

Vol IX. No. 9

September, 1903

Yearly in Advance, 50c.
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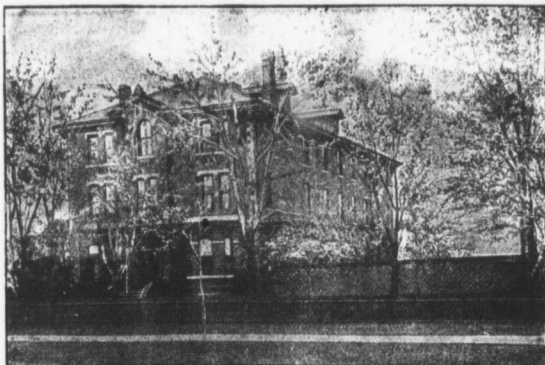
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Presbyterian Church in Canada

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The Teachers Monthly

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

Vol. IX.

September, 1903

No 9

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It will soon be time to arrange for next year's supplies.

It is well, therefore, to remember that we have now a complete series of LESSON HELPS and ILLUSTRATED PAPERS.

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CHILDREN'S DAY

sd
Children's Day is on September 27th, the last Sabbath of the month.

Every Sabbath School in the church should count it one of its red-letter days.

It has been appointed by the General Assembly for observance throughout the whole church.

Year by year the number of schools observing the day increases. It is hard to understand why any school should pass it by. The way is made easy by the exercise for the day prepared by the General Assembly's Sabbath School Committee. The exercise is simple—any school can master it.

The subject of the exercise for this year is OUR HOME LAND. It affords a fine opportunity for the scholars to give expression to their love for country, and for their minister and teachers to deepen that love.

The speakers who will address the schools on the topics: Patriotism and The National Value of Our Sabbath Schools, have an enviable task. They will find enthusiastic listeners.

For the sake of a successful Children's Day these five things are worth trying:

1. See that every scholar is present and earnestly invite the whole congregation. In many instances the school is taken to the church on Children's Day, instead of some visitors from the church coming to the school.

2. Rehearse the exercise several times beforehand. It will not spoil by the process. Children relish going over and over things that they like.

3. Arrange to have the service well rendered, the leader brisk and prompt, the scholars well prepared, the music hearty. If the school does not know or cannot learn the hymn set down, let some more familiar one be chosen.

4. Quietly insist that your speakers shall confine themselves to the ten minutes each assigned them. The service is timed to occupy an hour. To make it longer detracts from its effect.

5. Arrange for a solid collection. This is simple. See that each scholar and each family has an envelope. Explain beforehand exactly what the money is for, and that each class will take up its collection by itself, the results to be announced class by class, to the

whole school. There is nothing new in these suggestions. Neither is there in hilling the potatoes or hoeing the corn: but both are necessary for a good crop.

Children's Day will miss its mark if it does not bind teachers and scholars closer together, if it does not deepen their spiritual life and set them more earnestly on active service.

end

A SUMMER SCHOOL AT WORK

It was one of five held this season within the Presbyterian Church in Canada; the other four in the Maritime Provinces, this in Toronto.

Good old Knox yielded itself for the first time to feminine charms, throwing open not only the classes of the school, but the hospitalities of the college, to women, as well as to men.

Many, women and men alike, made sacrifices to come. One of the happiest students of them all was a city superintendent, a very busy man, who was spending his holidays at the Summer School, instead of taking his usual outing. At the closing session, he declared with joy that his holiday had never been better spent.

Convocation Hall at Knox College is remarkable chiefly for its portraits, most of them being life size figures in oil of professors and benefactors. It was a striking setting for a school,—Principal Caven above the speaker's desk, looking down benignly on the students; on the one side of him, the keen "living" face of the late Professor Young, probably the greatest teacher Canada has ever seen, on the other, the venerable Professor Gregg—and it was a delight to look from the portrait on the wall to the alert figure of Dr. Gregg seated amongst the students, and notwithstanding his more than eighty years, following the lectures with lively interest.

On the side wall to the north hang striking portraits of the late Principal Willis, as he was in the freshness of his young manhood, the late James MacLaren, the lumberman and financier, to whose generosity the college owes the endowment of one of its chairs, and the late Professor John Taylor of the

old U. P. Divinity Hall, which was merged in Knox College at the union of 1861; and on the south wall, opposite, Professor McLaren, who was also an interested attendant at the school, the late Professor Thomson, whose soul would have gone out ardently into such a gathering as this, and that lovely Christian gentleman, the late Professor Halliday Douglas.

The Toronto Summer School was unique in combining Sabbath School, Missionary, and Young People's work, the first hour of each morning being devoted to Bible Study, the second to the study of the child and how to deal with him in the Sabbath School, and the third to missions and missionary problems. The evening meetings were similarly diversified, and a couple of hours were specially devoted to Primary Sabbath School work.

A feature of the school was its singing. Each evening a choir from a different church was at hand to enrich the service of song; but the singing at the morning sessions, unaided save by a piano, was hearty in the extreme, and soulful. It was but one of the many tokens that the school was led of the Spirit of God.

A mere synopsis of the programme of the ten days' work shows how wide was the sweep of the subjects touched upon. It revealed to many, also, how superficial was their knowledge of most of the subjects, and quickened them into eagerness to learn more.

For Bible Study, the Sabbath School lessons of the second half of the present year, the period of Saul to Solomon, furnished the Old Testament theme, and Studies in the Gospels, the subject of the lessons for the first half of 1904, the New Testament theme.

Under the guidance of Rev. J. A. Turnbull, an able pastor, and of Professor McFadyen, the charm of whose devotional books is widely known, the Bible hour was just the stimulating commencement which each day's work required.

Child psychology came next, and the application of its principles to Sabbath School teaching, Professor Walter C. Murray, of Halifax, dealing with the former, and

Dr. Tracy, of Toronto University, with the latter; although each made delightful and altogether friendly excursions into the territory of the other. Two things were made clear: that an abstruse subject can be presented in terms that everyone can comprehend; and that when so presented, even so remote a subject as psychology may become fascinatingly interesting.

Two talented ladies, Miss Readman, of Toronto, and Miss Adair, of Philadelphia, discussed aspects of Primary work. Miss Adair's shattering of idols was charming. It was done so gently and so deftly; and yet you felt ashamed if you had ever been led into the folly of fanciful symbolism, or of the frantic machinery which some primary teachers have introduced in the name of "up-to-date methods." Miss Adair, and Miss Readman as well, have a profound confidence in the value of the Bible stories simply told, as the best medium for the conveying of divine truth to very young minds.

Dr. Beach's book, *Dawn on the Hills of T'ang*, formed the basis of four mornings' missionary study, and Professor Beattie, of Louisville, Kentucky, used it skilfully to present China as a mission field, and to show the young people how to master a mission field for themselves. The Bible and Missions, Home Missions, French Evangelization, the Missionary Meeting, formed the subjects of other five hours; and at the evening meetings a more popular treatment of Missionary, Young People's and Sabbath School topics was given to a general audience. The large evening attendance proved the interest taken in the school by the public.

The most memorable of the evening gatherings was a union meeting of the Presbyterian and Methodist Summer Schools, when Rev. Dr. Smith, a Methodist, spoke on John Wesley, and Rev. Dr. Robert Johnston, a Presbyterian, spoke on John Knox. It was a fine exhibition of unity. And were these two old worthies so different after all? Were they not both alike in their exalting Jesus Christ the Saviour of men, their offer of an abundant salvation, and their plea for an earnest, practical Christianity?

Professor Ballantyne, as Chairman, and Rev. R. M. Hamilton, as Secretary, had

been indefatigable. The arrangements could not well have been bettered, but it was the very Spirit of the living God whose presence made the school the success it was. Professor Ballantyne is notably moderate in his speech, but he felt constrained to say as a closing word: "No gathering that has ever assembled in Knox College has been of more interest; and I doubt if any has had higher possibilities." This testimony applies to all the Summer Schools. Their object has been to help in preparation for teaching and for Christian service, and the influence of the young people who have attended them will be wide-reaching and powerful.

THE LAST FIVE MINUTES

By Professor Amos R. Wells.

The most common use of the last five minutes is in exhortation. This is almost always a mistake. If you can set scholars to work, and make their own activity of hand and mind draw together the lesson thoughts into some rememberable whole, you will have set a worthy and workmanlike seal on your teaching. It seems to me that I could not furnish more practical help than by suggesting perhaps a few ways of doing this.

1. Give each member of the class a slip of paper, and ask them to sum up the teaching of the lesson in a single word—or in two words, three, or ten, as seems best. After all are done, each will read his summary, and you will state which seems the best, and why.

2. Place on the blackboard—and always a large block of paper will answer, if you have no blackboard—some symbol of the lesson. It may be a diagram, a simple picture, a mere acrostic. Explain it briefly; then hand out pencils and paper, and have the symbol copied, and the copies taken home as souvenirs of the lesson.

3. Distribute among the scholars brief quotations from well-known writers bearing on the great truth of the lesson. These will be read aloud one by one, and you will comment, very briefly, on each.

4. Show the class some beautiful picture, previously concealed, such a picture as Holman Hunt's, *The Shadow of the Cross*.

Get them to tell you what idea is brought out by the artist.

5. Prepare a set of questions, covering the ground of the lesson. Make them as crisp and interesting as possible. Write them in plain, large script on a big sheet of paper, which you will hang before the class as soon as the five minutes bell rings. Furnish the scholars with pencils and paper, and bid them see who can answer correctly the most of the questions before the close of the five minutes.

6. Print, or write, on a large sheet of paper some beautiful hymn, or some fine prose quotation suitable to the lesson. Unroll it suddenly, and place it before the class. Get the class to read the quotation in concert, softly, and again and again, till the thought has thoroughly entered their minds. Close with silent prayer, all heads bowed, that God will make that truth a part of their lives.—S. S. Teacher.

OUR ENCOURAGEMENTS

By Rev. D. McTurish, D.Sc.

The teacher who, week in and week out, sticks to his class and puts his very best life into it, often needs, and certainly deserves, encouragement. It is not difficult to find reasons for encouragement in this particular work. A few of these may be here mentioned.

1. The Sabbath School is the greatest evangelizing agency of the church. It has been carefully estimated that over eighty per cent. of those who come into full communion with the church, are brought in through the Sabbath School. This alone reveals the supreme importance of the work. Under God, we are making to-day the church of to-morrow. Teachers may well say, in the words of Nehemiah, "I am doing a great work, so that I cannot come down."

2. It offers one of the greatest opportunities ever given us of influencing others. Dr. Horace Bushnell, in his "Christian Nurture," says, "The only genuine teaching will be that which interprets the truth to the child's feeling by living example, and makes him live the truth afterward for the teacher's sake. The privilege of every genuinely Christian teacher is, that he passes

into the heart's feelings of the child side by side with God's truth, to be forever identified with it and to be himself lived over and over with it in the dear eternity it gives them." Is that not an honor to be coveted more than a knighthood or a Victoria Cross?

3. The work of the Sabbath School teacher involves most important issues. At The Great Divide on the summit of the Rockies is a spring, part of whose waters flow westward through the Columbia River into the wide Pacific; the other part through the Bow and Saskatchewan Rivers finds its way into the Atlantic. Together at the beginning, separated by a continent at the end! So the teacher stands at the sources of life, where the influence used will result in the most momentous consequences. By the power of God, to direct this young life, with its vast possibilities for good or evil, is surely a work to commend and inspire our best energies. Nearly a century ago a devoted Sabbath School teacher in England got hold of a street arab. He was hard to manage. Her gifts and kindnesses seemed thrown away upon him, and her friends laughed at her, declaring that she was only wasting her time. But she persisted, and love conquered. That boy became the famous Dr. Morrison, the pioneer missionary to China. The neglected lad, laid hold of by an earnest Sabbath School teacher, became the spiritual father of hundreds of thousands of souls in the great land of China.

4. This work promises a rich reward. Christ said: "Whoso shall receive one such little child in my name receiveth me." Did you ever think as you took a child by the hand for the first time in your class, that, in a sense, you were welcoming to it the child of Nazareth? If in any measure we realize this, the work will be its own reward. Then, if we are working in the right spirit, we are gathering to us precious lives, that will become our spiritual children. We go after the careless scholar, and by and by find a loving son or daughter in the best of bonds.

As here, so hereafter, the reward is sure. That is a beautiful translation of Dan'el 12: 3, in the margin of the Revised Version, "The teachers shall shine as the brightness of the firmament." How poor and paltry

are all earth's rewards when placed alongside of this! We are in our right attitude toward our work, when, like the old sculptor, we are working "in time for eternity."

Toronto,

THE TEACHER TRAINING COURSE

The General Assembly's Teacher Training Course has been successfully launched. The first examination has been held. There was a large number of candidates. The work, so say the examiners, was excellent. A number five or six times as great as the number who actually wrote on the examination, studied the subjects of the Course.

The Course, as our readers know, is arranged to extend over two years. Many are now looking forward to beginning the studies of the second year. At this point a few words of explanation may be helpful.

The aim of the Course is to increase the efficiency of Sabbath School teaching throughout the church. It is clear that Sabbath School teachers, and those intending to enter on this great work, should have an acquaintance, as thorough as possible, with (1) The Bible; (2) The Scholar; (3) The Art of Teaching. In the material provided in the Teacher Training Course, information on these topics is brought within reach of every actual and prospective Sabbath School teacher in the church.

How is this material provided? A Subcommittee of the General Assembly's Sabbath School Committee has arranged for the preparation of lessons, which are printed in THE TEACHERS MONTHLY, during the seven months of the year beginning with October. In this way the matter connected with the study of The Bible is supplied. Then for the study of The Scholar and The Art of Teaching, Dr. Hamill's The Sunday School Teacher, a small and inexpensive book, has been prescribed. Last year, chs. 1 to 9 of this book were studied; this year the portion to be covered is chs. 10 to 18.

What help is given in the Course for the study of the Bible? Last year Rev. Professor Falconer, of the Presbyterian College, Halifax, wrote an admirable series of lessons on the growth and contents of the New Testament. Rev. Professor Ballantyne, of Knox

College, Toronto, gave in addition a set of lessons, prepared with great care and skill, on New Testament geography and institutions. These lessons embraced the material for study in the Department of Scripture. But connected with Bible Study, also, is the Department of Doctrine. The object aimed at here is to give the student a clear and full view of the teaching of the Bible on the great truths of our religion. The matter in this Department has been prepared by Rev. J. M. Duncan, and, for the sake of convenience, the order of the questions in the Shorter Catechism has been followed.

During the coming year the Department of Scripture will be divided between Rev. Professor Scrimger, of the Presbyterian College, Montreal, and Rev. Professor Ballantyne. Dr. Scrimger will contribute lessons on the origin, contents and character of the O.T. books; while Professor Ballantyne will deal with the geography and institutions of the Old Testament. The Department of Doctrine will be continued under the charge of Mr. Duncan. The material for these two Departments will appear in THE TEACHERS MONTHLY, and in the Department of the Art of Teaching, the chapters of Dr. Hamill's book specified above will be used.

It is not necessary to have taken the studies of last year's course before entering on the work of the coming year. A commencement may be made at any time. Those, for example, who prepare for the examination on the Old Testament in 1903-4, will have the opportunity of taking the New Testament work in 1904-5. The examination will be held early in May of each year. One, two, or three subjects may be taken each year, at the option of the candidate. A certificate will be issued to those who pass in any subject, and, when the examination in all the subjects of the two year course has been passed, a diploma will be given.

Now is the time to begin preparations for the work of the year just beginning. We venture the suggestion, that ministers should consult with their Sabbath School superintendents and teachers, and arrange for the formation of a Teacher Training Class. Perhaps, too, the senior Bible Class in some of

our schools may arrange to take up these studies.

Rev. J. M. Duncan, B.D., Confederation Life Building, Toronto, is the Secretary of the Sub-Committee on Teacher Training, and will be glad to answer any inquiries regarding it.

TEACHER TRAINING

By Professor Walter C. Murray

XXI. THE RELIGIOUS CHARACTERISTICS OF YOUTH.

The doubts which affect beliefs and conduct have been discussed without special reference to their bearing upon the religious life of the youth. The intellectual and moral characteristics of youth manifest themselves more clearly in this sphere than perhaps in any other. Equally true is this of the emotional experiences of the youth. The most intense and the most important of the experiences of youth are the religious. Religion is the crowning experience of the youth.

The most prominent characteristics in the

RELIGION OF CHILDHOOD,

so Starbuck believes, are "credulity" or faith and "trust," which shows itself in a vivid sense of the nearness and love of God. God, to the child, is in a very real sense the Father in heaven.

Credulity, not incredulity, is natural to man. If this be so, we must regard doubt as a temporary derangement or disease. It is not a moral vice any more than insanity. Its cure is not flogging and punishment, but sympathy and skilful treatment. To-day we shudder as we gaze at pictures of the treatment of the insane a century ago. With heavy chains rivetted to ankles and wrists, the poor unfortunates were bound between pillars or posts and at times lashed to drive the evil spirit out of them. Perhaps in a future day the harsh and repressive measures sometimes applied to the doubter may excite similar pity and indignation.

The sense of God's nearness, so vivid to the child, was surely in Wordsworth's thoughts when he wrote:

"Heaven lies about us in our infancy!
Shades of the prison-house begin to close

Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;

The youth, who dally farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day."

When the boy passes into the youth and his intellectual eyes are opened to see the meaning of things, his spiritual vision, too, may be quickened and he may awaken to a deeper meaning in religion. This awakening may be like that of Paul, attended by intense emotion, physical prostration, and followed by an intense spiritual joy and a consuming desire to spend all his powers in the service of his Master. Or, it may come like the dawn. There may be no sudden burst of light, no intense emotion, no world-shaking action, but a gradual lessening of the darkness, a faint illumination on the horizon, gradually expanding and increasing, until the silent spectator is wrapped in the glory of the rising sun.

Within the last few years a number of energetic men have attempted to gather facts about

THE RELIGIOUS AWAKENING

of men of different creeds, conditions, and races, and to draw general conclusions. They are not pioneers. The study of religious experiences is as old as religion. The masterpieces of religious portraiture in sacred writ, in history and biography, and in such books as the "Pilgrim's Progress" must ever remain the great treasure houses for those who wish to discover the secrets of the spiritual life. The inquirer of the present day turns his attention rather to such externals as the age, the agencies, the physical and physiological conditions, of the religious awakening.

The more intense form of that awakening is studied under the heading of

CONVERSION.

Some inquirers, such as Dr. Starbuck, consider conversions and the less intense form—the spontaneous religious awakenings—separately. Others, such as Professor Coe, group them together.

It may be profitable for us to consider the results of their studies. Starbuck says: "Conversions begin to occur at 7 or 8 years, and increase in numbers gradually to 10 or 11, and then rapidly to 16; rapidly decline to 20, and gradually fall away after that and become rare after 30." Professor Coe found, that

THE AVERAGE AGE

of 1,784 men at the time of their conversion was 16.4 years. Not only is 16 the average age, but it is age of greatest frequency. The following table from Starbuck shows the ages in which he found the greatest number of conversions to have occurred:

Age.....	10	11	12	13	14	15	16	17	18	19	20
Men.....	27	38	64	56	85	89	121	114	45	77	58
Women....	7	20	26	31	25	17	34	15	21	10	11

According to it over twice as many men were converted at 16 as at 13 or 20; and three times as many women at 13 or 16 as at 19. If you look closely at the table you will see that the greatest number of men and women were converted at 16; and that a relatively large number of women reported 12 or 13 as the age of conversion, and that the same is true of the men, but not to the same extent. Again a large number of men reported 19 as the age. Starbuck sums up his observations thus: "We may safely lay it down as a law, that among females there are

TWO TIDAL WAVES

of religious awakening at about 13 and 16, followed by a less significant period at 18; while among the males the great wave is at about 16, preceded by a wavelet at twelve and followed by a surging up at 18 or 19."

It appears also that on the average, women experience this religious awakening earlier than men. Elsewhere Starbuck says: "The average age of conversion is 14.8 for females and 16.4 for males."

Contrary to expectation, the spontaneous or less intense religious awakenings come earlier than conversions. They "begin about a year earlier in both sexes than do conversions, and the periods of greatest frequency likewise culminate one year earlier."

Dalhousie University, Halifax, N.S.

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A-bi-gail'. The wife of Nabal, and after his death one of the wives of David. She was a wise and beautiful woman.

A-bi'-shai. A son of **Ze-ru'-iah**, David's sister, who accompanied David to Saul's camp and asked permission to kill the sleeping king.

Ab'-ner. The son of **Ner** and uncle of Saul. He was commander-in-chief of Saul's army and, after the death of that monarch, proclaimed **Ish-bosheth** as king.

A'-gag. An Amalekite king spared by Saul and slain by Samuel.

A-hi'-me-lech. The chief priest at Nob, who gave David to eat of the shew-bread which, by the law, belonged to the priests.

A-hi-no'-am. A woman of **Jezeel**, a town in the hill country of Judah, and one of David's wives.

A-mal'-ek-ites. The descendants of **Aau**, Gen. 36: 12. They attacked the Israelites soon after the latter had left Egypt (Ex. 17: 8-16) and were doomed to destruction, Deut. 25: 17-19. They suffered a crushing defeat from Saul, and soon after disappear from the Bible history.

Ash'-tar-oth. The plural of **Ashtoreth**, goddess of the Philistines (the Greek *Venus*).

Be'er-she'-ba. A town in the extreme south of Judah, in which the sons of Samuel lived while judges over the Israelites.

Be'-li-al. Ungodliness. "Men of Belial" means ungodly men.

Ben'-ja-min. The youngest son of Jacob and head of one of the tribes.

Beth'-le-hem. A town in the hill country of Judah; the place of **Rachel's** death and burial; the home of **Ruth**; the birth-place of **David**, and afterwards of our Lord.

Beth'-shan. A city at the eastern end of the valley of **Jezeel**, on whose walls the Philistines fastened the bodies of **Saul** and his sons.

Da'-vid. The youngest son of **Jesse**, a **Bethlehemite**, and the second king of **Israel**.
E'-gypt. A country watered by the Nile, and in which the Israelites spent four hundred years of slavery.

El'-i'-ab, **A-bi'-na-dab**, **Shamm'-ah**. Sons of **Jesse** and elder brothers of **David**.

Eph'-ra-im. The younger son of **Joseph** and ancestor of the tribe bearing the same name, which inhabited the central portion of **Palestine**.

E'-zel. A stone marking the place of the farewell between **David** and **Jonathan**.

Gil'-e-ad. A town of **Benjamin**, the residence of **Saul** when he was called to be king, and afterwards his capital.

Gil-bo'-a. A mountain lying to the east of the plain of **Esdraelon**. On it **Saul** was defeated by the Philistines and met his death.

Gil'-e-ad. A country on the east side of the **Jordan**.

Gil'-gal. A town between the **Jordan** and **Jericho**, which **Samuel** visited on his yearly circuit, 1 Sam. 7: 16. Here **Agag** was hewn in pieces (1 Sam. 15: 33); and here **Saul** was crowned (1 Sam. 11: 14, 15); and rejected, 1 Sam. 15: 26.

Heb'-ron. A town in **Judah** which became **David's** first capital.

Ish-bo'-sheth. One of **Saul's** younger sons, who reigned for two years in **Mahanaim**, while **David** reigned in **Hebron**.

Is'-ra-el. A name given to the whole body of **Jacob's** descendants; also the name of the kingdom formed by the tribes which separated from **Judah**.

Ja'-besh-gil'-e-ad. A town of **Gilead** rescued by **Saul** from the hands of the **Ammonites**, whose inhabitants afterwards showed their gratitude by giving an honorable burial to the bodies of **Saul** and his sons.

Jes'-se. A descendant of **Nahshon**, chief of the tribe of **Judah** in the days of **Moses** and of **Ruth**.

Jez'-re-el. A city near the boundary line of the tribe of **Issachar**, which gave its name to a valley forming part of the great plain of **Esdraelon**.

Jo'-ab. A younger brother of **Abishai**. He became head of **David's** army, 1 Chron. 11: 6.

Jo'-el and **A-bi'-ah**. Sons of **Samuel**, who were associated with their father as judges over **Israel**.

Jo'-na-than. Eldest son of **King Saul**, a brave warrior who died with his father and his brothers **A-bi'-na-dab** and **Melch'-ishu'-a** on **Mount Gilboa**.

Jor'-dan. The most important river of **Palestine**, flowing from the **Lebanon** mountains to the **Dead Sea**.

Kiah. A member of the **Benjamite** family of **Ma'-tri** and father of **King Saul**.

Ma'-han-a'-im. A town on the boundary line between the tribes of **Gad** and **Manasseh** and **Ish-bosheth's** capital.

Na'-bal. A sleepmaster dwelling near **Mount Carmel**, the husband of **Abigail**.

Phil'-is-tine. A nation of **Canaan** which was frequently at war with the **Israelites** until its power was broken by **David**.

Ra'-mah. The birthplace and residence of **Samuel**. It may have been situated about nine miles north of **Jerusalem**, but this is doubtful.

Sam'-u-el. The last of the judges and the earliest of the great **Hebrew** prophets. He ruled over **Israel** for thirty years.

Saul. The first king of **Israel**, anointed by **Samuel** at **God's** command, on the demand of the people.

International Bible Lessons

Studies in the Old Testament from Samuel to Solomon.

LESSON CALENDAR: THIRD QUARTER

- 1. July 5. Israel Asking for a King. 1 Sam. 8: 1-10.
- 2. July 12. Saul Chosen King. 1 Sam. 10: 17-27.
- 3. July 19. Samuel's Farewell Address. 1 Sam. 12: 13-25.
- 4. July 26. Saul Rejected as King. 1 Sam. 15: 13-23.
- 5. August 2. Samuel Anoints David. 1 Sam 16: 4-13.
- 6. August 9. David and Goliath. 1 Sam. 17: 38-49.
- 7. August 16. Saul Tries to Kill David. 1 Sam. 18: 5-16.
- 8. August 23. David and Jonathan. 1 Sam. 20: 12-23.
- 9. August 30. David Spares Saul. 1 Sam. 26: 5-12, 21-25.
- 10. September 6. Death of Saul and Jonathan. 1 Sam. 31: 1-13.
- 11. September 13. David Becomes King. 2 Sam. 2: 1-10.
- 12. September 20. Abstinence from Evil. 1 Pet. 4: 1-11.
- 13. September 27. REVIEW.

Lesson X. DEATH OF SAUL AND JONATHAN September 6, 1903

1 Sam. 31: 1-13. Commit to memory vs. 6, 7. Read 1 Sam. chs. 27-31; 2 Sam. 1.

1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistine followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled,

and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwell in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Bethsharan; and they fastened his body to the wall of Bethshan.

11 And when the inhabitants of Ja'esh-gilead heard that of which the Philistines had done to Saul:

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Ja'esh, and burnt them there.

13 And they took their bones, and buried them under a tree at Ja'esh, and fasted seven days.

Revised Version—1 Male-hishua: 2 the sons of Saul; 3 overtook him; 4 greatly distressed by reason of; 5 his; 6 beyond Jordan; 7 carry the tidings unto; 8 to; 9 the; 10 concerning him that; 11 the tamarisk tree in Jabesh.

GOLDEN TEXT

Prov. 14: 12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

DAILY READINGS

- M.—1 Sam. 31: 1-13. Death of Saul and Jonathan.
- T.—1 Chron. 10: 6-14. The sin of Saul.
- W.—2 Sam. 1: 1-12. The messenger's story.
- Th.—2 Sam. 1: 17-27. David's sorrow.
- F.—Eccles. 8: 6-13. Punishment certain.
- S.—Psalm 37: 7-17. Fate of the wicked.
- S.—Psalm 1. The two ways.

CATECHISM

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism, and the Lord's supper.

TIME AND PLACE

1055 B.C.; Mount Gilboa, the north-eastern spur of Mount Ephraim. It is a ridge lying north-west by south-east, about eight miles in length and three to five miles in breadth, divided by ravines into several plateaus.

LESSON PLAN

- I. The Death of Saul, 1-6.
By his own hand, when defeated in battle.
- II. The Humbling of Israel, 7.
Whose cities were taken by the Philistines.
- III. The Triumph of the Philistines, 8-10.
Over King Saul and his army.
- IV. The Gratitude of Jabesh, 11-13.
For its former deliverance by Saul.

LESSON HYMNS

Book of Praise, 585; 586; 321; 56 (Ps. Sel.); 312; 301.

EXPOSITION

By Rev. Professor W. G. Jordan, D.D., Queen's University, Kingston

Connecting Links—The intervening events are David's seeking safety by becoming a vassal of Achish, from whom he re-

ceived Ziklag to hold as an outpost of his kingdom, chs. 27: 1 to 28: 2; the mustering of the Philistines for a great struggle, ch.

28 : 4 and 29 : 11 ; Saul's seeking counsel of the witch of Endor, ch. 28 : 5-25 ; David's dismissal from the Philistine army with which he had marched, owing to the distrust of its leaders, ch. 29 ; and David's pursuit and slaughter of the Amalekites, who had attacked Ziklag in his absence, ch. 30. In ch. 31 the narrative of the Philistine invasion, begun in ch. 28, is continued.

I. The Death of Saul, 1-6.

V. 1. *Now the Philistines.* The account of the Philistine invasion in ch. 28 : 4 and 29 : 11 has prepared the way for the description of the battle. The Philistines, a strong, warlike nation, were, at this time, Israel's greatest foe. *The men of Israel fled.* The battle was probably fought on the plain of Jezreel, a part of the great plain of Esdraelon, which runs across Palestine north of Mount Carmel and which has been called "the battle-field of Palestine." For other famous battles fought here, see Judg. 4 : 13 and 5 : 21 ; Judg. 7 ; 2 Kgs. 23 : 29, 30. Shunem, where the Philistines were encamped, was on the north side of the plain (ch. 28 : 4), and Mount Gilboa, on the north-western slopes of which Saul's camp was placed, lay four or five miles to the south. The chariots and horsemen of the Philistines (2 Sam. 1 : 6) would give them a great advantage in a battle on level ground with Saul's army, which was composed of foot soldiers. The Israelites seem to have been driven up the heights of Mount Gilboa.

Vs. 2, 3. *Upon Saul and upon his sons.* For the names of these see ch. 14:49. Ish-bosheth (2 Sam. 2 : 8) another son of Saul's was not in this fight. *Slew Jonathan.* There was something seemly about the death of this hero. He died fighting bravely, as was his wont (ch. 14 : 1-14), and he died a prince, his father still a king. *Archers ;* literally, "shooters," "men of bows." The use of the bow was general among ancient nations. *Hit* (Rev. Ver. "overtook"—reached with their arrows). Saul was singled out as the chief warrior, and the missiles of his enemies were aimed specially at him.

Vs. 4-6. *Then said Saul.* A wicked resolve. Suicide is a coward's refuge. (Compare Judg. 9 : 54). *These uncircumcised ;* a word of bit-

ter scorn for those not Jews. *Abuse me ;* with such indignities as barbarians, white, black and red in all ages have been known to inflict on foes. *His armourbearer would not ;* perhaps because *sore afraid* of the anger of the people, but perhaps also nobly afraid to do wrong. *Fell upon it ;* an unkingly and ungodly ending to the life of the God-chosen king. The Amalekite who found the king's body on the field, stripped it and brought the spoil to David in the hope of a reward, gave a different and lying account of Saul's death. (2 Sam. 1 : 9, 10). *His armourbearer . . . died with him.* Either, being answerable for the king's life, he feared punishment, or "falsely true" to Saul, he chose suicide with his master rather than life without him. *So Saul died.* This verse 6 is a vivid summing up of a sad day's work. *All his men ;* his body-guard, who fell fighting round him. This does not include Abner, who, as general, would not be in personal attendance on the king.

II. The Humbling of Israel, 7.

V. 7. *On the other side of the valley ;* that is, the northern side of the plain of Jezreel (see on v. 1). *On the other side Jordan ;* the eastern side of the river. The population of Israel dwelt chiefly on the western side. The greater part of the north of Canaan on both sides of the river was thus seized by the Philistines.

III. The Triumph of the Philistines, 8-10.

Vs. 8-10. *On the morrow.* The desperate courage of Saul had probably prolonged the fight till nightfall. Not till morning did the Philistines know the extent of their victory. *To strip the slain ;* a universal custom in the warfare of those days. *They cut off his (Saul's) head.* The king, though anointed of God, fared no better than the uncircumcised Goliath (ch. 17 : 51), when, because of his unfaithfulness, God had forsaken him. *To carry the tidings* (Rev. Ver.). The king's head and his *armour* were the most eloquent tokens of the decisive victory (see 1 Chron. 10 : 9). The head was finally fastened in the temple of Dagon (1 Chron. 10 : 10). *The house of Ashtaroth ;* the plural of Ashtoreth (the Greek Venus), the chief goddess of the

Philistines. Perhaps the plural is used to denote the many images of the goddess. "The house" was probably the temple at Askelon. It was customary to place trophies in religious shrines. So David had put the sword of Goliath in the tabernacle, ch. 21: 9. *Beth-shan*; a city in the Jordan valley.

IV. The Gratitude of Jabesh, 11-13.

Vs. 11-13. *Jabesh-gilead*. Saul's deed of splendid patriotism (ch. 11) was now, after many long years, to bear fruit. *Went all night*.

It was a march of twenty miles, and the task must be accomplished while the Philistines were asleep. *Burnt them*. This was not a usual Hebrew custom. It was adopted in the present instance, to prevent further insult to the bodies. *The tamarisk tree* (Rev. Ver.) some well-known tree near Jabesh. David afterwards removed the bones to the family sepulchre at Zelah, 2 Sam. 21: 12-14. *Fasted seven days*; a sign of general mourning. Compare 2 Sam. 1: 12; 3: 35. For David's elegy, see 2 Sam. 1: 19-27.

APPLICATION

By Rev. G. B. Wilson, Ph.D., Winnipeg, Man.

The men of Israel fled . . . and fell down slain in mount Gilboa, v. 1. A defeat and disgrace due, not so much to the strength and fierceness of their foes as to the sin which had sapped their own vigor and weakened their powers of resistance. The sad story teaches us that to be strong we must be holy. True success in life depends on keeping our heart right with God. In contending with the difficulties of life, or in fighting for any good cause, our strength will be "as the strength of ten," if only our "heart is pure."

And the Philistines slew Jonathan, v. 2. Dear, noble Jonathan! We drop a tear beside the place he fell. All through his brief, troubled life he went with step so sure and firm and brave, "wearing the white flower of a blameless life." And yet he is the first among the princes to fall. Before even his guilty father, he falls the victim of a doom which he has not deserved, but in which he is inextricably involved. And what a long list of successors Jonathan has had, in the patient, blameless sufferers for others' wrong-doing! The fate of this innocent victim of his father's sin brings home to us the fact that "none of us liveth to himself" alone, that our evil habits of life, of speech, of thought, may have slain our sweetest Jonathan, before they wreak their vengeance on our guiltier selves.

Therefore Saul took a sword, and fell upon it, v. 4. "Sin," writes the apostle James, "when it is finished, bringeth forth death." In Saul's fate this saying was literally fulfilled. His defeat and death were the results of his own presumptuous self-will, and

illustrate the principle that sin is for the most part self-punishing. Under God's government the penalty is not attached to wrong-doing in an artificial and arbitrary fashion, but grows out of it naturally and inevitably. The punishment springs from the sin itself, as the thorns and thistles from the root hidden in the ground. Like Saul, every unrepentant sinner brings his ruin upon himself. By persisting in sin, he pushes himself gradually nearer the cliff, and shuts himself out from escape as by a wall of his own stony heart's uprearing.

Likewise, v. 5. It was wrong, as we shall see; but was there not mingled with it the devotion to a leader that love brings? And how largely does our Heavenly Lord and King use such love in His service! Martyrs, missionaries, a thousand humble and unknown servants of Christ—what is it that makes their sufferings and sacrifices a joy, but consuming love? If our service becomes a burden, it is because the fires of love are burning low.

He fell likewise upon his sword, v. 5. Suicide is sinful, because on every human life is stamped the image of God, and it belongs to Him. But there is another kind of suicide, besides that of the body. The guilt of the self-destroyer is chargeable against those who so degrade and destroy their spiritual powers by some evil practice or habit, as to unfit themselves for the service which God rightfully expects from them. We owe to Him not merely the preservation of our bodies, but the devotion of our highest service, our life at its fullest and best.

So Saul died, v. 6. The noblest part of Saul had died long before. For the life of the soul is worth more than the bodily life, as the jewel is of more value than the casket. And that soul truly lives which responds to God's requirements with love and obedience. Failure so to respond, as in the case of Saul, is spiritual death.

To publish it in the house of their idols, v. 9. There is something for us to learn, even from the Philistines. If they openly and constantly ascribed their successes and victories to their false gods, how much more ought we to acknowledge our daily dependence upon the true and living God. It is said that one can tell which god is worshipped by the people one meets in India, from some mark upon their persons. So we should make it

known beyond all doubt or question on the part of those around about us, that we are the servants of God.

All the valiant men arose, and went all night, v. 12. Gratitude is a mark of a noble spirit. Nothing can be meaner than the unwillingness to acknowledge kindness shown to us. The successful man, who has reached his prosperity through the help of another, and does not manifest a spirit of thankfulness towards his benefactor; the son or daughter, who requites the numberless benefits received from parents by coldness or neglect; these deserve the scorn of every noble heart. And how much more unworthy of us not to cherish, and to show in all possible ways, our thankfulness to God, who is the Author of all our blessings!

POINTS AND PARAGRAPHS

By ~~The Associate Editor~~

Sin is the parent of weakness. v. 1.

The influence of a noble character cannot be destroyed, even by death. v. 2

We fight a losing battle, unless the Lord fights with us. v. 3.

Suicide is a way of escape from men, but not from God. v. 4.

One man's sin may be many men's suffering. v. 6.

When God's people throw down their arms, then is the opportunity of God's foes. v. 7.

Evil may triumph for a time, but it is doomed to defeat in the end. v. 8.

"War is hell," said a great general, who had won many battles. vs. 9, 10.

Gratitude is the human answer to divine goodness. v. 12.

"In the history of Saul we see how a man's character may go on deteriorating, until there is little or no good left in it. There was much of nobleness about him when we met him first; but now, alas! as we see him at Endor, he is the moral wreck of his former self. The enamel of his conscience having once been broken, that noble faculty crumbled gradually away, until at length he committed a sin, at thought of which at first he would have shuddered, and which at one

time he punished in others with jealous severity."

No doubt, as Archbishop Trench has said, "Saul was clear of offences which make some pages of David's history nothing better than one huge blot." But then David knew that he had sinned, and turned from his iniquity in penitent confession unto God. We look in vain for anything like this in Saul. David's sins sent him weeping to the mercy-seat. Saul's sins sent him defiant and unbending to the cave of Endor. There is the root of the difference between the two.—Taylor.

"The practice of dedicating the spoils of a conquered enemy to the gods is very ancient; Homer makes Hector promise that if he conquers Ajax he will dedicate his spoil to Apollo."

Around the posts hung helmets, darts and spears,
And captive chariots, axes, shields and bows,
And broken beaks of ships, the trophies of
their wars.

—Dryden's Virgil

After the massacre of Wyoming, those who witnessed the torture of their friends, in the night, on the other side of the river, would have been glad, had death come in to prevent such unspeakable shame and misery;

and the Assyrian sculptors and the Egyptian paintings show us, that the practices of the nations of ancient civilization and barbaric splendor, were not less cruel and shameful than those of the American Indians.—Professor Isaac Hall.

“The short-sighted Philistines could not see that for Israel the darkest hour was just before the dawn, and that the loss of the battle might be gain for the nation.”—Professor W. G. Jordan, D.D.

“Someone said to a wicked man, ‘You do not look as if you had prospered by your wickedness.’ ‘I have not,’ he replied. ‘I have met with all manner of misfortunes.

I have twice been in prison; but I tell you, my worst punishment is in being what I am.’ So, on the other hand, the greatest reward of goodness is not an angel’s harp or crown, or to walk the golden streets, but to have the heavenly character.”

Oh, the misery of Saul’s history! His was “not a failure that thought itself a success—only small minds, perhaps, can think failure success. But here was a great mind knowing its failure, conscious of its incapacity, yet resenting it, mad against circumstances and men and Providence, not going out like a slowly smouldering fire, but burning out like a volcano.

LIGHT FROM THE EAST

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

GILBOA—A hill at the east end of the plain of Esdraclon. In offering battle, the people of Israel, being shepherds and mountaineers, and having no cavalry or heavy munitions of war, always made their base on a mountain. They might go down and meet the enemy on the plain, but if the shock of battle shook their line, they retreated up the steep hill, rallying at every gorge and precipice, where their superior position gave them a decided advantage. Thus Saul and his sons fell on the slope in the fiercely contested retreat before the Philistines.

BETH-SHAN—Was almost the only city in the valley of the Jordan, and during the Greek period was called Scythopolis, now the village of Beisan. It is only three or four miles from the foot of Gilboa, and was evidently in the hands of the Philistines at the time of the lesson.

JABESH-GILEAD—The site of this town has not yet been fully identified, but no doubt it is to be looked for in the valley of the Yabis, and was probably from eight to ten miles east of the Jordan, and a dozen or fifteen miles from Beth-shan.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

By the Associate Editor

This chapter links on to ch. 28, in which the shadow of the coming defeat had already fallen across the spirit of Saul. The prediction there given was fulfilled in the rout and slaughter of Israel, and the despairing suicide of the king, overwhelmed by the feeling that God had forsaken him.

About twelve years had passed since the slaying of Goliath at Ephes-dammim. Now the tribes of Israel were called to face another invasion of the Philistines. This time the enemy came by the great plain of Es-

draclon, and encamped at Shunem, in that section of the plain called the valley of Jezreel. The army of Saul had assembled on the north-western slopes of Mount Gilboa. It will be interesting to recall other Old Testament battles fought on this famous plain—the battle of Kishon in which Deborah and Barak defeated the army of Sisera, Judg. 4: 15; 5: 21; the battle of Jezreel, in which Gideon’s three hundred routed the Midianites, Judg. ch. 7; the battle of Megiddo, (a name given to the outer portion of the plain) where Josiah lost his life, 2 Kgs. 23: 29, 30.

The following points may be noted in the narrative:

1. *The crushing defeat of the Israelites. Unable to withstand the attack of the Philis-*

tines with their chariots and cavalry (2 Sam. 1:6), they were forced up the slopes of Gilboa, where a great slaughter took place.

2. *The death of Jonathan and other two sons of Saul.* For a moment, the qualities of Jonathan's noble character may be dwelt upon—his daring, his unselfishness towards David his friend, and his loyalty to the king, his father. It may be pointed out, too, that his death was, after all, opportune. For he died, as he had lived, a warrior, and had he lived, it is easy to see how, with David on the throne, sworn friends though they were, difficulties might have arisen.

3. *The despair and suicide of Saul.* It should be remembered here, that among ancient nations, prisoners received very barbarous treatment. On the Assyrian monuments are found pictures "of kings being obliged to carry the heads of their sons in processions, or themselves pinned to the ground by stakes driven through their hands and feet, and undergoing the process of being flayed alive." If Saul had reason to fear such torture at the hands of the Philistines, it would have required a very firm resolve to adhere to the will of God, to prevent him from choosing death as a means of escape. But Saul had not formed the habit of implicit obedience to the divine laws. His suicide was natural, but nevertheless blame-worthy.

4. *The devotion of the armorbearer to his royal master.* The opportunity, here presented, should be earnestly improved of pressing home the claims of another and better Leader.

5. *The triumph of the Philistines.* They were now amply revenged for the death of Goliath and the defeat of their army, through the daring of David.

6. *The gratitude of the men of Jabesh.* The closing scene of the lesson takes us back to Saul's earlier and nobler days. We recall his promptness and courage, in coming to the rescue of the besieged Jabesh. The conduct of these men showed, that there was still the capacity for heroism in the nation which gave promise, under a better leader, of great things.

Two lessons may be emphasized in clos-

ing: First, the certainty that sin will be punished. This is sadly illustrated in the fate of Saul. Secondly, that our wrong-doing injures others as well as ourselves. Witness the tragic death of Jonathan whose fate was bound up with that of Saul.

For Teachers of the Boys and Girls

By The Editor

Tell the scholars about the famous Campanile, or bell-tower, in Venice (Show them a picture of it, if within reach), which a few months ago fell in a shapeless heap of stones. The decay had been gradual. An architect who loved the old tower and was eager to save it from destruction, gave repeated warning, but was laughed at for his pains. At last it fell, in a moment, a hopeless ruin. No blame to the tower; but blame to the blind and heedless councillors of Venice, who allowed the decay that might have been remedied, to end in the disaster.

Now call for the Golden Text. It will require no words to point out the connection; only drive the thought home that, unlike the ill-fated tower, Saul *could* have arrested himself on the way to destruction, had he so willed.

[It is sometimes well, as in this case, to capture the class at the first onset with the great lesson of the passage, especially as when here there is enough of interest in the details of the lesson to hold them to the end. But at the end, be sure to re-emphasize the great lesson.]

The scholars will eagerly follow the fight:

THE FIRST RUNN, v. 1; the Israelites (foot soldiers) driven back against the mountain by Philistine foot, horse, and chariots.

THE PURSUIT, v. 2; leading to the slaughter of those closest to the king.

THE KING FALLS, vs. 3-6; and with him his trusty armorbearer. The scholars will have plenty of questions as to the custom of suicide when defeat came in battle (It still prevails in China and elsewhere); whether Saul did right or wrong; what were the motives of the armorbearer. Answer them patiently, and bring out the high duty we owe to our own lives—to our bodies and our spirits—and the many ways of self-destruction.

THE FLIGHT, v. 7 ; and the triumph of the Philistines.

THE TREATMENT OF THE DEAD, vs. 8-10. Again, there will be a shower of questions. The Philistines were not the first, nor the last to maltreat their dead foes. The only point of light is their joining their gods with the victory. Patriotism has its strongest roots in God. Alas, for poor Saul, his end was dark enough. Ask again for the Golden Text, and repeat the truth with which the lesson began.

A BRIGHT TOUCH, vs. 11-13 ; the gratitude and valor of the men of Jabesh-Gilead. It is good to have a long memory for favors received.

Some Test Questions

Between whom was the battle fought ?

Where ?

Which sons of Saul were slain ?

By whom was Saul wounded ?

Describe the death of Saul.

The death of his armorbearer.

What territory seized by the Philistines ?

How was their victory announced ?

How was Saul's body treated ?

Who rescued it ? Their motive ?

What do we learn as to :

- (1) The end of an evil course ?
- (2) The suffering of the innocent ?

(3) The sinfulness of suicide ?

(4) The nature of gratitude ?

Prove from Scripture

That danger is a test of courage.

For Special Study

(To be assigned the Sabbath previous.)

1. Ancient weapons of war.
2. Self-destruction.
3. The duty and beauty of gratitude.

The Catechism

Ques. 93. *The Sacraments—their number.*

The number of the Sacraments may seem a very easy matter to settle. But it is differently given by the Protestant and the Roman Catholic churches. According to the former, there are two Sacraments, while the latter holds that there are seven. The two tests of a Sacrament, it will be remembered are these : 1. It must have been appointed by Christ. 2. It must use sensible signs to represent spiritual things. Judged by these tests, the only ordinances of the Christian church which are rightly called Sacraments, are, Baptism and the Lord's Supper. The other five so-called Sacraments either were not appointed by Christ, or they do not set forth spiritual realities by sensible signs. To the former class belong Confirmation, Penance and Extreme Unction ; to the latter Ordination and Matrimony.

FOR TEACHERS OF THE LITTLE ONES

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

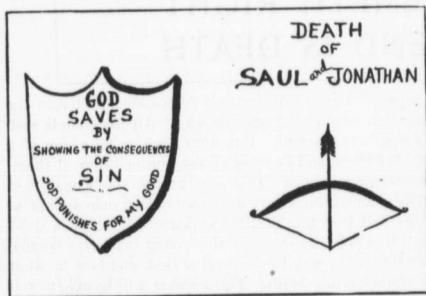
Introduction—"He's a cruel, mean boy," said Tom, "but I'll get even with him yet!" "I shouldn't think you'd want to get even with him," said his mother; "I'd rather be

'even with' brave, kind, forgiving boys, if I were you." Tom looked astonished; that was a new view to him. But wasn't it a good view?

Is that not the way David felt when he forgave King Saul? (Recall lesson.) Shall we not all try to "get even with" Jesus, who was so kind and forgiving?

Lesson Subject—God saving his people by showing the consequences of sin.

Saul's Death—Did you ever see a bow and arrow? (Out-



line.) When Saul and David and Jonathan lived, there were no guns such as our soldiers use. The soldiers then used bows and arrows, and swords. Do you remember the giant Goliath, whom David killed with a sling? His friends, the Philistines, kept up the quarrel with the children of Israel, and God allowed the Philistines to win a battle.

Picture the scene. Here is Mount Gilboa (outline). See the Philistines driving the Israelites up the mountain side! Watch them shooting with their bows and arrows! See, the arrows have hit a man, and he has fallen! It is king Saul! Rather than let the enemy kill him, he falls on his own sword and kills himself. What a terrible thing for him to do: and what a sad death for a great king! He had not been a good king, and God was letting him suffer for his bad deeds; and not only Saul, but his good son Jonathan (David's friend) and two other of his sons, suffered death. (One person's sins may cause many to suffer. The naughtiness of little ones often causes sorrow and trouble to friends.)

Golden Text—Saul took his own way. God's way is best. Obey Him. Here are two ways and two endings:

Ow's WAY—"The end thereof are the ways of death." What a solemn warning!

God's WAY—The end thereof is life and peace.

Tell the rest of the lesson story.

We Reap What We Sow—Sin brings sorrow. Every naughty act we do injures ourselves. If we give way to anger, we spoil our happiness. If we are disobedient, we are not happy. (Give practical illustrations.)

Punishment—Frank's mother sent him to the druggist's with an empty bottle to be filled. "Be sure and do not take out the cork," said his mother. Frank was full of curiosity. On the way home he tore off the wrapper, "just to look." "Pshaw, it's only water!" He pulled out the cork and took a sip. It was spirits of ammonia, and his mouth was badly burned. How he wished he had obeyed his mother! The lesson taught him to obey better in future. Why does mother punish you? Does she not love you? Bring out the thought that parents punish to keep us from doing the naughty act again; for if we keep on doing it, we shall suffer for it. Our parents know that a little punishment now may save us from a lifetime of sin and sorrow.

Jesus wants to save us from the consequences of sin.

Whisper Sentence—God punishes me for my good.

BLACKBOARD REVIEW

By The Associate Editor

A WAY IT SEEMETH RIGHT THE END IS DEATH

Get the scholars to think of a path. Instead of "path," the Golden Text uses the word way. Print A WAY. A young man is entering on this way. All his friends wish him a successful journey, and for a time all goes well. But, after a while, he comes to a point where the way divides into two branches, and he must choose one or other of them. He makes his choice. Now print IT SEEMETH RIGHT. This is what the young man says about the way he has chosen. Specify some of the wrong ways that young men are apt to take. But he is mistaken. This way will lead him straight to death. Print on a third line THE END IS DEATH. Question at this point about Saul, the young man who became king of Israel. Recall how he chose the wrong way by disobeying God, and how he went on from bad to worse, until the day of his terrible death. The scholars will be able to tell you that the right path is obedience to God.

LESSON XI.

DAVID BECOMES KING

September 13, 1903

2 Sam. 2, 1-10. Study vs 1-11 and ch. 5: 1-10. Commit to memory vs. 1-3.

Read 2 Sam. chs. 2-5; 1 Chron. chs. 11, 12.

1 And it came to pass after this, that Da'vid enquired of the Lord, saying, Shall I go up into any of the cities of Ju'dah? And the Lord said unto him, Go up. And Da'vid said, Whither shall I go up? And he said, Unto He'bron.

2 So Da'vid went up thither, and his two wives also, Ahi'o'an the Jez'reelitess, and Ab'igail Na'bal's wife the Car'melite.

3 And his men that were with him did Da'vid bring up every man with his household: and they dwelt in the cities of He'bron.

4 And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah. And they told Da'vid, saying, That the men of Ia'besh-Gil'ead were they that buried Saul.

5 And Da'vid sent messengers unto the men of Ia'besh-Gil'ead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto

your lord, even unto Saul, and have buried him.

6 And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Ju'dah have anointed me king over them.

8 But Ab'ner the son of Ner, captain of Saul's host, took Ish-bo'sheth the son of Saul, and brought him over to Ma'hana'im;

9 And made him king over Gil'ead, and over the Ash'urites, and over Jez'reel, and over Eph'rataim, and over Benjamin, and over all Is'rael.

10 Ish-bo'sheth Saul's son was forty years old when he began to reign over Is'rael, and reigned two years. But the house of Ju'dah followed Da'vid.

Revised Version—1 the wife of Nabal; 2 Now therefore; 3 strong; 4 Saul your lord; 5 Now; 6 had taken.

GOLDEN TEXT

Ps. 133: 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

DAILY READINGS

M.	—2 Sam. 2: 1-10.	David becomes King.
T.	—2 Sam. 3: 17-21.	Israel and David.
W.	—2 Sam. 4: 1-12.	Death of Ishbosheth.
Th.	—2 Sam. 5: 1-12.	King over Israel.
F.	—Psalm 21.	David's thanksgiving.
S.	—Psalm 137.	God's providence.
S.	—Psalm 97.	A throne of righteousness.

CATECHISM

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits

TIME AND PLACE

1055 B.C.; Hebron, a town in the hill country of Judah. Hither David sent some of the recaptured spoil of Ziklag (1 Sam. 30: 31). Several of his sons were born here, 2 Sam. 3: 2-5. Abner was buried at Hebron (2 Sam. 3: 32), and the head of Ish-bosheth was placed in the same grave, 2 Sam. 4: 1-12.

LESSON PLAN

I. David Receiving a Kingdom, 1-4a. Consisting of the territory of Judah.

II. David Rewarding Loyalty, 4b-7.

Shown by the people of Jabesh towards Saul.

III. David's Rival, 8-10.

Ish-bosheth, son of Saul.

LESSON HYMNS

106 (Ps. Sel.); 90; 32 (Ps. Sel.); 64; 449; 67.

EXPOSITION

Connecting Links—The first chapter of 2 Sam. takes up the thread of David's history at the point reached in 1 Sam. ch. 30. Two days after his return to Ziklag from the pursuit and defeat of the marauding Amalekites, a young man of that race brought him news of the battle of Gilboa. The messenger gave a lying account of the king's death, saying that he himself had slain Saul. Instead of bringing him the favor of David, as he had expected, his story brought upon him the punishment of death as a murderer, ch. 1: 1-16. The remaining verses of this chapter give David's song of lamentation over the death of Saul and Jonathan. David now begins his career as king. He reigned seven and a half years at Hebron over Judah alone, and then entered on his rule of thirty-three years at Jerusalem, over the whole nation, ch. 5: 1-10.

I. David Receiving a Kingdom, 1-4a.

V. 1 After this. The death of Saul and Jonathan left David as the only possible

ruler. After years of preparation, the time for the fulfilment of the Lord's promise (1 Sam. 16: 12) had come. *Enquired of the Lord*; through Abiathar, the high priest, by means of the Urim and Thummim, the objects worn on the ephod of the high priest, as the sign of his authority to ask counsel of the Lord. Since the northern part of the kingdom was held, partly by Philistines, and partly by Saul's adherents, the only two portions open to David were the regions beyond Jordan to the south, and the hill country of Judea. He was divinely guided to choose the latter district, and to make Hebron his capital. *Unto Hebron*; a wise choice, because: (1) Hebron was centrally situated; (2) It was so placed as to be easy of defence against attack; (3) David had spent much of his fugitive life in its neighborhood and the homes of most of his men were there; (4) It was a place of importance as a priestly city, and an ancient royal city.

Vs. 2-4a. *His two wives*. David was in-

tending to settle in a permanent home. *The Jezreelites*. Compare 1 Sam. 25 : 43. The Jezreel here referred to is not the same as that of v. 9, but a city in the mountains of Judah. *Abigail Nabal's wife*; Nabal's widow, whom David had married, 1 Sam. 25 : 40-42. *The Carmelite*. Nabal's possessions were near Carmel, a town in the hill country of Judah (Josh. 15 : 55), to be distinguished from the more famous mountain range bearing the same name. *And his men*; the six hundred of his chosen band, 1 Sam. 27 : 2. *Every man with his household*. After years of roaming in exile, each one was now to settle down to the duties of peace. *Cities of Hebron*; the towns and villages of the district round Hebron. *Men of Judah*; an assembly of David's own tribe, who elected him king. He had probably secured beforehand the support of the elders, 1 Sam. 30 : 26. *They anointed David king*. The private anointing of David by Samuel (1 Sam. 16 : 12, 13) was the sign of David's divine appointment; this, of the people's choice. Both were necessary. David was anointed a third time, when he became king over all Israel, ch. 5 : 3.

II. David Rewarding Loyalty, 4b-7.

Vs. 4b, 5. *Men of Jabesh-Gilead . . . they that buried Saul*. These men, whom Saul had once helped in great straits (1 Sam. 11 : 1-11), had penetrated the lines of the victorious Philistines, and, taking the bodies of Saul and his sons from the walls of Beth-shan, had burned them and buried the bones to prevent further insult, 1 Sam. 31 : 11-13. *David sent messengers*. The message was not only an expression of gratitude, but an appeal to be received as Saul's rightful successor. David felt that, if he could secure the support of the capital of Gilead (1 Sam. 11 : 1), the whole country would soon acknowledge his sway.

Vs. 6, 7. *Kindness and truth*; that is "mercy and faithfulness," divine attributes which are frequently coupled together, Ex. 34 : 6; Ps. 25 : 10; 40 : 11; 57 : 3; 86 : 15. *Requite you this kindness*. The Cambridge Bible renders, "show you this good," and explains as referring to "the honorable embassy of thanks, and the friendly spirit which it attested." *Be ye valiant*. There was need of courage, for

the Philistines were still over-running the land. David encourages the men of Jabesh to hold out bravely, until he can come to their aid. *The house of Judah have anointed me king*. This was a formal announcement of his kingship and a bid for their allegiance. As, however, Gilead became the headquarters of David's rival, Ish-bosheth, it would seem that the embassy was unsuccessful.

Vs. 8-10. *Abner*; the uncle (1 Sam. 14 : 50; 1 Chron. 8 : 33; 9 : 39), or, as many think, the first cousin of Saul. He was commander-in-chief of the Israelitish army during Saul's reign. It was most natural, both on account of his relationship to Saul and of his office, that Abner should become the champion of Ish-bosheth. *Ish-bosheth*; Saul's fourth and youngest son, not mentioned before. He was a mere tool in the hands of Abner. In 1 Chron. 8 : 33 he is called "Esh-baal" ("man of Baal"). *Ish-bosheth* ("man of shame") was probably a nickname applied to him on account of his character. A father would scarcely have given such a name to his son. *To Mahaim* ("two hosts" or "armies"); a walled city of Gilead east of Jordan, the scene of Jacob's vision, Gen. 32 : 2, 10. This city was chosen as the capital of Ish-bosheth's kingdom. It afterwards became the retreat of David, when he fled from Absalom. *Gilead*; the whole district occupied by the Israelites east of the Jordan, Josh. 22 : 9. Since the greater part of Saul's territory was in the hands of the Philistines, it was impossible to set up the kingdom in Palestine proper. *Ashurites*; probably the same as "Asherites" (Judg. 1 : 32), that is, the tribe of Asher. They dwelt in the north-western part of Galilee. *Jezreel*; a city in the plain of Esdraelon. Here the name refers to the plain, rather than to the city itself. *Ephraim*; the inhabitants of the mountain south of Galilee. *Benjamin*; the tribe of that name, who dwelt still farther south. *All Israel*. "Ish-bosheth's dominions were gradually extended, until they included all the country which afterwards formed the kingdom of Israel, as distinct from that of Judah." (Cambridge Bible.) *Two years*; probably reckoned from the time when Ish-bosheth's authority was established over all Israel.

They coincided with the last two years of David's reign in Hebron, the previous five-and-a-half years having been occupied in the re-conquest of the lands from the Philistines. The two kingdoms were at war during the whole seven-and-a-half years.

Shortly after the deaths of Abner and Ish-bosheth, David was recognized as king over all Israel. He removed the seat of government to Jerusalem, which for political, civil and military reasons was the most suitable capital for the united kingdom.

APPLICATION

Shall I go up? v. 1. It is uncertainty that daunts man, the untrodden path, which men fear. In the great crises of life even a Hamlet sits pondering his question, "To be, or not to be." Even a Caesar pauses by his Rubicon and a Clive turns to his lonely clump of trees. Then the souls of superstition turn to their witches of Endor; the reckless throw the dice, or flip the coin, or cut the cards, or draw the cuts; the pagan watches the flight of birds, eagerly scans his auguries, turns to his oracle. But while unbelief in despair tempts fate and trusts to luck and banks on chance, faith turns to God and says, "Lord, the future is Thine, as the present and the past are Thine. Thou knowest the way which I should take. Shall I go up or shall I not go up?" And God answers in the conviction of duty impressed in reason and conscience by the Spirit of God, "This is the way, walk ye in it."

And the Lord said . . . go up, v. 1. We begin each day as a traveller enters an unknown region, full of strange people and unfamiliar scenes. We know not what burden will be laid upon us, that will test our strength to the point of straining, or what fierce and subtle temptation will put to the severest proof our powers of resistance. There is a secret of courage and calmness in facing the mysterious future. It lies in committing our way each morning to Him, before whose sight the coming hours lie bare and open, and seeking the aid of His power and wisdom.

And they told David, saying, That the men of Jabesh-Gilead were they that buried Saul, v. 4. Only true greatness understands and discovers true greatness. Only nobility in ourselves knows how to appreciate nobility of soul in others. Had David been a man of less noble mould, his men would not have expected him to welcome the information about a courtesy to a slain rival and a fallen foe.

Had they been men of meaner nature, they would have preferred to ingratiate themselves with the new monarch, rather than give the Gileadites a passport to the royal favor.

Blessed be ye of the Lord, v. 5. It takes a large mind and a sweet soul to appreciate goodness in an enemy. With David's spirit, we shall admire the exploits of the football team which is contending most keenly with our own, and the talents of our rival in the race for a prize of scholarship. In the larger life of the world, we shall see the good in political foes as well as political friends; in the members of another church as well as in those of our own. All good is of God, and His true children will rejoice in it wherever it is found.

Your master is dead, v. 7. There was nothing in the loyalty of these men to the memory of Saul inconsistent with their entering into the service of the new king. David had been placed on the throne by the choice of God and of the people, and it was the duty of all who loved the kingdom to rally round him. We should not allow our reverence for the past to prevent our employing new methods, or following new leaders, if, in our best judgment, such a course will advance the interests of the kingdom of God in the world.

But Abner . . . took Ish-bosheth . . . and made him king, vs. 8, 9. Abner was fighting for his own hand, instead of working for the good of the whole kingdom. He has his followers in those who, in school games, aim at winning the applause of the onlookers for themselves by "star" playing, instead of going in for the success of the team. There are Abners sometimes in the Sabbath School, the church, and the community, to whom the work of God and the good of the people weigh very light, in comparison with having their own way.

And the time that David was king in Hebron over the house of Judah was seven years and six months, v. 11. A long probation! A weaker man than David would have fretted against it. But no! God was preparing him in the smaller sphere for the larger duties that were coming. Many a year of our time may be spent in like fashion. But there should be no vain wishing and sighing after greater tasks, no neglect of smaller duties for lack of some great thing to do, no impatience with God's chronology. It is in these years of waiting and working that the foundations of success are deeply laid, that the secrets of

success are mastered, and as soon as we are really ready for them, we shall find on all sides doors of opportunity waiting for the open sesame of our trained and proved capacity. The principle laid down by Jesus has a very wide application, that it is those who have been faithful over a few things who become rulers over many things. In the world of industry and commerce, in the halls of learning, in the great moral and spiritual conflicts, the important tasks are waiting for the men whose power have been tried and tested. There is always room and work for men of this stamp.

POINTS AND PARAGRAPHS

Prayer insures prosperity by making God a partner in our enterprises. v. 1.

The Christian's path is full of peril, but it leads to a heaven of perfect peace. vs. 2, 3.

Deeds are the best testimony to character. v. 4.

Cconciliation is often the highway to completest conquest. v. 5.

As God is, so should men be. v. 6.

That throne is most secure which is founded on the free choice of the people. v. 7.

Self-seekers are a high peril to the state. v. 8.

Men's devices perish: God's purpose stands. v. 11.

Among the Israelites, as among our own ancestors down to the time of the Conqueror, the king held his throne, not by descent, but by the vote of the people, and Judah was therefore justified in acting for itself in this matter, as all that was left of the western kingdom.—Geikie.

In Macaulay's Lays of Ancient Rome, there is a fine picture of a united people, even as in the days of David and Ish-bosheth there was sad and weakening dis-union:

"Then none was for a party,
Then all were for the State;
Then the great man helped the poor
And the poor man loved the great.

Then the lands were fairly portioned,
Then the spoils were fairly sold;
The Romans were like brothers
In the brave days of old."

Notwithstanding all that Saul's malice could do to thwart and frustrate the divine plan, yet Jehovah set his king upon the holy hill of Zion, and He came forth to declare the decree of his enthronement and coronation. Similarly the divine purpose with regard to our Lord must stand, though demons and men oppose it. The Son of God is destined to be crowned king of men.—F. B. Meyer.

"Regarding this action of David in relation to the men of Jabesh as a standard, how do we measure ourselves? Could we have done it? When our enemies die, what is our inmost feeling? Is there not an unuttered sense of thankfulness and relief? Do we visit their graves and bedew them with tears? . . . Let us not fear these lance-questions; let them pierce us till the blood comes. . . . Who can compare with David? Who so great? so magnanimous?"

What view of His enemies did Christ take at the very last? Now that He hangs upon the tree He will speak what He feels. In this great agony His very soul will utter itself. In that hour He said, "Father, forgive them; for they know not what they do." Are we not right, therefore, in thinking of David in all these things as more than an actor in a vanishing scene—even as a type and forerunner of the Lord Jesus

Christ? What was dim yet beautiful in David, is bright and divine in Christ.—Joseph Parker.

Hebron and Bethlehem, the two earliest seats of Judah, have the greatest natural possibilities. Ancient Hebron lay on a hill to the north-west of the present site; it commands an entrance to the higher plateau, and it is within hail of the desert, which means trade with the Arabs. The valleys about it are very fruitful. Like so many ancient towns, Hebron must have combined the attractions of a market and a shrine.—Dr. George Adam Smith.

"There is a divinity that shapes our ends,
Rough-hew them how we will."

Success is not usually a sudden thing, or, if it be so, it is not a wholesome thing. The heat of the conservatory, which brings the flower rapidly to maturity, does also nurse it into weakness, so that its beauty is only short-lived; but the plant that grows in the open air is strengthened while it grows, and is able to withstand even the biting winter's cold. Resistance is necessary to the development of power; and the greatest misfortune that can befall a youth is to have no difficulties whatever with which to contend. It is by overcoming obstacles that a man's character is mostly made.—Taylor.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The grief of David, on hearing of the death of Saul and Jonathan, was deep and sincere. Instead of rewarding the young Amalekite, who pretended to have been the slayer of Saul, he ordered him to be put to death, 2 Sam. 1: 2-16. Then he celebrated the virtues of Saul and Jonathan in one of the finest lyrics in Hebrew poetry, known afterwards as the Song of the Bow, vs. 17-27.

In the lesson the main points to be noted are:

1. *David's seeking divine guidance.* He had come to a crisis in his career. His enemy had been removed, and the way was now

Light from the East

HEBRON—Was the natural centre of the tribe of Judah, for Jerusalem was in the territory of Benjamin. It was thought the oldest city in the whole land and perhaps it was. Abraham and Isaac, the founders of the nation, were buried there, and it was the natural rallying point of all the scattered clans among which David's life had been spent and whose warriors had become attached to him.

MAHANAIM—Probably the modern Mahoreh, a desolate cluster of turf-clad mounds, was then a city on the east of the Jordan, not far from Jabesh-Gilead. It was natural, from the dog-like gratitude of the men of Jabesh to the memory of Saul, that that region should be faithful to his house. After the battle of Gilboa, all the northern part of the country, west of the Jordan, was in a state of anarchy, subject to raids from the Philistines. Abner established the seat of the new kingdom beyond the limit of their raids, and began to work out from that centre and subdue the neighboring tribes. David was doing the same in the south, and thus both were preparing themselves for the final struggle with each other. This was the only time in the history of Israel when a place east of the Jordan played any important part in that history.

open to end his wandering life and come into the promised kingship. Much depended on the step he should now take. With the instinct of a pious soul, he turned to God for direction. As in 1 Sam. 10: 23, 23: 6, the services of the high priest were sought and the Urim and Thummin were employed. Concerning these mysterious objects, it is sufficient to say, that they were signs of God's willingness to hear the prayers of the high priest for His people, Israel. The essential thing in the use of them was the high priest's faith in God.

2. *David's settlement at Hebron.* This was the most natural place for him to take up his abode. Northern and Central Palestine being still in the hands of the Philistines, his choice was limited to the region about Hebron and the country east of the Jordan

to the south. Reasons favoring the selection of Hebron are given in the Exposition.

3. *David's election by the tribe of Judah as king.* We are to think of David as a powerful leader, with a numerous following, dwelling in the central district of the tribe of Judah. It was not strange that the people of his own tribe should look to him as a fit person to become their king. He had commended himself by his courage and heroism on many an occasion, and was in a position to attend to the defence of the kingdom. In the anointing of v. 4, the prophecy of 1 Sam. 16 : 12, 13 began to be fulfilled.

4. *David's message to the men of Jabesh.* While, doubtless, one purpose of David, in sending this message, was to induce the men of Jabesh to acknowledge his rule, he was actuated also by a sincere admiration for their heroic deed, and heartfelt gratitude for their loyalty to Saul. The support of the capital of Gilead (1 Sam. 11 : 1) secured, David might count on speedily extending his power over the whole country.

5. *The reign of Ish-bosheth.* While David was establishing himself in Hebron, Abner, remaining faithful to the fallen house, set up a kingdom, with Ish-bosheth, the youngest of Saul's four sons as king, and Mahanaim as its capital. Ish-bosheth was a weakling, and Abner was the virtual ruler of the northern kingdom. This bold general gradually extended the dominions of Ish-bosheth until they included the whole of the territory, which afterwards formed the kingdom of Israel, as distinguished from the kingdom of Judah.

The two years of v. 10 were probably subsequent to the establishment of Ish-bosheth's rule "over all Israel," and correspond to the last two years of David's reign in Hebron. The same period is referred to in ch. 3 : 11, as a time of war between Israel and Judah. This conflict was ended, at last, by the overthrow of Ish-bosheth's kingdom. Ch. 5 : 1-11 relates the coming of the national assembly to anoint David as king over the whole nation. He then entered upon his reign of thirty-three years at Jerusalem.

Practical lessons may be drawn from : (1) David's turning to God for direction in the hour of opportunity ; (2) His prudence as

a ruler, shown in his selection of Hebron as a place of abode, and his conciliatory treatment of the men of Jabesh ; (3) His generous recognition of courage and loyalty in the followers of Saul. This was a mark of a truly noble spirit.

For Teachers of the Boys and Girls

"After this," v. 1, is the natural starting point. It carries back to our last lesson, to the bloody field of Gilboa, the ghastly suicide of Saul and his armorbearer, and the brutal triumph of the Philistines. When Saul was fighting the Philistines, David had been fighting the Amalekites, 1 Sam. ch. 30, winning a splendid victory. He was the idol of his tribe of Judah. His conduct in 2 Sam. ch. 1 is equally noble. An Amalekite declares himself the murderer of Saul, in hope of David's favor. He is slain as a murderer for his pains ; and then David sings his song of lament over his enemy Saul. It is "after this" that our lesson comes, and we are prepared for a very splendid David. Let us see what we find.

1. *A man on his knees*, v. 1. "The powers that be are ordained of God," Paul says, Rom. 13 : 1. David recognized himself as the chosen of God. Besides, he was personally a loyal follower of Jehovah. So, in his perplexity, he went to his knees. What better can any one do? From whom can surer guidance be obtained? James 5 : 1 gives a memorable word on this point.

2. *A wise ruler*, vs. 2-7. His wisdom shows itself in a three-fold way : (1) He seeks a basis of peace for his kingdom, bringing his household up to Hebron, the new capital, and encouraging his men to do likewise. Even if a nation have no higher ambition than conquest, peace at home is imperative. It takes a nation at peace with itself, to make war with others. The strength of a nation is not in its armies, but in its farms and firesides. (2) His wisdom is shown in seeking popular election as king. "Broad-based upon the people's will," is the best foundation for kingly power. (3) It was rare wisdom and tact, the attempt to win over the men of Jabesh. It deserved to succeed, for it showed a mind free from petty jealousy, a knowledge of how to handle men,

and a shrewd desire to win such brave soldiers to his own side.

3. *A king who will have to fight for his crown*, vs. 8-11. If he is to rule the whole nation, he must show himself the man. The succeeding chapters give some account of the contest. This strife with Ish-bosheth was the probation (explain this word) through which David passed. The lesson may close with Matt. 25 : 23.

Some Test Questions

- Whose guidance did David seek ?
 What method did he use ?
 What direction given ?
 Which tribe first elected him king ?
 Where is Hebron ?
 Why suitable as a capital ?
 To whom did David send an embassy ?
 With what purpose in view ?
 Who became David's rival ?
 Under whose control was he ?
 Where were his headquarters ?
 Describe the growth of his kingdom.
 How long did David reign in Hebron ?
 The relations of the two kingdoms.
 What was the fate of Abner ?
 Of Ish-bosheth ?
 How did David become king of all Israel ?
 The capital of the united kingdom ?
 What do we learn as to :
 (1) The election of a king in Israel ?

- (2) The generosity of David ?
 (3) The way to win friends ?
 (4) The two divisions of Israel ?

Prove from Scripture

That we should seek divine guidance.

For Special Study

(To be assigned the Sabbath previous.)

1. Hebron.
2. Answers to prayer.
3. Peacemakers.

The Catechism

Ques. 94. *The Sacraments—Baptism.* Note three things in regard to this sacrament, namely : (1) The element to be used. (2) The form of words to be employed. (3) The meaning of the ordinance. The element is water. The form of words is that given by Christ Himself, Matt. 28 : 19. They signify, that in baptism we take God, the Father, Son and Holy Ghost, as our God. The ordinance represents, first, "our ingrafting into Christ," as a shoot of one tree is inserted into another, so that the weaker shares the strength of the stronger ; secondly, our "partaking of the benefits of the covenant of grace," that is, all the blessings of salvation ; thirdly, "our engagement to be the Lord's." Since we have received so much, faithful service is expected of us.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Have you brothers and sisters ? You all have companions. How do you "get on" with them ? Are you willing to play their games sometimes, willing to be agree-

able ? Sad to say, we sometimes hear quarrellings among little people of the same family, or who are neighbors.

Golden Text—This is what David thought about peace. (Repeat.) Recall David's kind, peaceable, forgiving disposition. Recall the death of Saul and Jonathan. Tell of David's grief over their death and the beautiful song he made in memory of them. (See ch. 1.)

Lesson Subject—God saving His people by uniting them under a good king.



David Becomes King

Lesson—Outline a crown. God had chosen David to be king of Israel. Now the time has come for him to be made king by the people. (A little talk about our own king and his coronation will serve as a point of contact).

Asking God's Advice—A little boy used always to kneel down and tell God about his wish to go any place, and ask God to show him what to do. This is what David did, as soon as he heard of Saul's death, and knew that he himself was now king. (As soon as Queen Victoria heard that she was to be Queen of England, she prayed for God's guidance.) God told David to go to Hebron. David went with all his family and all his men, and there they dwelt.

Repeat—"In all thy ways acknowledge Him, and He shall direct thy paths." (With little children it is not necessary to tell of the division of the kingdom and the rivalry of Ish-bosheth.) Passing by these facts, tell the story of the elders anointing David "king over Israel" (ch. 5 : 1-12), and Hiram, king of Tyre, sending cedar, etc., and building a palace for David. Around the outline of a crown draw a square—"The City of David" (Jerusalem).—Now we see the children of Israel united under a good king.

King of Peace—God is the "God of peace,"

Heb. 13 : 20. Jesus is called "Prince of peace," Isa. 9 : 6. At Jesus' birth the angel choir sang, "On earth peace," Luke 2 : 14. And when Jesus went up to heaven, He said to all who love Him : "Peace I leave with you," John 14 : 27. Jesus said also to His followers : "Have peace one with another," Mark 9 : 50.

Now the men of Jabesh (explain) had been great friends of Saul. Saul, you know, had been David's enemy. How was David to treat these men? Should he count them his enemies? No; he treated them as friends, sending them a message of thanks for their kindness to Saul. He acted as Jesus commands us to act.

Give simple illustrations of ways in which little ones may obey this command.

Hymn—Sing or repeat—

Then we may stay the angry blow,
Then we may check the hasty word,
Give gentle answers back again—
And fight a battle for our Lord.

With smiles of peace and looks of love
Light in our dwellings we may make,
Bid kind good-humor brighten there—
And still do all for Jesus' sake.

Hymn 527, Book of Praise

Whisper Sentence—God loves peace.

BLACKBOARD REVIEW

GOD'S CHOICE

A few weeks ago we had a lesson on the appointment of Saul as king over Israel. God then gave the people in Saul a king such as they desired. Recall the chief events in the story of Saul's sad failure. Now the time has come for the Lord to place a king "after His own heart" on the throne. Review, by means of a few brief questions, the selection of David and his preparation for the kingship. Bring out the qualities which marked him—kindness, generosity, humility, faithfulness, readiness to forgive enemies. Fix attention on the last of these. Ask how Saul had treated David, then how David felt towards Saul after the death of the latter. Then turn the minds of the scholars to One who was even more forgiving than David—even Jesus Christ. Picture Him praying for the pardon of those who were nailing Him to the cross. Remembering that picture will help us to forgive those who do us harm. The one of forgiving spirit is the one after God's heart.

Lesson XII.

ABSTINENCE FROM EVIL

September 20, 1903

Temperance Lesson

1 Peter 4 : 1-11. Commit to memory vs. 1, 2.

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you;

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be

Revised Version—suffered in the flesh; 2 ye yourselves also; 3 That ye 4 your 5 Omit of our life; 6 Omit us; 7 desire; 8 and to have walked; 9 winebibblings; 10 carousings; 11 into; 12 into this end; 13 even to the dead; 14 of sound mind; 15 be sober; 16 being fervent in your love among yourselves; 17 love covereth a; 18 using; 19 murmuring; 20 According as each hath received a gift, ministering it among yourselves; 21 speaketh, speaking as it were oracles of God; 22 ministereth, ministering as of the; 23 strength; 24 supplieth; 25 in all things God; 26 whose is the glory and the dominion.

GOLDEN TEXT

Eph. 5 : 18. Be not drunk with wine, wherein is excess.

DAILY READINGS

M. —1 Peter 4:1-11. Abstinence from evil (Temperance).
T. —Rom 6:1-11. Dead to sin.
W. —James 1:21-27. Laying aside evil.
Th. —Eph. 4:11-24. Putting off.
F. —Luke 21:29-38. Take heed.
S. —Eph. 5:11-21. Wise walking.
S. —2 Peter 3:1-12. The Day of the Lord.

CATECHISM

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of

judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that the glory in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

such as are members of the visible church are to be baptized.

TIME AND PLACE

The First Epistle of Peter was written between 63 and 67 A. D., probably in 64 or 65 A. D. It was written from Babylon (ch. 5:13), and was addressed to the Jews living in the provinces of Asia Minor named in ch. 1:1 who had become Christians.

LESSON PLAN

- I. An Example to be Followed, 1, 2.
Seen in the life and death of Christ.
II. Sins to be Avoided, 3-6.
Practised by the surrounding heathen.
III. Duties to be Performed, 7-11.
For which divine strength will be given.

LESSON HYMNS

Book of Praise, 246; 46; 4 (Ps. Sel.); 50; 216; 247.

EXPOSITION

Connecting Links—This Epistle was written to Christians suffering severe persecution. Its aim was, partly, to exhort them to patience and perseverance, and partly also, to urge them to so blameless a life, that their enemies would have no excuse for persecuting them. The Lesson contains, (1) warnings against intemperate living, vs. 1-6; (2) some closing directions of the apostle, vs. 7-11.

I. An Example to be Followed, 1, 2.

V. 1. *Forasmuch then as Christ hath suffered.* In ch. 3: 18 the apostle had pointed his readers to the sufferings of Christ, as an example to them of patient endurance. They were to find encouragement amid their own sufferings, by looking to the glory which had followed His (ch. 3: 22), and which they would one day share. V. 1 returns to

the thought of Christ as an example of patience and trust in God under suffering. *For us.* In His death, Christ offered himself as a sacrifice on our behalf, dying, "the just for the unjust," ch. 3: 18. *In the flesh.* Because He had a body and soul like our own, sin excepted, the sufferings and temptations of Christ were the same in kind as ours. *Arm yourselves;* against the temptation to turn aside from the right path through fear of suffering. *With the same mind;* the same hatred of sin, the same love of God and goodness. *Hath ceased from sin.* God's purpose in sending suffering upon the Christian is to keep him back from sin, and the Christian himself should earnestly strive that this purpose may be fulfilled. The blessed effect of suffering is described in Ps. 119: 67, 71.

V. 2. *Live the rest of his time in the flesh.* The Christian must live out his appointed time

in the world, doing the daily duties of his appointed place. But though his life is in the world, it is not controlled by the spirit of the world. *Lusts of men*; the uncontrolled appetites of the flesh. *The will of God*. Contrasted with the wild, wayward desires drawing the sinner this way and that, is the calm, fixed purpose of God, leading His people on in the upward path of holiness, 1 Thess. 4 : 3.

II. Sins to be Avoided, 3-6.

Vs. 3-5. *May suffice us*. The whole of life belongs to God. Every day spent in the service of sin has been wasted. The time that remains should be all employed in doing the will of our true Master. Compare Romans 13 : 11, 12. *The will of the Gentiles*; the heathen among whom they lived, and whose ways they were in danger of learning. A dark description of the sins into which the will or desire of the Gentiles led them, is given in the first chapter of Romans. *Lasciviousness*. The Greek word is a plural denoting the many forms of impurity. *Excess of wine*; literally "overflow of wine," expressive of the immoderate, insatiate desire for strong drink. *Revellings*; riotous feasts protracted till late at night. *Banquetings*; literally "drinking parties," (Rev. Ver., "carousings"). *Abominable idolatries*. The grossest and most unnatural impurities were practised in connection with heathen worship. *Wherein they think it strange*. "It is not hard, even from our own experience, to picture to ourselves the surprised heathen, when he found his friend refusing an invitation to a banquet, shrinking from contact with the evil livers of Greek cities, or when there, passing the wine cup untasted" (Cambridge Bible). *Run not with them*. Evil men like company in their ill-doing, and those who resist their invitations will have, especially at first, no easy task. *Excess of riot*. The words describe the condition of one who has become utterly reckless about his health, morality and character, so long as he may gratify his passions. This is a sad, but common result of indulgence in strong drink. *Who shall give account*. It is impossible for the impenitent sinner to escape the penalty of his deeds, 2 Cor. 5 : 10.

The quick and the dead; the living, and those in the grave.

V. 6. *For for this cause*; namely, that man, through suffering by reason of sin, might be set free from its power. *Was the gospel preached also to them that are dead*. "The dead" are those who had died before the coming of Christ. It has just been said, that they, as well as the living, will be judged, v. 5. But how can they be fairly brought into judgment, when they had never heard the gospel? Peter solves this difficulty by saying that they had heard the gospel. The mercy of God and His willingness to save had been made known to them, Ex. 34 : 6. *Judged according to men*; as men count judgments, through sickness, pain and death, and in temporal things—and all this, to turn them from sin. *In the flesh*; as Christ had suffered in the flesh, ch. 3 : 18. *Live according to God*. Suffering was intended, not to destroy them, but to lead them to a life of harmony with God's will. *In the spirit*. As the power of evil desires grows weaker, the spiritual nature by which we know and love God becomes stronger. This quickening and developing of spiritual life is like the resurrection of Christ, as our suffering is akin to His.

III. Duties to be Performed, 7-11.

Vs. 7, 8. *The end of all things*. Since he knows not when this will come, the Christian's attitude should be one of constant preparedness. *Sober*. A better translation is "temperate," which expresses the due control of the passions. *Watch unto prayer*. The word translated "watch" means "be sober," "be temperate." It is easy to see how lack of sobriety hinders prayer. *Fervent*. The word conveys the idea of intensity. *Charity*. The substitution of "love" by the Rev. Ver. here and in 1 Cor. ch. 13, brings out the harmony of the teaching of the three great apostles, Paul, Peter and John. (See 1 John 4 : 7.) *For charity shall cover the multitude of sins*. Two thoughts are included in this saying: (1) Love will lead us to cover, that is, to forgive the sins of others; (2) In forgiving them we fulfil the condition of receiving the forgiveness of our own sins, Luke 7 : 47.

Vs. 9-11 dwell on the duties of hospitality,

Christian giving, speaking for God, ministering to the needy. It is pointed out that in the use of all our gifts, we should aim at the glory of God. We glorify God *through Jesus Christ*, that is, "through service rendered in

His name and for His sake." His sufferings (v. 1) are an example to His disciples of patient endurance. His exaltation (v. 11) is their great consolation. Sharing His sufferings, they will also partake of His glory.

APPLICATION

Forasmuch then as Christ hath suffered . . . in the flesh, v. 1. There is no easy way of conquering evil. Even the Son of God gained His victory only after a fierce and prolonged conflict. Surely if there had been any other method of vanquishing evil, the Heavenly Father would have found it for His own Son. And if, even for Him, the road to conquest was filled with pain, should we complain if the same rule is applied to us? Shall we not rather, braced by His example, inspired by the hope of sharing His glory, with steadfast, uncomplaining hearts, wage an unceasing battle against the lusts of our own lives and the evils that are in the world?

For he that hath suffered in the flesh hath ceased from sin, v. 1. It is a well-known law, that the muscles of the body and the faculties of the mind are strengthened by exercise. There is a similar law in the spiritual sphere. The very act of enduring suffering in the spirit of Christ, and for His sake, adds to our spiritual strength. Our will is confirmed in the right direction, our faith grows more robust through suffering. In every way we grow better fitted for overcoming temptation in its manifold forms.

The will of God . . . the will of the Gentiles, vs. 2, 3. Yield your life to the divine will, and it will, like a ship obeying its helm, move steadily on to its appointed haven. But the life that moves at the impulse of passing and changing desire is like a rudderless vessel, driven hither and thither at the mercy of wind and wave.

The rest of his time in the flesh, v. 2. The past we cannot change. It is beyond our power to bring back a single hour and make its record better. Let us not misuse more time in vain regrets over the unworthy past. Our eyes should be turned to the future. By God's grace we can fill the coming days with true and noble deeds. If any one has fallen under the power of some evil habit,

like the craving for strong drink, he has but to assert his manhood and lay hold on the divine help, and the mastery over his passions will sooner or later be his.

The time past of our life may suffice us, v. 3. Every moment spent in sin is worse than wasted; for every pleasure that comes from sin is short-lived. It gives only a temporary thrill. It cannot yield joy forever. This is specially true of intemperance in the use of strong drink. The gratification it imparts soon passes away, and leaves its victim in deeper misery than before. Over every sinful pleasure may be written the Lord's words, "Whosoever drinketh of this water shall thirst again." Only Christ can give enduring happiness.

Wherein they think it strange, v. 4. The manners and customs of one country seem strange to the inhabitants of another. It is to be expected, that the people of the world will wonder at those who belong to the kingdom of Christ. The greater the surprise of worldly men at our conduct, the more certain is it likely to be that we are the followers of Christ. We should aim, above all, at being in the right. Then it matters not if we are unfashionable or unpopular.

Who shall give account, v. 5. The Christian, like the ungodly man, must appear in judgment. This thought, however, brings no terror to him. Instead, it fills him with calmness and content. He knows that he is doing the will of God. Others may sneer at him, and even persecute him, but he can endure patiently, for he knows that the Judge will give him his rights. How different it is with the unbeliever! He is in rebellion against God. Sentence has already gone forth against him. The Lord stands ready to inflict doom upon him. He is ready, but He waits, because He is so merciful. He will give every opportunity for escape and reformation. This merciful waiting of God is the only reason why the wicked

are not at once and completely destroyed.

The end of all things is at hand, v. 7. The end of his earthly life is near at hand to each of us. Our stay here at longest is very short. We have only a little time in which to do the work God has given us. The harvest has just been gathered in. There was only a brief period in which to garner the golden grain. Knowing this, the farmers worked all the harder. It was now or never with them. And because our day of life is so short and the night is coming so quickly, we should be up and doing, giving every fleeting hour some precious burden of useful deeds, to bring into the presence of the Master whom we serve.

Minister the same one to another, v. 10. (1) Notice what is required of the Christian—ministry, service. Service is no menial thing; it is our highest honor. The greatest is he who serves best. It is in service that we imitate Christ. Those who serve represent His example and keep His memory fresh in the world. (2) Observe the range of this requirement. It is universal. It is laid on "every man." This puts to silence every excuse for idleness. We can all do something. God has bestowed on each of us some gift. Of these diverse gifts we are stewards. Our business is to use them for the good of others and the glory of God. Faithfulness is required in things small and great.

POINTS AND PARAGRAPHS

The fruits of freedom are purchased by pain. v. 1.

Surrender to God gives freedom from the tyranny of appetite. v. 2.

A wasted past may be replaced by a worthy future. v. 3.

Divergence from the standards of the world is the measure of our likeness to Chr.st. v. 5.

Those who despise God's waiting and warnings deserve their doom. v. 5.

Men are lost only because they reject the opportunity of being saved. v. 6.

Intemperance is the foe of piety. v. 7.

The forgiving alone can claim to be forgiven. v. 8.

Our homes should have a place and a welcome for the homeless. v. 9.

Usefulness, not enjoyment, is the true aim of life. v. 10.

Gratitude for the gifts of God is best shown by living for the glory of God. v. 11.

Suffering does not mean that God is not full of love; rather it is a token, that in His great love, He is training us, opening our eyes to our wrong-doings that we may cast them off, and giving us a true standard to judge between the desire of the Gentiles and the will of God. And though men may look on us as sore afflicted, our Father, when the rest of our time in the flesh shall be ended, will give us the true life with Him in the spirit.—Lumby.

"There is more evil in a drop of sin than in the sea of affliction. Affliction is but like a rent in a coat, while sin is like a prick in the heart. In affliction there is some good. Augustine says: 'Affliction is God's flail to thresh off our husks; not to consume, but to refine.'"

Speaking of the moral condition of the ancient world, Dean Farrar has somewhere used words like these, "Paganism is protected from complete exposure by the very enormity of its vices. It must suffice, that once for all the apostle of the Gentiles (in Rom. ch. 1) has seized heathenism by the hair and stamped indelibly on her brow the stigma of her shame."

The immorality of ancient heathenism is reproduced in that of modern times. Dr. Lawes, one of the most highly respected of African missionaries, says, "We hear of the noble savage, disturbed in the quiet of his simple, primitive life; but during the whole course of my missionary career I have never met a noble savage. He exists only in the minds of novelists and romancers. He is lascivious, crafty, quarrelsome and selfish, and nothing can change him but the power of the gospel."

"The business man does not waste much time in denouncing intoxicants, and none in threatening those who indulge in them with prison. He simply says: 'If you drink, you cannot work for me.' This ultimatum has now been formulated by most of the

great railways, other corporations are repeating it one after another, and private employers, commercial and professional, are fast joining in the enforcement of this great boycott against drunkards. The effects of the movement are to be seen in every line of industry. Now, whatever may be said about other sorts of prohibition, this sort certainly does prohibit."

As Bunyan's Pilgrim is represented in the earlier portion of his journey as always carrying upon his back a huge bundle of sins, so each traveler in the drunkard's broad road to death is hearing a great bundle of woes. Among them are losses of time, of talent, of purity, of a clean conscience, of self-respect, of honor, of religion, of the soul. The saloon darkens the family, obstructs business, arrests industry, impedes progress, deranges plans, estranges partners, undermines houses, lowers personal standing, debauches politics. Such are a few of the woes of the saloon. Compared with it, Pandora's box was a casket of treasures. Like the unclean spirit of the Gerasene coast, the names of its woes are legion, for they are many.—George Dana Boardman.

"The strength which God supplieth embraces every faculty or possession, be it wealth, administrative skill, or special knowledge. The physician and the craftsman alike may spend their powers for Christ.

All may be consecrated, ministered, as supplied of God. There is no task, however humble, which may not be performed in such a way as to bring honor to our Creator."

Light from the East

ORACLE—Was the term applied in classic literature to the revelation made by the gods to men, as well as the place where the revelation was made. The most celebrated of the places was the oracle at the temple of Apollo in Delphi, where inquirers concerning the future or the divine will came on certain days and solemnly sacrificed a goat, ox, or sheep, and at the same time presented their questions. The priestess, who had been fasting and purifying herself by special offerings for three days, was brought forth and seated on a tripod over a fissure in the rock, from which a stupefying smoke or gas sometimes arose. This gas affected her brain and made her delirious, and the sounds she uttered, when in that state, were carefully taken down by a temple official, and given as the answer of the deity to the inquirer. The oracles of God naturally became, on Christian lips, a name for the scriptures. Here, a man is enjoined so to yield himself to the Holy Spirit, that his teaching shall not be vague and fragmentary, like the oracles of heathenism, but a clear, specific utterance of the mind of God.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The Temperance Lesson may seem to be a sudden departure from our studies in Hebrew history, but if we look more closely, we shall see that it is only a slightly different treatment of the same theme. If Saul had been a temperance man, in the New Testament sense of that word, his character and fate would have been different. Temperance in the large sense means self-control, and the highest self-control is reached only through the indwelling of God's grace. In many ways Saul ran to excess and fell into wild extremes.

The apostle Peter was a man in many respects not unlike Saul. He was strong, open-hearted, impulsive, and passed easily from the extreme of enthusiasm to that of despondency. Read his biography in one verse, John 21:18. Under the gentle guidance of Jesus he passed from self-will to self-surrender, and through failure to a noble strength. Hence, when he was restored, he was fitted to strengthen the brethren and to be a teacher of true temperance.

The word "temperance is now applied to abstinence from strong drink, because the use of intoxicants is seen to be the cause of so many kinds of excess, but we must still remember that the Christian ideal of temperance is, that of a power working from within, and producing a full, all-round life.

The Golden Text brings this out clearly. It sets in opposition to the false excitement of intoxicants, the quickening force of God-inspired life. The same idea runs through our lesson. It begins with an appeal to seek the mind of Christ, and ends with the statement, that the end and aim of the Christian life in all its activities is, that God may be glorified in all things. Note :

1. *The power that makes for true temperance.* This is the mind of Christ, v. 1. Christ suffered in the flesh, resisting sin and redeeming men. He waged a constant warfare with evil. We should set our faces against intemperance with a resolution like His. The fixed determination to overcome, at whatever cost of suffering is our weapon. It is the feeble mind, the irresolute will, that falls a victim to temptation.

2. *The reasons against intemperance.* Many forms of intemperance are mentioned here. All these the Christian should avoid because, (a) By his profession, he has given his testimony against sin, and must separate himself from it ; (b) Only by growing away from sin can he show the reality of his conversion ; (c) The solemnity of life calls him to temperance. Life is short, and we shall soon be called to give an account. It is too short for all the work we have to do. It is too precious to be wasted in wicked self-indulgence. We are called to a safer, prayerful life. The world has many bewitching temptations that would deceive us by their false glitter, and we can resist them only by seeing that, in the light of life's reality and solemnity, they are vain and worthless.

3. *The positive manifestations of temperance.* The apostle, in the closing verses, shows how the temperate life, the life controlled and balanced by the grace of God, displays its power within the Christian community. (a) Its supreme manifestation is love to one another, revealed in kindness to the weak, helping them to conquer their sin. Such helpfulness strengthens the giver, as well as the recipient against temptation. (b) Love begets kindly fellowship. Hospitality was a special duty in times of persecution. But the same spirit of brotherhood should still be kept alive. (c) Love leads to varied service. The man who would keep his strength must

be a servant of others. There are many forms of ministry, by speech or act, by public service or private effort. In the true Christian life, all these spring from love and seek the glory of God. They are the outcome of the life which is self-controlled—because it is self-surrendered.

For Teachers of the Boys and Girls

There is no narrative in the lesson ; all the more reason to make it as varied and concrete as possible.

For instance, here is a letter written by a man, Peter (and Peter should be made a real man to the class)—a man of strong passions, which he had brought into subjection to Christ ; a man of wide experience of the rough, as well, as the smooth side of life. And Peter wrote his letter to real people, people like ourselves. Peter sought to help them to better lives ; and the lesson tells them how to live aright.

The class can be interested in that greatest of all problems—how to live aright, how to go straight, and to go straight along.

Perhaps the scholars might be set to search in the lesson passage for THE KEY to right living. They will find it in v. 2 : it is to live "to the will of God." Explain what this means, and make the meaning clearer still by contrasting it with the living "to the lusts of the flesh," in the same verse.

The latter was the life they *had* lived ; the former was the life they ought now to live. Let these two sorts of life be the lesson. On the class blackboard or on a pencil pad, set down the items. They will thus appeal to the eye as well as the ear.

THE TIME PAST, v. 3. What a list ! (For the explanation of the words, see Exposition)—lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatries. In these the Gentiles (the heathen) lived. Save for the idolatries, what better do our fleshly desires do for us, even now ? "You have had enough of these," said the apostle. God has called you—even decency would call you—to something better.

THE TIME PRESENT AND TO COME, v. 7, etc. A new rule of life—"to the will of God," v. 2. What are some of the details ? To be sober ; to watch, praying, as you watch ; to

love one another, to be kindly and generous and helpful.

It is not an easy rule. It may bring suffering; but Christ suffered, and suffering tends to wean from sin, v. 1. Besides, life is a solemn responsibility, and the judgment day is near, v. 7.

Little need to make the application to strong drink. It has made itself as the lesson has gone on. ■

Some Test Questions

- To what does "forasmuch" refer?
- The influence of Christ's sufferings?
- The force of "in the flesh"?
- The purpose of the Christian's suffering?
- The rule of the Christian life?
- With what is it contrasted?
- Who are "the dead" of v. 6?
- What is meant by "judged"?
- To whom must we give an account?
- How does intemperance affect piety?
- Explain the meaning of v. 8.
- What duties enjoined in vs. 9-11?
- Why was hospitality specially necessary among the early Christians?
- Explain "oracles of God".
- What is the true measure of service?
- The chief end in Christian living?
- What do we learn as to:
 - (1) The moral condition of the heathen?
 - (2) Offers of salvation before Christ?

FOR TEACHERS OF THE LITTLE ONES

Introduction—Some one may print the name of the shepherd king DAVID, under whom God had united Israel in peace. Recall Lesson and Golden Text, and Whisper Sentence.

Lesson Subject—God saving His people by counselling them to be temperate.

Lesson—We know if people use too much wine or strong drink, they are not peaceable. They are quarrelsome and cross, very often. Peter tells us to act so "that God in all things may be glorified through Jesus Christ," v. 11. The apostle Paul says: "Glorify God in your body, and in your spirit, which are His," 1 Cor. 6: 20.

Pure Lives—Make the glorify-



ing of God, through a pure life, the theme of the lesson.

Show a glass of pure water. Let us pour some black ink into this! What happens? The whole glass of water is made impure and unfit for the purpose for which it is intended. So it is with our bodies. If we take into them anything that harms them, we make them unfit for God's service. Our bodies and souls are God's, and we must keep them fit for His use.

We shall speak of one thing that is sometimes taken into the body which makes it less fit for glorifying God, and for His use. (Outline a glass and print WINE.)

When people take wine into their bodies, bad feelings and thoughts come into their hearts. These lead to wicked deeds. Now, we want to have good, pure feelings and thoughts in our hearts, do we not? And we want to do right acts. Then we must ask the Holy Spirit to give us these feelings and thoughts and help us to do these acts. The best way to keep evil out of our hearts is to have them filled quite full with good. Then there will be no room for sin to come in. But, unless our hearts are filled with good, Satan, who is always on the watch, will fill them with evil.

Golden Text—The apostle Paul in his letter to the Ephesians tells us these words. (Repeat.)

Handle with Care—

"Look out, little woman!
Look out, little man!
Do be as careful,
As ever you can.
For each of you carries
A treasure too rare
To risk any trifling:
So 'handle with care.'

"Your soul is the treasure,
And day after day
You make it as black
Or as pure as you may:
So, mind what comes nigh you
And heed where you go,
Your soul is eternal
For weal or for woe."

Dwell most on the positive side of the subject with little children. Use the thought contained in Philippians 4:8. "Whatsoever things are pure, whatsoever things are lovely . . . think on these things."

Prayer—

"Keep Thy little ones to-day,
Keep us pure, we humbly pray,
Keep our hands from doing wrong,
Keep our feet the whole day long,
Keep us all, O Jesus mild,
Keep us each Thine own dear child."

Whisper Sentence—God loves purity.

BLACKBOARD REVIEW

BE SOBER

Picture a runaway horse dashing down the street. There is no driver in the carriage behind, to control him. He rushes madly on. People on the street are in great danger, and the poor animal is likely to hurt himself. Now turn attention to a boy who has become very angry. How apt he is to injure some one or to destroy some property. Tell how a man may lose his senses through drink. What harm he may do himself and others! The angry boy and the drunk man—what have they done? They have let their passions loose like the runaway horse. Foolish, is it not? Yes, and wicked as well. Our desires and passions need a master. Christ will help us to gain the mastery over them. Explain BE SOBER. It means to have control of ourselves. How noble this! How well worth fighting for against sin! And in this fight with Christ's help, the victory is certain.

Lesson XIII.

REVIEW

September 27; 1903

Read Psalms 18, 19, 27. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT
 Ps. 27: 1. *The Lord is my light and my salvation,*
CATECHISM
 Questions 84-95.
PROVE FROM SCRIPTURE
That the Lord gives light to His people.
LESSON HYMNS
 Book of Praise, 100; 273; 19 (Ps. Sel.); 263; 290; 418.

DAILY READINGS
 M. —1 Sam. 8: 1-10. Israel asking for a King.
 T. —1 Sam. 10: 1: 17-27. Saul chosen King.
 W. —1 Sam. 15: 18-22. Saul rejected as King.
 Th.—1 Sam. 17: 38-49. David and Goliath.
 F. —1 Sam. 20: 12-23. David and Jonathan.
 S. —1 Sam. 26: 5-12 and 21-25. David spares Saul.
 S. —2 Sam. 2: 1-10. David becomes King.

REVIEW CHART—Third Quarter

STUDIES, SAMUEL TO SOLOMON	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Sam. 8: 1-10	Israel Asking for a King.	Prepare your hearts unto the Lord, and serve him only. 1 Sam. 7: 3.	1. A king demanded. 2. The Lord rejected. 3. The people warned.
II.—1 Sam. 10: 17-27 ...	Saul Chosen King.	The Lord is our King; he will save us. Isa. 33:22.	1. A solemn statement. 2. An important choice. 3. A twofold reception.
III.—1 Sam. 12: 13-25 ...	Samuel's Farewell Address.	Only fear the Lord, and serve him in truth with all your heart. 1 Sam. 12: 24.	1. Samuel's counsel. 2. Samuel's authority. 3. Samuel's promise. 4. Samuel's appeal.
IV.—1 Sam. 15: 13-23 ...	Saul Rejected as King.	To obey is better than sacrifice. 1 Sam. 15: 22.	1. A searching inquiry. 2. A poor excuse. 3. A great truth.
V.—1 Sam. 16: 4-13	Samuel Anoints David.	Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.	1. The visit to Bethchem. 2. The family of Jesse. 3. The chosen of the Lord.
VI.—1 Sam. 17: 38-49 ...	David and Goliath.	If God be for us, who can be against us? Rom. 8: 31.	1. David's armor. 2. David's confidence. 3. David's victory.
VII.—1 Sam. 18: 5-16 ...	Saul Tries to Kill David.	God is our refuge and strength: a very present help in trouble. Ps. 46: 1.	1. The joyful welcome. 2. The great danger. 3. The growing popularity.
VIII. —1 Sam. 20: 12-23	David and Jonathan.	There is a friend that sticketh closer than a brother. Prov. 18: 24.	1. A solemn covenant. 2. A prudent plan. 3. An earnest appeal.
IX.—1 Sam. 26: 5-12: 21-25	David S pares Saul.	Love your enemies, do good to them which hate you, Luke 6: 27.	1. A bold exploit. 2. A powerful temptation. 3. A brief repentance.
X.—1 Sam. 31: 1-13	Death of Saul and Jonathan.	There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14: 12.	1. The death of Saul. 2. The humbling of Israel. 3. The triumph of the Philistines. 4. The gratitude of Jabesh.
XI.—2 Sam. 2: 1-10	David Becomes King.	Behold how good and how pleasant it is for brethren to dwell together in unity! Ps. 133: 1.	1. David receiving a kingdom. 2. David rewarding loyalty. 3. David's rival.
XII.—1 Pet. 4: 1-11	Abstinence from Evil.	Be not drunk with wine, wherein is excess, Eph. 5: 18.	1. An example to be followed. 2. Sins to be avoided. 3. Duties to be performed.

ASK YOURSELF

- For Each Lesson—
1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get some one to hear you the Shorter Catechism for the Quarter

THE REVIEW

FOUR FAMOUS HEROES

Four great figures stand out in the lessons of the quarter. These are Samuel, Saul, David, Jonathan. Each of them was a hero in his own way. Let the review center about these persons. Aim at leaving a distinct impression on the mind of every scholar, of their characters, with their virtues and their faults.

I. SAMUEL. Recall his birth and the years spent in the service of Eli. We see him, at the end of thirty years' rule over the people, bidding them farewell. Bring out the justice of his rule, his faithfulness to God, his love for his people, his earnestness in teaching and praying for his nation. Samuel was a good man and a wise ruler. And he began by being a good boy and a faithful servant. Press home the truth that the time to begin to serve God is youth.

II. SAUL. Get the scholars to tell you about his personal appearance. He was tall, strong, handsome—just the king to win the hearts of the people. Question about his first meeting with Samuel and his anointing. Call for the mention of his good qualities. He was trustworthy, modest, brave. Ask for instances in which he showed these qualities. Now call for the bad qualities. He became jealous, suspicious, disobedient, violent, murderous. What made so great a change in Saul? The scholars will tell you that it was his forsaking God's way, and choosing his own way. Look forward now to the end. Have the sad scene on Mount Gilboa described? Had not Saul made a great mistake? Ought we not to beware, lest we bring suffering on ourselves by disobedience to God? Emphasize the thought that, what we sow we must reap.

III. DAVID. The chief interest of the review, of course, gathers round this shepherd lad, whom God chose to be king over His people. The scholars will be eager to tell you about his anointing, his fight with Goliath, and other events of his stirring career. Draw out, by careful questioning, examples of his courage, loyalty, faithfulness to his friends, readiness to forgive, skill as a general, wisdom as a ruler, and, above all, his confidence in God. Do not fail to direct attention to David's greatest victory. This was not his triumph over Goliath nor his conquest of the Philistines. It was a victory over himself. Describe how he had Saul in his power. How hard it must have been not to strike the blow! It would have given him the kingdom, besides revenging his injuries. But he held back his hand. This is a way in which all may be heroes—not by fighting with a sword, but by conquering our evil passions. Point to our true source of strength in our great conflict. It is the same for us as for David, the presence and help of the Lord our God. He is mightier than all our foes. Through Him we shall be more than conquerors.

IV. JONATHAN. We do not wonder that David loved Jonathan. He is one of the loveliest characters in the Old Testament. Try to get the scholars to see him, so that they will love him. His bravery, his unselfishness, his loyalty to his father—the scholars will be ready to give you instances of these noble qualities. Jonathan is chiefly famed for his friendship towards David. The boys and girls will see how good a thing it was for David to have such a friend. Would it not be good for them too? Then point them to One who will be to them the best of friends. Use the willingness of Jonathan to give up his claims on the throne for David, to illustrate the surrender of His glory by the Saviour, for our sakes.

Now the moment has come for driving home the great lesson taught by the study of these four famous heroes. Samuel, David, Jonathan—these three sought to honor God in their lives. Poor Saul rebelled against God. Which choice was the best? The difficulty may be raised that Jonathan died in battle along with Saul. But even so, it was better for him to die innocent, than with guilt like Saul's on his head. Surely it is true that those make the best choice, who choose the service of God. Urge each scholar to make choice of the service of God now, and to look to Him for grace to persevere in His service to the end.

FOR TEACHERS OF THE LITTLE ONES

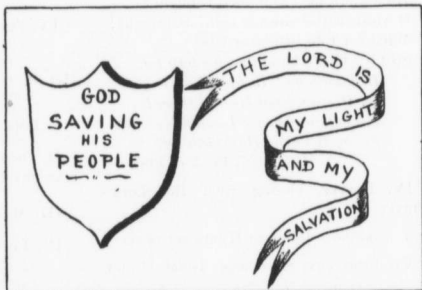
Review Subject—Outline a scroll or arch. On it print (yellow chalk) the Golden Text for the quarter :

THE LORD IS MY LIGHT AND MY SALVATION.

Cut twelve shields of yellow (or other color) paper ; on these print lesson subject, thought, outline (see blackboard outlines for the quarter). Arrange these shields on the board as the lessons are recalled.

In each of the lessons we see God saving His people from outward foes or from their own sinful hearts.

1. By showing them their sin,—*God sees my sin.*
2. By giving them a strong, brave leader,—*God will lead me.*
3. By warning them against disobedience,—*God wants me to obey.*
4. By teaching them how to serve Him,—*God loves true service.*
5. By again choosing a king for them,—*God knows my heart.*
6. By providing them with a deliverer,—*God will strengthen me.*



7. By protecting their future king,—*God will protect me.*
8. By teaching them the beauty of true friendship.—*God is my Friend.*
9. By giving them an example of forgiveness,—*God wants me to forgive.*
10. By pointing out the consequences of sin,—*God punishes me for my good.*
11. By uniting them under a good king,—*God loves peace.*
12. By counselling them to be temperate,—*God wants me to be pure.*
13. By being their light and salvation,—*God gives me joy.*

Review Pictures—If the teacher prefer, each shield may represent a picture frame. Within it write the names of characters mentioned in the lesson. Let the children tell you something of each one. In each we shall see God with His people.

1. God—Samuel—Children of Israel.
2. God—Saul—Children of Israel.
3. God—Samuel—Children of Israel.
4. God—Samuel, Saul—Children of Israel.
5. God—Samuel, David—Children of Israel.
6. God—David, Goliath—Children of Israel.
7. God—Saul, David—Children of Israel.
8. God—David, Jonathan—Children of Israel.
9. God—David, Saul—Children of Israel.
10. God—{ Saul, Jonathan, }—Children of Israel.
 { Philistines, }
11. God—David—Children of Israel.
12. God—His people—US.

Be a Little Light—Jesus said : “ I am the Light of the world.” Jesus said : “ Ye are the light of the world.” Repeat and explain—

“ Our Saviour loves to freshly fill
The lamps we bear for Him ;

Oh, may we ever faithful prove,
Nor let our lights grow dim ! ”

Whisper Sentence—God gives me joy. *Hymn*—Sing a verse of Hymn 562, Book of Praise.

***AN ORDER OF SERVICE: Third Quarter**

OPENING EXERCISES

I. SILENCE.

II. REPEAT IN CONCERT: Them that honor
Me I will honor, and they that despise Me
shall be lightly esteemed.

III. SINGING.

He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

*He leadeth me! He leadeth me!
By His own hand He leadeth me!
His faithful follower I would be,
For by His hand He leadeth me.*

Hymn 297, Book of Praise.

IV. PRAYER, closing with the Lord's
Prayer.

V. SINGING. Psalm or Hymn selected.

VI. RESPONSIVE SENTENCES. Isaiah 11:1-4.

Superintendent. And there shall come
forth a rod out of Jesse,

School. And a Branch shall grow out of
his roots:

Superintendent. And the spirit of the Lord
shall rest upon Him, the spirit of wisdom
and understanding, the spirit of counsel and
might, the spirit of knowledge and of the
fear of the Lord;

School. And shall make Him of quick
understanding in the fear of the Lord:

Superintendent. And He shall not judge
after the sight of His eyes, neither reprove
after the hearing of His ears:

School. But with righteousness shall He
judge the poor, and reprove with equity for
the meek of the earth:

Superintendent. And He shall smite the
earth with the rod of His mouth,

School. And with the breath of His lips
shall He slay the wicked.

VII. SINGING.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!

He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Hymn 444, Book of Praise.

VIII. READING OF LESSON PASSAGE.

IX. 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, Mem-
ory Verses and Heads of Lesson Plan.

IV. SINGING.

The Head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

Hymn 64, Book of Praise.

V. RESPONSIVE SENTENCES. Luke 2:10, 11.

Superintendent. And the angel said unto
them, Fear not:

School. For, behold, I bring you good
tidings of great joy, which shall be to all
people.

Superintendent. For unto you is born this
day in the city of David a Saviour,

School. Which is Christ the Lord.

VI. BENEDICTION OR CLOSING PRAYER.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. per 100.

THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

The Faith of Robert Louis Stevenson.
By John Kelman, Jr., M.A. Oliphant, Anderson and Ferrier, Edinburgh and London.
291 pages; \$1.50 net.

Stevenson was a heroic soul. For years he fought a splendid battle against ill-health, doing his appointed work in spite of weakness and disease. It is worth while to know the convictions of the heart, that wrought themselves out into so gallant a struggle. The discovery of these convictions is the task Mr. Kelman has set himself. He shows how Stevenson, with his gift of vision and instinct for travel, found through his own varied experiences the real meaning of life. Was his view of life a religious view? Yes, if a robust faith in God, a passion for righteousness, a controlling desire for the happiness of others, and an unconquerable optimism are of the essence of religion, Stevenson was a religious man with a religious message. That is a memorable saying of his, "Faith is not to believe in the Bible, but to believe in God; if you believe in God, where is there any more room for terror?" And what optimist ever found stronger expression for his faith than his words, "I believe in an ultimate decency of things; ay, and if I woke in hell, should still believe it"? It is largely by allowing Stevenson in this way to speak for himself, that Mr. Kelman opens up for us his

inner life. And yet our debt to the writer of this book is for more than mere quotation. We owe him much for his keen analysis and masterly summing up of the elements entering into the religious life of one of the most striking figures in modern literature. Last year Mr. Kelman was one of the speakers at the Northfield Conference, and paid a brief visit to Toronto. He was offered a professorship in Knox College, and his book furnishes ample evidence of his fitness for such a position. From his pulpit in Edinburgh he exercises a powerful and unique influence over the students who through the halls of learning in that city.

Lomai of Lenakel; A Hero of the New Hebrides. By Frank H. L. Paton, B.D. Hodder & Stoughton, London. 315 pages, illustrated; \$1.50.

Mr. Paton styles his book, "A fresh chapter in the triumph of the gospel"; and the six years of his residence on the West Coast of Tanna were certainly busy and fruitful years, with some remarkable converts from cannibalism and perpetual tribal and family feuds, to the gospel of Jesus Christ. The son has inherited something of the father's gifts of telling his story tellingly. Lomai of Lenakel will hardly take place with Dr. Paton's volumes of world-wide fame; but it comes in a good second, and with some fresh incidents and points of view. The horrible system of "netik" is well described; and the transformation and evolution of Lomai from a naked cannibal to a trustworthy, wise and courageous preacher and leader



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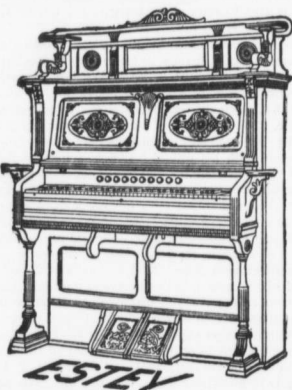
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GOURLAY, WINTER & LEEMING

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retains the interest of the reader. Loyal soothing the death agonies of his fellow elder Numanian, mortally wounded by an enemy, singing softly in Tannese the beautiful hymn "There is a green hill far away," is very touching.

My Woodland Intimates. By Effie Bignell. The Baker & Taylor Co. 241 pages; \$1.00 net.

In order to thoroughly understand a nation, one must live among them, and this is equally true in the study of the life of the little folk of the woods and fields. Many months spent quietly living on the edge of a wood, with daily excursions into it, have brought to the sympathetically observant author of this little book much knowledge of woodland ways and customs. The story of the red squirrel pair, Rufus and his brisk little wife, Madame Jolie-Queue; of the birds' bathing place; of the sheltered bird's restaurant, and many other descriptions in this delightful little book, will bring to town or city dwellers a breath of the freshness of God's outdoors.

A Hand Book of the Presbyterian Church in Canada, 1903-1904, has been published by Arbuthnot & MacMillan, Toronto; 5 cts. The compiler is Rev. R. Campbell Tibb, B.A., who is an expert in church statistics. The work is well done and the little book well got out. It is packed full of trustworthy information as to the church and its activities. Those who wish to know who the officers of the church are, and where they are to be found, what the chief Committees are doing, and the principal findings of the

General Assembly just closed, will do well to order a copy of the Hand Book. One Session showed its desire to keep the members of the congregation in practical touch with the work of the church, by giving an advance order for 500 copies.

Youth and Duty. By the Right Rev. J. E. C. Welldon, D.D. The Religious Tract Society, London. 256 pages; price \$1.25.

The author of this volume was for many years the Head Master of Harrow, the famous English school. More recently, he was for a short period Bishop of Calcutta, retiring from that office on account of ill-health. Under the title at the head of this notice are gathered a score of sermons preached most of them, in the School Chapel at Harrow. Such topics as The Romance of Religion, The Fatal Choice, Opportunity, To Him That Overcometh, treated in a clear and simple style and skillfully illustrated, must have been full of interest and profit to the boys who heard these sermons. To any youth just entering upon manhood, with its new problems and responsibilities, we heartily commend this book, containing as it does, the wise counsels of a true and sympathetic friend.

The Power of God Unto Salvation, by Benjamin B. Warfield, D.D., LL.D., and **The Open Door**, by Henry Van Dyke (each 75 cents net), are two new volumes of *The Presbyterian Pulpit*, published by the Presbyterian Board of Publication, Philadelphia. The sermons in the former volume, it is noted, were all preached in Princeton College Chapel. "A Brief for Foreign Missions" in the latter is a powerful plea.



W. H. SHAW
PRINCIPAL C. B. COLLEGE
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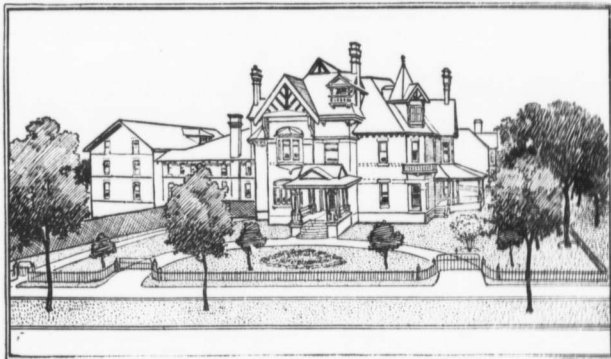
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Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. The new building of the Medical Faculty has just been completed at a cost of \$175,000.00, in the Queen's Park, and affords extensive laboratory accommodation for Pathology and Physiology which is unsurpassed. The lectures in the final subjects are also delivered in the new lecture theatres. Instruction in the other subjects of the medical course are taught in the various science laboratories and lecture rooms of the University.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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Secretary,
Biological Department, University of Toronto.

McGILL UNIVERSITY, MONTREAL

Faculty of Medicine, Seventy-second Session, 1903-1904

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C. A. Peters, M.D., Assistant Demonstrator of Clinical Medicine.

The Collegiate Course of the Faculty of Medicine of McGill University begins in 1903, on September 23rd, and will continue until the beginning of June, 1904.

The Faculty provides a Reading Room for Students in connection with the Medical Library, which contains over 2,000 volumes—the largest medical library in connection with any university in America.

Matriculation.—The matriculation examinations for entrance to Arts and Medicine are held in June and September of each year. The entrance examinations of the various Canadian Medical Boards are accepted.

Fees.—The total fees, including laboratory fees, examinations and dissecting material, \$125 per session.

COURSES.

THE REGULAR COURSE for the Degree of M.D. C.M. is four sessions of about nine months each.

DEGREE COURSES leading to the Degrees of B.A., of B.Sc. and M.D.C.M., of six years have been arranged.

ADVANCED COURSES are given to graduates and others desiring to pursue special or research work in the Laboratories of the University, and in the Clinical and Pathological Laboratories of the Royal Victoria and Montreal General Hospitals.

A POST-GRADUATE COURSE is given for Practitioners during June of each year. This course consists of daily lectures and clinics as well as demonstrations in the recent advances in Medicine and Surgery, and laboratory courses in Clinical Bacteriology, Clinical Chemistry, Microscopy, etc.

DIPLOMAS OF PUBLIC HEALTH.—A course open to graduates in Medicine and Public Health Officers of from six to twelve months' duration. This course is entirely practical and includes, in addition to Bacteriology and Sanitary Chemistry, a course on Practical Sanitation.

HOSPITALS.—The Royal Victoria, the Montreal General Hospital and the Montreal Maternity Hospital are utilized for the purposes of Clinical Instruction. The physicians and surgeons connected with these are the clinical professors of the University.

These two general hospitals have a capacity of 250 beds each, and upwards of 30,000 patients received treatment in the outdoor department of the Montreal General Hospital alone last year.

For information and the Annual Announcement apply to—

T. G. RODDICK, M.D., Dean, E. M. VON EBERTS, M.D., Registrar,
McGill Medical Faculty.