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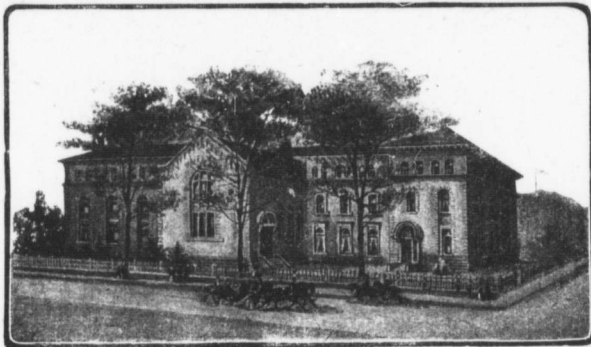
# THE TEACHERS MONTHLY

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Sabbath School Publications  
Presbyterian Church in Canada

Rev. R. Douglas Fraser  
Editor & Business Manager  
Confederation Life Building Toronto

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# The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor  
Rev. J. M. Duncan, B.D., Associate Editor

Vol. X.

August, 1904

No. 8

The General Assembly at its meeting in St. John, N.B., expressed gratification that a complete series of our own Lesson Helps and Illustrated Papers has now been established. It commends them warmly to all our Schools and homes.

The weekly papers have already given the result of the Teacher Training Examinations. Satisfactory, they have been, for the second year of a new Course. The momentum now gained should result in a considerable extension of the Course for the coming year. It begins in the TEACHERS MONTHLY for October. For full details apply to Rev. J. M. Duncan, Secretary, Teacher Training Committee, Confederation Life Building, Toronto.

## THE FALL SOWING

Of course it is hot and dusty, that summer-fallow in the blazing days of August. But if the winter wheat is to get a good start for the harvest, the weary fallow must be ploughed, and the drag applied—the clod-crusher first, if the ground be hard-baked. And then the grain must be sown. If the winter frosts are not too keen, or the spring winds, the farmer finds prime results from his August labors.

This same month is one of the very busiest for the Editors. They are shaping their plans for the New Year. If the ship-builders at our lake ports are hard at it, even when the hull of the vessel is drifted in with the winter's snows, that the staunch craft may be ready for the launching when the frosts break up, the Editors have many new things "on the stocks" in midsummer against the winter's demand for something new and better.

Here is a glimpse into their workshop. The plans of the Assembly's Sabbath School Committee have a generous place in it. The Editors are hand in hand with the Committee for the bettering of our Sabbath Schools.

The Children's Day Service is going out. Every school gets a sufficient number of copies for its use. If they do not arrive before the 27th of this month write to this office for them.

The Teacher Training Course is being shaped. Professor Murray's booklet on Child Study will soon be published. Courses on Scripture and the Art of Teaching will appear in the TEACHERS MONTHLY.

Look out for the booklet giving in detail the Supplementary Course, which is to begin at the New Year. Every school will want it, and want to follow up the Course.

Be on the watch, too, for our Announcement for 1905, which will foreshadow the various new features, and good things in store. We are having a good year; and it will not be our fault if the year to follow is not better still—for our readers.

## THE TEACHER'S REWARD

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

Reward, according to Webster, may be defined as "the fruit of one's labor or works." It is with this special meaning that the word is used here.

What then is the fruit of the labor or works of the Sunday School teacher?

Often it may seem discouraging enough. To give of one's best thought in order to make a lesson interesting and helpful, and to meet with apparent lack of appreciation, and to continue in the same course week

after week, without any apparent results—this is perhaps a not uncommon experience with the average Sunday School teacher.

But to conclude at once, or at all, from such apparent lack of results, that the work is without reward, is surely a great mistake.

The result of the teacher's work is not something that can be tabulated by any of us at the close of a given lesson, or at the close of a given Quarter's lessons. We are engaged in the work of forming and moulding character—the one possession that is of the greatest possible value in this world, and the only possession that can be taken into the next. We are, in fact, helping our scholars to lay up for themselves treasure in heaven. And just because this treasure is to abide forever, it must, of necessity, be built up very slowly and very surely.

The beautiful buildings which adorn our world Expositions of the present age, are erected in a very short time, and easily made to resemble permanent structures. Then, as soon as the special purpose for which they were erected has been accomplished, they are taken down and destroyed. But the great pyramids of Egypt, which were intended to be as nearly everlasting as man could make them, must have been reared up very slowly, for each of the great blocks of stone had to be carefully fitted for its own particular place in the structure. No doubt the onlookers, and probably the workmen themselves, thought that very little was being accomplished from week to week; but the master-builder knew, and carried the work steadily forward to its completion. And now after thousands of years they remain standing to-day, in just as permanent a form as when first completed.

The Sunday School teacher also, is engaged in a work which is to be not only as permanent as man can make it, but what is much more important for all of us to remember, as permanent as God can make it. He is the Master-Builder, and we are the workmen. We may not be able to see the end from the beginning; but assuredly He does, and therefore, although our work may seem to us, at times, to count for little or nothing, every smallest portion which is done according to His plan must have its permanent

place in helping to bring about the desired results. There can be no doubt whatever about this. "There shall never be one lost good." "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Milltown, N.B.

#### THE BROOK BY THE WAY

*Rev. P. M. Macdonald, M.A.*

Life is a march. The way lies along the shaded and open slopes. The shadow of the tree, when the sun beats hot overhead, is indispensable to vigorous progress. But we need more. The parched tongue and heated throat are painfully insistent, and when the ear catches the sound of "water slipping from the hills" and the eye sees it just ahead beside the road, we are soon refreshed by dipping the hand into the cool brook and filling the mouth with its clear flowing stream.

Rarely can we turn aside from our path. Rivers of water not far away may invite us to go to the right hand or the left; but our course lies straight on.

We must keep the narrow road and press ahead. When we do, we find the water-brooks of life by the way—close by the way. There is no need to lay the burden down: no need to doff the helmet nor resign the sword. As we proceed, we can stoop and make the hand a cup and get the want supplied.

The path of duty is the path of cheer. The richest refreshment is by the way of life's onward and upward march. The persevering plodder finds in his path drink that others know not of. The water of life is always just over the brow of the hill, and when "heart and flesh faint and fail" the brook there by the way flows at our tired feet, to nerve with quickening life our faltering steps.

It was from the brook by the way that He drank in the busy years of His earthly ministry. In cheerful godliness He went along life's common road, and in the "little, nameless, unremembered acts of kindness and of love" He found so much need for among men, there was a sweet seclusion and



escape from care for Him. "I delight to do thy will," reveals an enviable state of satisfying submission.

Another, whose way seemed to run through burning, barren tracts, said, "He knoweth the way that I take." Such a consciousness was a brook by the way.

It was the brook he found at every turn in the way of his journeyings that kept Paul victorious. The stream of grace was sufficient to supply all his needs.

Many persons have the brook by the way and get no good from it, not knowing it is there.

It may be the absence of trial that you see in another life. Beglad that you are exempt. Find something of good in the quiet comfort of your pleasant place.

It may be the toil of the day that constitutes your brook. The desire and power to work, and so to work that sleep is sweet and waking a delight. Even in drudgery there is a blessing.

It assuredly is the presence, the confidence, the friendship, the love, the help, of some one, you have near. And what a brook is that! And what a delight is there!

By your way the brook is flowing on forever. Find it and be refreshed.

Toronto

#### THE BOY AND THE BOOK

*By Frederick Tracy, B.A., Ph.D.*

The child is sensuous and imaginative. So is the boy; but in him we begin to notice, along with sense and imagination, more unmistakable signs of the work of reason. Evidences are now to hand that he comprehends in some measure the deeper relations of things and events.

The child loves the picture and the story. So does the boy; but he

#### SEES A LITTLE FURTHER

now into their meaning. Child and boy listen to the story of David and Goliath; but while the child is absorbed in the movements of the figures on the scene, the monstrous size and prodigious stride of the giant, his great sword and spear and shield, the shepherd boy and his sling, the swift movement, the clang of the armor, the thud of

the stone in the forehead of the Philistine, and the shouts of the assembled hosts, seeing it all as a moving panorama of things and events in time and place, the boy is able to grasp in some measure the "why" as well as the "what"; to interpret the moving picture as a struggle between contending forces, with a momentous issue at stake.

The child is able to represent the external facts of the Incarnation with great vividness, and to retain them with surprising tenacity of memory. The manger, the bleating flocks, the humble shepherds, the wise men offering homage, the angels and their song, the sweet mother and the Holy Child, all these stand out with wonderful clearness before his imagination. A child once said to the writer, speaking of one of these Bible incidents, "I can just see it." When he becomes a boy, he develops, along with all this, a clearer notion than was possible before, of the reason why Jesus came into the world, and of the purpose and meaning of the Incarnation. It is possible for him now, as never before, to get the idea of a world lying in the grasp of the wicked one, and of the strong Son of God going forth to deliver that world from the dominion of the enemy.

The boy's horizon is enlarging. There is slowly developing in him the ability to take hold of a thing or an event, not simply as a concrete particular, in a given time and place, but as an element or factor in a larger whole, as an incident in a great totality of achievement. This means that he is beginning to know

#### THE RELATION OF CAUSE AND EFFECT,

and to know it not only on the surface, but beneath the surface; not only as a transaction taking place before his eyes, but as a necessary and universal relation in the nature of things. Can we not so order our instruction as to call forth this generalizing power and develop it in a natural and healthful way? Under proper conditions the boy's capacities should unfold like the opening of the lilac blossom, or the oncoming of the dawn, neither unduly hastened, nor unnecessarily retarded.

Another outstanding mark of the transition from childhood to boyhood is the

development of a spirit of independence and self-reliance. The child allows others to do things for him; the boy wants to do things for himself. This growing independence is a prophecy of the future strength and courage of the man; but it is usually exaggerated and erratic in its character. The boy does not know the limitations of his own powers. He will discover those limitations by and by, but meantime this boyish optimism can be used by the teacher for the boy's advantage. The Bible lesson can be utilized to this end.

#### THE WISE TEACHER

will bring to bear on the mind of the boy this fact, that the great men of the past have been not only self-reliant, but markedly God-reliant. They did great things, but they did them in the strength of the Lord Jehovah. The lives of all the great men of the Old Testament and the New, illustrate and enforce this truth. If they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, . . . waxed valiant in fight, turned to flight the armies of the aliens," they did it in every case "by faith."

Boyhood can learn no more important lesson than this, that a man is really strong, only as he is vitally linked to the source of all strength; that a man is self-sufficient only when he finds his sufficiency in God.

University of Toronto

#### A NEW PROFESSION

"WANTED!—Fifty Sunday School Superintendents, capable men, who will give their whole time to the work. Can earn from \$1,250 to \$3,000 per annum. Apply to the Secretary of the School of Religious Pedagogy, Hartford, Connecticut."

The above advertisement seems rather novel and startling when first read, but it really states the need exactly. The Hartford School of Religious Pedagogy could place in the field more than fifty capable men if they knew where to get them. There is a growing demand for men, clerical or lay, who can really render acceptable service as leaders in the work among the young.

A capable man of course means a man who is not only capable of organizing a Sunday School, Boys' League, Junior Endeavor Society, but one who can do so along right pedagogical lines. He must also be a man who is a trainer of teachers and leaders, and who so understands the child mind and the principles of child development, that he can guide those who do the teaching, so that genuine progress in character-building will result.

And why should not the Church not employ men who give their whole time to the work among the children? And how could a man be a more helpful assistant, pastor, curate (call him what you will), than by being trained as a specialist? Particularly is there need for such a man when, as a matter of fact, the regular pastor rarely is specially trained for his work amongst the young.—George H. Archibald in the *Sunday School Chronicle*.

#### THE SINGING BIRD'S ERRAND

The gentle Krummacher gives a beautiful example from his own knowledge of how the gracious Lord sends help to his needy ones. Cannot some of you find a parallel to it in your own experience?

"Who else was it but the God of Elijah who only a short time ago, in our neighborhood, so kindly delivered a poor man out of his distress, not indeed by a raven, but by a poor singing bird. You are acquainted with the circumstances. The man was sitting, early in the morning, at his house door. His eyes were red with weeping and his heart cried to heaven, for he was expecting an officer to come and distract him for a small debt. While sitting thus with a heavy heart, a little bird flew through the street fluttering up and down as if in distress, until at length, quick as an arrow, it flew over the good man's head into his cottage and perched itself on an empty cupboard. The good man, who little imagined who had sent him the bird, closed the door, caught the bird and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune

of a favorite hymn, 'Fear thou not when darkness reigns;' and as he listened to it he found it soothed and comforted his mind.

"Someone knocked at the door. 'Ah! it is the officer!' thought the man and was sore afraid. But no, it was the servant of a respectable lady, who said that the neighbors had seen a bird fly into his house and she wished to know if he had caught it. 'Oh, yes,' answered the man, 'and here it is,' and the bird was carried away. A few minutes after the servant came again. 'You have done my mistress a great service,' said he. 'She sets a high value on the bird which escaped from her. She is much obliged to you and asks you to accept this trifle with her thanks.' The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed. And when the officer came, he said, 'Here is the amount of the debt; now leave me in peace, for God has sent it to me.'"

## Our Publications

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## Bible Dictionary for

**A'-bel-me-ho'-lah.** West of the Jordan, the prophet Elisha's native place.

**A'-bi'-jah.** Rehoboam's son and successor; called in Chronicles Abijah.

**A'-do'-ram.** An officer under Solomon over the tribute (1 Kgs. 4: 6—called Adoniram); slain on an errand of Rehoboam's.

**A'-hab.** Son and successor of Omri; married the cruel Jezebel, and brought in her heathen worship. Each came to a violent death. Ahab's reign treated at great length, because in it flourished the prophet Elijah.

**A'-hi'-jah.** The Shilonite prophet who foretold Jeroboam's kingship.

**A'-mar-i'-ah.** A chief priest in Jehoshaphat's time.

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## Third Quarter, 1904

**A'-sa.** Son of Abijah and grandson of Rehoboam; did much in the way of reform.

**Ba'-al.** Usually called the sun god. His worship was vile.

**Be'-er-she'-ba.** A well dug by Abraham, and long his residence. It was in the extreme south, and was chosen by Jeroboam as one of the sites for his calf-worship.

**Beth'-el.** Means "house of God"; connected with names of Abraham, Jacob, Samuel, Deborah, it became the southern sanctuary of Jeroboam's calf-worship.

**Car'-mel.** A range of hills ending in the promontory forming the southern boundary of the Bay of Acre. The view from the top is extensive and fine.

**Che<sup>e</sup>-rith.** Elijah's brook; east of the Jordan.

**Da-mas<sup>'</sup>-cus.** The capital of Syria; the oldest city in the world still existing.

**Dan.** A town in the extreme north of Palestine; one of Jeroboam's sanctuaries.

**Eph<sup>'</sup>-ra-im.** The younger of the two sons of Joseph; he gave its name to a tribe; the name also of the district where the tribe settled.

**Eth-ba<sup>'</sup>-al.** A usurping king of Zidon, whose daughter Jezebel Ahab married.

**Gil<sup>'</sup>-e-ad.** A district east of Jordan, whence Elijah came.

**Gil<sup>'</sup>-gal.** Not the Gilgal near Jericho, but about eight miles north-west of Bethel. There was a school of the prophets there in Elijah's time.

**Ha-na<sup>'</sup>-ni.** The prophet, or seer, who rebuked King Asa and was imprisoned therefor.

**Ha<sup>'</sup>-za-el.** A confidential officer of Benhadad II, king of Syria, who became his successor.

**Ho<sup>'</sup>-reb.** A name used interchangeably for Mount Sinai in Arabia.

**Is<sup>'</sup>-ra-el.** A name given to Jacob (Gen. 32:28); used sometimes for the whole nation, and sometimes for the ten northern tribes.

**Je-hosh<sup>'</sup>-a-phan.** Son and successor of King Asa; purged the land of idolatry, but entered later into a foolish alliance with the wicked Ahab.

**Je<sup>'</sup>-hu.** A general, then a king of Israel; slew Jehoram the king and his mother Jezebel and restored the worship of Jehovah.

**Jer<sup>'</sup>-ob-o-am.** The son of Nebat; he founded the kingdom of the ten tribes, and led the people away from the true worship of Jehovah.

**Jez<sup>'</sup>-e-bel.** Ahab's queen; daughter of Ethbaal, the heathen king of Tyre, great-aunt of Dido, the founder of Carthage; famous for her shamelessness and cruelty.

**Jez<sup>'</sup>-re-el.** A city 16 to 18 miles from the summit of Mount Carmel.

**Ju<sup>'</sup>-dah.** The fourth son of Jacob, and the ancestor of the tribe bearing his name; used also for the kingdom of the two tribes.

**Ki<sup>'</sup>-shon.** The most important river of Palestine next to the Jordan; empties into the Mediterranean under Mount Carmel. On its bank Elijah slew the prophets of Baal.

**Ma-re<sup>'</sup>-shah.** A city 25 miles southwest of Jerusalem.

**Nim<sup>'</sup>-shi.** The father of Jehu.

**Ob<sup>'</sup>-a-di<sup>'</sup>-ah.** The lord high chamberlain ("governor of his house") of King Ahab; friendly to Elijah.

**Om<sup>'</sup>-ri.** The sixth king of Israel; had been general-in-chief of the army.

**O-ri<sup>'</sup>-on.** Next to the Great Bear, the finest constellation of the sky, having about 100 stars visible to the naked eye and 2,000 through the telescope.

**Pe-nu<sup>'</sup>-el.** Anciently called Peniel (Gen. 32:39); in Gilead, 20 miles east of the Jordan.

**Plei<sup>'</sup>-a-des** (Rev. Ver.). "Seven stars" in the constellation of Taurus; one of the most interesting of the naked-eye clusters.

**Re<sup>'</sup>-hob-o<sup>'</sup>-am.** The son and successor of Solomon. His mother (1 Kgs. 14:21) was a princess of the heathen Ammonites, and an idolater. By his pride and folly he lost ten of the twelve tribes.

**Sha<sup>'</sup>-phan.** The prophet Elisha's father.

**She<sup>'</sup>-chem.** A town of Ephraim; Joseph's body buried there; for a time Jeroboam's capital; became the chief city of the Samaritans.

**She<sup>'</sup>-mer.** From him Omri bought the hill which he fortified and called Samaria after its original owner.

**Tir<sup>'</sup>-zah** (delight). A beautiful (Sol. Song 6:4) town near Shechem. It was Jeroboam's second capital.

**Zar<sup>'</sup>-e-phath.** A town of Sidon; see 1 Kgs. 17:9, and Luke 4:26.

**Zeb<sup>'</sup>-a-di<sup>'</sup>-ah.** The senior or tribal head of Judah in Jehoshaphat's time.

**Ze-pha<sup>'</sup>-thah** (watch-tower). A valley near Mareshah in the tribe of Judah.

**Ze<sup>'</sup>-rah.** An Arabian chief, or a king of Egypt of Ethiopian descent.

**Zi-do<sup>'</sup>-ni-ans.** The people of Zidon, a Phœnician coast city near Tyre.

## Lesson Calendar: Third Quarter

### STUDIES IN THE OLD TESTAMENT FROM SOLOMON TO ELIJAH

- |                       |   |
|-----------------------|---|
| 1. July 3.....        | The Kingdom Divided. 1 Kings 12: 12-20.       |
| 2. July 10.....       | Jeroboam's Idolatry. 1 Kings 12: 25-33.       |
| 3. July 17.....       | Asa's Good Reign. 2 Chron. 14: 1-12.          |
| 4. July 24.....       | Jehoshaphat's Reform. 2 Chron. 19: 1-11.      |
| 5. July 31.....       | Omri and Ahab. 1 Kings 16: 23-33.             |
| 6. August 7.....      | God Taking Care of Elijah. 1 Kings 17: 1-16.  |
| 7. August 14.....     | Obadiah and Elijah. 1 Kings 18: 1-16.         |
| 8. August 21.....     | Elijah on Mount Carmel. 1 Kings 18: 30-46.    |
| 9. August 28.....     | Elijah Discouraged. 1 Kings 19: 1-8.          |
| 10. September 4.....  | Elijah Encouraged. 1 Kings 19: 9-18.          |
| 11. September 11..... | Elijah Taken Up Into Heaven. 2 Kings 2: 1-11. |
| 12. September 18..... | Israel Reproved. Amos 5: 4-15.                |
| 13. September 25..... | REVIEW.                                       |

Lesson VI.

GOD TAKING CARE OF ELIJAH

August 7, 1904

1 Kings 17: 1-16. Commit to memory vs. 13, 14. Read the chapter.

**GOLDEN TEXT**—He careth for you.—1 Pet. 5: 7.

1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "Is the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

2 And the word of the Lord came unto him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan."

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

4 And it shall be, that thou shalt drink of the brook Cherith, that is before Jordan."

5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan."

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

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

8 And the word of the Lord came unto him, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

9 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering sticks; and he called

to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink."

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

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

13 And Elijah said unto her, "Fear not: go and do as thou hast said: but make thereof a little cake first, and bring it unto me, and after make for thee and for thy son."

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days."

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

**Revised Version**—1 sojourners; 2 was; 3 a; 4 the; 5 bring it forth.

**DAILY READINGS**

M.—God taking care of Elijah, 1 Kgs. 17: 1-16. T.—The widow's child restored, 1 Kgs. 17: 17-24. W.—Reference by Christ, Luke 4: 25-30. Th.—A man of prayer, James 5: 13-20. F.—God's deliverance, Ps. 34: 11-22. S.—"The eye of the Lord," Ps. 33: 10-22. S.—God cares for us, Matt. 6: 24-34.

**Shorter Catechism**—*ques. 84.*—What is adoption? A. Adoption is an act of God's free grace,

whereby we are received into the number, and have a right to all the privileges of the sons of God.

**LESSON PLAN**

- I. On God's Hard Errand, 1.
- II. In God's Tender Care, 2-7.
- III. Dispensing God's Bounty, 8-16.

**Lesson Hymns**—Book of Praise, 17: 278; 76 (Ps. Sel.); 293; 513 (from Primary Quarterly); 297.

**EXPOSITION**

By Rev. James Wallace, B.D., Lindsay, Ont.

**Time and Place**—About three years, beginning with the tenth year of the reign of Ahab, King of Israel (918 to 897, B.C.); Samaria, Ahab's capital, Cherith, a brook flowing into the Jordan, Zarephath, a town between Tyre and Sidon.

**Connecting Links**—The connection of the Lesson is with King Ahab's mad plunge into gross and shameless idolatry and this again dates from his foolish marriage with the Syrian princess, Jezebel (Lesson II., ch. 16: 31, 32). Elijah, who is to be the central figure of the history for some time, appears on the scene suddenly and without announcement: he "comes in with a tempest and goes out with a whirlwind."

**I. On God's Hard Errand, 1.**

V. 1. *And Elijah.* The name means "Jehovah is God" and well represents the work he was to do, for his life was one continuous struggle to root out the worship of Baal and revive and restore the worship of Jehovah. *The Tishbite*; possibly of Tishbe

in Naphtali, which is also mentioned in the apocryphal book of Tobit as the birthplace of Tobit. *Of the sojourners of Gilead* (Rev. Ver.); east of the Jordan, to which for some reason he had gone to dwell. In that wild, rugged region he was trained for his work (compare Moses, Ex. 3: 1; John the Baptist, Luke 1: 80). *Said unto Ahab*; the idolatrous king of Israel. *As the Lord God of Israel liveth*; a common form of oath with the prophets, used to show their authority and the certainty of the fulfillment of their message. In the very name, "Jehovah God of Israel," there was a special appeal to Israel, for Jehovah was the God of the nation, their covenant God. *Before whom I stand*; a phrase used by Elijah and later adopted by Elisha (see 2 Kgs. 3: 14), which showed how near the prophet felt himself to stand to God, and how real God was to him. *Not be dew nor rain*; an absolute necessity in these dry, thirsty climates. Baal was regarded as the god of fertility, hence Jehovah, by bringing

a drought upon the land, would prove that He was more powerful than Baal, whose worship Israel was following. Ahab was to be taught a lesson, as many a man has to be taught, by being reduced to great straits. *These years.* See ch. 18: 1. Compare also Luke 4: 25; James 5: 17. *According to my word;* that is, as I, as the mouthpiece of God, proclaim. (Compare ch. 18: 41-44.)

## II. In God's Tender Care, 2-7.

Vs. 3, 4. *Get thee hence, and turn thee eastward.* From what point Elijah starts it is difficult to say; "most likely from Samaria." (Benzinger.) If he travelled eastward he would reach the Jordan. *Brook (torrent-bed) Cherith.* The word "nabal" means a "wady," or torrent-bed, which dries up in the heat of the summer. Here Elijah could hide in safety, while the enraged king sought him. *Ravens to feed thee.* A number of other renderings have been suggested for the word translated "ravens." The Hebrew consonants might mean ravens, Arabs, gadflies, willows, or a number of other things. "The history of Elijah, like the history of Elisha, has a great predilection for the miraculous" (Benzinger), and this miraculous provision is quite in keeping with other incidents in the prophet's life related by the author of Kings.

Vs. 5-7. *Went and dwelt.* His obedience resulted in his preservation. *Brought;* a participle in Hebrew, meaning "continued to bring from time to time." *Bread and flesh,* etc. The Septuagint reads that they brought the bread in the morning, the flesh at night. (Compare Ex. 16: 8.) *Because there had been no rain.* The wady or freshet-bed dried up, for the drought was now making itself felt in the land.

## III. Dispensing God's Bounty, 8-16.

V. 9. *Get thee to Zarephath;* called in Greek Sarepta (Luke 4: 26), about eight miles south of Zidon. Its present name is Sarafend. *Belongeth to Zidon.* Strange that the fierce opponent of Baal worship should be sent to the very source and fountain-head of it. *Widow woman there to sustain thee;* a not very encouraging message for the prophet. He had no promise of great abundance, only what a destitute widow could provide.

V. 10. *Gathering of sticks.* "The abject poverty of the widow is seen from her coming forth to pick up any chance bits of wood which might have fallen from the trees outside the city walls." *Fetch . . . a little water.* He had now probably travelled a hundred miles. *Going to fetch it.* "The gift of water to the thirsty is always regarded as a sacred duty in the East." *Bring me . . . a morsel of bread.* He had now asked the impossible.

V. 12. *As the Lord thy God liveth.* The widow apparently recognized Elijah as a worshipper of Jehovah, for she says "thy God." *Cake.* The bread was not baked into loaves, but into thick flat cakes. *Barrel* (Rev. Ver., "the barrel") . . . *cruse* (Rev. Ver., "the cruse"); definite, because these were two indispensable articles in every Eastern household, a pail or tub, and a jug or cruse. *Of oil;* olive oil, a common article of food. *Eat it, and die.* The drought had extended to Zidon and naturally would effect the poor of the land first. The widow was reduced to the last straits, but see how God comes to her, when she must take out her last morsel. (See Ps. 37: 25.) See, too, God's care for His people in every nation, Acts 10: 35.

Vs. 13-15. *Make me . . . a little cake first;* a strange command, but fortified, as we shall see, by a wonderful promise. *And after.* It required great faith on the part of the widow to bring out first a portion to the prophet, when her little stock was so small. *Thus saith the Lord God of Israel;* to show to the widow that it was through the power of Jehovah that this miracle was to be wrought. *Until the day that the Lord sendeth rain.* The wondrous supply was not to last forever, but only until such time as the natural forces would again supply the need. God does for people only what they cannot do for themselves. *She went and did.* With unquestioning trust she obeyed the prophet's request, and by her obedience brought a rich blessing upon herself and her family. *Her house;* likely others of her relatives who might be in like case with herself. It could hardly mean "household" in the sense of servants, for a woman in her position would not likely have any. *Many days;* simply "days" in the original, an



expression used to indicate a long time, generally indefinitely long, though v. 14 has given us the extent of time.

V. 16. This verse sums up for us the after history, showing that the widow's confidence was not misplaced, and that the word of the Lord stood sure. *By Elijah*; literally, "by the hand of Elijah," which is a common expression in the Old Testament, not only for a message delivered by the hand, but by the mouth. The author in these last words sets his seal to the genuineness of Elijah's mission as a representative of Jehovah.

### Light from the East

By Rev. Professor Ross, D.D., Montreal

CHERITH—Tradition and the earlier scholars make this the Wady Kelt, a deep, torrent-cut valley with a brook at the bottom, on the west side of Jordan near Jericho. Modern students think it must be sought

further north and east in Elijah's native Gilead. But in all likelihood it was a gorge like the Kelt, a deep, narrow cut in the rock, extending far back among the hills, whose abrupt, sinuous turnings and steep rugged sides, pierced by many caves concealed behind bushes, afforded innumerable hiding places, and where the stream, sheltered by the overhanging rocks, would be among the last to dry up.

RAVENS—The word in the Old Testament covers many birds of the same family, crows, choughs, rooks, jays, and jackdaws, as well as the true raven. It might be possible for an Arab even without a miracle to live for a time on what a large number of birds gathered. But many think that the word here means a tribe of Arabs of that name, whose ideas of hospitality would lead them to succor the fugitive. Oreb, the raven, is the name of an Arab chief in Judges 7: 25.

### APPLICATION

By Rev. W. J. Clark, London, Ont.

*There shall not be dew nor rain*, v. 1. It seems a terrible thing that such a judgment should be pronounced on a people, and yet if we read history aright, we shall see plainly that God still judges in the earth and that the nations who forget Him and turn aside to evil are destroyed. National virtue brings with it national prosperity, and national wickedness leads to degeneracy; and this is a worse penalty than even to be stricken with famine. And that which is true of the nation is true of each individual soul. The cost of sin is degradation, a weaker body, feeble intellect, impotency of spirit. The devil's slaves become more and more abject.

*I have commanded the ravens to feed thee there*, v. 4. We think of this as a very wonderful tale. We forget the wonder of the tale that is being told us every day of

God's providence. Are not raindrops and the sun's rays and the magic that is hidden

The Daily  
Miracle

in the clods of the earth, just as truly messengers of God to men, bringing them food for their sustenance. We stumble sometimes at the miracles of scripture, but the whole of life and the provision made for its

sustenance is wonderful and may well call forth our praise and gratitude. Just as really as the ravens were God's messengers to Elijah, so really are the forces of nature God's messengers to us.

*And the ravens brought him bread and flesh in the morning and . . . in the evening*, v. 6. The provision for the prophet's sustenance was given as he had need. There was no great store heaped up, so that

A Day at a Time he might feel that he was provided for, for a considerable time. We pray wisely, when we pray, "Give us day by day our daily bread." Sometimes it seems as though God's people were a little too anxious to have provision made for a long time in advance; and when there is too great an anxiety, and plans have been made very carefully, something of the sweetness of dependence on His grace is threatened. It is hard for those who have great provision and many investments made for the future, to look to God with that quiet confidence and child-like trust that is so precious a possession.

*So he arose and went to Zarephath*, v. 10. One thing that is very notable in the story of Elijah's life is the immediate obedience

which he renders to God. When God's command here came, there was no hesitancy or argument on the prophet's part, no asking what the results would be. It was enough for him to know the divine will, and his only responsibility was to discharge it. This habit of ready obedience when God's word is plain to us, would save a great many distresses. Too often we find ourselves in some strait place, not knowing whither to turn, because we have hesitated about obeying when there could be no doubt as to God's will in the premises. Power for service depends to a great degree upon swift obedience.

*That we may eat, and die*, v. 12. Here is the utterance of despair, and when we take all the circumstances into account, we can hardly wonder. When the whole land was suffering from straitness, who "Nii Desperandum" would care for this poor widow and her son? They had not strength or cunning to battle or to scheme, that they might get a share of any food that was left. And yet the time of her despair was the time of her deliverance. Surely it is true that "man's extremity is God's opportunity." Let no child of God ever despair. He will deliver in His own good time. He will not suffer us to be tempted above what we are able, but with every temptation will provide a way of escape by enabling us to bear it.

*And Elijah said unto her, Fear not*, v. 13. If we were to look carefully through the scripture, we would be surprised how often this message, sometimes in the identical phrase, sometimes in other words, has come to the children of God. We should write the words where we can never fail to see them. If only we always had courage, how the spectres that affright us would dissolve into thin air! The Master said, "Be not anxious, for your Father knoweth ye have need of all these things." "Fear not" should be the thought, not only of the individual Christian, but of the congregation, and of the whole church. If we are seeking to do the will of God, then we need have no ground for fear. For He will feed and clothe and protect all the way.

*The barrel of meal wasted not*, v. 16. God was as good as His word. If we only had more knowledge of this widow woman, there would doubtless be interesting disclosures as to her character. As Christ tells us, there were many widows in that time (Luke 4 : 25), but only to this one was Elijah sent. We may be confident there were reasons why she was chosen, and what a blessed house that was, while the prophet dwelt in it! If we are to be blessed with the presence of God, then we must see that we are of such temper and desire that we can rightly welcome Him.

#### TEACHING HINTS

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

#### For Bible Class Teachers

By Rev. Principal Patrick, D.D., Winnipeg

The career of Elijah has the greatest possible attraction for the scholar; hence you can reckon on his interest throughout. Your aim must be to quicken his apprehension of the moral greatness of Elijah by teaching him what precisely were the ends he sought to accomplish.

It may stimulate the scholars, if you ask what are the two great figures of the history on which the class is entering. The answer, "Elijah and Jezebel," will help them to

understand what follows, and allows you to describe the conflict between the true and the false religion, as summed up in the relations of Elijah and Jezebel. Both possess the utmost strength of character; yet both are passionately devoted to the religions they have espoused.

Ask for the title of the lesson. How many instances of such care are mentioned?

Then turn to the first verse. Let it be read again. Get the older scholars to appreciate the sudden and startling description of the prophet. Nothing is said as to his birth, family, education, call or previous history. He appears as suddenly as a lightning flash. Use the word Gilead to convey

to the class an exact and vivid conception of the appearance, dress and demeanor of Elijah. Mention the long hair, the bare limbs, clothed with the cloak of sheepskin, the hair outside, as is the case with many a fur coat in Canada to-day, the spare and lithe figure. Dwell, too, on his love for the wild fastnesses of his native land and its pathless ravines. Then pass on to depict this man breaking in on Ahab without ceremony and uttering the brief, stern message regarding the drought. What would be the effect of such a messenger and such a message in Ottawa or Washington or London to-day?

Where is the Cherith? Why was Elijah sent there first? Why was he sent there at all? Was Elijah likely to have eaten much flesh? If not, why was this provision made for him? What lessons as to God's providence would it teach him?

Older scholars may be asked to point out how unlike this miracle is to those elsewhere recorded in the Bible, and may be told that many devout minds regard the miracle, not as a literal fact but as a symbol of the protection which the God of Nature extended to his servant.

Where is Zarephath? Would Elijah be startled when he was told to go there? Enumerate several reasons why he should feel surprise. Why was Elijah sent there? Was it because Jezebel would never think of seeking him there? Was it that he might see the religion of Phœnicia as it actually was? Or was it that he might be taught breadth of view and sympathy? Was he to learn that God cared for others besides the Jews?

Proceed to get different members of the class to depict the scene. Show the prophet arriving foot-sore, or at any rate weary and hungry, at the gate of the city. He accosts a widow gathering sticks. Why does he speak to her? Why does he ask for water first? Did he expect in this way to identify the woman of whom God had spoken to him? Notice the exceeding destitution of the woman, due probably, at least in part, to the drought. What was the use of the meal and of the oil? Show that the woman recognized that Elijah was a Jew. Is there any probability in the opinion that she too

was a worshipper of Jehovah? What shows the greatness of the faith of Elijah? What shows the greatness of the widow's faith? Draw out the lessons suggested by their faith.

### For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M.A.

A flash of lurid lightning in a black night;—get the scholars to talk about it; doubtless the season may have furnished an instance.

It was a very black night in Israel's history;—read the last verse of last Sabbath's lesson, and ask more questions about Ahab's awful sinning, and the sinning of the people with him.

Into this black night came Elijah, the anger of God upon his face, his tongue the sword of God, a flashing sword like bright lightning. So reads v. 1 of the lesson.

Stop a little to look at this man Elijah. He is a great man, one of the greatest. At Zermatt, in Switzerland, the traveller looks upward and around; on every hand great mountain tops, the Matterhorn, Monte Rosa and the rest, shouldering the very heavens. Have the scholars name some of the great mountain-top men of the Bible—Noah, Abraham, Moses, David and Solomon (twin peaks), Isaiah, Daniel, Paul, John. The circle is incomplete without Elijah.

How splendidly the name corresponds to the man, "My God is Jehovah." And his life work—as we shall see in the next four or five lessons—corresponds to his name, to fight the battles of Jehovah against all comers.

We shall have other lessons about Elijah. We wish, therefore to understand him well at the first. This lesson shows *the stuff that was in him* and in four ways:—

1. *He was an outdoor man.* "Of the inhabitants of Gilead," the wild desert region to the east of the Jordan. Such another as John the Baptist, was this sheepskin-mantled man. Outdoor men have their faults, doubtless. Softness is not one of them, nor lack of courage. They are simple in their habits, strong of frame, direct in purpose, wholesome in heart. It is a great day this of ours, when outdoor life is so much the fashion. It ought to produce a grand race of men.

2. *He could go on a hard errand.* No harder in those days could have been imagined—to face a shameless and cruel despot with a reproof, perhaps at one of his riotous banquets, like Belshazzar's (Dan. 5.) (The teacher should work this out.) But the message is delivered without flinching, v. 1. Imagine the astonishment and rage of Ahab. But think also of what gave Elijah the courage. Phil. 4: 13, lets one into another courageous man's secret. It was "the Lord God of Israel" (v. 1.) that stood back of Elijah. His strength may be ours.

3. *He could live on God's promise.* Easy enough, when the barns and cellar and pantries are full. Another story, when the command is to travel far into the desert, to hide in a rocky gorge, to look to the failing stream for water and to the birds of the air

for food! Isn't the story fine, "So he went and did according to the word of the Lord?" Illustration is rich here. The whole eleventh chapter of Hebrews comes in; take bits of it. Such faith is never disappointed. Nor was it in this case. God was as good as His word, v. 6.

4. *He could continue to trust.* Emphasize that word "continue," for it is the keeping at a hard task, the plodding on under a heavy burden, that tests what is in one, even as it is "patient continuance" (Rom. 2: 7) that wins the crown. A very vivid series of pictures (Be sure to leave time for them) follows:—Going to Zarephath, poverty at its last gasp, the prophet's demand; and then God's wonderful goodness to them all.

The whole lesson illustrates (1) Elijah's name; (2) The Golden Text.

#### ADDED HINTS AND HELPS

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

##### Lesson Points

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

Some time or another every transgressor is brought face to face with his sin. v. 1.

What good backing one has, when he stands before God, v. 1.

"Hide thyself"; even God's chosen messengers are but men. v. 3.

However strange God's promise is, He always makes it good. v. 6.

In God's providence, when one door shuts another opens. v. 9.

God's loved ones may be allowed to suffer, but He never forgets them. v. 12.

God loves to go into particulars with His people. v. 14.

##### From the Library

Elijah comes suddenly into view, as if he had just descended from the clouds and clothed himself with thunder as he came; or we might almost fancy that he had at that moment alighted from the chariot of fire, which tarrying for him in the heavens, was to bear him ultimately from the earth.—Dr. W. M. Taylor.

There are two books from which I collect my divinity: besides that written one of God, another of His servant Nature, that

universal and public manuscript that lies exposed unto the eyes of all.—Sir Thomas Browne.

Never yet during many years residence in Syria and many a long day's travel, have I been refused a draught of water by a single individual of any sect or race. The Bedaway in the desert has shared with me the last drop in his water-skin.—Porter.

Is thy cruse of comfort failing? Rise and share it with another, And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy store-house, or thy handful still renew; Scanty fare for one will often make a royal feast for two.

—Mrs. Charles

##### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Ravens.
2. God's care of His servants.

##### Prove from Scripture

That our needs are known to God.

##### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What brook is mentioned in the Lesson? What town? Before whom did Elijah appear? For what purpose?

1 What does the name Elijah mean? Name the false god worshipped by the king and

the people? What did Elijah look like? For whom did he speak? What did he say would happen?

2-7 Whither was Elijah now sent? By whom? Why? Where did he get water? How was he fed? Why did he have to leave this place?

8-11 Where is Zarephath? Whom did Elijah meet? What was she doing? What did he ask of her?

12-16 How much food had the woman? What did she expect? Did she give Elijah what he asked? What promise did he make? How long did the meal and oil last?

**Seniors and the Home Department**—What period of time is covered by the Lesson? In whose reign? When did this reign commence? Close?

1 How was Elijah's very name a protest against idolatry? Explain "the Tishbite." Where is Gilead? What curse had been pronounced against those who forsook God? Who was Elijah's New Testament successor? (Matt. 17: 12, 13.)

2-7 What work did God give the ravens to do? What does God's care for the birds prove? (Matt. 9: 26.)

8-16 For what purpose was Elijah sent to Zarephath? What miracle wrought by our Lord in this region? (Mark 7: 24-30.) Where and when did our Lord refer to Elijah's

visit? (Luke 4: 25, 26.) What feeling existed among the Jews towards the Gentiles? Who was the apostle of the Gentiles? (Rom. 11: 18.)

**Seek-Further Questions**—What king's wickedness was rebuked by John the Baptist? What prophet was sent to preach in a heathen city?

**Answers to Seek-Further Questions**—(Lesson V.) (1) 1 Cor. 8: 4. (2) 2 Kings 9: 30-33.

**The Catechism**

Ques. 34. *Adoption.* Among the Romans, when a man wished to adopt as his son a member of another family, the two went before a magistrate, and in the presence of that officer, the one said, "Wilt thou be my son?" and the other answered, "I will." After this transaction, in the eyes of the law the person adopted ceased to be a member of his own family and thenceforth belonged to the family of the adopting one. God, in the gospel, says to the sinner, "Wilt thou be My son?" And when the sinner by his faith answers, "I will," he at once passes into God's family and becomes God's son, entitled to all the privileges and laid under all the obligations of a child. Adoption is an "act," because it implies a single, definite expression of God's gracious will.

**FOR TEACHERS OF THE LITTLE ONES**

By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—The lesson tells of God training His people by providing for the needy.  
*Introduction*—Have you ever watched the rain falling,



listened to the pitter-patter on the window-panes? (Raise arms and make a motion with the fingers to represent the falling rain.) Have you wondered where the rain comes from and what is the use of it, etc.? Did you know that the warm sunshine draws up water from the earth into the air and rain-clouds are formed; these in time become so full of water that it pours back on the earth? God has planned that this shall be so in order to keep the growing things alive. You know how much you all enjoy a drink of

cold water. Have you ever helped father and mother to give a drink to the thirsty flowers after a hot day of sunshine? All the little blades of grass, all the flowers and bushes and plants and vines and trees need water just as much as you do. Without it they fade and wither and die. (A small watering-can and a plant will help to impress the thought.)

*Famine*—Without rain nothing will grow—no wheat to make flour, no vegetables, no fruit. The animals would die for want of food and drink. We should have no milk, nor butter, nor meat, nor eggs, for cows and hens could not live. We ourselves also would be likely to die of hunger. This is called a famine.

*Drought*—A dry time without rain is called a drought.

*Lesson*—Draw two crowns. Print **BAD KING AHAB, BAD QUEEN JEZEBEL**. What was their sin? (Recall last LESSON.) Here is the gay palace (outline). The people who live here are dressed in beautiful clothing, for the queen is fond of gay people. One day a visitor comes (Print **ELIJAH**). Picture his strong, stern face, long black hair, a sheepskin garment with a girdle. He comes uninvited, unwelcome.

*The Message from God*—Tell his message, v. 1. God is going to send a famine because of the sin of the people in worshipping idols.

*God's Care of Elijah*—Jezebel and Ahab are very angry with Elijah for bringing them such a message. They seek to kill him, but God tells Elijah where to hide, v. 3. God also tells him to drink water from the brook and provides food for him. (Tell the story. God's miraculous care of Elijah is not too wonderful to believe. We have often heard of people eating of the stores of food laid away by squirrels and bees, nuts and honey. The eggs of wild birds have formed the food of shipwrecked sailors. The ravens, perhaps, gathered stores of some sort—fish, or flesh, or berries—that served as food for Elijah.)

*The Widow of Sarepta*—When the brook dried up God provided in another way for Elijah, v. 9. Tell the story. The widow trusted God's promise. Tell of the reward of her faith and obedience, vs. 15-24. Print **DO GOOD AND YOUR REWARD SHALL BE GREAT**.

*Golden Text*—Repeat.

*Something to Draw*—Draw a bird, a cruse and a barrel and print the Golden Text.

*Something to Remember*—I should trust God.

*Something to Ask at Home*—What did Jesus say about trusting Him?

### SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

The most important fact in the universe is GOD. Never forget to take account of God; and that God CARES. Elijah did a great work because he believed this. Because God cares (erase CARES), God GIVES. He gives us everything we need,

GOD  
CARES

GOD  
GIVES  
SAFETY  
FOOD FRIENDS

just when we need it. Elijah is in danger so God gives SAFETY; then God gives FOOD. God next gives him, not only food, but a home and FRIENDS. It is true the safety was not ease, the food was not luxury, but were these not all the GIVES). How about YOU? God gives you? Are you grumble because He does not for the food He gives, or disnot luxury? Do you thank to be worthy of friendship pathy, and thoughtfulness for others? Your whole life should be a hearty thanksgiving to God, because "He careth for you:" a practical thanksgiving, doing good to others.

ARE YOU  
GRATEFUL  
FOR  
SAFETY  
FOOD FRIENDS



## Lesson VII.

## OBADIAH AND ELIJAH

August 14, 1904

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

GOLDEN TEXT—*I thy servant fear the Lord from my youth.*—1 Kings 18 : 12.

1 And it came to pass *after* many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governor of his house. (Now Obadiah feared the Lord greatly.)

4 For it was so, when Jez'ebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go *into* the land unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it; Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, *Art thou* that my lord Elijah?

8 And he answered him, *I am*; go, tell thy lord, Behold, Elijah *is here*.

**Revised Version**—1 the famine was sore; 2 was over the household; 3 through; 4 the; 5 and save; 6 Is it thou, my lord Elijah; 7 It is I; 8 wherein; 9 here; 10 spirit (small s).

## DAILY READINGS

M.—Obadiah and Elijah, 1 Kgs. 18 : 1-16. T.—Sorrors of a famine, Joel 1 : 8-20. W.—Joseph and Pharaoh, Gen. 41 : 33-45. Th.—Daniel's faithfulness, Daniel 6 : 1-10. F.—Nehemiah's prayer, Neh. 1 : 1-11. S.—An upright life, Col. 3 : 8-17. **S.** A young believer, 2 Tim. 3 : 10-17.

**Shorter Catechism**—*Ques. 35.* What is sanctification? **A.** Sanctification is the work of God's free

## EXPOSITION

**Time and Place**—Three and a half years after Elijah's first appearance to Ahab—about 906 B.C.; the place somewhere between Jezreel in the territory of Issachar and Mount Carmel on the Mediterranean coast.

**Connecting Links**—The son of the widow of Zarephath dies and the prophet restores him to life. The woman is thus led to confess Jehovah as the true God, ch. 17 : 17-24.

## I. A Courageous Mission, 1, 2.

V. 1. *The word of the Lord.* Elijah had been sustained by God's special bounty. He is now again to show himself the Lord's worthy messenger. *In the third year*; reckoning from his going to Zarephath. He spent about a year in Cherith, and according to Luke 4 : 25; James 5 : 17, the drought lasted in all three years and six months. *Shew thyself unto Ahab*; Ahab, driven to his wits' end to know what to do on account of the severity and extent of the drought, but still raging against Elijah, v. 17. *I will send rain.*

9 And he said, *What have I sinned*, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

10 *As the Lord thy God liveth*, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the *spirit* of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall say me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jez'ebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*; and he shall slay me.

15 And Elijah said, *As the Lord of hosts liveth*, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah,

grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

## LESSON PLAN

I. A Courageous Mission, 1, 2.

II. An Anxious Search, 3-6.

III. A Sudden Appearance, 7-16.

**Lesson Hymns**—Book of Praise, 248 : 447; 100 (Ps. Sel.); 232; 263 (from PRIMARY QUARTERLY); 240.

The drought had shown that Baal the god of land and of fertility was unable to help his devotees, and now Jehovah manifested His power by sending the rain.

V. 2. *And Elijah went*; as quick now to go at God's word as he had been to withdraw, ch. 17 : 3-5. *A sore famine.* Compare the conditions in the time of Joseph, Gen. 41 : 57.

## II. An Anxious Search, 3-6.

Vs. 3, 4. *Obadiah.* "The Hebrew word signifies 'servant of Jehovah' and is a frequent name in the Old Testament, the most conspicuous person so called being the prophet who was contemporary with Jeremiah." (Cambridge Bible.) *The governor of his house*; chief steward for the king and evidently high in the confidence and esteem of the king. Compare Joseph in Pharaoh's household. *Obadiah feared the Lord greatly.* "Feared" in the Hebrew is a participle, showing that he was one who feared Jehovah continually. He had never swerved from

his devotion and loyalty to Jehovah. *Jezebel cut off the prophets of the Lord.* See note on Jezebel in Lesson V. She hoped thus to root out the worship of Jehovah by putting His prophets to death. She is like Lady Macbeth, the master spirit, and takes the lead over her husband in all attempts to further their schemes. The prophets put to death by her were likely members of the prophetic guilds or schools of the day (see 2 Kgs. 2 : 3-15). *An hundred prophets.* God had many witnesses that Elijah knew not of (compare ch. 19 : 18). *Hide them by fifty*; that if one party were discovered the other might escape. *Bread and water*; the best sustenance the famine time would afford.

V. 5. "Go through the land" (Rev. Ver.). A complete search was to be made. *Fountains*, mean living, perennial springs; *brooks*, the streams that flow from them, much reduced, of course, by the long continued drought. *Find grass*; which was to be found, naturally by the waters.

V. 6. *Divided the land*; to expedite the work, and make the search more thorough. *Ahab went one way*; perhaps toward the south, for Obadiah meets Elijah, so must have been travelling northward. *By himself*; the need must have been very great, when the king and his highest official must themselves organize search parties and act as their leaders.

### III. A Sudden Appearance, 7-16.

V. 7. *As Obadiah was in the way*; perhaps travelling northwest from Jezreel. It is when on the way to duty that God's prophets are generally met. *Elijah met him.* What a contrast between the two men: Elijah, bold, severe and stern, Obadiah timid, fearful and diffident, yet both servants of God and doing His work each in his own way! *Fell on his face*; "for to Obadiah Elijah would seem to be God's special representative, and the champion of the cause of the true religion."

Vs. 8, 9. *Go, tell thy lord.* Ahab had been seeking Elijah for a long time; now it would be seen whether he was so anxious to see him as he declared himself to be. *Wherein have I sinned* (Rev. Ver.)? As vs. 10-12 show, Obadiah was terribly alarmed.

Vs. 10, 11. *No nation or kingdom*; that is, round about Israel. *He took an oath.* So anxious was he to find him, that he made the people swear that they had not seen the prophet. He would have him either remove the drought or be slain.

V. 12. *The Spirit of the Lord shall carry thee.* Elijah's sudden appearances and disappearances had given rise to the belief that he was carried hither and thither by some kind of supernatural power (compare 2 Kgs. 2 : 16). There is a leading of the Spirit which every son of God must experience (see Rom. 8 : 14). *Slay me.* Obadiah was very much afraid of losing his life and yet he would take the risk of hiding the one hundred prophets. He was not the type of man that martyrs are made of, and yet he wished to further the Lord's work.

Vs. 13, 14. *Was it not told my lord?* Perhaps Obadiah's form of question is just a vivid way of informing the prophet of what he had done. *And now thou sayest*; "exposing me to the certain wrath of the king."

Vs. 15, 16. *Lord of hosts*; Jehovah's most significant and sublime title. It designates Him, viz., as one who is supreme over untold hosts "of spiritual or other agencies whom He can employ to give effect to His purposes; in a word, as the Omnipotent." (Hastings Bible Dictionary.) *Before whom I stand* (compare 1 Kgs. 17 : 1). He stands before God as His servant, ready to obey. *I will surely shew myself.* The form in the original is one of those used to express an oath of affirmation. *And Ahab went to meet Elijah.* The form in which this whole sentence is cast shows the rapid movement. The famine was sore, the need was great, no time was to be lost; so Ahab goes at once to Elijah.

### Light from the East

OATH—In a primitive state of society when there was no organized system of law to enforce the performance of obligations undertaken between man and man, it was necessary that the promise should be made as solemn and binding as possible. This was accomplished by a solemn appeal to God with the right hand raised to heaven, to witness what was promised, or to bear His testimony

to the truth of a statement for which there was no other evidence. The solemnity was further increased when a curse was added, that is, some fearful consequence was invoked if the promiser should prove unfaithful or if a falsehood were uttered. A sacrifice often formed part of the ceremony, and after the sacrificial feast the parties to the agreement walked between the pieces, either to imprecate upon themselves a similar

doom in case of failure, or to indicate that they had been taken within the mystical life of the victim. In time, the most solemn forms of the oath came to be used freely and lightly in ordinary conversation. Hence the terrible and universal profanity of the East, where the names and attributes of God are used by almost everyone in a passion, as only the most flagrant and abandoned sinner among us will use them.

APPLICATION

*And it came to pass after many days, v. 1.* Of all kinds of service that God's children may render, there is perhaps no one form harder than waiting, just waiting His will. And it is a service which is required not infrequently. Many a poor invalid lies year after year, longing to go out to active service; and yet God's providence says "Wait!" It is hard to realize, but none the less gloriously true, that "they also serve, who only stand and wait."

Just  
Waiting!

*And Ahab called Obadiah, v. 3.* Even a king needs a counsellor. No one is so sufficient to himself that there do not arise crises when he is led to see that he needs some one to advise with. Happy it is for us when we know of a wise and faithful friend upon whom we may call for advice, and who, we know, will advise free from any selfish motive.

A Good  
Counsellor

*Now Obadiah feared the Lord greatly, v. 3.* The fear of the Lord had taken a deep hold upon his life. He seems to have been of a quiet, peaceable disposition, one who naturally shunned danger; and yet he was so ruled by his fear of God that, when it was a question between his own safety and duty, he did not hesitate, but cared for the prophets of God at the risk of his own life. As the old saying puts it, "Fear God, ye saints, and then ye will have nothing else to fear." If one is like Obadiah, his fear of God will make him strong to do the right thing at any cost, and when the test comes, he will not fail.

Fearing, But  
Not Afraid

*Peradventure we may find grass to save the horses and mules alive, v. 5.* How strangely

mingled are the fates, not only of human beings, but even the lower animals are called upon to suffer for man's folly and wickedness.

Linked  
Together

It is well to recognize the fact, however impossible we find it to explain, and at least it should deepen our sense of moral responsibility. Ahab wished to save the cattle, and yet their suffering was the result of his own ill-doing. When we see how far spreads the result of sin, we should hate it with perfect hatred, and shun it whenever we are tempted by it.

*And he knew him, and fell on his face, v. 7.* Obadiah is overcome when he meets the prophet. One reason, doubtless, is the unexpectedness of it. The last man he had thought to meet that day was Elijah. And there is this possibility of the unexpected all about us. If it is borne in mind, it certainly should save us from ennui. We know not, any moment, but some great crisis may be thrust upon us. The other thought that overcame Obadiah was doubtless the strong character of the prophet. Obadiah served Jehovah himself, but did it quietly. He would never dare to bear the king as Elijah had done, and so the milder, weaker nature does deference to the stronger. And yet each in his place was useful. If God has meant us for Obadiahs, we need not distress ourselves because we cannot be Elijahs.

Two Good  
Reasons

*When I come and tell Ahab, and he cannot find thee, he shall slay me, v. 12.* We are tempted to despise this man whose first thought was for his own safety, and yet he is the same man who risked his life to save the Lord's prophets. Let this teach us to re-

Judge  
Carefully

member the unwisdom of judging hardly those who are guilty of some sudden weakness. There may be in the one whose act has proved him a weakling, possibilities of heroic deeds. Men are not always the same. The hero does not always act like a hero, and the coward is sometimes brave.

*I thy servant fear the Lord from my youth, v. 12.* This was something to be grateful for,

and something worth remembering. He may have faltered, but his life through he had sought to serve God. I don't know that a man can say anything better for himself than that, and if he can say it truthfully, then whatever weakness there may be in him, yet God will deliver. Start life in the fear of God and its goal will be glorious.

A Great  
Thing to Say

#### TEACHING HINTS

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

#### For Bible Class Teachers

Direct the attention of the scholars to the title of the Lesson. Read it then verse by verse and put questions as the reading proceeds.

What would Elijah's feelings be when he received this fresh commission? Did he hesitate? Was he afraid for his own life? Notice that he had no thought but that of obedience to duty. God speaks: he acts.

Look at the situation—the drought—burnt country, the extremities to which the king is reduced; his plan to preserve alive the royal horses and mules.

On his way to Ahab Elijah encounters Obadiah the king's chamberlain or prime-minister. What action shows the reverence of Obadiah for the prophet? Let the class see the second person in the kingdom of Israel descending from his chariot and prostrating himself before the prophet. Ask for a parallel instance among ourselves. Were the chamberlain's motives honest? Did he act as he thought? Read in Elijah's brief reply to Obadiah the character of the prophet. Is there any want of consideration for Obadiah, or does he simply wish to carry out his instructions at once?

Why does Elijah's command fill the chamberlain with alarm? Was he naturally a timid man? Or was the danger real? Get the class to enter into his state of mind. What led Obadiah to entertain the idea of v. 12? Did Obadiah, then, knowing the temper of Ahab, argue justly that his own life was in danger?

Why does Obadiah recount his life and acts? Why does he describe himself as fearing the Lord from his youth? Use this

statement to enforce the Lesson of early devotion to the service of God. Characterize Obadiah's conduct in concealing the hundred prophets from the vengeance of Jezebel. Was there loyalty to the God of Israel in such a step? Was there moral courage? Did he thereby expose himself to peril? If Jezebel had found out what he had done would his life have been secure?

When Obadiah pleads as he does for his life, is he misjudging Elijah? Was Elijah capable of acting as he suggested?

Would the oath of Elijah allay his fears? Observe the terms of that oath. What is meant by the phrase "the Lord of hosts?" What is it "to stand before" him? Would Obadiah admire the courage of Elijah?

#### For Teachers of the Boys and Girls

Best and second best, in God's service, are described in to-day's lesson; and even the second best in God's service is infinitely above the very best amongst the ungodly. It is a lesson filled with action. It is dramatic. There is a touch of the tragic, for Obadiah's fears were real; of the ludicrous, too, for why should any one fear man who fears God! Take the happenings one by one.

1. "The word of the Lord came to Elijah," v. 1. It had come to him before twice (v. 2, v. 8), and each time to be hidden, to stay in the background, to keep still. Easy? The hardest word in life to one of Elijah's disposition. But our backward times are like the dull days of rain—they are necessary for growth. Quiet times are growing times. Did Elijah fret at inaction? Perhaps; for he was a man "of like passions with ourselves," James 5:17. None the less, he was the stronger for his days alone with God and waiting God's will.

2. "And Elijah went, v. 3." It needed

courage; for God's word sent him to an angry man, eager for Elijah's blood. But brave men count no cost. Every war gives examples; not least the struggle between Russia and Japan. Do we err in honoring brave men? Nay, we honor ourselves in honoring them. God honors them.

3. "As Obadiah was in the way, behold Elijah met him," v. 7. How Obadiah happened to be on the march in those famine times, vs. 3-6 tell. The chief point of interest is Obadiah himself. Vs. 3, 4 give the picture of him. Size him up. Pick out his good points and his weak points. After all, how much better than Ahab or Jezebel!

#### ADDED HINTS AND HELPS

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

##### Lesson Points

However long God asks us to wait for His message, it is sure to come. v. 1.

It is a famine for three years; it is centuries of rain in its season. Truly our God is good. v. 2.

Good men can live in strange places. v. 3.

Before we mock at Obadiah, let us be even as brave for God as he. v. 4.

Our call to hard duty may come at any unexpected moment. vs. 7, 8.

A man is not all a coward because he sometimes flinches. v. 9.

It is safe to trust those who trust God. v. 15.

Ahab's rage against Elijah is like an angry child beating his nurse with his fists. How blessed a thing it is that nurses and God have great patience. v. 16.

##### From the Library

God is the time-keeper. We want to go to heaven, but God says, Not yet. We want to begin the battle, but God says, Wait. But what if waiting be the best working?—Joseph Parker.

As the worldly and wicked Ahab valued Obadiah, so Pharaoh prized Joseph; Saul, David; and Nebuchadnezzar, Daniel; and thus in later times Paul sent his Christian salutations to them that were of Cæsar's household.—Professor W. Milligan.

The "seconds" in chinaware are slightly imperfect in shape or finish, but are on many tables. God's "seconds" are not to be despised.

4. "He shall slay me," v. 14. We might afford to make sport of Obadiah's terrors—go over the whole dialogue of vs. 7-14, if we weren't ourselves often so afraid of things that "are going to happen." One good, straight, upward look will mostly kill fear. It did so in Obadiah's case. Elijah pointed him to God (v. 15), and he got courage. The weak man and the strong man are not so unlike, after all. Neither can do without God; alike they depend on Him.

To his contemporaries Elijah appeared like the incarnate vengeance of Jehovah against guilty men, a flash as it were of God's consuming fire. To the Moslem of to-day he is still El Khudr, "the eternal wanderer."—Expositor's Bible.

Caves play an important part in the history of Israel, and have often served especially as refuges for political offenders and other fugitives.—Rawlinson.

Ahab was for Jezebel and idolatry; Elijah was for Jehovah; Obadiah tried to stand safely between. They are examples of whole-hearted piety, half-hearted piety, and whole-hearted impiety. Ahab had the palace; Obadiah, the palace and the cave; Elijah, the cave. But in the cave was Jehovah, and power, and protection, and manliness, and peace; in the palace was Baal, and Ashtoreth, and Jezebel,—shamefulness, weakness, ignominy, peril, and terror.—Peloubet.

##### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. The courage of Elijah.
2. Youth the time to enter God's service.

##### Prove from Scripture

That sin is a cause of trouble.

##### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What miracle did Elijah perform at Zarephath?

1, 2 How long was Elijah at Zarephath? At Cherith? To whom was he now sent? Why was this errand dangerous? What was he told to say?

3-6 What servant of Ahab named here? How is he described? What had he done? For what was search to be made? Tell about the arrangements.

7, 8 Whom did Obadiah meet? How'd he recognize him? What did he call him? What was he bidden to do?

9-16 Of what was Obadiah afraid? What does he say of himself? What is "the fear of the Lord" called? (Ps. 111 : 10.) How did Elijah remove Obadiah's hesitation? Whose servant was Elijah? Who came to meet him? In what spirit? (v. 17.)

**Seniors and the Home Department**—How long after Elijah's first appearance is the Lesson? At what date? Where is Jezreel? Mount Carmel? How was the widow of Zarephath led to confess the true God?

1, 2 How did "the word of the Lord" come to Elijah? Give the New Testament references to this drought? Where is the lack of God's words compared to a famine? (Am. 8 : 11.) Where does the Lord compare Himself to the dew? (Hos. 8 : 5.)

7, 8 Who was Obadiah? How had he shown his piety? For what were caves commonly used? Why had Jezebel slain

the prophets? What New Testament queen resembled her? (Matt. 14 : 1, 2.)

9-14 Who arranged the meeting of Elijah and Obadiah? What New Testament preacher was "caught away" by the spirit of the Lord? What are God's works of providence? (S. Catechism, Ques. 11.)

**Seek-Further Questions**—Who told Jesus that he had kept the commandments from his youth? Name a noted secret disciple of Jesus.

**Answers to Seek-Further Questions**—(1) Herod's wickedness, Mark 6 : 18. (2) Jonah, Jonah 1 : 1, 2.

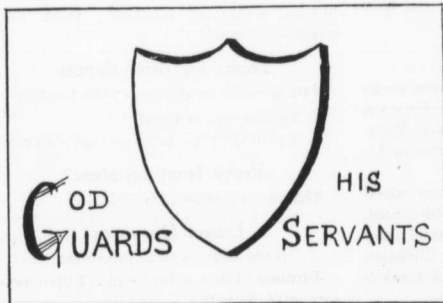
### The Catechism

Ques. 35. *Sanctification.* The purpose of God in our salvation is that we shall be made righteous. Righteousness is our greatest lack, and it is God's greatest gift. There are two senses in which God gives us righteousness. He imputes to us, that is, He puts to our credit, the righteousness of Christ. This is the "act" of Justification. Then He imparts righteousness to us, so that we actually become righteous. This is the "work" of Sanctification. The difference between an act and a work is that the one is done once for all, while the other is carried on during a period of time. Justification and sanctification are two distinct things, and yet the one is never found without the other.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—God training His people by protecting His servants.

*Introduction*—One beautiful morning Claude and May



started out to the woods near their home to look for wild flowers. They were anxious to find a particular kind, known as "Jack in the pulpit." (Draw outline.) Claude said, "Now, May, you go that way and I'll go this way, and if you find it first you shout to me, and if I find it first I'll shout to you." So off they started and I expect Claude, being a boy, and having good strong legs to scramble over fallen trees, etc., got the treasure first; but no doubt they both got their hands full of lovely flowers and went home happy.



*Lesson*—Here are two men talking to each other (strokes). We'll put a crown over one stroke, for it is bad King Ahab we see again. The other man is Obadiah, the governor of his house (explain). We may print Good before Obadiah's name, as we shall hear later. Listen to what Ahab is saying to Obadiah, v. 5. Grass would be likely to be found near brooks and springs of water if it be found anywhere. Instead of wild flowers these men are looking for grass to feed the king's horses and mules and other beasts and keep them alive. You remember God kept back the rain and there was a famine, because of the sin of the people. (Recall Lesson.)

King Ahab goes off this way (zigzag line), Obadiah goes off this way (another line), looking, looking everywhere for grass!

*Elijah Appears*—As Obadiah is walking along looking this way and that way, see! there comes some one along this way. "Surely," thinks Obadiah, "I have seen him before somewhere! Yes, it is Elijah the prophet!" Obadiah bows to the ground before Elijah, saying, "Art thou my lord Elijah?" He answered, "I am. Go tell thy lord (Ahab) that Elijah is here."

Ah! that is not so easy to do! After Elijah had been hidden by God out of the way of Ahab and angry Jezebel, a search had been made for him through all known countries,

but in vain. If Obadiah goes to Ahab now saying, "Elijah is here," and if in the meantime God should again hide him, Ahab will be angry with Obadiah and kill him.

*Golden Text*—Obadiah says to Elijah (Golden Text), and asks if he had not heard "how he hid one hundred of the Lord's prophets in a cave, etc." "Obadiah feared the Lord greatly," v. 3. He began to serve the Lord while a young lad (the right time to begin).

*God's Servant Protected*—Elijah promised to show himself to Ahab that day. Obadiah goes to meet Ahab and Ahab comes to meet Elijah, v. 16. Elijah must have trusted God entirely. "Go show thyself unto Ahab." Would not Ahab put him to death! Ah! a promise went with that command—"I will send rain upon the earth." Elijah knew that God would keep him safe and that all His promises are sure.

*God Guards Us*—All True little (or big) servants of God—working for Him and obeying Him, will be kept safe from harm.

*Something to Draw*—Draw a SHIELD—print

**G**od  
**G**uards HIS SERVANTS.

*Something to Remember*—God will keep Me safe.

*Something to Ask at Home*—What did JESUS say about His care for us?

**SUPERINTENDENT'S BLACKBOARD REVIEW**

OBADIAH
SERVED
AHAB
WELL

To-day's Lesson is about OBADIAH, a clean soul in the very centre of wickedness and vileness. He was in a difficult position. He was not his own master; he SERVED king AHAB as manager of the royal palace. And he served Ahab WELL:

OBADIAH
SERVED
GOD
WELL

he was faithful to the king's interests. But although he lived in the palace of Jezebel, Obadiah served (erase AHAB) GOD well, too. Is it possible to obey God? Certainly. Obadiah diligently, as far as was king's command crossed the obeyed God rather than the life. Ahab wanted to slay them and hid them in caves, Obadiah served God (erase bad men: give them honest when it is a question between God and any man, be sure that you put God first.

OBADIAH
SERVED
GOD
FIRST

diah obeyed the commands of right; but the moment the commands of God, Obadiah king, even at the risk of his God's prophets. Obadiah took where they could be safe. WELL) FIRST. You may serve work and good measure, but

## Lesson VIII.

## ELIJAH ON MOUNT CARMEL

August 21, 1904

1 Kings 18 : 30-46. Study vs. 20-46. Commit to memory vs. 36-39.

GOLDEN TEXT—If the Lord be God, follow him.—1 Kings 18 : 21.

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

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

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

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

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

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

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

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

38 Then the fire of the LORD fell, and consumed the

Revised Version—1 thrown; 2 it; 3 offering; 4 oblation; 5 O Lord, the God of Abraham, of Isaac; 6 thou Lord, art God; 7 Omit the; 8 the sound; 9 bowed; 10 a cloud out of the sea, as of seas; 11 Make ready; 12 a little while; 13 grew.

## DAILY READINGS

M.—Elijah's challenge, 1 Kgs. 18: 17-29. T.—Elijah on Mount Carmel, 1 Kgs. 18: 30-46. W.—A solemn choice, Josh. 24: 14-24. Th.—The answer by fire, 2 Chron. 6: 40 to 7: 8. F.—A prayer for help, Isa. 37: 8-20. S.—The folly of idolatry, Isa. 41: 9-19. S.—The living God, Jer 10: 1-11.

Shorter Catechism—Ques. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification? A. The benefits which, in this life, do accompany or flow from

burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

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

40 And Eli'jah said unto them, Take the prophets of Baal: let not one of them escape. And they took them: and Eli'jah brought them down to the brook Kishon, and slew them there.

41 And Eli'jah said unto A'hab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42 So A'hab went up to eat and to drink. And Eli'jah went up to the top of Carmel: And he cast himself down upon the earth, and put his face between his knees.

43 And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea like a man's hand. And he said, Go up, say unto A'hab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And A'hab rode, and went to Jez'ree.

46 And the hand of the LORD was on Eli'jah; and he girded up his loins, and ran before A'hab to the entrance of Jez'ree.

justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

## LESSON PLAN

I. Elijah's Preparations, 30-35.

II. Elijah's Prayer, 36-38.

III. The People's Decision, 39, 40.

IV. The Abundant Rain, 41-46.

Lesson Hymns—Book of Praise, 252; 260; 69 (Ps. Sel.); 149; 580 (from PRIMARY QUARTERLY); 217.

## EXPOSITION

Time and Place—About 906 B.C.; Mount Carmel.

Connecting Links—Elijah, according to his promise to Obadiah (v. 15), showed himself to Ahab, and demanded of him that he should gather the people together, with the prophets of Baal and "of the groves"—850 men in all, that a test might be made to prove whether Jehovah or Baal was to be the God of Israel. Elijah's call to the people for decision (v. 21), is followed by the challenge to Baal's prophets of the answer by fire, vs. 23-25. There is no answer despite their frantic efforts, vs. 26-29. Then Elijah, the solitary representative of Jehovah, comes forward to champion his God.

## I. Elijah's Preparations, 30-35.

V. 30. Come near unto me. That they may see for themselves that there is no sleight of

hand or trickery practised by him, and that the work is of God. Repaired the altar of the LORD. Mount Carmel had been one of the ancient sites of Jehovah worship, before the temple was built at Jerusalem and worship by sacrifice in a large measure centralized there.

Vs. 31, 32. Twelve stones. Compare Josh. 4: 5; a stone for each of the tribes of Israel. The act is a protest against the division of the kingdom. Sons of Jacob. Sons of one father, were all the tribes, and he Isra'el (prince with God), the wrestler who had prevailed with God's messenger (Read Gen. 32: 26-28). Built an altar; the detail of v. 30. Trench; or ditch, to catch and retain the water. Two measures of seed. A "measure" or "seah" was the third part of an ephah, or about three gallons; as deep as a two-seah measure.

Vs. 33-35. *Put the wood in order.* See Lev. 1: 6-8; only here there was no fire first laid. *Fill four barrels of water;* large water jars. Whence came the water? What of the drought? When water was so scarce, it required faith to pour it out so freely. *Burnt sacrifice;* burnt offering (Rev. Ver.). *Do it the third time.* He could leave no doubt in the people's mind that there would be any fire hidden about the altar. *Filled the trench.* "The twelve barrels had not filled the trench, and so more water was added to make it quite full." (Cambridge Bible.)

### II. Elijah's Prayer, 36-38.

V. 36. *Offering of the evening sacrifice* (Rev. Ver., "oblation"). This was an offering without blood, and consisted of fine flour together with salt and frankincense. Elijah offers up the oblation at the regular hour (about 3 p.m.) to remind the people of Jehovah's worship, which they had put from them or had forgotten. *Lord God of Abraham* ("of" Rev. Ver.), *Isaac, and of Israel.* Compare Ex. 3: 6, 15, 16; 4: 5. In this invocation there is an appeal to past history. *Thou art God.* "Thou" is emphatic; Jehovah alone is God. *I have done . . . at thy word.* An appeal to Jehovah to defend His own honor.

Vs. 37, 38. *That this people may know.* He would have the trial by fire result in turning the people to Jehovah: a worthy motive. "That thou Lord art God" (Rev. Ver.). The "thou's" in this verse are all emphatic. *Fire of the Lord fell.* Compare Lev. 9: 24; Judges 6: 21; 1 Chron. 21: 26; 2 Chron. 7: 1. The Jewish Targum and the Septuagint read "fire from the Lord." What the writer here is making plain is that the fire came and that it came from Jehovah. "Burnt offering" (Rev. Ver.). See v. 33. The fire not only consumes the offering, but licks up wood, stones, dust, and water.

### III. The People's Decision, 39, 40.

V. 39. *The Lord* (Jehovah), *he is the God.* The definite article is used to separate Jehovah from other gods. For the moment the people were convinced.

V. 40. *Take the prophets of Baal;* 450 in number, v. 22. In those days men did not distinguish between the sin and the sinner, and

hence thought that the only way to remove the sin was by removing the sinner. *The brook Kishon.* See Light from the East. It was the appointed punishment for idolatry, Deut. 17: 2-7. Prophets would be held doubly guilty, Deut. 13: 5; 18: 20.

### IV. The Abundant Rain, 41-46.

V. 41. *Elijah said unto Ahab.* The king had been over-awed by the spectacle and raised no protest against what was done. *Get thee up, eat and drink;* eat and drink with gladness, because rain was coming. Anxiety had perhaps taken away his desire for food, or it may be that "during the day while the sacrifice was being offered a fast was kept."

Vs. 42, 43. *Elijah went up, etc.* His attitude was that of one in fervent prayer. *Toward the sea;* "because from that quarter would come the indication of the approaching storm." When Elijah prayed he expected an answer. *Seven times.* Seven is used at an indefinite number (see Ps. 12: 6; 119: 164). If often happens that one has to go a great many times before he sees the answer coming which he sought.

Vs. 44, 45. *Like a man's hand.* The word used here for hand, *kaph*, means the palm of the hand. The small speck on the horizon gave promise of the coming storm. *In the meanwhile* (Rev. Ver., "in a little while"); "in the swing of a pendulum," as is usual still in the Levant. *Went to Jezreel;* the seat of the royal residence, where Jezebel was living.

V. 46. *Ran before Ahab;* a tribute of respect. The distance was some sixteen or eighteen miles. "The running was a sign of Bedouin endurance, the halting outside the city, at the entrance of Jezreel, was a piece of Bedouin wariness." (Cambridge Bible.)

### Light from the East

KISHON—Is the ancient name of the Nahr el-Mukatta, a stream which drains nearly the whole of the plain of Esdraelon. It flows in a north-westerly direction, almost parallel to the ridge of Carmel, and enters the Mediterranean near Haifa. In summer it is an insignificant creek, with the water standing in pools connected with a dimin-

tive stream creeping along below dense fringes of oleanders, but in winter and after sudden rains it becomes a raging torrent, overflowing its banks and flooding the surrounding country. The soil of the plain is a deep brown loam, and when it is thoroughly soaked with water it becomes impassable. If the scene of the sacrifice was the platform on Carmel, which is now called "the place of burning," the prophets of

Baal would be conducted down the steep path, still there, to the river, where it flows between the ridge of Carmel and "the hill of the priests." The river bed would then be dry after the long drought, but a few hours after the rain came, the red, foam-covered torrent would obliterate all traces of the slaughter. It would lift the bodies and carry them out to sea or silt them up in the eddies.

#### APPLICATION

*And Elijah said unto all the people, Come near unto me,* v. 30. It was the time of testing, and the emotions of the people must have been aroused to the highest

**Inviting Investigation**

pitch; but the prophet was calm. He had nothing to hide. He desired that they should see all his preparations. It is only the man who is genuine who can thus call on the people to come near. The false man, the mere wonder-worker, has something to hide, and would have the people blinded that they may be deceived; but he who honestly does God's work in God's name in the clear light invites investigation.

*And he repaired the altar of the Lord,* v. 30. All profanity and frivolity is a destroying of the altar of God. It is often done in mere thoughtlessness; the consequences, nevertheless, are the same. The frivolous and profane become the really God-forsaken. People seem especially prone in these days to this particular sort of sin. To keep our Yea, yea and our Nay, nay, to reverence God and the godlike in ourselves and others is, in the spirit of Elijah, to help stop the deserting process.

**The Elijah Spirit**

*And said, Fill four barrels with water,* v. 33. We have here evidence of the strength of Elijah's faith. Had there been any trickery he would never have saturated with water the place where the sacrifice was to be consumed; but he made plain every detail of his preparation. We may see here what takes place in every-day life. The man who is straight has nothing to conceal, no tricks to play, no schemes to work.

*Hear me, O Lord, hear me, that this people*

*may know that thou art the Lord God,* v. 37.

What an intensity of faith and of devotion breathes in this prayer. There is indeed a longing that his conduct may be justified, and the prophet would have been more than human if that had been left out, and he was after all a man of like passions with ourselves. But the burden of the prayer is that God's honor may be vindicated, and that the people who had been led astray through wicked queen and weak king may be brought back to faith in Jehovah. It is such a prayer as this that can be made with a very passion of faith. When self-seeking is almost forgotten, and the man's nature is ablaze with desire for the blessing of others, have we found our prayers fall back like broken-winged birds? Then let us see that the selfish desire is cast out of them, and we may beseech the throne of God with fervor and intensity of faith and of desire.

*Then the fire of the Lord fell,* v. 38. When men pray as Elijah, the fire of the Lord is sure to be given. We read in our religious papers of methods to be followed that there may be a revival of interest in the kingdom of Christ. Whatever methods may be adopted to improve on present ones, there must be a faith like that of Elijah's, and then, no matter how many things be against us, the blessing will fall upon those who thus seek and those for whom they pray.

*And when all the people saw it, they fell on their faces,* v. 39. Blind though the people

had been, there was no shutting their eyes against such a testimony as this. When His servants are faithful and God manifests Himself in

**Not to be Gainsayed**

**Bringing Down Fire**

**Prayer that Forgets Self**

wonders, the multitudes are thrilled by it. They may be fickle and foolish, but the divine still appeals to them. Surely the lesson is to seek God, to wait upon Him if we are to have power with men.

*And the hand of the Lord was on Elijah, v. 46.* It had been a day of marvellous experiences for the prophet, and we could not

**A Strength-Giver** wonder if he had been utterly exhausted. But there was work yet to be done, and as he was

thrilled through and through with the consciousness of God's hand upon him, there seemed no undertaking that was impossible. When the spirit is fired with the consciousness of God's presence and help, it is wonderful what the body is capable of. And

if that is true in regard to the bodily force, it is true in regard to all our equipment. It is not that we lack in what we have, but in the conviction that God will use us abundantly in His service. This is sometimes to be seen evidenced in the wonderful work which is accomplished by a servant of God, who is at the front of Christian work. And again it is to be seen in the case of some humbler worker, who is not prominent in the eye of the church, but who nevertheless in some quiet corner accomplishes great things for the kingdom of Christ. The great thing therefore in every worker is to keep in such constant and living touch with the Almighty, that he shall be at all times fitted with all the fullness of God.

#### TEACHING HINTS

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

#### For Bible Class Teachers

Refer to the power with which the story is told. There are few such striking pages in all literature.

Narrate the substance of the preceding narrative, that your scholars may understand what they are about to read.

Aim at supplying the imaginations of the scholars with materials. Let them see Elijah, as they have now come to know him, standing alone confronting the four hundred and fifty prophets of Baal. Follow his acts and obtain explanations of them. Why does he bid the people come near? Why did he repair the altar? Why did he select twelve stones? Why was all done in the name of the Lord? Why was a trench dug? Then let them see the altar with the wood and the pieces of the bullock laid on the wood. What end had the prophet in view in causing so much water to be poured on the sacrifice? Why did the prophet select the time of the evening oblation for approaching Jehovah?

Describe the contents of Elijah's prayer. Contrast it with the prayers of the prophets of Baal. Observe the answer to the prayer. How is the completeness of that answer brought out? What effect had the answer on the people? Depict the scene; the crowd prostrate on their faces, their confession,

"The Lord, he is the God." What is the import of this confession? Who had answered by fire, Baal or Jehovah? Who was the true prophet, Elijah or the prophets of Baal?

Bring out by questions the state of mind of Ahab, of Elijah, of the prophets of Baal, and of the people. Dwell specially on the revulsion in the feelings of the people. Some of them may have been unwilling worshippers of Baal. If so they would be delighted at his open discomfiture. And those who had been seduced from the worship of Jehovah by the gorgeous and wanton rites of the Phœnician worship may have been alarmed, when they witnessed the powerlessness of Baal and the power of Jehovah.

The people were now like wax in the hands of Elijah. He dominated them. He had but to speak, to have his will accomplished; for he was now, in their eyes, the prophet of God. In Elijah's mind one idea was now uppermost. The pretensions of the prophets of Baal had been exposed. They had misled the king and the people. It was, then, but right to take vengeance on them. They had seduced the nation to worship false gods, and therefore they deserved to die. So Elijah reasoned, wrongly, indeed, as we Christians now believe; but in a manner which we can all understand. Nay, there are some to-day who defend the action of Elijah. The class will shudder as they realize what that action was. Let them see the prophet of God with

a sword in his hand, shedding the blood of the helpless prophets of Baal. Ask the class to prove by a reference to our Lord's words, that the spirit of Elijah is not the Spirit of Jesus.

What remained to be done? Fire had fallen, but not rain. Until rain fell the victory of Elijah was incomplete. The prophet was certain that rain was about to fall, and he urged the king, who, it would seem, had been fasting, perhaps on religious grounds, perhaps because of the excitement of the occasion, to take food. While he was thus engaged, Elijah himself ascended Carmel and buried his face between his knees, as if in complete abstraction from the world.

Meanwhile he had bidden his attendant mount still higher and to gaze out on the Mediterranean. Six times the youth saw nothing. On the seventh a cloud the size of a man's hand was visible. It was the sign of a tempest. The attendant was sent to warn Ahab that he must yoke his chariot at once, if he were not to be prevented by the storm from returning to his palace in Jezreel. Depict the prophet, as he races more swiftly than the horses of the chariot the fifteen miles between Carmel and Jezreel. What were the thoughts of the king? What those of the prophet?

### For Teachers of the Boys and Girls

Taking time by the forelock, with this long, but intensely interesting lesson, let subjects such as the following be given out the Sabbath before, for study, or the writing of a short paper: The meeting between Elijah and Ahab, and how Elijah came out best, vs. 17, 18; The mustering of the people and the prophets of Baal and Asherah, vs. 19, 20; Elijah's magnificent alternatives, v. 21; His straightforward challenge, vs. 22-24; The frantic appeal to the false god, vs. 25-29.

If no preparation has been made in advance, it will be wise to clear the ground for the Lesson by a few questions on the various points mentioned above. Make plain what Elijah seeks—the Golden Text answers; and that it is a crisis for the Baal worship, as well as for Elijah, and that Elijah had given them every chance, including the first

try. There was no attempt to snatch a verdict, to bring down the fire without giving these sun-god worshippers (Who ought to have been able to bring down fire like the worshippers of the sun-god?) their opportunity.

Now march with the story, step by step:

1. *The Altar.* First, to the people, "Come near"—(there was to be no fraud). If you accept God, do it with your eyes open, Elijah says. Then, the repairing of the altar of the Lord. Note the points—rough, unhewn stone, according to God's law; twelve stones, one for each tribe of God's people; "in the name of Jehovah," the nation's God. The trench, the wood, the bullock—these points follow, all according to God's law, Lev. 1: 6-8; only that, instead of fire, what?

2. *The Water.* Everything drenched; no possibility of a spark of fire having been smuggled amongst the wood. Elijah wants a clear case. He has no fear; for God is behind him.

3. *The Prayer.* Again, the time according to God's law, the regular hour for the evening sacrifice. What a straight-out prayer! all for the people, the stinging, idolatrous people, that they may know their Lord again. How forgetful of self, the prayer; and how like in spirit and substance to the prayer of the Lord Christ, John 17: 3, 8.

4. *The Fire.* This was the challenge (v. 24); upon this everything turns. How helpless the prophet was! How helpless we all are, when we ask great things from God, such as new hearts for ourselves and for others! But how swift God is to hear prayer! What infinite resources are His! How splendidly He stands by His faithful servants! Verse 38 tells the tale.

5. *The Acclaim.* In the presence of the miracle, first, silence and awe (compare Rev. 1: 17); then the cry of assured faith. The people were honest. They saw, they believed, they said so—a good example to follow.

6. *The Slaughter.* Very frightful it was; but these idolatrous priests were really guilty of treason, for to worship other gods was treason against Jehovah their King. But Jesus' way is best, Matt. 5: 44.



7. *The Rain.* God has not yet fulfilled the promise with which Elijah started out, v. 1. There was as yet no rain. Here again the story is intensely interesting—Elijah's certainty beforehand, v. 41; his silent wrestling with God, v. 42; his seven-times tried faith, v. 43; the rain at last, after the long delay, vs. 44, 45; and then —

8. *The Run;* the long run before Ahab's chariot down to Jezreel. The great miracle-worker is once more the humble, loyal subject and citizen, honoring, as every loyal man should, his rightful king. Those who are faithful in speaking plainly to their rulers of their wrong-doing are not thereby less but more loyal subjects of the realm.

#### ADDED HINTS AND HELPS

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

#### Lesson Points

Free from fraud, free from fear. v. 30.

Pure worship is the fountain of true religion. v. 30.

We must not only build altars, but do every commonest act (1 Cor. 10: 31) "in the name of the Lord." v. 32.

God's promises can stand any test. vs. 33-35.

To forget self, to think of God's glory and the good of men, is to be strong in prayer. vs. 36, 37.

How thorough God is. v. 38.

To be an infidel is to be blind and deaf. v. 39.

Seven waits is a trifle to true trust. v. 43.

"It never rains, but it pours," when God undertakes to fulfil His promises. v. 45.

#### From the Library

Before him who stands on Carmel nature rises in a series of great stages from sea to alp: the Mediterranean, the long coast to north and south with its hot sands and palms; Esdraelon covered with wheat, Tabor and the lower hills of Galilee with their oaks,—then, over the barer peaks of Upper Galilee and the haze that is about them, the clear snow of Hermon, hanging like an only cloud in the sky.—Professor George Adam Smith.

Take up a book of religious anecdotes, and you will probably see a section headed thus—"Remarkable Answers to Prayer"; but what unbelief there is in the very title! Why, that real prayer should be answered by God for Jesus' sake is not a remarkable thing; it is one of the laws of His spiritual government that such prayers should be an-

swered, and the wonderful thing would be, if after the promises He has made, He were to ignore our petitions.—Taylor's, Elijah the Prophet.

Geographers and travellers often tell us of those great storms of wind and rain which are thus indicated in the Levant, so that, while all around their ship there is calm and sunshine, that little speck in the sky so near the horizon is so sure a symptom of the coming gale, that, as quickly as possible the sails are furled and every preparation made for the tempest that is at hand.—Professor Milligan.

Some of the Fathers expressly state that the idolatrous priests of an earlier time were accustomed to set fire to the sacrifice from hollow places, concealed beneath the altar and it was an old tradition that the Baal prophets had concealed a man for that purpose beneath their altar, but that he had died from suffocation.—Dean Stanley.

#### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Altars: their construction and purpose.
2. The prayer that brings an answer.

#### Prove from Scripture

That we should choose God's service.

#### Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

**Juniors**—What did Elijah demand of Ahab? Where was the gathering to be? How many prophets of Baal and of "the groves?" To what choice did Elijah call the people? What challenge to the prophets? What success had they?

30-32 Where does Elijah invite the people to come? Wherefore? What did Elijah build? How many stones did he use? For

what did each stone stand? Of what were the altars of the Lord to be built? Whose servant was Elijah? How deep was the trench? Why was it made?

33-38 What was put on the altar? What was then poured on it? How much? How did Elijah address God? For what did he pray? What happened? What things were burned?

39, 40 Give the words of the people? What was done to the prophets of Baal? How does Jesus tell us to treat our enemies? (Matt. 5:44.)

41-46 What was Ahab bidden to do? What did Elijah do? His servant? What happened? Whither did Ahab flee? Who ran before his chariot?

**Seniors and the Home Department—**Who represented Baal on Mount Carmel? Jehovah? What were the methods the false prophets pursued? What was the result of their appeal?

30-32 What was Elijah's aim? By whom had the altar on Mount Carmel been erected? Who had caused the altars to be thrown down? (Ch. 19:14.) How did Elijah show his belief in the unity of Israel? Where does Jesus pray for the unity of His church? (John 17:21.)

33-38 Elijah's purpose in pouring water on the altar? His hope as the result of the miracle?

41-46 How often did the servant look for rain? In which Epistle is Elijah held up as an example in prayer? (Jas. 5:17, 18.) Where does our Lord teach importunity in prayer? (Luke 18:1-8.)

**Seek-Further Questions—**What memorial was erected of the Israelites' crossing of the Jordan? Who came in distress to Elisha on Mount Carmel?

**Answers to Seek-Further Questions—**(Lesson VII.) (1) The rich young man of Matt. 19:20. (2) Joseph of Arimathea, John 19:38.

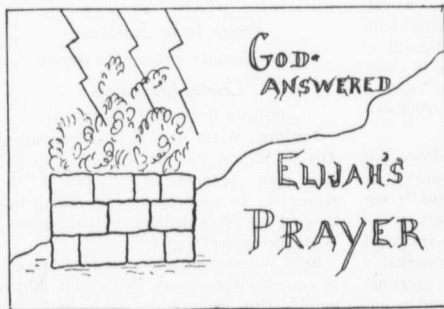
### The Catechism

Ques. 36. *Gospel riches.* In this question we have a list of the blessings provided for the believer in the Gospel. Three of them have already been described—justification, adoption, and sanctification. Those who have these, will surely at some time and in some measure, have the others. And how precious they are! To be sure that God loves because He has given His own Son to redeem us; to be able to answer to the accusations of conscience that Christ's righteousness is ours; to have joy in the strength and guidance of the Holy Ghost; to grow daily into the likeness of Christ; and to be confident that God will complete the good work begun in us—this is indeed a rich inheritance.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*We are to see God training His people by answering prayer.

*Introduction—*Recall last Lesson. Picture again the sudden re-appearance of Elijah.



*Elijah Meeting Ahab—*At last Ahab is face to face with Elijah (strokes). He blames Elijah for the drought and famine. Elijah replies, v. 18. It is their own sin that is the cause of all these troubles.

*A Good Plan—*Elijah thought of a plan by which he could show the people how useless their god Baal is and how great is the true God.

*Mount Carmel—*Draw the coast line of Palestine, making prominent the point, Mount Carmel—a beautiful mountain peak

rising straight upward from the sea. The name meant "Garden of God," from the beauty of its foliage and flowers.

*The Gathering of the Baal Prophets*—Elijah bids Ahab tell all the people and all the prophets of Baal (450 men) to gather at Mount Carmel. Ahab does so. Picture the great gathering of people and priests and king and prophet. The priests of Baal are in gorgeous dress, Elijah in his rough garments—alone? No, not alone, for God is with him! (Represent by strokes the gathering of the people.)

*Golden Text*—The words of Elijah to the people—"Let us prove which is the true God." Tell Elijah's plan, vs. 23-25.

*The Text*—Watch the prophets of Baal preparing their altar and sacrifices! (Outline, or sand tray.) All is now ready! They begin to pray to Baal to send fire to kindle the wood, saying over and over, "O Baal, hear us!" No voice answers! No fire comes! They get more and more excited, crying louder and longer, "O Baal, hear us," and dancing about, crazy with excitement. But the wood remains unlighted, the bullock remains unburnt, no sign of fire. Elijah begins to taunt them, v. 27. This makes them more determined, more wild, v. 28. All day long their wild cries continue; still no answer from Baal!

*The True God*—Elijah calls the people to him. He repairs the altar of the Lord that was broken down. Describe the preparations, vs. 30-35. Tell Elijah's prayer, vs. 36, 37. Tell the prompt reply, v. 38. The people are astonished, "The Lord, He is the God," they shout. Tell the fate of the Baal prophets.

*God's Promise Fulfilled*—As soon as the people are convinced that Jehovah is the true God, God is ready to take away their punishment, to send rain, so that the famine will cease.

Tell the rest of the story. Picture Elijah and his servant on Mount Carmel watching for the rain. At last they see a tiny cloud, no bigger than a man's hand. Elijah hastens to tell Ahab to get into his chariot and hurry home to his palace "before he gets caught in the rain." See the king in his chariot! Elijah running ahead! The storm cloud bursting behind them! Torrents of rain pouring down! God had heard Elijah's prayer, as God always hears the prayers of those who trust Him.

*Something to Draw*—A burning altar and a rain storm.

*Something to Remember*—God hears my prayers.

*Something to Ask at Home*—What does Jesus say about prayer?

#### SUPERINTENDENT'S BLACKBOARD REVIEW

ONE MAN  
KING  
PRIESTS  
PEOPLE

Our lesson to-day is one of the most dramatic incidents in history. On the top of Mount Carmel are gathered the flower of a nation, and in the midst is ONE MAN, Elijah. Around him are the KING and his court with their armed soldiers; the

ONE MAN  
WITHSTOOD  
KING  
PRIESTS  
PEOPLE

haughty and powerful PRIESTS, nearly a thousand of them; and thousands more of the erring PEOPLE. But Elijah WITHSTOOD them all, and conquered. If he had failed, the nation would have been eaten up by swept to destruction. (Erase PEOPLE). All this depended on that HUNG THE of Israel, yes, of the world, in cleanness and courage of choice, be pure, be brave, cision will last forever. One affect a thousand lives, and for all time, and to all eternity.

ON  
ONE TRUE  
HEART  
HUNG THE  
NATION'S FUTURE

WITHSTOOD, KING, PRIESTS, ON ONE TRUE HEART, that NATION'S destiny. The FUTURE large measure, hung on the that great soul. In every and the results of your small boy's decision may affect

## Lesson IX.

## ELIJAH DISCOURAGED

August 28, 1904

1 Kings 19: 1-8. Commit to memory vs. 3, 4.

GOLDEN TEXT—In my distress I cried unto the Lord, and he heard me.—Ps. 120: 1.

1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 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 tomorrow about this time.

3 And when he saw that he arose, and went for his life, and came to Be'er-she'ba, which belongeth to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die: and said, It is enough; now, O LORD, take away

Revised Version—1 he lay down; 2 and, behold, an angel; 3 at his head a cake baken on the coals, and a cruse of water.

## DAILY READINGS

M.—Elijah discouraged, 1 Kgs. 19: 1-8. T.—Moses in despair, Numbers 11: 10-17. W.—A despondent heart, Ps. 55: 1-11. Th.—Hope in trouble, Job 5: 6-20. F.—The source of help, Ps. 43. S.—Comfort in persecution, Luke 6: 17-26. S.—Confidence in God, Ps. 37: 1-11.

Shorter Catechism—Ques. 37.—What benefits do believers receive from Christ at death? A. The souls of believers are at their death made perfect in holiness,

my life; for I am not better than my fathers.

5 And 1 as he lay and slept under a juniper tree, 2 behold, then an angel touched him, and said unto him, Arise and eat.

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

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

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

and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

## LESSON PLAN

I. The Queen's Threat, 1, 2.

II. The Prophet's Flight, 3, 4.

III. The Angel's Ministry, 5-8.

Lesson Hymns—Book of Praise, 275; 263; 324 (Ps. Sel.); 273; 16 (from PRIMARY QUARTERLY); 264.

## EXPOSITION

**Time and Place**—Immediately after the contest on Carmel, about 906, B.C.; Jezreel, where Ahab had a palace, and Beer-sheba, in the extreme south of Judah, about 95 miles from Jezreel.

**Connecting Links**—The events of this lesson follow immediately upon those of Lesson VIII. Elijah had run before Ahab's chariot "to the entrance of Jezreel," but, with the caution of the man of the desert, had remained outside. He had not forgotten that Jezebel was within, and therefore peril for God's servant.

## I. The Queen's Threat, 1, 2.

Vs. 1, 2. *And Ahab told Jezebel.* It was natural enough for him to tell his wife of the amazing happenings of the day. *All that Elijah had done.* Ahab was himself more than half convinced. *How he had slain the prophets;* Baal's prophets. This was like a match to a powder magazine. The idolatrous Jezebel is aflame with vengeance. *Jezebel sent a messenger.* She was in such a rage she could not restrain herself, when she heard what Elijah had done, and so made known her intention of putting him to death. Anger sometimes overreaches itself and defeats its purpose. *So may the gods do to me.* The full formula for this imprecation

occurs only in 1 and 2 Sam., 1 and 2 Kings, and Ruth, for example, 1 Sam. 3: 17; 14: 44; 1 Kings 2: 23; 2 Kings 6: 31; Ruth 1: 17. Jezebel could use no stronger word.

## II. The Prophet's Flight, 3, 4.

V. 3. *And when he saw that.* By a very slight difference in vowel pointing, we would read "and he was afraid, and arose," etc. The Septuagint so translates it. One critic suggests that the Massorites (those who added the vowels to the Hebrew consonants) inserted the vowel points in the text to remove from Elijah the reproach of being afraid. The difference in meaning is not so great, because the fact that he fled shows that, if he was not afraid, at least he felt it would not be safe to remain where he was. The form in the Hebrew is vivid—"he saw . . . arose . . . went." *Went for his life.* It was no part of the duty of this John Knox, who "never feared the face of man," to run unnecessary risk. *Came to Beer-sheba.* "Beer-sheba was bounded on the south by the Negeb or South Country, a spacious tract of undulating, chalky downs, wide pastures and generally waterless brook courses" (Hastings' Bible Dictionary). *Which belongeth to Judah.* This statement "proves that a man of Judah could not have been the writer

of this history" (Benzinger). *Left his servant there.* The prophet wishes to be alone. (Compare Matt. 26 : 36.) This servant, according to an old tradition, was the son of the widow of Zarephath, and was afterwards known as the prophet Jonah.

V. 4. *A day's journey into the wilderness.* The wilderness here spoken of is the desert of Paran, through which the Israelites had of old wandered from Egypt toward the promised land. (See Num. 10 : 12 ; 12 : 16, etc.) *Under a juniper tree.* The word translated "juniper tree" occurs three times in the Bible ; here, in Job 30 : 4. and in Psalm 120 : 4. It "is a sort of broom which grows in all the deserts of Egypt, Sinai and the Holy Land." Literally, the phrase is "under one broom tree," which pictures for us the desolateness of the country on the borders of the wilderness. *That he might die.* The prophet's success at Mt. Carmel had given him reason to hope for a brighter day for Jehovah's worship ; but now he sees, or thinks he sees, that Jezebel is as powerful as ever. What a tremendous disappointment it was to see what he had struggled for all his life, and thought he had captured, rudely torn from his grasp ! *Take away my life.* "The thought of suicide never entered the mind of the Hebrew" (Davidson).

### III. The Angel's Ministry, 5-8.

Vs. 5, 6. *And as he lay and slept.* He was overcome with fatigue. Though a man strong physically, nature asserted herself ; so, faint, hungry and travelworn, he must lie down to rest. *An angel ;* a messenger. So angels had appeared to Abraham (Gen. 18 : 2-16) ; to Lot (Gen. 19 : 1-22) ; to Gideon (Judges 6 : 11-21) ; to the parents of Samson (Judges 13 : 3-20). The Septuagint and Josephus simply say "some one touched him." *Touched him ;* literally, "was touching him." It is as if the angel were still touching him when he awakened. The Revised Version follows the Hebrew order : "there was at his head a cake," etc. *Baken on the coals ;* "a cake baked on hot stones" (Benzinger). The first thing the prophet needed was bodily refreshment, and this God had provided. (Compare James 2 : 16.)

Vs. 7, 8. *The second time.* This gives us

some idea of the state of exhaustion to which the prophet was reduced. With Elijah it seemed to have been as it often is with men ; they bear up so long as the struggle continues ; but when it ceases, a collapse comes, and it is the greater according as the strain has been severe. *The journey is too great for thee.* Ninety-five miles he had come, and God has shown him that he may not stop short of the 200 miles further to Horeb. *Went in the strength of that meat (food) forty days and forty nights.* "Forty serves as a round number," and it would seem as if "forty as a familiar number has certainly been written in place of four" (Hastings). Here four and forty are more nearly alike in Hebrew than in English, so one might very easily be written for the other. At any rate, the meaning is that Elijah was able to go a long time without further food. (Compare for the forty days of fasting Ex. 24 : 18 ; 34 : 28 ; Deut. 9 : 9 ; Matt. 4 : 2.) *Unto Horeb the mount of God ;* "so called because, above all other places, it was distinguished through God's manifestations of his power and glory" (Cambridge Bible). Why does Elijah go to Horeb ? Is it not because Jehovah is taking him to that solitary place to be alone in His school for a time, even as He had taken Moses (Ex. 20 : 20) ; and with the same end in view, to strengthen for further service (see next Lesson) ?

### Light from the East

JUNIPER—Here, is not the tree with whose berries and oil we are familiar, but a kind of broom which grows on dry, desert places, and is often the only bush which affords any kind of shade. While it sometimes grows to the height of twelve feet, its twigs are thin and its shade is very imperfect. Yet the Arabs generally select for their encampment a place where it grows, that it may shelter them from the wind at night and as far as possible from the sun by day. The roots of the bush are burned into charcoal and make splendid fuel.

HOREB—The triangular peninsula between the Red Sea and the Gulf of Akaba has a vast tract of desert as its centre. Around the southern edges of it there is a fringe of

rugged granite mountains rising to a height of 8,000 or 9,000 feet. Horeb, which is used interchangeably with Sinai, is one of these and on it the law was given. It is now usually identified with Jebel Musa, a ridge about two miles in length, rising to a peak 7,000

feet high, at the southern extremity. It lies in the centre of the southern end of the peninsula and is perhaps 250 miles from Beer-sheba. The Greek Convent of St. Catharine, where the oldest manuscript of the New Testament was found in 1859, is on it.

#### APPLICATION

*And Ahab told Jezebel all that Elijah had done*, v. 1. Almost everyone has some intimate to whom he tells all that is of greatest interest. This confidence is often placed, as it is here, in the intimacy of the home life.

Ahab could forget Jezebel on Mount Carmel in the midst of that wonderful scene, but when he saw her again in the palace there was nothing he could hide from her. It is very important to anyone to whom it is that he gives his confidence. If to a good person, then he will be strengthened in the way of righteousness; if to an evil person, then he will be pushed further in the way of iniquity.

*If I make not thy life as the life of one of them*, v. 2. Whatever reason for the fierce queen's delay, she did not question that it was with-

in her power to do as she had said, and yet she never sated her vengeance on Elijah.

When wicked men make threats we need not disturb ourselves overmuch because of them. If God will, they shall carry out their schemes of vengeance, but only to be utterly overwhelmed in the end; and if God will, they shall never do the thing that they threaten. Whether the plans of men are good or bad, they are always subject to the divine overruling, and it is well to rest ourselves on that remembrance, that we may be at peace.

*And when he saw that, he arose, and went for his life*, v. 3. Is this the same Elijah whom we saw on Carmel? None other; and the lesson in this is just the

weakness and imperfectness of humanity. When we see some one in whom we have placed great confidence play the coward, though we may be justified in condemning him, yet we must not forget to make some allowance. The temptation to such fearfulness often as in this case, follows upon a period of great exal-

tation and triumph. Elijah may have been so exultant, that, for the time, he forgot to find his confidence in God, and so, when Jezebel's messenger came to him, he was afraid. The only defence is to rest on God and on Him alone. Then will courage never be wanting to us when danger comes.

*And he requested for himself that he might die*, v. 4. If we doubted as we read the story of Mount Carmel, that Elijah was a man of like passions with ourselves,

we need doubt no longer. Who is there that has not at some time or other "requested for himself that he might die?" Some sad failure completely overwhelms, and it seems that there is nothing else left in life that is worth while. Let it be borne in mind that it is God who measures out our days, and that, so long as He is pleased to leave us here, there is still something for us to do for Him. Our life is a charge and our very failure may be of use. How many, through the ages, have been helped, as they have read this story of the prophet's despair and of the way in which God saved him from it.

*Behold . . . an angel touched him, and said unto him, Arise and eat*, v. 5. The despair that visited the prophet was partly at least

the result of bodily exhaustion, and the only way by which it was to be banished

was by natural means, rest and nourishment. Not infrequently, when we are depressed, if we examine our case, it will be found that physical laws have been transgressed, and that if God is to save us it must be through meeting the demands of these laws. We have no right to expect deliverance, unless we do our part in regard to the needs of our bodily constitution. Good food, fresh air, sufficient rest, all these are needful.

*And went in the strength of that meat forty days and forty nights*, v. 8. When the

Our  
Intimates

Wicked Men's  
Threats

Only a  
Man

Why Give  
Up?

Care of  
the Body



prophet lay down at the foot of the juniper tree he thought and wished he might never rise again. And now see him, as he strides vigorously on his way to the mount of God. We do not know how much God has in store for us, or with what strength he may yet endow us. If our souls feed on the heavenly manna which He has provided for us in the holy scriptures, our faith will grow so strong, that tasks that had seemed impossible shall be overtaken by us. God has provided. We have but to make right use of that provision.

Giants  
Yet!

Said Martin Luther: "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church.

God not  
Dead

One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied. 'God in heaven is dead.' 'How can you talk such nonsense, Katie,' I said. 'How can God die? Why, He is immortal, and will live through all eternity.' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.'"

#### TEACHING HINTS

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

#### For Bible Class Teachers

You can hardly do better than ask the class to tell you the talk between Ahab and Jezebel after he entered his palace. Go into this minutely. Let the king rehearse what took place. Let the queen put questions. What questions would she put relating to the destruction of the prophets? Did she reproach her husband with his cowardice and folly? Did he appeal to the fire and the rain as proof that Jehovah, and not Baal, was the true God?

The wife was the fiercer, sterner spirit; to her the act of Elijah was the murder of men who were prophets of her god. Her mind was speedily made up. The life of Elijah should pay for the lives he had destroyed. Herodias is the Jezebel of the New Testament. What women in history or literature resemble Jezebel? Lady Macbeth will probably be mentioned by some of the scholars, and you should make full use of the answer.

Did the message of Jezebel take Elijah by surprise? Had he anticipated that Jezebel would be overcome by the evidence which had spoken so powerfully to the heart of her husband? If his hopes were high, his disappointment would be all the keener. Was Elijah rendered afraid by the intimation made by Jezebel? In what sense may a brave man be afraid? Elijah went for his life. Was this conduct blameworthy or praiseworthy in the prophet?

You will need to furnish some help to the class if they are to understand the mood of the prophet. Age, and an acquaintance with life, are necessary to a full comprehension of his despondency.

Ask where Beer-sheba was. Elijah possibly started as soon as he received the message of Jezebel, perhaps on the very night of his triumph, and may have kept travelling all night. He goes a distance of nearly one hundred miles.

There he leaves his attendant, and wends a day's journey into the wilderness. He doubtless felt that he must be alone. He must see God unwatched by any eye. He fled from the very sight of men, because he was filled with unutterable sadness and dismay and hopelessness. He wished to die, for he had failed. His supreme effort to convert Israel had not succeeded; he was a fugitive; it was doubtful whether he would ever be permitted to return home. This sense of failure, coupled with mental and bodily reaction, begot in him the wish for death. Observe God's response to the request. He is first refreshed by sleep, then by food, and then by the declaration that God has a purpose for him to fulfil. He has to journey to Horeb, to be further taught of God there.

#### For Teachers of the Boys and Girls

There is surely sufficient variety in the Lesson to catch the attention of the most thoughtless:—a palace, a lone wilderness, a sacred mountain, a king and queen talking together, a message of death, a prophet in

flight, visitants from heaven. Perhaps the boys and girls may find Elijah's collapse and discouragement hard to understand; they are not old enough. They will understand better in after years. Meanwhile, make the scenes of the Lesson live before them. They will thank you for so doing some day; for no one escapes always his times of discouragement.

Begin in the palace and with the king and queen, v. 1. Imagine the high excitement of it all—Ahab, thoroughly awed by what he had seen (see Lesson of last Sabbath), and ready to stand up for God, Jezebel, white with passion because her god had come off second best and his prophets been slain. It is a sad home where there is division and contention on religious questions. But better for Ahab and for true religion if he had contended more and yielded less. We cannot be too firm in matters of principle.

Next we see Elijah in flight, vs. 2, 3. Not now running as an honored attendant before the king's chariot (ch. 18 : 46), but a frightened fugitive from the queen's rage. It is not always wrong to flee (see Matt. 10 : 23 ;

Acts 14 : 6). It may be, and often is, prudent and wise.

But here is something clearly wrong, a man wishing to die before his time, and dictating so to God, v. 4. Older people will understand the prophet's sad discouragement coming so quickly upon excitement and overstrain. But young and old should be on the watch when they seem to get closest to God—it is then they are almost surest to fall.

How gently and naturally God restores Elijah. God does His great works in such simple ways, vs. 5-8. First, a long, sound sleep; then food and sleep again, and more food; then a word of encouragement, "the journey is too great for thee;" lastly, a strong yearning put within his soul to go as far as Horeb (Sinai), the mount of God, where he might think out the thoughts that Moses had thought there, and perhaps, as had Moses, meet God. There are many interesting details, but the point is—a sure cure for discouragement, a body rested and well, listening to the voice of God and doing as He bids.

#### ADDED HINTS AND HELPS

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

##### Lesson Points

None so deaf as those who will not hear. v. 1.

A passion is always bad policy. v. 2.

How much wiser was Gamaliel (Acts 5 : 38, 39) than Jezebel. v. 2.

Elijah saw the tempest of a wicked queen's wrath, but not the blue sky of God's purposes and promises above it. v. 3.

It sometimes requires more courage to live than to die. v. 4.

God is the best physician, His angels the best nurses. vs. 5, 6.

God's cures are never left half finished. v. 7.

The torch is shaken only that it may burn the brighter. v. 8.

The best place for any discouraged soul is the place nearest God. v. 8.

##### From the Library

We would fain believe that the mind has power over the body, but it is just as true that the body rules the mind. Causes the

most trivial : a heated room, want of exercise, a sunless day, a northern aspect, will make all the difference between happiness and unhappiness, between faith and doubt, between courage and indecision.—F. W. Robertson.

"What did the Maréchal die of?" asked a distinguished Frenchman of one of his comrades. "He died of having nothing to do." "Ah," was the reply; "that is enough to kill the best general of us all."—Farrar.

##### Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Mount Sinai.
2. God's care of discouraged people.

##### Prove from Scripture

That God is our strength.

##### Lesson Questions

[From the HOME STUDY QUARTERLY]

**Juniors**—How far from Jezreel to Beersheba? Of whom in Jezreel was Elijah afraid?

- 1, 2 To whom did Ahab tell the story of

Carmel? Did it convince her that the Lord was the true God? How did she feel towards Elijah? What message did she send him? Why was this foolish as well as wicked?

3, 4 Wherefore did Elijah flee? Where did he leave his servant? In whose territories was this place? Why did Elijah fear him? Whither did he go? Where did he lie down? What did he ask of God? Wherefore?

5, 6 Why did Elijah need sleep? Who came to cheer him? What was given him to eat? To drink?

7, 8 For what was the food and rest to prepare Elijah? Whither was he to go? How far was the journey? How long did it take? What did he eat during this time? Who else fasted for forty days?

**Seniors and the Home Department**—At what time of day did Elijah reach Jezreel? Why did he not enter the city?

1, 2 Why was Jezebel not convinced by Ahab's story, that Jehovah was the true God? By whom are people's minds blinded? (2 Cor. 4: 4.) By whom did she swear? What does Jesus teach about unnecessary oaths? (Matt. 5: 34-36.) How did Jezebel defeat her own purpose?

3, 4 What did Elijah think about the result of his work? Whose purpose never fails? (2 Pet. 3: 9, 10.)

5-8 Who gives sleep? (Ps. 127: 2.) Mention some of those to whom angels appeared? What are they called? Describe "cake" and "cruse." Is it our duty to use means, as well as to trust God? How does the Lesson teach this? How is Sinai described?

**Seek-Further Questions**—What other prophet wished to die? Where did the risen Lord supply His disciples with food?

**Answers to Seek-Further Questions**—(Lesson VIII.) (1) See Josh. 4: 4-9. (2) The widow of Shunam, 2 Kings 4: 25.

### The Catechism

Ques. 37. *Death of believers.* Note first, there is a part of us which does not die. The soul lives forever. The resurrection of Christ has made this certain. Two things are said of the souls of believers at death. They are "made perfect in holiness." They are not as holy as they can be, but holiness ceases to be a struggle. Unholiness is no longer possible. The second thing is that they "do immediately pass into glory." These words are directed against the doctrine of purgatory, which teaches that the souls of almost all believers are unfit to enter heaven at death, but must be further purified by suffering. The bodies of believers are under the care of Christ. They "rest in their graves" until He comes, as He will, to call them forth.

### FOR TEACHERS OF THE LITTLE ONES

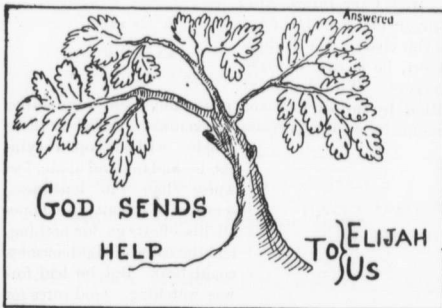
*Lesson Subject*—God training his people by cheering a discouraged one.

*Introduction*—Where does sunshine come from? (Draw a sunrise). What does sunshine do? Brightens every

place it enters, cheers the sick and sad! Did you ever hear of a "Sunshine Society?" A Sunshine Society is meant to send brightness and comfort to sick and sad ones, by visiting them or doing something to cheer them.

*Lesson*—Outline a tall shrub with spreading branches, a shrub of the desert—a juniper tree—the only shelter for travelers in some desert places.

Under this tree (in the desert near Beer-sheba) (map) sits a



man. Describe Elijah, as you have previously described him. Do the children recognize him? How sad and discouraged and bowed down he is! How different from the great prophet calling down fire from heaven and putting to death the prophets of Baal! (Recall last Lesson.) What is the matter? Tell of Jezebel's anger, when she heard what had happened to her prophets and her Baal. She determined to kill Elijah, v. 2. He had fled to the desert for safety (v. 3), and here we find him. (We should do all we can for our own safety, when we can do no more, then God helps us.)

*A Time of Discouragement*—Have you ever heard mother say, "There will be crying after so much laughter?" Joy and sorrow are very near together. Elijah is having a time of weariness and is utterly "down-hearted" after the excitement. He has gained the victory for the true God over the idol worshippers, and yet he is obliged to run and hide for fear of those whom he has put to shame. "Why does God allow this to happen?" "Is it any use to live longer? etc., etc."—(The tears have come after the excess of joy.)

*God's Watchful Care*—God knows just when His people need Him most. He always comes just at the right time. Tell of the angel messenger from God, bringing cheer and comfort and help, vs. 5-7.

*Golden Text*—Repeat. (This should make us always cheerful and happy.)

*Angel of Mercy*—We may all be "angels of mercy" carrying help and cheer and sunshine into the lives of others. And this is the surest way to be happy ourselves.

*Hymn*—Sing No. 527 (verses 5, 6), Book of Praise.

*Berries not Briers*—"A man met a little fellow on the road carrying a basket of blackberries. "Well George, where did you get such nice berries?"

"Over there, sir, in the briers."  
"Won't your mother be pleased to see you coming home with such nice ripe fruit?"

"Yes, sir," said the boy heartily, "she always seems glad when I hold up the berries, and I don't tell anything about the briers in my feet."

In our disappointments and the hard things we have to do, let us try to forget them and think of all the wonderful, good things we enjoy, and, like George, "hold up the berries and say nothing about the briers."

*Something to Draw*—Draw a juniper tree, and remember that God sends help just when we need it most. His eye is upon every step of our way.

*Something to Remember*—That I should be cheerful.

*Something to Ask at Home*—What does Jesus say about troubled hearts?

#### SUPERINTENDENT'S BLACKBOARD REVIEW

ELIJAH
CAST DOWN
BY
EXHAUSTION

To-day's Lesson shows us the prophet ELIJAH in very different circumstances from last Sabbath. He is CAST DOWN. After the struggle on Carmel, the run before the chariot, the flight to the desert, he is cast down by EXHAUSTION. We should al-

ELIJAH
CAST DOWN
BY
LONELINESS

ways keep our bodies in good condition by proper food and rest. But there was another reason for the prophet's discouragement, (erase EXHAUSTION) LONELINESS. Hated by those people, without open sym-

ELIJAH
CAST DOWN
BY
FAILURE

acts, he had to stand alone, for-worse than the loneliness, sense of FAILURE, the hope-all his efforts go for nothing, and the cause of righteousness could bear. But he had for- was watching. God cares for

His servants, as the Lesson proves, and comes with His help at the right time.

## \*AN ORDER OF SERVICE: Third Quarter

## OPENING EXERCISES

## I. SILENCE.

II. *Superintendent.* O, give thanks unto the Lord ;

*School.* For He is good ; because His mercy endureth for ever.

*Superintendent.* Let them that fear the Lord say,

*School.* That His mercy endureth for ever.

## III. SINGING.

'Tis from the mercy of our God  
That all our hopes begin ;  
His mercy saved our souls from death,  
And washed our souls from sin.

His Spirit, through the Saviour shed,  
Its sacred fire imparts,  
Refines our dross, and love divine  
Rekindles in our hearts.

Thence raised from death, we live anew ;  
And, justified by grace,  
We hope in glory to appear,  
And see our Father's face. Amen.  
—Hymn 124, Book of Praise

## IV. RESPONSIVE SENTENCES.

*Superintendent.* I will be merciful to their unrighteousness,

*School.* And their sins and their iniquities will I remember no more.

*Superintendent.* Have mercy upon me, O God, according to Thy loving kindness :

*School.* According to the multitude of Thy tender mercies blot out my transgressions.

V. SINGING. Psalm or Hymn selected.

VI. PRAYER. Closing with the Lord's Prayer.

VII. SINGING. Psalm or Hymn selected.

## CLASS WORK

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

## I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

## III. MEMORY VERSES AND CATECHISM.

## IV. LESSON STUDY.

## CLOSING EXERCISES

## I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

## IV. RESPONSIVE SENTENCES.

*Superintendent.* God be merciful to us and bless us ;

*School.* And cause His face to shine upon us,

*Superintendent.* That Thy way may be known upon earth,

*School.* Thy saving health among all nations.

*Superintendent.* God shall bless us,

*School.* And all the ends of the earth shall fear Him.

## V. SINGING.

Blest river of salvation,  
Pursue thine onward way ;  
Flow thou in every nation,  
Nor in thy richness stay :

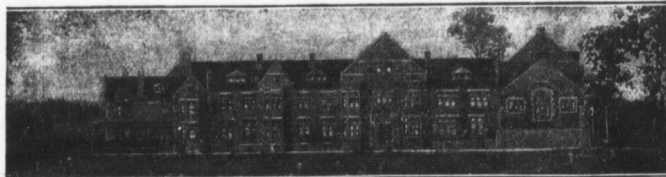
Stay not till all the lowly  
Triumphant reach their home,  
Stay not till all the holy  
Proclaim—'The Lord is come !'  
Amen.

## VI. BENEDICTION OR CLOSING PRAYER.

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A Residential  
and Day School  
for Boys.

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COMMENCES**

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(late principal Upper Canada College, Toronto.) Lady Principal.



## THE BOOK PAGE

**Women's Ways of Earning Money:** By Cynthia Westover Alden (A. S. Barnes & Co., New York, 278 pages, \$1.00 net.), will be of interest to two great classes, the women who are earning money, for it tells them how to do it better and thus earn more; and the women who want to earn money, for it sets them in the way. It is a thoroughly practical book, every line of it, and taking up, chapter by chapter, the different sorts of work by which women are earning and may earn. One rejoices to see the emphasis laid on house and farm work, and the arts and crafts at home; but there seems no possible avenue omitted; and it is marvellous how many the avenues are. The starting point gives the key to the book: "If there is any one thing that you can do better than anyone else, then the world wants you to do it, and a little ingenuity will bring you and the world into harmony." The book is devoted to showing what all these various "one things" are and how they may be best done. Young girls who are debating that frequently very difficult question—What can I do to earn money? will thank us for bringing Mrs. Alden's book to their notice.

"Sometimes, when I am ending my sermon, I wish very much that Heaven would inspire me with the knowledge of the right way to make the right application of my discourse." Thus speaks Dr. Hoge towards the close of the sermon that gives the title to this book of sermons **The Perfection of Beauty,**

by Rev. Moses D. Hoge, D.D., LL.D. (The Presbyterian Board of Publication, Richmond, Va., 355 pages with portrait, \$1.25). It is the pastor, the earnest soul-seeker, whose voice is heard in these words, and for fifty-four years Dr. Hoge spoke the word of life from the same pulpit with undiminished power. He was an extraordinary personage—in the war times no one man had greater influence in the South; the writer's recollection of him is the exquisite sweetness of spirit, which charmed, and drew, and held, even the passing stranger. These sermons, which are stenographic reports of his ordinary discourses, are shot through and through with the same Christ-like love. When you add to this, ample learning, wealth of illustration, and a compelling eloquence, you have sermons that will be read, which is saying a good deal for sermons. Dr. Hoge held in the old paths as to doctrine, but with modern, present-day note. Any minister's library will be enriched by this volume, and those who are in search of good devotional reading—that which ministers to the heart's needs, and makes this poor world aglow with the light of heaven—need go no further.

Amongst the many books upon the problems of labor, there are few written by working men and from the workman's view point. It is the capitalist's, or the political economist's point of view we get, not that of "the horny-handed son of toil himself." This fault, if it be one, does not lie at the door of Charles Stelzle's, **The Workingman and Social Problems** (Fleming H. Revell Company, Toronto,

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• a, an — can — in  
 • he — good — would  
 o I — our — period  
 the — will

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166 pages, 75c. net). Beginning life stripping tobacco leaves in the basement of a great tenement house, at eight years of age; selling oranges and newspapers upon the street; a server of desserts in a restaurant; a "cutter" in an artificial flower shop; swinging a heavy mallet in a machine shop;—these were some of the steps in the author's training for the work of the ministry in which he is now engaged. He still has his workingman's eyes which help rather than hinder, his looking all round his subject. There is little philosophy in the book but that of fact and experience; but the view point is novel. The three chapters on The Working Man and the Church are worth the very careful study of all who are seeking that the church should do all that is possible for the working man, and the working man for the church.

Dr. H. Clay Trumbull had that fundamental requisite to success in work for children—he loved them, and took his chief delight in thinking with them and for them. He here writes himself down merely as the "Editor" of **Child Life in Many Lands** (Fleming H. Revell Company, Toronto, 215 pages, \$1 net), but it is by no mere chance, that amongst the score and more of sketches of child life in as many different countries which the book contains, there is not a single dull one. Dr. Trumbull's editorial instinct factened unerringly on child-lovers like himself as his contributors, and the result is a most readable and highly instructive volume. Each writer describes from personal knowledge of the several

countries and conditions, and there are several well-known names. For instance, Elaine Goodale Eastman tells of Child Life Among the American Indians; Maud Ballington Booth, In the Slums; Mrs. J. C. Hepburn, in Japan; Mrs. James S. Dennis, in Syria; and Lieut. Schwatka in the far north Innuitland. Each chapter has its peculiar features of interest: it is a book to be read out loud to children—and what greater praise can there be than this?

The Spurgeons are nothing if not frank and confidential. They take you into the inner circle of heart or family with evident relish. Thomas Spurgeon, who introduces **Pictures from Pilgrim's Progress**: Drawn by C. H. Spurgeon (Fleming H. Revell Company, Toronto, 237 pages, \$1.00 net), speaks of his joy in discovering these addresses of his father as that of "one that findeth great spoil," and of the addresses themselves as "a sparkling cirelet, now that the gems are strung together." The family pride is not misplaced. They are indeed gems. Spurgeon left it on record that he had read *The Pilgrim's Progress* at least a hundred times. He loved Bunyan and loved his book, because they both loved the Book of Books. The voice of the great preacher—and what a voice it was, clear, high, resonant, thrilling with passion—rings out anew in these Pictures, to those who heard him in the flesh. To the multitudes who did not, they will still appeal as the eloquent depicting of Christian experience by one who knew its ways and by-ways, its depths and heights, as few uninspired men have known them.

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