. The advantage of adherence to principle and religious convictions among strangers. The needless fear and alarm which comes of not entering into God's plans. The pride of a human heart. The simplicity of God's remedy. The real service of faithful servants. The advantage of obedience to God's word. The generosity and gratitude of a man in his right mind.

*All sing.*

C. M.

O Lord, our fathers oft have told,  
In our attentive ears,  
Thy wonders in their days performed,  
And in more ancient years.

'Twas not their courage, nor their sword,  
To them salvation gave;  
'Twas not their number, nor their strength,  
That did their country save;

But thy right hand, thy powerful arm,  
Whose succor they implored;  
Thy providence protected them,  
Who thy great name adored.

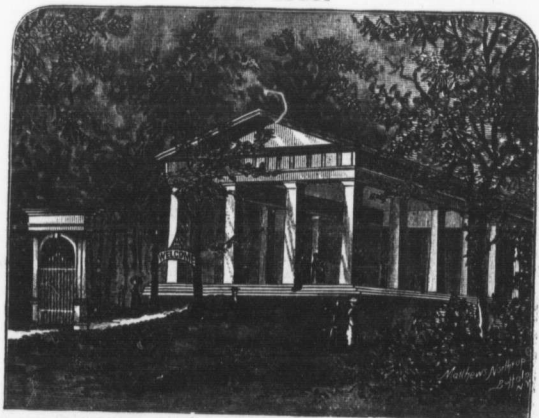
As thee their God our fathers owned,  
So thou art still our King;  
O, therefore, as thou didst to them,  
To us deliverance bring.

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**Department of the C. I. S. C.**

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1885-1886.



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**AIM.**

This organization aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life (especially among those whose educational advantages have been limited), so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

**METHODS.**

It proposes to encourage individual study in lines and by text-books which shall be indicated; by local circles for mutual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua, and by written reports and examinations.

C. L. S. C.

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---

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## II.

The "C. L. S. C." (Chautauqua Literary and Scientific Circle) is a school at home—a school after school—a "college" for one's own house.

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The C. L. S. C. was organized in 1878. The class that joined then read four years, that is, 1878-1882. In 1882 this class was graduated, and its members are still known as belonging to the "Class of 1882."

This summer the class that began in 1881 will be graduated as the "Class of 1885."

The readings of the several classes for any one year are substantially the same. The course marked out below for the year beginning October, 1885, and closing in June, 1886, will be—

The first year for the "Class of 1889."

The second year for the "Class of 1888."

The third year for the "Class of 1887."

The fourth year for the "Class of 1886."

#### THE FOUR YEARS' COURSE OF THE C. L. S. C.

1885-6.	1886-7.	1887-8.	1888-9.
Roman History.	English History.	American History.	Greek History.
Latin Literature.	English Literature.	" Literature.	Greek Literature.
Human Nature.	English Composition.	History of the Far East.	Greek Mythology.
Political Economy.	Universal History.	Literature of the Far East.	Ancient Greek Life.
Art.	Astronomy.	Physiology and Hygiene.	Circle of the Sciences.
Philosophy.	Geology.	Physical Culture.	Zoology.
Electricity.	Pedagogy.	Home Life and Manners.	Chemistry.
Physical Geography.	Readings from German and French Literature.	Religious Literature.	Philanthropy.
Uses of Mathematics.	Religious Literature.		Religious Literature.
Religious Literature.			

#### STUDIES FOR 1885-6.\*

##### History and Literature.

Barnes' History of Rome. By J. Dorman Steele .....	\$1 10
Chautauqua Text-Book, No. 16, on Roman History .....	0 12
Preparatory Latin Course in English. (Not required to be read by the classes of '86 and '87.) .....	1 10
College Latin Course in English .....	1 10
A Day in Ancient Rome. (Translated by E. S. Shumway) .....	0 60
Readings in THE CHAUTAUQUAN: † "Relations of Rome to Modern History;" "Modern Italy;" "Italian Biography;" "Roman and Italian Art;" "The Age We Live In;" "Wars and Rumors of Wars."	

\* The required books are supplied by William Briggs, 78 & 80 King Street East, Toronto. The full set will be sent post-free for \$6.00.

† "The Chautauquan," the organ of the C. L. S. C. Published by Dr. T. L. Flood, Meadville, Pa. Price, \$1.50 per annum. Remit by P. O. order to L. C. Peake, Drawer 2550, Toronto.

## Philosophy, Science, and Art.

Political Economy. Dr. G. M. Steele .....	\$0 70
Human Nature. Dr. Lyman Abbott. (In paper).....	0 25
Readings in THE CHAUTAUQUAN: "International Law;" "Parliamentary Practice;" "Electricity;" "Home Studies in Physical Geography;" "Philosophy Made Simple," by Dr. W. T. Harris; "Moral Philosophy;" "Mathema- tics."	
<b>General and Religious.</b>	
Pomegranates from an English Garden. Robert Browning .....	\$0 60
The Bible in the Nineteenth Century. Professor L. T. Townsend.....	0 35
In His Name. Edward Everett Hale .....	0 35
Readings in THE CHAUTAUQUAN: "God in History;" "Religion in Art;" "How to Live," by E. E. Hale; "Sunday Readings."	

**MEMORANDA.**

The examination papers or "memoranda" of the C. L. S. C. consist of questions upon the required reading of the year, which are to be answered, as far as possible, from memory; where memory fails, the students are expected to refer to their books for help, but to give their answers in their own language, indicating by a special mark all questions answered in this way.

The required memoranda contains four pages of questions, but any member who wishes to make a more thorough review of the year's work, will be furnished with a sixteen-page paper which may be substituted for the easier one. The filling out of the sixteen-page memoranda, with 80 per cent. of the questions correctly answered, will entitle the student to a white seal.

In future, all students will be supplied with memoranda before January 1, so that they will be able to answer the required questions on any one book, as soon as the reading has been completed.

**GARNET (UNIVERSITY) SEAL.**

This new seal course is designed for both graduate and under-graduate members of the C. L. S. C. It embraces four standard books relating to the subjects of the current year's reading, and is especially recommended to all our students.

Readings from Ruskin. Price, 90 cents.

Readings from Macaulay. Price, 90 cents.

Art and the Formation of Taste. Price, 90 cents.

The Life and Works of Michael Angelo. Price, 90 cents.

Memoranda on the above must be filled up and 80 per cent. of the questions correctly answered in order to obtain this seal.

**MEMBERSHIP FEE.**

To defray expenses of correspondence, memoranda, etc., an annual fee of fifty cents is required. This amount should be forwarded to Miss K. F. Kimball, Plainfield, N. J., by New York or Philadelphia draft, Post-office order, or postal note on Plainfield, N. J. Do not send postage-stamps if you can possibly avoid it.

Canadian members may forward their fees (by P. O. order if possible,) to L. C. Peake, Drawer 2550, Toronto, Canada.

N. B.—In sending your fee, be sure to state to which class you belong, whether 1886, 1887, 1888, or 1889.

## APPLICATION FOR MEMBERSHIP.

Persons wishing to unite with the C. L. S. C. should forward to Miss K. F. KIMBALL, Plainfield, N. J., or LEWIS C. PEAKE, Drawer 2550, Toronto, Can., the annual fee of fifty cents, and answers to the following questions:

1. Give your name in full.
2. Your post-office address, with county and State.
3. Are you married or single?
4. What is your age? Are you between twenty and thirty, or thirty and forty, or forty and fifty, or fifty and sixty, etc.?
5. If married, how many children living under the age of sixteen years?
6. What is your occupation?
7. With what religious denomination are you connected?

(Blank forms containing these seven questions will be sent upon application to the Plainfield or Toronto Office.)

The Class of 1889 will be organized October 1, 1885, but persons may join now and take up the readings for 1885-86 at once.

Subscriptions for "The Chautauquan" may be sent to L. C. Peake, Drawer 2550, Toronto.

The required books may be ordered of William Briggs, 78 & 80 King St. East, Toronto. The following is the recommended order of study for the year:

*October.*

Barnes' Brief History of Rome. Steele.  
Preparatory Latin Course in English.  
Chautauqua Text-book, No. 16. Roman History.  
In The Chautauquan:  
"Modern Italy."  
"Roman and Italian Art."  
"How to Live."  
"Electricity."  
"Sunday Readings."

*November.*

Preparatory Latin Course in English. (Continued.)  
A Day in Ancient Rome.  
In The Chautauquan:  
"Modern Italy."  
"Roman and Italian Art."  
"Relations of Rome to Modern History."  
"Italian Biography."  
"How to Live."  
"Electricity."  
"Sunday Readings."

*December.*

Preparatory Latin Course in English. (Continued.)  
In The Chautauquan:  
"Modern Italy."  
"Roman and Italian Art."  
"Italian Biography."  
"How to Live."  
"Electricity."  
"Sunday Readings."

*January.*

College Latin Course in English.  
The Bible in the 19th Century.  
In The Chautauquan:  
"God in History."

"Religion in Art."  
"Moral Philosophy."  
"Physical Geography."  
"How to Live."  
"Electricity."  
"Sunday Readings."

*February.*

College Latin Course in English.  
Pomegranates from an English Garden.  
In The Chautauquan:  
"God in History."  
"Religion in Art."  
"Moral Philosophy."  
"Physical Geography."  
"How to Live."  
"Electricity."  
"Sunday Readings."

*March.*

College Latin Course in English.  
In The Chautauquan:  
"Religion in Art."  
"International Law."  
"Philosophy Made Simple."  
"Physical Geography."  
"How to Live."  
"Electricity."  
"Sunday Readings."

*April.*

Political Economy."  
In The Chautauquan:  
"International Law."  
"Parliamentary Practice."  
"Philosophy Made Simple."  
"Physical Geography."  
"How to Live."  
"Electricity."  
"Sunday Readings."

May.	June.
Human Nature.	In His Name.
In The Chautauquan :	In The Chautauquan :
"Parliamentary Practice."	"Parliamentary Practice."
"Philosophy Made Simple."	"Physical Geography."
"Physical Geography."	"Mathematics."
"Mathematics."	"Wars and Rumors of Wars."
"How to Live."	"The Age we Live In."
"Sunday Readings."	"How to Live."
	"Sunday Readings."

#### ATTENDANCE AT CHAUTAUQUA.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance there is not necessary to graduation in the C. L. S. C. Persons who have never visited Chautauqua may enjoy the advantages, diploma, and honors of the Circle. The "Daily Assembly Herald" is published on the grounds during the Chautauqua Assembly. Send \$1 for the "Daily Herald" to L. C. Peake, Drawer 2559, Toronto.

The Chautauqua Hand-Book, No. 2, containing a history of the C. L. S. C., list of special courses of study, Memorial Days,\* etc., will be mailed upon application to the office of the C. L. S. C. at Plainfield, N.J., or Toronto, Can. (Two-cent stamp should be enclosed.)

#### LOCAL CIRCLES.

Individuals may prosecute the studies of the C. L. S. C. alone, but their efforts will be greatly facilitated by securing a "local circle" of two or more persons, who agree to meet as frequently as possible, read together, converse on the subjects of study, arrange for occasional lectures by local talent, organize a library, a museum, a laboratory, etc. A local circle may give attention to the cultivation of taste, cleanliness, etc., in towns and villages, and discuss sanitary and other questions tending to public health and order.

All local circles should, as soon as organized, report the names of their officers to Miss K. F. Kimball, Plainfield, N.J. Several pages of "The Chautauquan" are devoted especially to the interests of these circles, but none can there be recognized unless they report to the central office at Plainfield.

#### C. L. S. C. MOTTOES. †

"We study the Word and the Works of God,"

"Let us keep our Heavenly Father in the midst."

"Never be discouraged."

For information concerning the different departments of the Chautauqua University, which, as now constituted, embraces *The Assembly*, with its Teachers' Retreat and Summer Schools of Languages, and other summer meetings at Chautauqua, N.Y.; *The C. L. S. C.*, with its associated Young Folks' Reading Union, the Town and Country Club, and the Society of Fine Arts; *The School of Liberal Arts*, providing thorough and complete College Courses, such as *The College of Modern Languages*, *The Academia of Latin and Greek*, and *College of English*; *The School of Theology*, with its School of Hebrew, and *School of New Testament Greek*, etc.; address

DR. J. H. VINCENT, PLAINFIELD, N.J.

\* The "Bryant" bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be, true Chautauquans can hear its echoes.

† These mottoes are issued on large cards by Prang & Co., of Boston, Mass. Each motto sells at 20 cents. The three mottoes ordered at one time, \$1.25.

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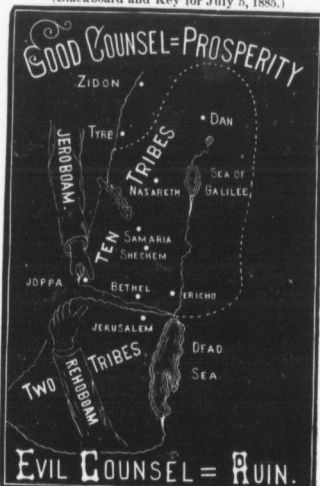
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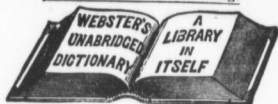
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