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SUNDAY SCHOOL

Lesson XII. - Second Quarter, For June 22, 1913.

THE INTERNATIONAL SERIES.

Text of the Lesson, Amos vi, 1-8. Memory Verses 1, 5. Golden Text, Amos v 14. Commentary Prepared by Rev D M Stearns.

As I have often said in writing notes on a so called temperance lesson, it does seem as if those who choose the portions make very poor selections, but we can thank them for a study in prophecy and will find much profit in a meditation upon Amos and his message. Temperance is self control and submission to God. All else is intemperance, and there is a kind in which wine and strong drink play no part, as in Isa. xxix, 9. "They are drunken, but not with wine; they stagger, but not with strong drink." This is somewhat similar to the famine of Amos viii, 11, which has no reference to lack of bread or water, but to hearing the words of the Lord.

The first six verses of our lesson refer to self indulgence in the way of ease and pleasure and revelry and a reliance upon human help, with no thought of God except a mere form of worship, which was only a mockery and a provocation to the Lord. In the last two verses Jehovah says, "I abhor the excellency of Jacob and hate his palaces." In Ezek. xxiv, 21, He says, "I will profane my sanctuary, the excellency of your strength, the desire of your eyes and that which your soul loveth." They gloried in the fact that they were the chosen nation in their temple, their ritual, and they were somewhat diligent in the outward form, but the heart was not right with God, but the heart was in invariability suggestive of corruption, of evil, and He said, "Offer your sacrifices with leaven, for that is like you, so ye love to do" (Amos iv, 4, 5 and margin). Because of their evil hearts and evil doings He could not tolerate their religiousness and said: "I hate, I despise your feast days. \* \* \* Though ye offer Me burnt offerings, I will not accept them" (v, 21-23). A Nazarite was one willingly and wholly separated unto God and forbidden to touch wine or anything that came from the vine (Num. vi, 1-4), but He says, "Ye gave the Nazarites wine to drink."

A prophet was the Lord's messenger in the Lord's message (Hag. i, 13, but they commanded the prophets, saying, "Prophecy not" (ii, 11, 12). In chapter I, I read that Amos was a prophet in the days of Uzziah, king of Judah, and by comparing Isa. i, 1, we see that they were contemporary; therefore we note in connection with that we have been saying Isa. i, 10-15; xxxix, 13; xxx, 8-11, and other passages where God disdained their worship because it was all mere form and would not bear His words nor do they only from the mouth and because they would not hear His words nor do they except they be agreed? Almost any one would answer, No. How, then, could Israel walk with God if they did not like His ways or want His words? How can any one walk with Jesus as God, His supernatural birth, His death in our stead as the sinner's substitute, His literal resurrection from the dead, His ascension to heaven, where at the right hand of the Father He is our Great High Priest, and His coming again to set up His kingdom of peace on earth? What is the use of all so called temperance work, all effort to uplift the people, all religious work of any kind, if we are not agreed with God as to the necessity of a new birth, forgiveness of sins by the precious blood of Jesus Christ, salvation in His name, without whom there is no salvation?

Is it not all just as hateful to God as the formality of Israel's religiousness in the days of the prophets, and also when the Lord Jesus was on earth, for He said it was just the same earth, for He said it was just the same earth, quoting the prophet's words in Matt. xv, 7-9? Another phase of their religiousness is seen in Amos viii, 4-6, keeping Sabbaths and new moons, but longing to have them over that they might buy and sell and cheat and oppress. What is the difference between them and those who today take their bodies to the house of God, but while outwardly seeming to worship, their minds are on their business or their pleasures or worldly pursuits? Yet in some so called good work for the reformation of some class of sinners, which amounts to nothing if it lacks the only foundation of the finished work of Jesus Christ.

How few seem to be agreed with God in His plan for the bringing of the kingdom on this earth, when Jesus shall reign and the nations shall learn war no more! Yet all is plainly revealed in the prophets, for it is written in Amos iii, 7, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets." He has purposed to subdue this world unto Himself and fill it with His glory, not by present agencies of His present evil age, but in the next in a restored and redeemed Israel, when He shall have fulfilled Amos ix, 14, 15, and all similar predictions. See Amos ix, 11, quoted in Acts xv, 16, by James at the great council at Jerusalem, when he briefly outlines God's plan—first a people from all nations (the gathering of the church in this age), then the restoration of Israel and then the salvation of all nations.

Table with columns for P.M., A.M., and destinations: Walkerton, Maple Hill, Hanover, Allan Park, Durham, McWilliams, Glen, Priceville, Saugenee, Toronto.

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We have secured the services of MR. FRANK KER-SHAW, who has had several years' experience in some of the best Garages in Toronto. We are now prepared to do all kinds of repair work. We will go any place any time.

Artist and Courtier Too.

The painter is likely to be brusque. Even when he possesses a bit of tact he is not wont to waste it on "Pill-ines," even if they are customers and persons of distinction. No such charge, however, can be brought against an eighteenth century painter named Chandler. He was commissioned by William IV. to paint the attack commanded by the sovereign when Duke of Clarence on the fortress on the Spanish coast. The attack took place at night, and with the view of relieving the somber veil of midnight the artist took the liberty of introducing sea gulls skimming the clouds.

"Hello," exclaimed his majesty when he first saw the painting. "It will never do to have the birds flying about at night. They were all gone to roost." "So they were, your majesty," artfully agreed the artist, "but you gave such a rousing broadside with your guns that they all woke up and flew about."

"Ah, so I did!" assented the royal critic, with more than royal naïveté. "I forgot that. Very good! Very good!"—Youth's Companion

Good Piano Playing. In an article on piano playing in the Woman's Home Companion the author reports as follows the views of Leschetizky, the teacher: "When I was studying with the great master he pointed out to me the importance of musical expression in the following way: He called my attention to the fact that one person, for instance, may tell you a tale in such a way that you find little in it that is interesting, whereas another person may tell you the same story in such a manner that you follow every word with the keenest attention. The secret of the keenest attention is not only in the story, but very especially in the voice, the tone, the expression—in the manner of telling. All this is interpretation. A careless or dull piano student may play even some exquisite melody in such a way that it does not attract you at all, whereas an artist's playing of it may bring tears to your eyes."

A Human Salamander. Chabert, the fire king, who was a popular favorite in London eighty years ago, claimed to be able to swallow arsenic and other poisons with impunity. Visitors to his entertainment were requested to come provided with phosphorus, prussic acid, arsenic and oxalic acid, which he proceeded to consume before their eyes, taking an antidote afterward which was supposed to neutralize their effects. Then, to show that he was as impervious to heat as to poison, he would take a raw leg of lamb into an oven heated to 220 degrees and remain inside until the joint was cooked, when it was carved and handed around to the audience. The performance concluded by Chabert rubbing a red-hot shovel on his head and allowing any one who wished to drop molten sealing wax on his tongue and hands.

Hats and Occupations. In some parts of the world the silk hat is still the professional headgear of the chimney sweep. About a dozen years ago the writer constantly observed this in Wurtemberg, and last year he found the same combination in Switzerland. The mysterious relations between the hat and occupation, convictions and recreations, would make an interesting study. At one time the politician who wore a white hat proclaimed himself a Radical. Nowadays he would probably be suspected as an old fashioned Tory. Then no self respecting cricketer would have appeared without a tall hat in former days. But Mr. Jenner-Fust has recorded how he and others were compelled to drop the habit in the twenties and thirties by the spectators' jeers at "post boys."—London Chronicle.

Before the Breakaway. Two heavyweights had gone on for a preliminary, both willing and eager, but hopelessly ignorant in the craft of the game. One of the first grapples brought the pair to their knees, and neither knew how to make a move which should be both aggressive and defensive. They both headed to head—literally at loggerheads—and remained in this position for a minute. The lull gave the comedian in the audience a full stage. "Well," he shouted, "what is the secret?"—Chicago Post.

Clever Girls in 1797.

Some of the accomplishments formerly imparted at genteel academies would hardly meet with the approval of modern educational authorities. A writer in the London Times of Nov. 2, 1797, states that "at some of our first boarding schools the fair pupils are now taught to play whist and casino. Among their winning ways this may be not the least agreeable to papa and mamma. It is calculated that a clever child by its cards may pay for its own education."

Did His Best. She—After six weeks of married life, Arthur, I have reached the sad certainty that you do not love me. Arthur—My dear! She—It's no use protesting. You should have married some credulous, stupid girl! Arthur—Well, darling, I did my very best.

Something Wagnerian. Mrs. A.—What did your husband say when he saw the bill for your new gown? Mrs. B.—I didn't hear. I started to play on the piano.—Boston Transcript.

"Facts are stubborn things" is an aphorism first used by La Sage in "Goliath." It has become proverbial.

So Say We All. "What a kind of music suits your taste?" "Well, I'm not particular. I like it either rare or well done."—Lippincott's.

Barbarism. Willie—Pa, what are the cruelties of barbarism? Pa—Having the barber cut you and then charge you a dime for sticking plaster.—Exchange.

Idleness is the refuge of weak minds and the holiday of fools.—Chesterfield.

There is no real need of anyone being troubled with constipation. Chamberlain's Tablets will cause an agreeable movement of the bowels without any unpleasant effects. Give them a trial. For sale by all dealers.

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We will be pleased to show you our goods, don't be afraid to ask to see them.

C. L. GRANT

Millinery Sale

Our Cheap Sale commenced last Saturday, May 10th, and will continue during the months of May and June.

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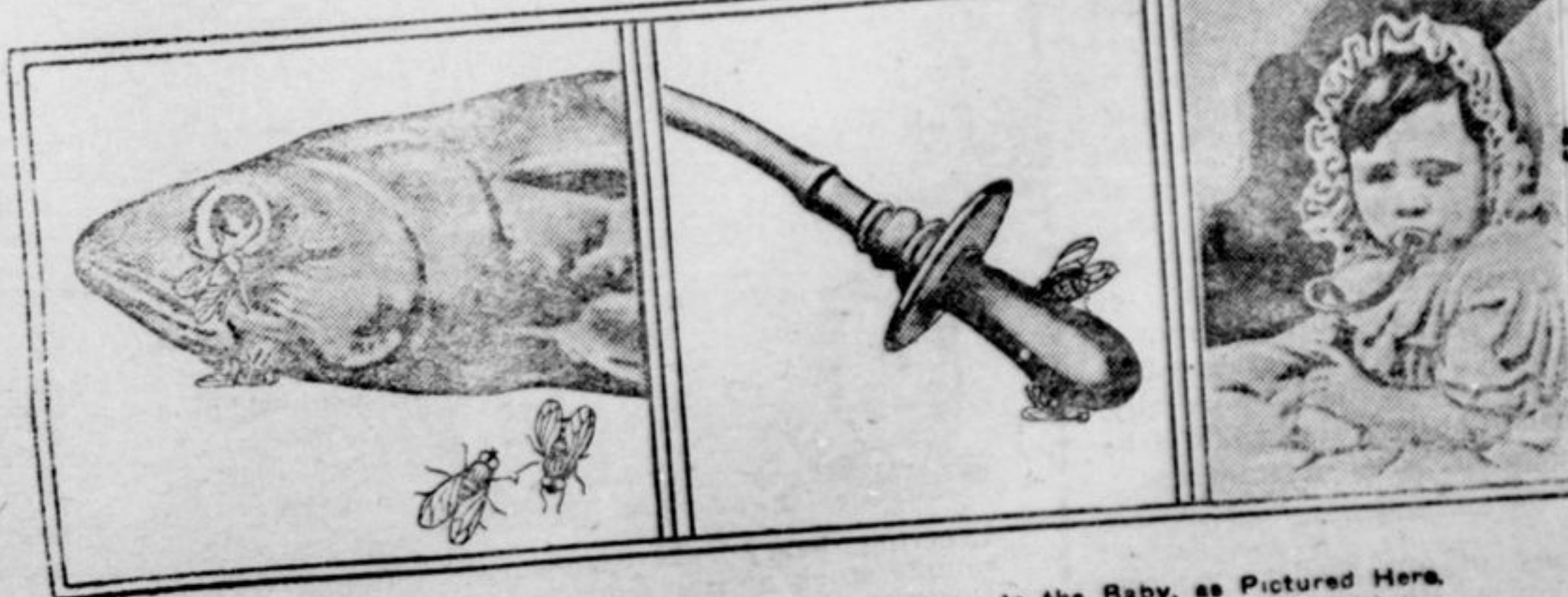
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