

Send for SAMPLES of our Lesson Helps and Illustrated Papers

Vol. XIV. No. 8

August, 1908

Yearly in advance, 60c.  
Two or more, 50c. each

# THE TEACHERS MONTHLY



The  
Home Study  
Series

Sabbath School Publications.  
Presbyterian Church in Canada

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

Please mention "The Teachers Monthly" when writing advertisers

## **Treasurers**

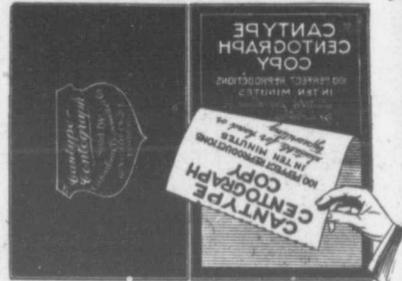
**Of Congregations and  
of Missionary Societies**

Please send for New Illustrated  
Price List of our Contribution  
Envelopes

**R. DOUGLAS FRASER**  
**Presbyterian Publications**  
Confederation Life Building  
TORONTO

## **Cantype Centograph**

100 reproductions from pen-  
written original or 50 copies  
from typewritten original



**Price \$2.25**

inclusive of bottle of Cento Ink

FOR SALE BY

**The Canadian Typewriter Co.**  
LIMITED

68 Victoria Street, Toronto, Ont.

# **THE CANADIAN BANK OF COMMERCE**

HEAD OFFICE, TORONTO

ESTABLISHED 1867

B. E. WALKER, - President | Paid-up Capital, - \$10,000,000  
ALEX. LAIRD, General Manager | Rest, - - 5,000,000

## **Travellers' Letters of Credit**

These Letters of Credit are issued for use of Travellers and Tourists, and may be obtained available in every part of the world. They form the most convenient method of providing money when travelling, as the holder can draw whatever sum he requires, when needed, without risk or difficulty.

Please mention "The Teachers Monthly" when writing advertisers



# \$60 A Month!

Are you making your services bring you this return? Are you likely to do so in six months or a year without making a change? If not, let us give you a start towards this and even better things. We can do it by means of our splendid mail courses. Mark your choice and write for particulars. Our sample lesson in Bookkeeping will interest any live teacher.

Bookkeeping and Business Forms..... Shorthand and Typewriting..... Complete Illustrating..... Commercial Specialist..... Chartered Accountancy..... Short Story Writing..... ..... Name..... ..... Address.....	Insert here name and address of any friend who might like our Catalogue for Residence Instruction. ..... ..... .....
--	---

These are high grade courses from a high grade School worthy of your consideration. The expense is nominal. The results satisfactory. Plan to use your spare time. Write us without delay.—Address **Correspondence Department**.

**W. H. SHAW**  
Principal

**Central Business College** TORONTO

## The Presbyterian Sabbath School Book Supply House

**The Best Books  
at Wholesale  
Prices**

## Right Here

is the place to buy the books you need for your Sabbath School Library. Here you get a selection of books which you know has the approval of the General Assembly Committee, and your order has the personal attention of our Manager, who has for years been connected with Presbyterian Sabbath School Work. Write and tell us your needs.

**McClelland & Goodchild**  
42 Adelaide St. West, Toronto, Canada

Please mention THE TEACHERS MONTHLY when writing to advertisers

"A MILLION COPIES SHOULD BE READ."

# The Unfolding Life

A Study of Development with reference to  
Religious Training

By ANTOINETTE ABERNETHY LAMOREAUX

Introduction by Marion Lawrance

The Latest and Best Book on Child Study. Highly endorsed by  
many prominent Sunday School Workers.

THIS book endeavours to meet the need of the busy parent or Sunday School Teacher who desires to nurture intelligently a developing life. Some of the great facts which Child Study and Psychology have revealed concerning growth and development from early childhood to maturity are discussed in untechnical language, and their practical bearing upon work in the home and Sunday-School made clear. Although nurture, physically and intellectually, is not overlooked, the underlying purpose of the book is to make sane and effective the religious nurture of unfolding life.

## A FEW WORDS FROM PROMINENT MEN REGARDING THIS BOOK.

It has been my great pleasure to read "The Unfolding Life," by Mrs. Lamoreaux. I consider the book great in its line and hope that it will be helpful to all who read it, especially to parents and to those who desire to teach the young. I commend it most earnestly to all thoughtful Christian workers.

J. WILBUR CHAPMAN,  
*Director Simultaneous Evangelistic Campaign*

The intelligent mother, the Sunday School and day school teacher alike, and the father as well should read and re-read "The Unfolding Life." Mrs. Lamoreaux treats her theme with a delicacy that is peculiar only to women, and with the strength that belongs only to great masters. I wish a million copies of "The Unfolding Life" might find place in at least as many homes on this continent.

W. N. HARTSHORN,  
*Chairman Executive Committee International  
S. S. Association*

I have given Mrs. Lamoreaux's new book, "The Unfolding Life," a careful reading, and am free to say that it is the best book on the subject I know of. It is logical, clear and forceful, without losing the charm of simplicity. It is just what thousands of Sunday School teachers and mothers have been looking for and will hail with delight.

MARION LAWRENCE  
*General Secretary International S. S.  
Association*

I have read Mrs. Lamoreaux's book "The Unfolding Life," with great interest and pleasure. It is a splendid and scholarly presentation of the subject, and I consider it the best book I have read on the subject.

M. G. BRUMBAUGH,  
*Superintendent Public Schools, Philadelphia*

MR. W. B. JACOBS, Secretary of the Illinois State Sunday School Association, says "The Unfolding Life" is the most practical, most natural, and most spiritual book ever written along the line of Child Study.

A Book we cannot recommend too highly

Price, POSTPAID, 75c.

**WILLIAM BRIGGS** 29-33 RICHMOND STREET W.  
TORONTO ONTARIO

Please mention THE TEACHERS MONTHLY when writing to advertisers

# The Teachers Monthly

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

Vol. XIV.

August, 1908

No. 8

## God's Love First

By Rev. A. M. Gordon, B.D.

At an evangelistic meeting, one of the workers asked a thoughtful-looking man, "Sir, do you love Jesus?" "I hope so." "But don't you know you love Jesus?" "I know something far better than that." "What! something better than that you love Jesus?" "Yes, I know that Jesus loves me."

The man was right. God's love comes first. As the apostle John said long ago, "Herein is love, not that we loved God, but that He loved us"; and, "we love, because He first loved us". The command, "Thou shalt love the Lord thy God", asks only for common gratitude. Our love can only be the response to the divine appeal. The statement of the Authorized Version, "We love Him, because He first loved us", is true. But it is equally true, as John actually says, that, in every case, we love, we are capable of loving, because He first loved.

We love the animals; but God loved them first. He had pity on heathen Nineveh, the arch-enemy of Israel; for it contained a vast number of innocent children, "and also much cattle". God doth "take care for oxen". Therefore they were not to be tantalized by being compelled to thresh the grain, without being allowed to eat a mouthful: "Thou shalt not muzzle the ox when he treadeth out the corn." Hosea, tenderest of the prophets, likens God's care for His people Israel to the care shown by a considerate teamster for his beasts.

God teaches us the love of friend for friend. He called Abraham to be His friend. Our Lord called His disciples "friends". Between true friends there must be love. Christ went

further: "I say unto you, Love your enemies." But He asks us to do only what He already does. While we were "enemies", Christ died for us.

Pass from the wider circle of friends to the narrower circle of the family, and again God's love comes first. "As one whom his mother comforteth, so will I comfort you." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "When ye pray, say, Our Father." Sometimes, when God takes the little ones home to Himself, parents vex themselves with the question, "Was God jealous because we loved the children too much?" As if God our Father were a second Juggernaut, and would be angry because parents loved their children even as He Himself does. There cannot be too much love.

"Beloved, let us love; for only thus  
Shall we behold that God who loveth us."  
Lethbridge, Alta.

## The New in the Old

By Rev. W. R. Wood, B.A.

The true student, when he hears a familiar thought expressed, will not meet it with the attitude: Yes, I have always known that. There is nothing new in it. His attitude will rather be: Shall I be able to apprehend this a little more clearly than before, and to make it more fully my own? Shall I be able to see what I have seen before, from a somewhat different view point, and in a somewhat different light and relationship? May I not hope that there will be something new for me in this which I may call old?

The mind's fullest satisfaction is attained, not in the planting of new seed-thoughts.

great and real as that satisfaction may be, but in the growth, through blade and ear, to the full corn, of thoughts, which, in their earlier and more elementary forms, have long been familiar.

One should cultivate the spirit of expectation and of wonder; and ever, anew, as he moves amid the common and familiar possessions of his mental environment, amid the pages of old-world and oft-thumbed volumes, and amid the ordinary lives of ordinary men around him, there will flash into his consciousness new understandings of truth, and in the progress of his life he will find, as a continuous experience, that old things are passing away and all things are becoming new.

Dunbarton, Ont.

### Section Hands

*By Rev. F. W. Murray*

Of all the men on the railroad, none has a more important task than the section hand. If he does not keep the ties ballasted, and the rails straight, grief will come to the finest rolling stock, and to the passengers.

A good many people are doing section work of another kind. They are laying rails and keeping them in place, that fair young lives, and older ones, too, may make a safe run through life.

Temperance Societies, Sunday Schools, churches, etc., are really rail-laying and section-tending brotherhoods. Without wages, they work away at the old task of casting up the highways and gathering out the stones.

One gang cannot tend all the sections. But it can tend its own, so that there will be no wrecks on that part of the line. It is often a heavy enough fight to attend some sections. For there are a good many, in certain places, who will put obstructions on the track, rather than take them out of the way.

And "days off" from section-tending cannot be taken at will. It will not do to leave the rails unprotected. The worse the weather, the more the danger. So, of all workmen, section men need to cultivate faithfulness to duty.

Especially, the boss must be of the dependable kind. If any others fail, he must not;

for his spirit and courage are the support of all the hands. He will direct as to rails and wedges and spikes, here and there; but, more than all this, he is the moral force, without which the best equipment is mere scrap iron.

Some sections have to meet harder strains than others. Coal cars, ore cars, lumber cars, how they strain the rails; and then the great fast trains tearing around the curves: these, of all sections, demand the very highest degree of faithfulness. Neither boss nor hands must fail here. The harder the place, the stronger must be the men.

Amid the hard day's work, it is a great support to every "hand" to feel confidence in the supply department. One can go to his work confidently, when he knows that the bolts and ties and rails will be liberally supplied from a storehouse that is never impoverished. All the materials for the roadbed are abundant. There is not one wanting. The old Lands have never complained of the supply department. And the hands who go there often enough, cannot fail to make a good name for their section.

Florence, Sydney Mines, N.S.

### The Larger View

*By Rev. M. A. Mackinnon, M.A.*

Raphael had sketched the outline of a human figure upon his canvas. During a brief absence from his studio, Michael Angelo slipped in, and observing the work, he admired its symmetry and beauty. Underneath, however, he wrote the single word, "Amplius" (Larger). The proportions were perfect, but the whole figure was on too small a scale.

The same criticism could be made of many a life, institution and movement. There may be no positive defect; but the outlook is limited, the programme is too narrow, the ideals are not sufficiently high. Isaiah writes this criticism over the portals of the temple of hope in which his exiled people worship: "Enlarge the place of thy tent,  
Let them stretch forth the curtains of thy habitations,  
Lengthen thy cords, and strengthen thy stakes."

It is hard for some people to see things in their true perspective. The influence of environment and occupation cannot be gained. The woman who attends to the daily routine, seldom has opportunity of coming into touch with the larger issues; the man who waits on a lever for nine hours a day, may not have very much taste for the poets, when he comes home tired at night. We are continually exposed to the danger of becoming so engrossed in the details of our daily work as to dwarf some of the higher aspects of our nature. The remedy, however, is not to give up the work, but to enlarge the interest. Many a man can afford to put more soul into his work. He himself will be morally benefited, and his work will be of a higher order.

And besides, the mind is its own place, and in thought we may wander to the meadows, woods and mountains; the imagination is free, and can transport us to airy regions while we labor among the common things of life. In imagination, indeed, we are most like God, and can create a new heaven and a new earth; the memory is an inexhaustible storehouse from which we may draw and refresh ourselves at will, and the human soul has hidden resources which have not yet been brought to light.

Jesus lived His earthly life within a narrow environment. His educational advantages were few, His opportunities, even for national service, were not apparent. And yet, within these narrow limits, He rendered incalculable service to mankind. The book of nature was open before Him, and He read it as the work of His Father; the heart of man was sacred to Him, and He sounded it to its very depths; God was to Him an ever present reality, and He taught that in knowing His truth men would attain unto freedom. In the wideness of His sympathy He transcended local and temporal limitations, and now He is enthroned in the heart of humanity.

An institution, like the individual, is in danger of becoming self-centred. The church is no exception. A living interest in the missionary enterprise is the greatest blessing that God can bestow upon the home church to-day. No institution can become narrow that thinks in terms of world problems. We

are beginning to realize that we were not serious in dealing with these. We were satisfied with units, but now, aiming at millions, we lose ourselves in our enthusiasm for the larger vision.

Halifax, N.S.

### The Essentials of Good Teaching

By Professor O. J. Stevenson, D.Paed.

#### VI. TRAINING THE ATTENTION

##### (c) How to Claim and Hold Attention

From what we have already learned regarding the nature of attention and how it works, we are able to form an opinion as to some of the best ways to claim and hold the attention of the class.

In the first place, the teacher must see that, as far as possible, the physical conditions are such as to promote attention. If the classroom is too warm or too cold, if the ventilation is poor, if the seats are uncomfortable and the children's feet do not touch the floor, if the teacher's voice is harsh or monotonous, or if there are distracting sights and sounds from outdoors or from other parts of the room, the teacher need not look for the best attention. The child's thoughts are invariably directed towards the pinching shoe, the draught from the window, the bright colors in the teacher's dress, or the noisy boy in the next class, to the neglect of the lesson in hand.

In the second place, the teacher's method of controlling the class has much to do with the attention she receives. The teacher who calls most loudly for attention, seldom gets it. If the pupils are permitted to jump from their seats, snap fingers, gesticulate, interrupt the teacher, or shout out answers before being asked, disorder, and consequent inattention, are sure to result. Control of the class is a necessary condition of attention.

But, after all, the vital and essential thing in securing attention is the appeal to the interests of the pupils themselves. As we have already seen, in order to hold the interest the new elements in the lesson must be related to the old and the familiar in the child's experience. The critical point of the lesson is generally the beginning. The skilful teacher, in introducing the lesson, rapidly reviews, by question or summary, the main

points in the work of the previous day, makes such explanations as are necessary to secure a proper connection, and briefly states the aim of the lesson of the day. If the child is to travel without bewilderment along the new road, he must not only have a glance over the road which he has come, but must also have a glimpse of the goal that he is to attain. For instance, in the Lesson for August 2, David Anointed at Bethlehem, 1 Sam. 16: 1-13, when the class has reviewed briefly the life of Saul, how he was chosen king, what kind of man he was, how he did evil and fell, they will understand, when they are told that Israel needed a new king, and will be interested in finding out, at the teacher's suggestion, who it was that Samuel chose, what manner of man he was, and how received by Saul.

In the treatment of the lesson itself, the teacher must not lose sight of the pupils' own experience. In the case of very young children, it is important to keep them busy and to provide variety. With the boy under twelve, avoid abstract moralizing, as his interests are still largely in the concrete. But with the boy of fifteen, it is otherwise. The lesson must in some way appeal to his widened outlook, his newer ideals, and his awakening interest in the deeper spiritual mysteries of life. Attention, to sum up once again, is controlled by our interests, and interest, in turn, is based solely upon past experience.

Queen's University, Kingston

### In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

#### VIII. BLACKBOARD ILLUSTRATIONS

You have all heard, over and over again, that children are eye-minded. This simply means that they remember longest, they understand best, knowledge that reaches them through the eye. With this in mind, we can easily see the benefit to the class of blackboard illustrations. In preparing every lesson, we shall do well to practise at home one or two simple drawings. The most effective will be those that are hurriedly sketched before the class—just at the time

when they fit into the lesson. The best drawings for the illustration of the lesson, are simply—strokes.

So many beginners make the mistake, in their blackboard work, of trying "too hard". They use the point of their chalk, and slowly and laboriously endeavor to have all the lines in their drawing straight, perhaps standing, while working at this, with their backs to the class. It is a great mistake. Instead, let the teacher take a piece of chalk about half an inch in length, and, using the side of the crayon, standing at some little distance from the board and to one side, dash off her drawing, not thinking very much about the straightness of the lines, etc. The success of the drawing depends, not so much on the drawing itself, as on how you have fitted it into your lesson. The children will not think much of whether it is good or bad, if you have made what goes before it bright and interesting, and dashed it off right along with what you are saying,—if you have done this, their imagination will be ready to accept almost anything, and the drawing, however crude and imperfect it may be, will fix the thought in their minds as nothing else would do.

Be sure you do not make the mistake of drawing a very elaborate picture. If this is done, or something is drawn that appeals to the child as "funny", his thought will not get beyond the drawing itself, and thus you will have defeated your own aim.

When a teacher loses the attention of the class, one of the surest ways of regaining it is by quickly sketching a picture on the blackboard, preceding it with some such remark as, "Look—quick! I am going to draw you a picture, and I want to see who will know first what it is". Of course, the picture will have some bearing on the lesson. There is no one who cannot be a successful teacher, in this matter of blackboard illustrations. All she has to do in the way of training, is to spend an hour or so in definite practice of definite drawings. There are a dozen or so drawings of common objects that fit into a great many lessons,—such as, a hill, a tree, the sun, a road, a table, etc. How long do you suppose it will take any teacher to learn how to draw a hill? Just one stroke of the

chalk will do it. The teacher who can draw, off-hand, simple outlines of such objects, has a stock-in-trade for all time, a stock that

will many a time, when every thing else fails, secure the attention of the inattentive pupil.  
Harcourt, N.B.

## Gains and Goals

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

"The test of an enterprise is its balance sheet. Even intense activity doesn't always mean progress." These were the significant words with which Mr. W. N. Hartshorn, Chairman of the Executive Committee of the International Sunday School Association, at its recent triennial Convention in Louisville, Ky., followed up his survey of the forces at work in the great Sunday School enterprise on the North American continent. The returns in this undertaking should be proportionate to the investments.

Even a hasty glance at the reports presented to the Convention shows how mighty are the Sunday School forces. A vast army of officers and teachers numbering more than a million and a half are directing the studies of well-nigh fourteen millions of scholars. Upwards of three hundred different publications are issued as helps in lesson study.

A Sunday School enrolment one million larger than it was three years ago when the International Association held its Convention in Toronto! More than nine hundred thousand members received into the church from the Sunday School (a gain of fifty per cent. over any previous triennium)! There was a ring of triumph in General Secretary Lawrence's voice as he read this splendid record, and the joy in the hearts and faces of the two thousand delegates who heard, was as the joy of harvest.

And as one-listened, there rose before the imagination a picture of the vast number of schools, some larger and some smaller, scattered all over the land, in which, week by week, through the study of God's Word, an uncounted multitude of lives are being enriched and ennobled and fitted for the highest service in the world.

But there was no disposition on the part of that great throng of Sunday School leaders and workers to rest satisfied with even such great results. Their faces were turned to the future, with the determination to be

more faithful in the plowing and the seed-sowing, that a still more abundant harvest might be reaped.

Upon these two goals every Sunday School worker should set his eyes, with intense desire and prayerful resolve: first, the bringing into the Sunday School of all who ought to be in it; and second, the definite winning for Christ and the church of every scholar in the Sunday School.

To help in the reaching of these goals is the purpose of all the plans presented to the Sunday School world through the Convention in Louisville. These plans include: the improvement of the lesson system, both as regards the general lesson in common use and the graded lessons demanded by a considerable number of Schools; the development of Teacher Training; increased attention to missionary instruction and missionary effort in the Sunday School; and the obtaining of a larger place for instruction in Sunday School methods in theological colleges. None of these plans is proposed for its own sake; they all aim at the getting of scholars into the School, and, through the influences of the School, leading them to the Saviour.

Three years hence another great Convention will be held in San Francisco. It only requires earnest prayer, wise planning and patient effort on the part of every officer, teacher and scholar to ensure that the results reported in 1911 will outshine those of 1908 as the sun the stars.

### The Superintendent's Part in Getting New Scholars

*By J. D. Mackay, Esq.*

The Sunday School superintendent can perform an important part in securing new scholars. What he is, what he does in the homes, and what he does in the School, all materially affect the growth of the School.

The superintendent who recognizes the far-

reaching influence of his own personality and conduct, will exercise conscientious care in respect to both. He should have the confidence of the community, and, in the best sense, be popular. As a business or professional man, employer or employee, his record should be irreproachable. In a word, if the superintendent is a manly, cheerful Christian, his character will inevitably tend to attract to his School those young people with whom he comes in contact.

To win new scholars, the superintendent must be a good visitor, and be intimately acquainted with the families in his territory. If, in his district, there are young people absenting themselves from the School, he ought to know it. The Sunday School Association of Nova Scotia estimates that less than one half of the Protestant population of that province, under twenty years of age, are found in Sunday Schools. There are probably few localities in Canada where the seeking superintendent will not find ample opportunity to gain recruits. When absentees are discovered, their surroundings will form the subject of sympathetic study; probable causes for non-attendance will be considered, and, if possible, removed; prejudices will be overcome, interest awakened, and attendance at the Sunday School secured. All this, tactful visitation and invitation frequently accomplish.

Are the superintendent's manner and disposition such that the boys and girls like to meet, speak with and confide in him? Are they learning week by week that he is a true, approachable friend? The importance of cultivating this relationship between the scholars and superintendent is obvious. The scholars are more firmly linked to the School, and more deeply interested in its welfare. They are ready to co-operate with the superintendent, and can often be used by him as successful recruiting agents. Who understands a boy better than a boy? It costs some thought, self-sacrifice and sympathy to gain and hold the loyal friendship of children; but the price will not impoverish, and, as already hinted, the results are certainly "worth while".

One can hardly expect new scholars to come in large numbers to a School of which

the present scholars do not speak well. Hence the superintendent must devote his very best efforts to make his School of the largest possible value and interest to those in attendance. Appearance and comfort of rooms, preparation of teachers, order of services and other conditions that the superintendent must not neglect, are factors in this wide question. Monotony is the bane of many a Sunday School. The same method of opening, reviewing and closing has possibly been followed for years. These exercises are controlled by the superintendent, and, if the School is to interest the young people, bright, helpful variety must be introduced. A scholar's choir, a service of song, a suitable reading, recitation or solo from some member of the School or congregation, an address from a new voice, and many similar suggestions, will occur to the thoughtful superintendent as available means of imparting interest to the opening and closing exercises. Whatever adds life and value to the School, aids in securing new scholars. As a matter of course, the superintendent who is enthusiastic about securing new scholars will communicate the same spirit to the teachers. If superintendents, teachers and scholars all work in the same direction, what can they not accomplish?

Truro, N.S.

### A Successful Experiment

By B. C. H. Becker, Esq.

Superintendent, St. Andrew's Sabbath School,  
Brighton, Ont.

Last winter, as an experiment, to interest parents in the Sabbath School work, and to provide a number on the programme, I introduced the following list of Bible questions at a social given for the benefit of the scholars of the School, prefacing them with a few remarks on the general and lamentable lack of Bible knowledge among Canadian children, in proof of which I cited two High School principals, who gave a Bible examination of the most elementary character to the pupils of their respective schools, in which Canadians averaged ten per cent. of correct answers, while English and Scotch immigrants, of which there was a number in each

school, averaged ninety per cent. of correct answers.

These are the questions I used :

1. Who was the first shepherd ?
2. Who was the first shipbuilder ?
3. Name the first man who never died.
4. Name the first baby ever born.
5. Who was the first king of the Hebrews ?
6. Name the oldest man that ever lived, and give his age.
7. What boy did God call four times ?
8. Who was called " the dreamer " ?
9. What great Hebrew had a princess for his foster-mother ?
10. Who slew a thousand men with a jaw-bone ?
11. What Hebrew, while in captivity, became prime minister to a great Chaldean king ?
12. Who had two distinct natures ?
13. Name the first Christian martyr.

The adults present were much puzzled at the questions, and were agreeably surprised at the Bible knowledge displayed by the children. That spurred me on to greater efforts along the line of supplemental Bible study with the scholars, the result being, that, at present, my work with the assembled classes, after the Lesson period each Sunday, is to obtain answers to the Question on Missions, Catechism Question, assigned Memory Verses, Lesson Question (one only, and designed to bring out the central truth of the Lesson), Search Question (a continuation of the questions before mentioned), Prove from Scripture, and Something to Look Up, contained in the TEACHERS MONTHLY, the " Bible Race "—one passage to be found in twenty seconds,—calling for Bible books by groups.

This provides spice and variety enough to induce an alertness and earnestness among the teachers and scholars, very gratifying to any and all who visit our School. All this work is assigned the previous Sabbath, and is first taken up by the teacher in class, and afterwards rapidly reviewed by myself. Bibles Brought, and Church and Sabbath School Attendance, receive marks each Sunday, and help to swell each scholar's aggregate at the end of the Quarter and year.

In reviewing, I ask a member of a class, and he is expected to uphold the honor of his class by answering correctly. If he is unable

to answer, his class receives a naught for that Sunday, and his classmates are privileged to shame him or blame him for the loss of credits for that particular day. The reward consists of a prize from myself, called the Superintendent's Prize, to each member of the class having the highest average at the end of the year. The three leaders in each class are each given a prize, based on the record kept by the teacher of the credits obtained by each scholar during the year.

### How to Keep Things Going in Summer

*By Frank Yeigh, Esq.*

Things do lag sometimes in the class room during the summer months, at least down our way. They don't lag in sports, it is true, in baseball, or lacrosse, or golf, or swimming, or any of the other out-of-door ways of having a good time ; but the interest in the actual class hour does certainly lessen at times, as the mercury does a little climbing.

The freezing point outside may mean a fine, warm time inside, during the winter ; and, contrariwise, the warm time of summer outside has been known to create a chill in the class room.

Moral : Keep things going somehow, and defy the weather.

How to do it, is the question.

First, have variety in the exercises, more variety, I mean, than usual. Have better music than before, in the way of visiting musical friends ; and, once in a while, arrange with the Sunday School orchestra to bring their violins and such, downstairs, and give the class a taste of their musical quality. This can be done by dividing your lesson into two parts, and having the orchestra halfway through the hour, when they are not wanted in the main School.

Then, cut it short ! It is no time to spin the lesson out an extra ten minutes. Cut it off ten, and surprise the boys thereby.

Ask a good speaker to come in some day ; but see that he cuts it short, too. The Sunday School world needs cut-it-short speakers as much as good teachers.

Use flowers freely to brighten the class room, and after the class hour, march in a body, or as many as can, to a nearby hospital, and leave the flowers before they have wilted.

Think out all sorts of ways to keep things going, and the Bible Class need not suffer during the summer days.

Toronto

#### An Institute Tour

A very helpful series of Sunday School Institutes were held, from June 21 to July 25 last, in the Presbyteries of St. John, Prince Edward Island and Miramichi. The general manager and director of the Institute in each of the Presbyteries, was the Convener of the Presbytery's Committee on Sabbath Schools. Associated with him were Rev. J. C. Robertson, B.D., General Secretary for Sabbath Schools, and Rev. J. H. A. Anderson, B.D., Florenceville, N.B., Convener of the Synod's Committee on Sabbath Schools. Centres were chosen within convenient distances of the various congregations, the aim being to bring an Institute within a few miles of every Sunday School worker in the Presbytery. No set addresses or papers were given at these gatherings, but, instead, free and informal conferences were conducted on the practical problems of the School.

#### Written Examinations in the Sabbath School

*By Rev. E. McQueen*

After ten years of preparation for the ministry, I found my field of labor in a country district, covering a territory seventeen miles by fifteen miles. The field was already occupied by ten week-day schools, and one central academy, but there was no Sabbath School to meet the wants of some two hundred and fifty children and young people. I began with a Bible Class in the church. The Bible Class was very well attended, but it did not solve the difficulty of reaching every child in my field of labor. The problem of organizing a Sabbath School in every district was then faced, when the difficulty of securing teachers was met and overcome. Preference was given to the day school teachers, where these were available. Thus a Sabbath School was formed in every district of the congregation; but there was no opportunity of knowing what progress, if any, was being made by the children, what was the quality of the instruction given. And, to make matters more

trying, there was no opportunity for my helping in the work. Hence the idea of a written examination.

The method chosen was that of the Government Examination in our High Schools. As the greater number of our Sabbath Schools are forced to close for the winter months, the written examination covers the Lessons for the summer six months, that is, from April to September, inclusive. The last Saturday of September is set apart, from the hours of two to five p.m., in all the schoolhouses, for the written examination. All the day school teachers are notified by letter beforehand, and requested to give their services for the afternoon of the examination. The men of our congregation who are especially interested in Sabbath School work, act as deputy examiners, one man being sent from the manse to each school, on the day of the examination, carrying, in a sealed letter, the list of questions, and also the papers to be used by the pupils in answering the questions, all cut and bound together.

The day school teacher opens the letter, and writes on the blackboard the questions for examination. At the close of the examination, the deputy examiner returns to the manse with the papers and answers.

The written examination not only entails considerable labor, but calls for the service of an experienced and trained worker. Mrs. McQueen, a trained and experienced teacher, has charge of this work. The setting of the questions and the examination of the answers are under her sole care. After trial, it was found necessary to set two papers, one for seniors,—those twelve years old and above,—and one for juniors,—those under twelve years. Ten questions are set, covering the work of the whole six months, the maximum marks being 100. In the annual printed report of the congregation, the pupils are classed according to merit, the number of marks obtained being recorded after the name of each pupil. The schools are then classed according to the percentage of marks obtained.

After six years of experience, we are prepared to say that the written examination yields the most satisfactory results:

1. It has awakened a desire for definite Bible study.

2. It has done away with superfluous addresses by superintendent and others, the desire of the pupils being for thorough instruction.

3. It has developed the power of self-help and fostered conscientiousness and diligence.

4. Intelligent interest is made the basis of attention and memory.

5. The pupils taking part in the written examination are, as a rule, the most likely to become members of the church.

6. The progress made by the pupils who take part in the written examination is very marked.

Gould, Que.

### From a Boy's Standpoint

"Well, we have a good time in our Sunday School, and you'd better try ours before you jump it altogether; sorry yours is no good." From the vine-screened veranda I heard the above from the lips of the fourteen-year-old son of my hostess. I also heard this, that led to that remark: "No, I can't play ball to-night; mother has a Sunday Schooler, and I have to jolly her, while the mater is getting supper." Evidently his friend gave the work and perhaps the worker a low rating, and probably avowed his intention of having nothing to do with either, which called forth the first remark from my young host. When he discovered me on the veranda, he seemed disconcerted for a little, and then said, "Well, we've had a queer introduction, but don't you go to thinking Jack is a snob; because he isn't. Honest, his Sunday School is no good".

After a little we got comfortably fixed for a good talk. Harold was going to tell me about his School and Jack's, and let me draw my own inferences. "You see, Jack's superintendent don't know him, nor any of the other fellows; mine does—knows pretty nearly all of us by name; never sees me that he does not call out, 'Hullo, Harold.'"

"Jack's super probably doesn't care about a fellow's birthday, or whether or not he's sick. Mine does; get a letter from him every birthday, and when I've been sick, he calls twice a week. When I had the measles, and could not use my eyes, he used to come in and coach me, so I would not drop behind my class at School.

"Our super takes us boys off on a two-days' tramp every summer, and we have great talks by the camp-fire at night; get our watchword for the year then. Got a fine one this year—*clean*—clean in everything, speech, action, and lots of things you would not understand. It just knocks the snob all out of us. Our super makes us all work. I'm a messenger; have my Home Department class to look after each Sunday; then, besides, this quarter I have to help the janitor put things to rights after the School; and last quarter I had charge of the Orders of Service. Something is doing all the time. We've got a dandy teacher; all our teachers are fine; super won't have any other kind. He is the head; the teachers must be the arms; they hold to us so, and we try to be as good feet as we can to match up the rest. Say, our School is A 1; Jack's is no good; nothing doing and nobody seems to care."—The Superintendent.

### Lesson Calendar: Third Quarter

1. July 5.....Israel Asks for a King. 1 Samuel 8 : 10-22.
2. July 12.....Saul Chosen King. 1 Samuel 10 : 17-27.
3. July 19.....Samuel Warns Saul and the People. 1 Samuel 12: 1-5, 13-25.
4. July 26.....Saul Rejected by the Lord. 1 Samuel 15 : 13-28.
5. August 2.....David Anointed at Bethlehem. 1 Samuel 16 : 1-13.
6. August 9.....David and Goliath. 1 Samuel 17 : 38-49.
7. August 16.....Saul Tries to Kill David. 1 Samuel 18 : 6-16.
8. August 23.....Friendship of David and Jonathan. 1 Samuel 20 : 30-42.
9. August 30.....David Spares Saul's Life. 1 Samuel 26 : 17-25.
10. September 6.....Saul and Jonathan Slain in Battle. 1 Samuel, ch. 31.
11. September 13.....David Made King over Judah and Israel. 2 Samuel 2 : 1-7 ; 5 : 1-5.
12. September 20.....REVIEW.
13. September 27.....Temperance Lesson. Isaiah 5 : 11-23.

## \*AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

- I. SILENCE.
- II. THE LORD'S PRAYER (in concert).
- III. SINGING. Ps. Sel. 46, Book of Praise (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)
- IV. RESPONSIVE SENTENCES. Ps. 43 : 3, 4.  
*Superintendent.* O send out Thy light and Thy truth:  
*School.* Let them lead me;  
*Superintendent.* Let them bring me unto Thy holy hill, and to Thy tabernacles.  
*School.* Then will I go unto the altar of God,  
*Superintendent.* Unto God my exceeding joy:
- V. PRAYER. Closing with the Lord's Prayer in concert.
- VI. SINGING.  
 Rejoice the Lord is King;  
 Your Lord and King adore;  
 Mortals, give thanks and sing,  
 And triumph evermore:  
 Lift up your heart, lift up your voice;  
 Rejoice; again I say, rejoice.  
 —Hymn 69, Book of Praise.
- VII. READ IN CONCERT. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.
- VIII. SINGING. Psalm or Hymn selected.
- IX. BIBLE WORK. From the Supplemental Lessons.
- X. READING OF LESSON PASSAGE.
- XI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

## Class Work

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

- I. ROLL CALL, by teacher.
- II. OFFERING; which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons

## IV. LESSON STUDY.

## Closing Exercises

- I. ANNOUNCEMENTS.
- II. SINGING. Hymn selected.
- III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan (Do not overload the Review: it should be pointed, brief and bright.)
- IV. RESPONSIVE SENTENCES. PROV. 3 : 3-6.  
*Superintendent.* Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:  
*School.* So shalt thou find favor and good understanding in the sight of God and man.  
*Superintendent.* Trust in the Lord with all thine heart;  
*School.* And lean not unto thine own understanding.  
*Superintendent.* In all thy ways acknowledge Him,  
*School.* And He shall direct thy paths.

## V. SINGING.

*Jesus, I am resting, resting  
 In the joy of what Thou art,  
 I am finding out the greatness  
 Of Thy loving heart.  
 Thou hast bid me gaze upon Thee,  
 And Thy beauty fills my soul,  
 For by Thy transforming power  
 Thou hast made me whole.  
 —Hymn 313, Book of Praise.*

## VI. BENEDICTION OR CLOSING PRAYER.

## Lesson V.

## DAVID ANOINTED AT BETHLEHEM

August 2, 1908

1 Samuel 16 : 1-13. Commit to memory vs. 11, 12. Read 1 Samuel, ch. 16.

GOLDEN TEXT—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16 : 7.

1 And the Lord said unto Sam'uel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Is'rael? fill thine horn with oil, and go, I will send thee to Jesse the Beth'lehemite: for I have provided me a king among his sons.

2 And Sam'uel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Sam'uel did that which the Lord spake, and came to Beth'lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eli'ab, and said, Surely the Lord's anointed is before him.

7 But the Lord said unto Sam'uel, Look not on his countenance, or on the height of his stature;

**Revised Version**—<sup>1</sup>being king over; <sup>2</sup>city came to meet him trembling; <sup>3</sup>rejected; <sup>4</sup>And Jesse; <sup>5</sup>upon; <sup>6</sup>spirit; <sup>7</sup>mightily.

## LESSON PLAN

I. The Prophet's Errand, 1-5.

II. The Lord's Choice, 6-13.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—David anointed at Bethlehem, 1 Sam. 16 : 1-13. T.—David brought to Saul, 1 Sam. 16 : 14-23. W.—Heart-searching, Jer. 17 : 5-11. Th.—God's thoughts, Isa. 55 : 1-11. F.—God's knowledge, Ps. 139 : 1-12. S.—God's anointing, Ps. 89 : 19-29. S.—God's choice, 1 Cor. 1 : 20-31.

**Shorter Catechism**—*Ques. 97. What is required to the worthy receiving of the Lord's supper? A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of*

because I have <sup>3</sup>refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abin'adab, and made him pass before Sam'uel. And he said, Neither hath the Lord chosen this.

9 <sup>4</sup>Then Jesse made Sham'mah to pass by. And he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Sam'uel. And Sam'uel said unto Jesse, The Lord hath not chosen these.

11 And Sam'uel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'uel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look <sup>5</sup>to. And the Lord said, Arise, anoint him: for this is he.

13 Then Sam'uel took the horn of oil, and anointed him in the midst of his brethren; and the <sup>6</sup>Spirit of the Lord came <sup>7</sup>upon Da'vid from that day forward. So Sam'uel rose up, and went to Ra'mah.

So Sam'uel rose up, and went to Ra'mah.

their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

**The Question on Missions**—5. How is a minister supported? The people to whom he preaches are asked to give what they can towards his salary; and usually they give liberally. A grant ranging from \$50 to \$250 a year is given from the Home Mission Fund, so that the missionary may have enough to live on.

**Lesson Hymns**—Book of Praise, Ps. Sel. 46 (Supplemental Lesson); 109; 104; 31 (Ps. Sel.); 116 (from PRIMARY QUARTERLY); 111.

**Special Scripture Reading**—Matt. 2 : 1-11, another errand to Bethlehem. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

## EXPOSITION

By Professor R. Davidson, Ph.D., University College, Toronto

**Time and Place**—Soon after Saul's rejection, not long before B.C. 1000 (according to Ussher's chronology, given in the Margin of the English Bible, B.C. 1079); Samuel's home at Ramah, and David's at Bethlehem.

**Connecting Links**—After the fateful encounter at Gilgal (last Lesson, 1 Sam. 15), Samuel saw Saul no more till the day of his death, ch. 15 : 35. He grieved for Saul, and seeing him would only open up the old wound. In the prime of life, Saul was a goodly man; "there was not among the children of Israel a goodlier person than he", head and shoulders above all the people, ch. 9 : 2. But Saul had been weighed in the balances and

found wanting, and Samuel in his old age was a disappointed man.

## I. The Prophet's Errand, 1-5.

V. 1. *How long wilt thou mourn?* Jehovah reproves Samuel. Had he not announced to Saul the Lord's purpose, that to another better than he would be given the kingdom (see ch. 15 : 28)? His grief for Saul, indeed, was natural, and not for this does Jehovah blame him, but for the rebellion of heart against the divine purpose (see ch. 15 : 26). *Fill thine horn with oil*; likely the very horn used in anointing Saul (ch. 10 : 1) was to be used again. In later times, an anointing horn was part of the furniture of Jehovah's

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath: Their recitation leads to the securing of a beautiful Certificate or Diploma

sanctuary : that was the horn used at Solomon's anointing, 1 Kings 1 : 39. The materials for the sacred oil used in setting apart kings and priests to their office are prescribed in Ex. 30 : 23-25. *Go . . . to Jesse the Bethlehemite* ; for one of his sons was to be king in Saul's place. Jesse was the grandson of Ruth, the young Moabite widow, whose filial piety is told in one of the fairest idylls of all literature (see Ruth 4 : 21, 22). Jesse was of the tribe of Judah. Bethlehem lay five miles south of Jerusalem, a little to the east of the road from Jerusalem to Hebron, in the territory of Judah. The ancient name of the place, Ephrathah (Ruth 4 : 11), is from a Hebrew word meaning "to be fruitful", and refers to the fruitfulness of the valley surrounding the town. The two names are combined in Mic. 5 : 2.

Vs. 2, 3. *How can I go ? . . . Saul . . . will kill me.* Samuel is put in a difficult position : will not Saul slay him, when he hears that he has anointed another king ? *Take an heifer . . . say, I am come to sacrifice.* This was one of the reasons for Samuel's going to Bethlehem. He did not tell the other and more important reason. *I will shew thee.* While there he shall anoint the man of God's choice secretly.

Vs. 4, 5. *The elders . . . trembled.* At Samuel's arrival in Bethlehem, the townspeople are stricken with consternation. Such a sudden, unexpected appearance of the prophet had perhaps meant on some former occasion earnest rebuke. The terror of the people finds expression through the "elders" or chief men. *Comest thou peaceably ? "Doth thy coming betoken good, O seer (prophet) ?" they ask. "Yes", answers the seer, "I am come to sacrifice . . . sanctify yourselves ;" undertake the ceremonial purifications necessary for acceptable presence at the holy act of sacrifice. The body and clothes must be washed. One would be unfitted, for example, by contact with a dead body, Lev. 11 : 39; Num. 19 : 11. Samuel took part, it would seem, with the family of Jesse in these preparations; it may be that the anointing of David took place at this time.*

#### II. The Lord's Choice, 6-13.

What follows (vs. 6-10) appears to have been, for the most part, a dialogue which

went on in the mind of the prophet. Likely at Samuel's request (see v. 11) Jesse called his sons in order. In some way not explained, Jehovah made known to him that his choice was not Jehovah's choice.

Vs. 6, 7. *He looked on Eliab . . . Surely the Lord's anointed.* In this stalwart son of Jesse, Samuel perhaps saw a noble counterpart of Saul, and judged him fit for the kingly office. *Man . . . outward appearance . . . the Lord . . . the heart.* Qualification for kingship was not a matter of thews and sinews, but of character, and this the eye of God alone could discern. Eliab was one of the many that would not do : Jehovah wanted a man after his own heart, a man of mental and moral worth.

Vs. 8-10. *Abinadab . . . Shammah . . . seven . . . not . . . these.* One by one the young men stood before Samuel, while Jehovah announced his judgment on each. This judgment we are to think of as made known only in Samuel's heart. The young men themselves were unaware of what it all meant.

Vs. 11-13. *Samuel . . . Are here all thy children ?* There is "a touch of bewilderment" in the question. Where can the Lord's chosen one be, if not among these seven stalwart men ? *The youngest . . . keepeth the sheep.* It is as if the father had said, "There is no use in sending for him ; he is a mere stripling, not a man". *Fetch him . . . not sit down . . . till he come.* For David, the Lord's chosen, the sacrifice and the feast following must wait. *Brought him . . . ruddy ; with fair skin and auburn hair, regarded by the swarthy Judeans as special marks of beauty. Of a beautiful countenance ; literally, "beautiful-eyed". Arise, anoint him : for this is he.* Silently God made known His choice, and silently, with no hint of his purpose, the prophet poured the consecrating oil on David's head. *This spirit of the Lord came mightily upon David* (Rev. Ver.). He received from heaven gifts fitting him for his yet unknown office.

#### Light from the East

ANOINTED—From the earliest times it was common in the East to rub oil on the hair ; and on the exposed parts of the skin, to soothe the irritation produced by the burning sun. Amongst the luxurious, the oil used was

highly perfumed. The use of oil in designating a man to the office of priest or king is also very old. On the monuments of Egypt two of the gods are represented as pouring oil on the head of their high priest, after he has been invested with his robes and the official cap has been placed upon his head. Amongst the Hebrews, the anointing not only designated and set apart officially the king elect, but symbolized the divine Spirit who was poured upon him on this occasion, to fit him for the work of the office on which he was entering. The oil for this

purpose was made of olive oil, pure myrrh, cinnamon, cassia, and the root of the sweet cane, and its unauthorized compounding was forbidden. The king of Great Britain is still anointed at his coronation, by the Archbishop of Canterbury. The custom is a relic of the time when the earthly sovereign was but the mouthpiece for God the real King. It was the anointing oil which gave a sacred character to the king, and caused any violence to the Lord's anointed to be accounted sacrilege. It established a sacramental fellowship between God and the anointed person.

### APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

*How long wilt thou mourn?* v. 1. Too much sorrow is a sign of lack of faith in God. Christians "sorrow not, even as the rest, which have no hope". There

Gloriously  
Conquer

are, here and there, some people so ignorant and timid, so distrustful of all the business institutions of the country, that they will not put their money in a savings bank. They think that when the coin leaves their possession they have lost it. And other ignorant and fearful people, who have no confidence in the divine management of the universe, think that when their friends leave their sight they are gone forever. But those who know the love of God for men know, that, even as Jesus died and yet lived on, so shall all who trust God likewise gloriously conquer death.

*A king among his sons,* v. 1. There are future kings in many Sunday School classes to-day. The men who shall exert noble power in the

Kings and  
Queens in  
Training

next generation are training for their royal duties now. Perhaps nobody, when they were boys, would have picked out William Ewart Gladstone, one of Britain's most famous prime ministers, or William Booth, the head of the Salvation Army, or Dr. James Robertson, the apostle of our Western missions, or George Leslie Mackay, the fiery herald of the cross in Formosa, as leaders in the great battle of life. Yet they were princely boys, or they never would have become kingly men. No one spends his boyhood in trifling, and then leaps into a wise, strong, brave and skilful manhood. "The boy is father of the

man." What boy in this class is getting ready to be a king? Which of the girls is going to be a queen?

*Comest thou peaceably?* v. 4. The Oriental salutation, "Peace!" points back to times of constant danger, when every approaching traveler might prove to be a foe.

*Never Outworn* In like fashion, the Chinese greeting, "Have you eaten rice to-day?" marks a country where famine is always imminent. Our own is "How do you do?" showing that we, being without fear of more violent evils, make our health the uppermost concern. Thus a salutation is a key word to the condition of the society using it. But "Peace!" in its deeper sense is a greeting that is never outworn. For we live in a world full of threatening cares and anxieties. And, above all, sin is ever disturbing the quiet rest of our souls. What word can be sweeter than "Peace!" on the lips of One who, like Jesus, can not only wish us peace, but give it to us?

*Sanctify... sacrifice,* v. 5. There should be preparation for worship. No lady, about to be presented at court, drives from her shopping to the palace. She spends

An Audience  
with the King

time and pains, that she may appear in a suitable court costume. Should there not be preparation, of a far deeper kind, for coming before God? Yet we often go to church or Sunday School as carelessly unprepared as if we were merely strolling from one room to another in a house. It is a great and holy privilege to join in the worship of the Most High, and we should bring

to it a thoughtful, reverent, earnest spirit.

*Eliab*, v. 6. The finest looking is not always the best. Like a splendid casket containing a stone of trifling value, bodily height and

symmetry and coloring that ex-  
 " Handsome Is That Handsome  
 Does " cite the admiration of all, may  
 hide a weak and inefficient soul.

On the other hand, the greatest souls have often dwelt in bodies of very ordinary, or even insignificant appearance. Kant, the great German philosopher, weighed less than one hundred pounds, the Emperor Napoleon was about five feet high, Queen Victoria was even shorter, the poet Byron had a small head, Socrates, the prince of teachers, was ugly. Don't be too anxious to look the part. If you can live up to it, you will do.

*This is he*, v. 12. David is a type of Christ. He, too, stood forth as God's chosen Prince. By His mighty words and deeds He proved Himself to be God's choice.

Sketch and  
 Picture

David, with all his greatness, presented a blurred and imperfect sketch of the ideal king : in Jesus his portrait is seen perfect in every feature. By the royal powers of peace, humility, goodwill, pity, service, sacrifice, He has established His sway in the hearts of men.

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

### For Teachers of the Older Scholars and Bible Classes

By Rev. John H. MacVicar, B.A.

Samuel, in the light of the Golden Text, has to learn a lesson of standing importance : not to base final judgments on outward appearances :

1. *In regard to what is conspicuous*, vs. 1-5. Samuel could not put big Saul out of mind. His huge bulk kept haunting the prophet's imagination. He "mourned" for him, v. 1. The experiment in kingcraft had now gone far enough to show how short Saul (with all his stature) really fell of an ideal monarch. There was something very likeable about him, all the same, as there generally is about the most wayward of people, if you have only eyes to see it.

Saul had missed his "second chance".

### Lesson Points

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

It is not wrong to mourn : it is wrong to leave God's work undone. v. 1.

Samuel feared Saul because his hold on God had weakened. v. 2.

God fits our tasks to our strength, our dangers to our courage. v. 3.

The future may be dark ; the next step is always plain. v. 4.

"Conscience does make cowards of us all." v. 4.

Not how we look, but what we are, should be our first concern. v. 6.

A vigorous body without a noble soul is like a strong safe with nothing in it worth locking up. v. 7.

We are fitted for God's service, not by the strength of our own arm, but by leaning on God's. vs. 8-10.

There is a whole life-time of service for those who begin young to serve God. v. 11.

As the acorn contains the promise of the oak, God sees in what we are the promise of what we may become. v. 12.

Before we can do work for God we must receive power from God. v. 13.

### TEACHING HINTS

(Compare ch. 13 : 9-14 with last Lesson, ch. 15.) That is always a serious "miss", Luke 19 : 26. He must make way for a man of smaller bulk, but of greater competence, v. 1. Misuse what gifts you have, and you may forfeit both your gifts and your power to use them. Your opportunities may pass to somebody else, Matt. 25 : 28, 29. When it became plain that Saul must be set aside, his personality still loomed so conspicuously in Samuel's eyes, that he saw no plan by which to proceed safely (v. 2); but one was indicated (vs. 2, 3), and effectively pursued, vs. 4, 5. Make the point very distinct that men can become great only as they act greatly,—only as their inner worth mints itself in outward performances of conspicuous competency, 1 Cor. 4 : 2, 8.

2. *In regard to what is inconspicuous*, vs. 6-13. In the process of selecting a better king than Saul, Samuel was taught to judge, not by physical fitness, but by moral fitness.

v. 7. Go rapidly over the account of the setting aside of Eliab, Abinadab, Shammah, all seven of the sons of Jesse; and make as obvious as you can the obscurity of the lad who had to be "fetched", v. 11. Dwell for a little on the unconscious beauty of "the simple life", v. 12. Touch upon the significance of this private anticipatory ceremony of anointing Saul's successor, v. 13.

Show more deliberately how in David's case elements in the background so shaped themselves as to bring the obscure lad conspicuously into the foreground. Sir Henry Havelock, at a time of crisis in India, suddenly revealed qualities that made the whole world talk about him. In previous years of obscurity he developed the qualities that brought this about. So with David. Picture (1) his fidelity and painstaking in tending the nibbling creatures that had been put in his care, (ch. 17 : 15), and illustrate how the insignificances of life become its importances. Laud (2) his courage in defending his sheep, ch. 17 : 34, 35; (3) his cheerfulness, expressed in music, ch. 16 : 18, 23; and especially (4) his religious principle, voiced in the simple Shepherd's Creed of the Twenty-third Psalm. These qualities disclose the secret of a strong influential, conspicuous career, 1 Cor. 16 : 13.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

Where the INTERMEDIATE QUARTERLY is in use, its cover picture of the head of Michael Angelo's David will make a good beginning. QUARTERLIES and LEAFLETS should be absolutely excluded from use in the class as a substitute for the Bible in the hands of the scholars; but a good look together at this wonderful creation of the great sculptor, will fitly introduce this month of "David" Lessons.

A month of "David" Lessons will be hailed with delight. After Joseph, David is the favorite of the Old Testament characters. Perhaps the announcement of titles for the series of five Lessons might still further whet the appetite of the class. The Shepherd-boy Prince; Giant-Fighting; The People's Favorite; Shielded by a Friend; Sparing His Enemy. There is variety here, and abundant incident.

The first of the series, The Shepherd-boy Prince, presents six scenes. By questions, and by encouraging members of the class to tell the story, make these vivid and memorable.

I. GOD'S PROPHET IN SORROW—Samuel mourning for Saul (v. 1). Recall sufficient of Saul's sad story from the previous Lessons, to show how natural it was for one of God's servants to mourn for Saul's folly, and his fall. It is one of the sure signs of a good man, that he grieves for the wrongdoing of others.

II. A FRESH ERRAND, v. 2. Picture God as sorry, too: for no one in all the universe grieves over the sinner as does God. As the just God, He must punish; but as the God of mercy, He will smite only when He must. (See Ezek. 33 : 11.) But lamenting will not do the Lord's work. When one man fails through going wrong, his task must go to another: that is God's way; for God's work must go on. And so Samuel is sent to the little town of Bethlehem, and to farmer Jesse there, to provide another king in the place of Saul.

III. THE VISIT TO BETHLEHEM, vs. 2-5. Be ready to answer questions about Samuel's fright at the thought of Saul's vengeance. He should have trusted God. Trust kills fear. Bring out the points (they are picturesque): the Lord quieting Samuel's fears by a promise, that, at the right time, he should be shown what to do and whom to choose; Samuel journeying Bethlehem-ward, with the heifer for the sacrifice; the terror of the elders (rulers) of the town, as he comes in sight (see Prov. 28 : 1); the call to the sacrifice (see Exposition for meaning of "sanctify"); the coming of Jesse and his seven sons.

IV. THE SIFTING, vs. 6-10. The pith of the passage is, God's way of choosing: not according to what a person seems to be, but according to what he really is. And what a man really is, is what he is in his heart, Prov. 23 : 7.

V. THE SHEPHERD BOY ON THE HILLS, vs. 11, 12. Anything you may know of sheep and of the Eastern shepherd's life, will be of value here. What outdoor life, and responsibility, and peril, will do for a growing boy; how God speaks to the heart, in the silent places: these are points to be impressed.

VI. THE ANOINTING, vs. 12, 13. The surprise of Jesse and the brothers, and of Samuel, too; the wonder of David; the new spirit that came within him; above all, God's

choice of His workers, the strange ways in which He calls them, and the spirit with which He outfits them;—are fruitful practical points.

### THE GEOGRAPHY LESSON

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



about 5 miles southwest of Jerusalem is Bethlehem, now called Beit Lahm, situated on a grey limestone ridge running from east to west, and occupying the two summits at each end, with a sort of saddle between. The ridge rises to a height of 2,250 feet above sea level, and falls away in terraces on all sides. The hillsides around furnish pasture for flocks of sheep and goats. Crops of wheat and barley are produced in the valleys below, while the terraced slopes bear olives, almonds, pomegranates, figs and vines. In the modern town there is just one main street, extending about half a mile, and largely occupied by workshops, which are little more than arches open to the street. The Mohammedan and Christian population is variously given as from 4,000 to 8,000. Of the enrolled citizens not one is a Jew. The Jews avoid Bethlehem because of its connection with Jesus, and they are tolerated only as visitors, not as residents. The inhabitants of Bethlehem are of superior physique and comeliness. The men have a character for energy, and the women are noted for their graceful carriage and becoming attire. An increasing number of the population go abroad, with their products of carvings in olive wood and mother of pearl, and find a good return for their enterprise.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars' in the HOME STUDY, INTERMEDIATE, and PRIMARY, QUARTERLIES and LEAFLETS.]

1. How did Samuel feel regarding the rejection of Saul?
2. What was there deserving of blame in Samuel's grief? Who rebuked him?
3. Whither was Samuel sent to find a new king? From amongst whose sons was he

to be chosen? How many sons were there?

4. How was he to be set apart to his office?
5. Why was Samuel afraid to go on the errand given him by the Lord?
6. What reason was he told to give for going to Bethlehem?
7. Why were the people of Bethlehem afraid at Samuel's coming? Through whom did they express their dread?
8. What arrangements were made for determining which of Jesse's sons was to be king?
9. How many of the sons were rejected? Who was the eighth, and what was his employment?

10. From what source did he receive gifts to fit him for his future position ?

### Something to Look Up

1. Many years after this, when David was no longer a shepherd boy but a great king, he wrote a beautiful song, in which he says, "The Lord is my Shepherd". Find this song.

2. Find where Jeremiah tells us that God says, "I the Lord search the heart".

ANSWERS (Lesson IV.)—(1) Ex. 17 : 8. (2) Acts 5 : 5-10.

### For Discussion

1. The true remedy for fear.
2. Paths to promotion : good and bad.

### Prove from Scripture

That God calls the young into His service.

### The Catechism

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

Ques. 97. *The Lord's Supper—its worthy partakers.* Four things are required of those who would worthily partake of the Lord's Supper : 1. *Faith.* We must discern the Lord's body in the sacrament ; that is, we must see through the bread and wine the great fact of Christ's death for our sins, and trust Him as our Saviour. 2. *Repentance.* By sitting down at the Lord's table we profess to be His followers. What a mockery,

unless we have forsaken sin and turned to God ! 3. *Love.* Jesus made love the test of a true disciple, John 21 : 15. 4. *Obedience.* This is the proof of our love to Christ. Now the Question says that we should examine ourselves, that is, test ourselves, as metals are tested, to see if these four things are in us.

### The Question on Missions

By Rev. Professor A. E. Baird, D.D., Winnipeg

Ques. 5. Some representative of the Presbytery, or perhaps the Superintendent of Missions, visits the field in the early stages of its history, and the people find out (usually by circulating a subscription list) how much money they can give. A grant is secured from the Home Mission Fund to bring this sum up to the minimum on which the minister can be expected to live. As the work develops and the mission grows stronger, the Home Mission grant is gradually reduced, until it is no longer needed and the congregation pays the whole salary. As is to be expected in a growing and prosperous community, the people are liberal in their gifts. But when a bad harvest comes and the people are not able to pay their subscriptions, the ministers often lose part of their salaries, and thus share in the privations of their people.

### FOR TEACHERS OF THE LITTLE ONES

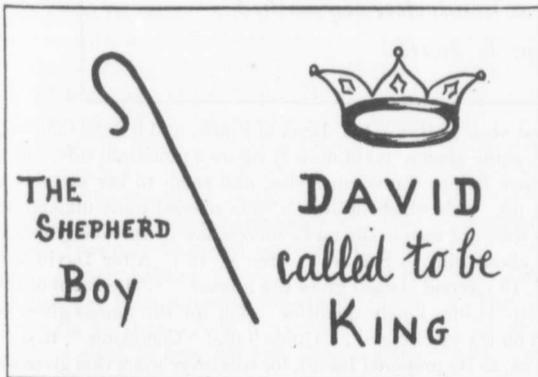
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—A lad chosen to be king.

*Introduction*—If you have a sand table, use it (or use blackboard). Make a series of

hills, dotted with sheep (bits of cotton batting). Among the hills is a village (cardboard houses). Over the village print the name, BETHLEHEM.

*David*—Here is a flock of sheep tended by a young lad, DAVID (place his name above the figure representing the lad). This young David was very fond of music, and could play beautifully upon the harp. Did you ever see a harp ? (Describe.) David used to wander up and down among the hills, tending his sheep, singing and making



melody in his heart ; for this lad David was a friend of God, and his heart was pure and joyous. He was the youngest boy in his family, and was beautiful to look upon—rosy cheeks, strong limbs, bright, curly hair ; and he was brave as he was good. Many a time he had driven away fierce wild animals that would have harmed his father's sheep : once he had killed a lion and a bear, which came to destroy the flock, ch. 17: 34, 35.

*Playtime*—Did you ever see a sling ? (Describe, or show, or draw a picture.) Boys all like such things, and young David was like all other boys in this. He used to go about slinging stones and enjoying the sport as much as any boy would. Are you fond of play ? Fond of music ? Fond of stories ? It is right that you should love all these things. Romp and play and use your limbs, that they may grow strong. Perhaps God has something for you to do in the world that will require you to have strong legs and arms to do it ; or a sharp eye trained to see ; or a sweet voice to be used in his service ; or a mind filled with knowledge. (We'll see how God used David and his sling, in our next Lesson.)

*The Choosing of a King*—Tell of the errand God gave Samuel to do—"Fill thine horn

with oil", etc. Picture the gathering for the sacrifice according to God's plan. See Jesse and seven of his sons ! They pass before Samuel. Here is Eliab, a tall, fine-looking young man. "Surely this is the one that is to be king", thought Samuel ; but the Lord said "No !" So seven sons of Jesse pass before Samuel, but it is none of these that God has chosen to be king over the people of Israel.

*Golden Text*—Teach Golden Text.

*David Chosen*—Samuel asks, "Are these all thy sons, Jesse ?" "No, there is one out in the field." "Call him", says Samuel. While David is out with his sheep in the field—listen ! Some one is calling, "David, David !" He runs to obey the call. "Your father has sent me to call you", says the servant. David hastens to his home. As soon as David appears, the Lord says, "This is he", and Samuel anoints David to be king—sets him apart in this way as being God's special choice. None of you little ones know what great work God may want you to do. Do all the *little* things you can for Him. Then you will be able to do the great things by and by.

*Something to Think About*—God has work for the little ones.

#### FROM THE PLATFORM

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

*Our blest Redeemer, ere He breathed  
His tender last farewell,  
A Guide, a Comforter, bequeathed  
With us to dwell.*

Write on the blackboard the first verse of Hymn 111, Book of Praise, and tell the following incident : A lady, one autumn day, came upon a sod of moss lying on a mountain side, where the sun could not reach it. She took it into the warm house ; and soon, to her surprise, a multitude of spring flowers sprang up. Ask which of Jesse's sons seemed most unlikely to be chosen as king ? As the flowers were not seen in the moss, no one saw in David any fitness for kingship. What did God say about him to Samuel ? (See v. 12.) After David was chosen, how was he prepared ? V. 13 (second clause) gives the answer. "The Spirit of the Lord" (the Holy Spirit) brought out in him kingly qualities. Ask for the names given to the Holy Spirit in the verse written on the blackboard : "Guide" and "Comforter", that is, "Strengthener". He will prepare us, as He prepared David, for whatever work God gives us.

## LESSON VI.

## DAVID AND GOLIATH

August 9, 1908

1 Samuel 17 : 38-49. Commit to memory vs. 48, 49. Study 1 Samuel 17 : 1 to 18 : 5.

GOLDEN TEXT—In the Lord put I my trust.—Psalm 11 : 1.

38 And Saul <sup>1</sup> armed Da'vid with his <sup>2</sup> armour, and he put an helmet of brass upon his head ; <sup>3</sup> also he armed him with a coat of mail.

39 And Da'vid girded his sword upon his <sup>2</sup> armour, and he assayed to go ; for he had not proved *it*. And Da'vid said unto Saul, I cannot go with these ; for I have not proved *them*. And Da'vid put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in <sup>4</sup> a shepherd's bag which he had, even in <sup>5</sup> a scrip ; and his sling was in his hand : and he drew near to the Philistine.

41 And the Philistine came on and drew near unto Da'vid ; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw Da'vid, he *disdained* him : for he was *but* a youth, and ruddy, and <sup>6</sup> of a fair countenance.

43 And the Philistine said unto Da'vid, *Am I a dog*, that thou comest to me with staves ? And the Philistine cursed Da'vid by his gods.

44 And the Philistine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air,

**Revised Version**—<sup>1</sup> clad ; <sup>2</sup> apparel ; <sup>3</sup> and he clad ; <sup>4</sup> the ; <sup>5</sup> his ; <sup>6</sup> withal ; <sup>7</sup> javelin ; <sup>8</sup> which ; <sup>9</sup> off ; <sup>10</sup> that ; <sup>11</sup> may ; <sup>12</sup> hand ; <sup>13</sup> hastened ; <sup>14</sup> and ; <sup>15</sup> sank.

## LESSON PLAN

- I. The Champion, 38-40.
- II. The Challenge, 41-47.
- III. The Combat, 48, 49.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—David and Goliath, 1 Sam. 17 : 1-11. T.—David and Goliath, 1 Sam. 17 : 12-27. W.—David and Goliath, 1 Sam. 17 : 28-37. Th.—David and Goliath, 1 Sam. 17 : 38-54. F.—David and Goliath, 1 Sam. 17 : 55 to 18 : 5. S.—The Lord our help, Ps. 124. S.—The Christian's armor, Eph. 6 : 10-18.

**Shorter Catechism**—Ques. 98. *What is prayer ?*

and to the beasts of the field.

45 Then said Da'vid to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, <sup>8</sup> whom thou hast defied.

46 This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from <sup>9</sup> thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel.

47 And <sup>10</sup> all this assembly <sup>11</sup> shall know that the Lord saveth not with sword and spear : for the battle *is* the Lord's, and he will give you into our <sup>12</sup> hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet Da'vid, that Da'vid <sup>13</sup> *hasted*, and ran toward the army to meet the Philistine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, <sup>14</sup> that the stone <sup>15</sup> sunk into his forehead ; and he fell upon his face to the earth.

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.

**The Question on Missions**—6. How are churches and manses provided ? The first services are nearly always held in private houses or school houses. But each community is anxious to have its church and manse, and is ready to make sacrifices for such an object. The Church and Manse Building Fund helps with a grant or loan.

**Lesson Hymns**—Book of Praise, Ps. Sel. 46 (Supplemental Lesson); 250 ; 256 ; 49 (Ps. Sel.); 246 (from PRIMARY QUARTERLY); 533.

**Special Scripture Reading**—Ps. 91. (To be read responsively or in concert by the whole School.)

## EXPOSITION

**Time and Place**—Not long before B.C. 1000 (Ussher, B.C. 1063); the Valley of Elah (see Geography Lesson).

**Connecting Links**—David, the young shepherd, was a skilful player on the harp. To this accomplishment he owed his first summons to the court of Saul, when an evil spirit, likely a form of melancholy madness, had seized the king. David's music proved able to drive out the evil spirit, ch. 16 : 14-23.

The Philistine war continued all through Saul's reign (ch. 14 : 52), and David's next appearance was during an invasion of Israel by their old foes. In days before firearms made men's size of little account in battle, it was not uncommon for single combats to be waged between picked champions from either side. Personal valor and physical strength were prime qualities. The Iliad of Homer is little else than stories of the mighty deeds of single warriors. Such a warrior was Goliath, a giant in size, ten feet high, a giant

in strength, and wielding the weapons of a giant. Day by day he stepped forward from the Philistine ranks, on the slope of a valley over against that on which Israel's army was mustered, vaunting his own prowess and taunting his enemies, as Arab clansmen do to this day in their clan feuds. "Why do you come out in the line of battle? Am not I a Philistine, and ye servants of Saul?" He is a sample of his people. Let Saul's men choose them out a warrior to meet him. But no man dared do it; there was dismay among Saul's men. But David, coming upon the scene, said to Saul, "I will go and fight this Philistine". He persuaded Saul to let him go, confident that Jehovah, the heavenly Champion of Israel would give him the victory. "Go", said Saul, "and Jehovah be with thee." (See vs. 1-37.)

## I. The Champion, 38-40.

Vs. 38-40. *Saul clad David with his apparel* (Rev. Ver.); to fit him for the combat.

The "apparel" was probably a special military dress adapted to be worn with armor. *Helmet of brass*; really bronze, an alloy of copper and tin, our brass, an alloy of copper and zinc, being then unknown. *Coat of mail*. See *Light from the East*. The occasion was a great one, and the king naturally had the best armor. *He assayed to go*; tried to walk, but failed, the accoutrement was so unwieldy. His hope in the duel with the heavily armed Philistine lay in ease and agility of movement. *He took his staff*; no innocent weapon, but a stout oak club such as is still used to good purpose by the desert dwellers around Palestine (compare 2 Sam. 23 : 21). Perhaps it was David's club which misled Goliath; he did not notice the sling. *Five smooth* (water-worn) *stones*; which would therefore be least impeded by the air. *Shepherd's bag . . . even . . . a scrip*. This was made of an animal's skin, the forelegs being tied together to form a handle, and was used by the shepherd to carry his food, while away from home with his flocks. *His sling*. Sling-men were in those days formidable fighters, Judges 20 : 16. (See also *Light from the East*.)

#### II. The Challenge, 41-47.

Vs. 41-43. *Philistine . . . drew near*; in all the splendor of his shining armor, vs. 5-8. *Man . . . bare the shield*; large enough to cover the giant's whole body. *Looked . . . saw David*. No wonder the giant disdained the youth who came out with a club against him. *Am I a dog?* A term of contempt in all the East. *Cursed David by his gods*; Dagon the fish god, and Baal, and Ashtoreth. He called upon them to smite the presumptuous stripling.

Vs. 44-47. *I come . . . in the name of the Lord of hosts*. David's answer is characteristic; his opponent has indeed better arms than he, but it is not a duel between club and spear: it is between Israel's God and the Philistine gods,—a religious contest. Which is stronger, Jehovah or Dagon? David is confident that Jehovah is his Champion on high. *Will the Lord deliver thee*. The Philistine threatened to leave David's body for the birds and beasts of prey (v. 44); David hurls back his defiance, and boasts that all the earth shall see that Israel has a God worthy of her (v. 46): to Him belongs the issue, He is stronger than His foes, v. 47. He does not

give victory to *sword and spear*, but smites with His own resistless weapons.

#### III. The Combat, 48, 49.

Vs. 48, 49. *Drew nigh . . . David . . . took . . . a stone . . . slang it*. The duel of words over, the duel of arms begins. Each combatant advances, but long before they are within spear's thrust of each other, that is, long before the Philistine thought to smite his enemy, the Hebrew champion finishes the combat by a well aimed stone from his sling. One version of the Old Testament tells us that it hit the giant between the eyes, as he advanced, so that he fell on his face dead.

The victory of David was the signal for a general onset. The men of Israel raised the war cry and chased the enemy to the very gates of Gath, far beyond the foot-hills of Judah, vs. 50-54. David was led before Saul, and taken into the king's service. David and Jonathan became fast friends, vs. 17: 55 to 18 : 5.

#### Light from the East

COAT OF MAIL—The oldest kind of armor was the tough hide of some animal, wound around the body. This was succeeded by a tunic of coarse cloth, quilted with several layers of flax. Then plates or bosses of metal began to be fastened on the most exposed parts. From this was evolved the tigated armor, which consisted of small oblong plates of metal, overlapping one another like the scales of a fish, one end fastened to the tunic and the other riveted to the plate below it by a button, which moved in a slit, and thus gave sufficient flexibility. Chain armor of inter-linked rings and the solid corselet were later developments.

SLING—A favorite weapon of Syrian shepherds. It was simple, exactly like that made by boys now—two strings of sinew attached to a piece of leather to hold the stone. It was swung two or three times round the head, and the stone was discharged by letting go one end of the string. In war, stones as large as the fist were thrown with terrific force. Great accuracy of aim is still developed among the peasants watching their grain. Two or three together will select, each his bird, from an approaching flock, and throwing all at once, the birds will fall. Smooth stones are chosen because they are least impeded by the air.

## APPLICATION

*Saul clad David with his apparel.* (Rev. Ver.), v. 38. A certain cobbler in Glasgow during the early years of the last century had a fierce dislike of ministers. At that time one of the ministers in the city was the afterwards famous Edward Irving, whose father had been a tanner. He won the cobbler's heart by being able to talk with him about the materials of his trade. "He's a sensible man, yon", he said, "he kens aboot leather." There are some people who think that one knows nothing unless he knows the thing they know. To such persons there can be only two ways of doing anything,—the wrong way and their way. Such an opinion of our own wisdom is simply a block in the way of our improvement. Far wiser is it to adopt the saying of a great man, "There is no man from whom I cannot learn something".

*I have not proved them,* v. 39. "Your father and mother proved it; so do not lightly forsake it." This was said of the Bible, and the counsel is sound and full of sense. They found it a light that led them in safe paths, and never once did they go astray when they followed its leading. In their times of trouble they went to its promises for comfort and courage, and never found them to fail. It helped them all through their lives, and when they came to the end of life, they were not afraid even of death, because they trusted in the assurances in "the Book", of a joyful immortality. It will put you straight and keep you straight.

*His sling was in his hand,* v. 40. It is familiar weapons alone that we can use with confidence and effect. The Bible is the Christian's weapon, and he ought to be thoroughly versed in its use. Dr. Stalker tells of his looking through the papers of a friend who had died. He had been a busy man of the world, occupied with its business, mingling with its company, exposed to its temptations; and had all the while preserved the character of a religious man. The secret of his life lay open when the pages of his Bible were turned. Everywhere appeared marks of long and diligent use. The leaves were

well worn, the choice texts underlined, short prayers were written on the margin. It was all plain how no temptation had been able to overcome him, how he had come off more than conqueror. Before the one who is possessed of the Spirit's sword and uses it, no spiritual foe can stand.

*He disdained him,* v. 42. Beware of contempt. It is frightfully common. A terrier does not seem fonder of chasing cats than humanity does of despising those it considers contemptible.

*Nobody to be Despised* To a follower of Jesus, nobody is to be despised. When the lepers, wretched and loathsome, came to Jesus, he did not say to Peter, "Peter, you go and touch those ugly people". He went to them Himself. He did not use contemptuous names for Caiaphas, or Pilate, or Judas. There is no warrant in the Gospels for such words "dago", "sheeny", "chink", "scab". No persons for whom Christ died, can be so poor, ignorant, foreign, grotesque, or wicked but that we should love them.

*I will give thy flesh,* v. 44. Hear the boaster! Voltaire said, "Twelve Galilean fishermen built up the Christian religion. You shall see one French philosopher pull it down". Ingersoll once predicted, "In a few years there will be ten theatres built for every church". The Boxers in China swore to drive the foreign religion into the sea. These, and every similar instance, only show how foolish it is to threaten God. Christianity was never so vigorous and thriving as it is to-day.

*In the name of the Lord of hosts,* v. 45. When Dr. Barnardo found eleven boys sleeping in the gutter of a roof one night, he determined to do something for the waifs of London. He was only a poor foreigner, without money or influential friends, but he set to work in the name of God. Before he died there were ninety Rescue Homes under his care. Now, would this have come about if the attempt had been made in any other name than God's? The missiles of salvation are propelled with wonderful force, when they are hurled in the name of God.

"Kens Aboot Leather"

Keep You Straight

The Weapon That Wins

Nobody to be Despised

The Folly of Threatening God

"In Any Other Name?"

## TEACHING HINTS

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

### For Teachers of the Older Scholars and Bible Classes

Introduce the Lesson with a reference to the Philistine demand for a combat by champions (vs. 8-10); the dismay of Israel (v. 11); the prolonged suspense (vs. 16, 24); and the final acceptance of the challenge (v. 32) by the obscure shepherd lad, acting at the time as errand-boy to his big brothers (vs. 17, 18), who had a hearty contempt for him, v. 28.

1. *Arming for the fray*, vs. 38-40. Picture the gigantic man, his heavy armor at every step rattling like a crate of dishes (vs. 5, 6); his mammoth spear and sword brandished menacingly in the sun. Saul provides David with armor (v. 38); but the sagacity of the shepherd convinces him, after experiment (v. 39), that it will put him at a disadvantage. The Philistine is used to all this clumsy accoutrement. David is not. He will be wiser to move unencumbered and depend upon his familiar sling. Solitary struggles endured with no other armor than a determined will and faith in Christ, are the best training and equipment for open conflicts, 2 Cor. 10 : 3-5.

2. *The battle of words*, vs. 41-47. Canadian schoolboys are not unaccustomed to the stinging taunts that precede fisticuffs; but Goliath's defiances (vs. 43, 44), and David's retorts (vs. 45-47), are peculiarly Oriental. The real battle follows. We often complacently quote the old doggerel about "sticks and stones", but it is amazing how merely "calling names" still hurts. The taunts of unbelief often make Christians stagger as if they had been real blows, Ps. 42 : 10. Faith should always have the last word to say, 1 John 5 : 4, 5. An undaunted front is half the battle. Many fall because they don't believe they can stand.

3. *The triumph of faith over brute force*, vs. 48, 49. Brute force still goes hurtling through the world with its coarse jests and boastful threats; but after all it is frequently arrested by seemingly inadequate forces, Judg. 7 : 20. The superior strength of an enemy does not settle everything. In the war of 1812, at Chateauguay, 350 French-Canadians, largely

through the skilful use of bugles, defeated 3,500 invaders advancing on Montreal. David's sling practice served him in good stead, v. 49. He had learned his unerrancy of aim in daily life. That kind of "practice" usually tells, whether we fight against evil thoughts, angry tempers, unkind language, bitter jealousy, consuming selfishness, debasing appetite, or what not. The best preparation for warring with Giant Despair, Giant Diffidence, Giant Intemperance, Giant Impurity, Giant Mammon, and all others, is to wear the solid steel of heaven, Eph. 6 : 14-18.

### For Teachers of the Boys and Girls

Recall, from last Lesson, David, the shepherd lad, his quiet time on the hills with the gentle flocks, his chances there of thinking of and communing with God, the sudden summons home, the strange anointing at the hand of the old prophet, and the new stirrings of the Spirit of God within him. He knew now that he was to be king. The interest of the Lesson to-day will turn, in part at least, on his preparation for that high position. The scholars may know that a portion of the training of the present Prince of Wales, who will by and by be king, was a thorough course in seamanship, from midshipman upwards, and that his eldest son is already entered in the naval academy.

*At Saul's court*, as harper (ch. 16 : 23), and armor-bearer, ch. 16 : 21 : these were steps in the preparation. Have the scholars mark, that what the young David did he did willingly and well.

*At the camp*. There will be no difficulty in getting the story of the giant, and his challenges—the scholars will be eager here. And they will follow the young shepherd up from the fields (see v. 15) to the camp, with provisions for his brothers and a present for their captain. They will watch him as he catches sight of the Philistine champion. Bring out the king's promise to the victor (v. 25), David's enquiry (v. 26), Eliab, his elder brother's scorn (v. 28), and the thrilling dialogue between David and Saul, vs. 32, 33, which brings at last the king's consent to his fight.

*Armed for the battle*. Saul's armor? Why not? He hadn't proved it. In our battles

with sin, better fight with weapons which we have proved to be effective—the blessed Word of God, prayer, a steadfast trust in God.

Which is "the better man"? On a slate or pad of paper, or the back of a card or envelope, make a list of the "points" of each of the two contestants. The scholars will be keen to help out in this. V. 45 carries the key to the situation. Ps. 118 : 6 ; 121 : 1 ; 144 : 1 ; Isa. 26 : 4 ; 2 Cor. 12 : 9 ; Phil. 4 : 13 ; are passages to be turned up. God,

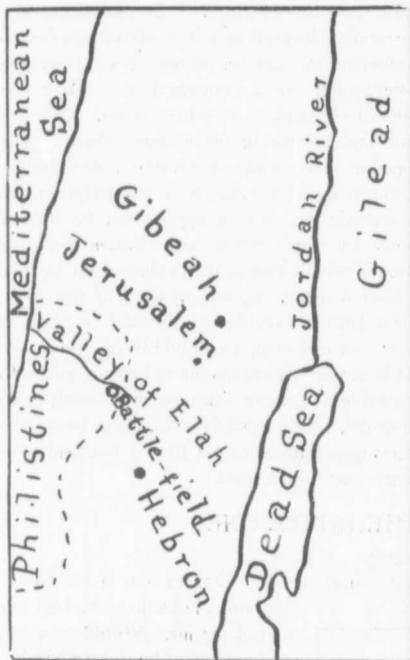
and one man, are always a majority.

*How the deed was done.* Young David, dauntless because He trusted in God ; a single smooth stone slung in the steadiness of assured faith in God ; that is the story. A sure recipe for victory, 2 Cor. 2 : 14.

*David finds a friend.* Ch. 13 : 1-4 gives the first instalment of a most interesting story.

*New duties well done,* v. 5. The shepherd-boy prince is making good headway in his training for kingship.

### THE GEOGRAPHY LESSON



Have the scholars follow the route of the Philistine army from their own country up to the scene of the encounter between David and Goliath. Entering the Valley of Elah, the most southerly of the valleys cutting through the Shephelah or foothills of Palestine, and proceeding along its winding course up from the Philistine plain into the heart of Judah, the distance of an hour's ride, they would reach the point of meeting with two other valleys, one turning south to Hebron and the other northwest to Bethlehem. At the meeting place of the three valleys is a level plain, a quarter of a mile broad, cut by two streams which unite lower down. Here the famous battle between the two champions took place. The armies of Israel and the Philistines were camped over against each other on two opposite slopes. The natural strength of both positions was thus very great, since, if either army attacked, it must not only cross the ravine, but also climb the opposite slope, and so place itself at a great disadvantage ; the long delay of the two armies in face of each other was probably due to this fact.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. How was David able to drive the evil spirit out of King Saul ?
2. With what people was Saul at war all his life? Describe the relative positions of the Israelite and Philistine armies, in the Lesson.
3. What giant defied the army of Israel? What request did David make ?

4. How did Saul seek to prepare David for battle? Why did David put aside the king's armor ?
5. With what weapons did he go forward to meet the giant ?
6. Describe Goliath's appearance as he advanced to battle. By whom was he accompanied ?
7. Upon whom did he call to curse David? To whom did David make his appeal ?
8. How did he kill Goliath ?

9. How far did the Israelites chase the Philistine army?

10. What recognition did Saul make of David's courage? Who became his close friend?

### Something to Look Up

1. In the book of Judges slingers are mentioned who could hit to a hairbreadth. Find the verse.

2. The writer of one of the Psalms says, if the Lord had not been on Israel's side, when men rose up against them, they would have been swallowed up. Find the words.

ANSWERS (Lesson V.)—(1) Ps. 23. (2) Jer. 17: 10.

### For Discussion

1. Victories won by trust in God.
2. Modern Goliaths, and how to overthrow them.

### Prove from Scripture

That Jesus will help us against evil.

### The Catechism

Ques. 98. *Prayer—its definition.* 1. To whom should we offer prayer? To God only. Not to angels for, though they minister to us (Heb. 1: 14), we are never told that we can speak to them. Nor to saints: we shall go to them (Luke 16: 9), but they never come to us, vs. 27-31. But to each of the three

Persons in the Godhead we may pray—to the Father (Matt. 6: 9); to the Son (Acts 7: 59); to the Holy Spirit, Rom. 8: 26. What authority have we to pray? Our authority comes from Christ. We may pray in His name, and God will answer as if Christ Himself were asking. In what spirit should we pray? With submission to God's will, being willing that our prayers should be answered in His time and way, not ours.

### The Question on Missions

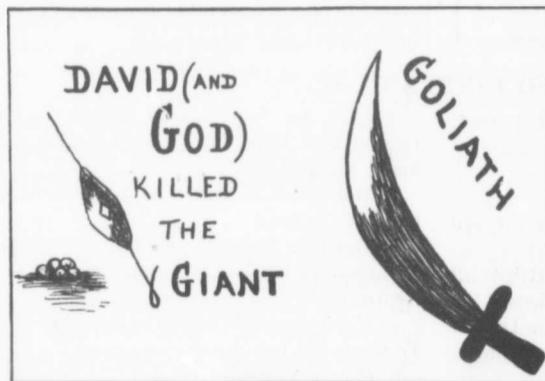
Ques. 6. When the first services are held in a private dwelling, it is sometimes not centrally situated and it is always an inconvenience for the house-mistress to arrange her rooms for a congregation. When the service is held in a schoolhouse, the seats are uncomfortable for adults. And so the people soon want a church. A building committee is appointed, a subscription list is circulated, and an application for help is sent to the Church and Manse Building Board which has it in its discretion to give either a grant (up to one fifth of the cost), or a loan repayable in four or five years at low interest (up to one half of the cost). It is almost as important to have a manse as to have a church, because in a small community, where there is no house to be rented, having a manse means that a married minister may be secured.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The lad David slaying a giant.

*Introduction*—See, here in my hand are five round stones. Our Lesson story to-day is about a lad who picked up five round stones. Would you like to know what he did with them? Our story is all about soldiers and war and a giant.

*Lesson*—We'll draw two hills. On this one is the army of Israel, with their leader King Saul. Outline a tent, with SAUL printed on it, and companies of soldiers ISRAELITES (strokes) all around it. Over this camp, a flag—GOD FOR US. On this opposite hill we'll make a tent, and print GOLIATH; and all about it the soldiers of the PHILISTINES.



Tell about these troublesome enemies of Israel. As long as Saul kept on God's side, he was able to conquer them, but since he had disobeyed God, and God was soon to take his king's crown from him, he was afraid of these enemies and could not overcome them. Tell about the giant, GOLIATH, who was the bold, boastful leader of the Philistines, afraid of no one—strong in his own might. Tell his boastful words as he strutted back and forth in view of the Israelites. (Over this camp, a flag—GOD AGAINST US.

*The Boy David*—Now take the children back to have a look at David again (recall last Lesson). Let the children tell you all they can about young David—his appearance, his bravery, etc. (Tell vs. 13-27; and then 28-37.) Let us print some things about David which we learn from our Lesson :

- David was A DUTIFUL BOY (went back to feed his father's sheep.)  
 " " AN OBEDIENT BOY (went to the camp, as his father told him.)  
 " " A BOYLIKE BOY (shouted for the battle.)  
 " " A FEARLESS BOY (I will go and fight the giant.)  
 " " A DETERMINED BOY (v. 36.)  
 " " A GOD-FEARING BOY (v. 37.)  
 " " A GOD-TRUSTING BOY (He will

deliver me from all my enemies.)  
 (Tell vs. 38, 39.)

*With God's Help*—Picture this lad going forth to meet the giant. Now we hear about the five stones and the sling which David used, and we see how well it was that David had played with his sling, and had learned to use it well. See! Here comes Goliath (picture him). How he laughs and jeers at the young lad David! Ah, but wait! David has a SHIELD that the giant cannot see (outline a shield and print on it, GOD). Tell of David's trustful words, vs. 45-47.

*Golden Text*—Repeat Golden Text. Tell how David AND GOD killed the giant and caused all their enemies to run away.

*The Giants We Meet*—Every boy and girl has to fight the giant Sin. Frank or Willie alone cannot conquer sin, but Frank And God, or Willie And God, can do anything. Ask God to help you to kill all sin in your own little heart, and to let you help in some way to kill sin in the world. (How can you help?) "Don't say those bad words, Jimmy", is one stone you can throw, to help to kill the giant Swearing. (Teacher will find many illustrations to help in explaining this practical thought.)

*Something to Think About*—I can conquer sin.

#### FROM THE PLATFORM

## DAVID'S TRUST TRIUMPH

Print on the blackboard, DAVID'S TRUST. Bring out by questioning, first, the weapon on which David depended. This was his sling, which he had learned by constant practice to use with great skill. For the modern use of the sling see Light from the East. But David's confidence did not rest on his own skill or courage alone. Whose battle did he say the fight with the giant really was? (See v. 47, "The battle is the Lord's".) Make it clear that he looked for victory because the Lord was on his side and he was on the Lord's side. With a familiar, well tried weapon in his hand, and trust towards God in his heart, the young shepherd went out to battle. Now print, DAVID'S TRIUMPH. The scholars will be eager to tell the story. Leave time for a few words about the giants we have to fight, and the certainty of victory if we are practised in the use of God's Word (see Application on v. 40) and put our trust in David's God.

## Lesson VII.

## SAUL TRIES TO KILL DAVID

August 16, 1908

I Samuel 18 : 6-16. Commit to memory vs 14-16. Read I Samuel, chs. 18, 19.

GOLDEN TEXT—The Lord God is a sun and shield.—Psalm 84: 11.

6 And it came to pass as they came, when David<sup>1</sup> was returned from the slaughter of the Philistine, that the women came out of all<sup>2</sup> cities of Israel, singing and dancing, to meet king Saul, with<sup>3</sup> tabrets, with joy, and with instruments of musick.

7 And the women<sup>4</sup> answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and<sup>5</sup> the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.  
10 And it came to pass on the morrow, that<sup>6</sup> the evil spirit from God came<sup>7</sup> upon Saul, and he prophesied in the midst of the house: and David played

**Revised Version**—<sup>1</sup>Omit was; <sup>2</sup>the; <sup>3</sup>timbrels; <sup>4</sup>sang one to another in their play; <sup>5</sup>this; <sup>6</sup>an; <sup>7</sup>mightily; <sup>8</sup>he did day by day; and Saul had his spear in his hand; <sup>9</sup>spear; <sup>10</sup>Omit with it; <sup>11</sup>And when; <sup>12</sup>stood in awe; <sup>13</sup>for he.

## LESSON PLAN

- I. David Praised, 6-9.
- II. David Envied, 10, 11.
- III. David Dreaded, 12-16.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Saul tries to kill David, 1 Sam. 18 : 6-16.  
T.—Saul's cruel spirit, 1 Sam. 19 : 1-12. W.—A sure defence, Ps. 7 : 1-10. Th.—Bitter enemies, Ps. 56. F.—Prayer in danger, Ps. 57. S.—A refuge, Ps. 142. S.—Comfort in persecution, Matt. 10 : 16-28.

**Shorter Catechism**—Ques. 99. *What rule hath God given for our direction in prayer?* A. The whole

word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

11 And Saul cast the<sup>9</sup> javelin; for he said, I will smite David even to the wall<sup>10</sup> *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the Lord was with him.

15<sup>11</sup> Wherefore when Saul saw that he behaved himself very wisely, he<sup>12</sup> was afraid of him.

16 But all Israel and Judah loved David,<sup>13</sup> because he went out and came in before them.

**The Question on Missions**—7. How do they get Sunday Schools? In some cases a Sunday School is organized in a private house by some Christian man or woman within a few weeks after the settlement begins. The children being few, there is often only one teacher and they are badly off for Sunday School papers and libraries.

**Lesson Hymns**—Book of Praise, Ps. Sel. 46 (Supplemental Lesson); 293; 297; 65 (Ps. Sel.); 16 (from PRIMARY QUARTERLY); 304.

**Special Scripture Reading**—Luke 2 : 40-52. (To be read responsively or in concert by the whole School.)

## EXPOSITION

**Time and Place**—Not long before B.C. 1000 (Ussher B.C. 1063); Saul's capital, in all probability, Gibeah.

**Connecting Links**—David, after the slaying of Goliath, was taken permanently into Saul's service and given a command in the army, ch. 18 : 5. The Israelites must have spent some time in pursuit of the Philistines, who fled when their champion had fallen, and in following up their advantages. In this border warfare, David proved himself an adept, winning the favor of the king and his courtiers and the applause of the multitude. The young man acquitted himself wisely, and soon rose in favor with prince and soldiers and people.

## I. David Praised, 6-9.

V. 6. *As they came.* The victorious army of Israel returned to Saul's capital at Gibeah, some three miles north of Jerusalem. This place was known as Gibeah of Saul (ch. 11 : 4), for there he had his estates and residence, with his warriors about him; chs. 14 : 52; 22 : 6. At the end of each campaign Saul

would return to Gibeah. *When David returned, etc.*; from the rout of the Philistines after the slaying of Goliath. *The women came out*; a custom still in vogue amongst the Arabs when warriors return home from their forays. *Singing and dancing.* These dances probably resembled the modern Oriental dance, in which the movements do not follow any fixed rule, but are varied at the will of the leading dancer, who is imitated by the rest of the company. *Tabrets* (Rev. Ver. "timbrels"); like our tambourine, the instrument carried by women of the East as they dance and sing, Exod. 15 : 20; Judg. 11 : 34. A similar instrument is still used by the Arabs. (See also Light from the East.) *With joy*; that is with jubilant shouts and songs. We do not know the meaning of the word translated *instruments of music*. Some suppose that they were triangles; others, three-stringed instruments.

Vs. 7-9. The women went into two companies, the one singing, *Saul hath slain his thousands*, the other answering with a stronger

word, and David his ten thousands. *Saul was very wrath.* David was the popular hero: the incident was not in the least to Saul's liking. David's success and popularity roused the jealousy of the king. *Unto David ten thousands: to me: but thousands.* It was as if a great general in our day, coming home from some brilliant conquest, should see the chief glory of it given to some obscure officer in his army. *What: more but the kingdom?* The anointing of David as king (ch. 16: 12, 13) was likely unknown to Saul; but the suspicion may have entered his mind that David was the "neighbor . . . better than he", to whom Samuel had told him the kingdom was to be given, ch. 15: 28. *Eyed David.* Jealousy kept rankling in his mind, and melancholy and jealousy bred suspicion.

## II. David Envied, 10, 11.

V. 10. *Evil spirit.* The king's malady, a form of melancholy madness, again became very acute (compare ch. 16: 14-23). The mania was due to an evil spirit which had taken possession of Saul's bodily frame. The result of the possession was that Saul was beside himself. *He prophesied.* He was raving mad. To prophesy was to speak under supernatural influence, whether from an "evil spirit", as here, or from God, like the true prophets sent to make known His will. *David played,* etc. This time the playing had no curative effect on Saul: jealousy frustrated the natural influence of music. *Saul had his spear in his hand* (Rev. Ver.). The spear or javelin was the symbol of royalty, like the sceptre amongst us. In the council and in the palace it was in the king's hand. It stood by his side at table, and was stuck in the ground by his pillow in the camp (compare chs. 19: 9; 20: 33; 22: 6; 26: 7). So the sheikh's tent in an Arab encampment is known by the tall spear standing against it.

V. 11. *Cast the javelin . . . smite* (pin) . . . *him to the wall.* Some think the meaning to be that Saul only brandished the weapon in fierce threatening; others that he actually hurled it at David, as he did on a later occasion, ch. 19: 10. *Avoided*; escaped (from the Norman French "voider", to empty, Latin, "viduare").

## III. David Dreaded, 12-16.

Vs. 12, 13. *Saul was afraid of David . . . removed him.* The king next sought to get rid of David by underhand means. *The Lord: with him*; manifestly protecting and guiding him. *Was departed from Saul*; had withdrawn His favor, because Saul had proved himself unworthy of it. David was removed from Saul's presence. Out of suspicion grew fear, and he could no longer bear to have David in personal attendance. *Captain over a thousand.* Not daring to insult the people's favorite, he gave him a post of honor, but one of great danger.

Vs. 14-16. *David behaved himself wisely.* The young hero's valor only shone the more conspicuously, so that *Saul: stood in awe of him* (Rev. Ver.); a stronger word than "afraid" in v. 12. *All: loved David.* The affection of the people, Saul imagined, would turn David's head, and he would attempt to supplant him (v. 8) and rule in his place.

### Light from the East

JAVELIN—Was a short, heavy spear used by light troops for throwing at the enemy when charging them. Saul's threatening his life with a spear absolved David from his allegiance to the king of Israel, for by the custom of ancient Asia, which was long preserved among Teutonic nations, to throw a dart at a serf, who escaped from it by flight, was the demonstrative token of full and final liberty. He was henceforth freed from all obligation to service of any kind, and from all vows of allegiance which he might have taken. Otherwise, David owing to his subsequent conduct, might have been considered a rebel.

TABRET—The modern tambourine, a musical instrument of the drum species, consisting of a piece of parchment stretched over the top of a broad hoop, to which are attached little bells. It is sounded by sliding the fingers along the parchment, or by striking it with the back of the hand, or with the fist or elbow. Not only the circular form was used, but also a square or oblong one, and one composed of two squares connected by a bar. The instrument was used principally on joyous, festive occasions; but amongst the Egyptians its slow, monotonous rhythm accompanied the mournful song of lamentation for the dead.

## APPLICATION

*The women came out*, v. 6. Some superficial observers think that women have little influence upon the course of events. On the contrary, even in Turkey or Persia, where they are kept secluded in harems and never allowed to speak to any man not of their own family, their influence in both social and political affairs is enormous. Queen Elizabeth was unable to go on voyages of discovery or battle, yet her influence upon the adventurers and sea-fighters of her kingdom was incalculable. Queen Victoria was another who made an abiding impression upon her age. The real ruler of China has been for long the Dowager Empress. Ruskin once wrote: "There is not a war in the world, no, nor an injustice, but you women are answerable for it; not in that you have provoked, but in that you have not hindered". Every young woman should look the fact of her influence in the face, and seek to use it for the best and highest things in life.

*Saul eyed David*, v. 9. The glance of jealousy strikes back more fiercely than forward. It is like a gun which kicks harder than it shoots. The fires of jealousy, which are kindled to scorch and blast the one we dislike, require to be fed with our own souls. So we torture ourselves ten-fold on the chance of hurting our enemy. Is not this most foolish? Why should we destroy our peace of mind and maim our best powers, because somebody else is cleverer, handsomer, or more successful than we?

"But through the heart  
Should jealousy its venom once diffuse,  
'Tis then delightful misery no more,  
But agony unmixed, incessant gall,  
Corroding every thought, and blasting all  
Love's Paradise."

*Saul had his spear in his hand* (Rev. Ver.), v. 10. The possession of a weapon is a temptation to use it. Hence there is a law against carrying weapons. The Sicilian immigrants often fatally wound each other in their quarrels, because each of them carries a stiletto or a revolver. There is a movement of education going forward amongst these people

now in Canada to lead them to throw away their weapons of offence. Both themselves and others are safer without them. Let us throw away bad language, hot tempers, habits of envy and detraction, and all other instruments by which we are tempted to hurt other people.

*Saul was afraid of David*, v. 12. It was to be expected that Saul's hatred would make him cowardly. Every guilty passion is ir-

**A Destroyer of  
Manliness** rational as well as immoral, and so tends to dislocate the very machinery of manliness.

It is like a fire in a house, which rushes up the stairs and through the doors, into all the rooms, scorching and blackening everything it touches. There is nothing in any of us which is safe from any sin. Not only is a sin a breach of the whole law, as James says (ch. 2: 10), but it is a disturbance of our entire nature.

*David beh ved himself wisel*, v. 14. An English bishop, preaching to the boys at Eton School on the text, "Walk circumspectly", began thus: "You may have seen a cat walking on the top of a wall which has been strewn with broken glass. That cat walks circumspectly". David's situation was not unlike the cat's. And we will find ourselves, sometimes, in the presence of opportunities and dangers which will demand the greatest caution and courage. In these days of peril, temptation and great chances, let us not forget to pray God for wisdom.

*All Israel and Judah loved David*, v. 16. Nothing wins love like suffering, undeserved and valiantly borne. Once when Disraeli and his wife had driven together to the House of Commons, Mrs. Disraeli's finger was caught in the door, as they dismounted, and pinched most painfully. Knowing that her husband had a great speech to make, she forbore to scream, or even to ask that it be released; but smilingly, in spite of the torment, wished him success. When he found out that she had heroically endured the pain for his sake, could he help loving her the more dearly? And when Jesus was preached by His disciples, was it not their memory

**Woman's  
Influence**

**Gets Back At  
Ourselves**

**Weapons to be  
Thrown Away**

**Loved for His  
Suffering**

of His sufferings, borne for them, which roused their love to its highest? No king, or warrior, or prophet, or idol has ever been adored as has the Sufferer, Jesus Christ. His foes dragged Him to the cross, with all its

cruel shame and agony; but out of that cross He has made for Himself a throne in the hearts of men, that will endure when earthly thrones won and held by force shall have perished and been forgotten.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

The centre of the disturbance that shook Saul's demented brain was jealousy. Study the way in which it gathered force.

1. *The covert jealous brooding*, vs. 6-9. David's valiant exploit with Goliath exalted him in the estimation of the people ten times higher than the king, v. 7. This became apparent during Saul's triumphal progress (v. 6), and vexed him greatly, v. 8. Gloomy thoughts took root. David, to whom only gratitude was due, became an object of mistrust. This grew to dislike. Soon the proverbial green-eyed monster was glaring with sickly vehemence through Saul's eyes, v. 9. Revolve jealous thoughts, and who knows how furiously the storm of passion may one day break, Matt. 27: 18? Contrast Saul's spirit with that of John the Baptist, John 3: 29, 30.

2. *The overt jealous act*, vs. 10, 11. Thinking grows into doing, Prov. 23: 6, 7. Saul's mania, comparatively harmless when concealed, became decidedly murderous when divulged. God gave him over to his own wild impulses, v. 10. He should have roused himself to resist them. On the lookout for a possible supplanter, he grew certain he had discovered the likely offender. David had been appointed "Harpist to the King", to try to soothe his ravings (v. 10), and draw him out of his dejection, as was done by music in the case of Philip V. of Spain. It was no use. As the harp strains filled the palace, the royal fingers toyed with his spear—part of the insignia of kingly office. The long-brewing storm broke. But for his alertness, David might have been pinned to the wall. Is it merely because we lack opportunity, that our jealous thoughts do not show themselves in open acts? 1 John 3: 15. Or is it because the

spirit of Christ triumphs in us? 1 Cor. 13: 4.

3. *The confirmed jealous attitude*, vs. 12-16. Saul grew more moody than ever, with an added element of cringing fear, v. 12. He gnashed his teeth, to think he could not hurl a spear so straight as David could throw a pebble, though he had tried twice, v. 11. He must get David out of the way somehow; so he appointed him to office and despatched him on military expeditions where, if he was not killed, he would at least be absent, v. 13. This only made things worse; for David's growing competence and favor (v. 14) increased Saul's jealous dread, v. 15. That is perhaps the most disastrous effect of jealousy—that it enervates and renders more incompetent than ever, whilst, all the time, it is an unintended tribute to the real merits of the person envied, v. 16.

#### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

Begin by talking of a tramp through a sheltered valley or woods. It is winter, and the wind is in the tree tops. But in the shelter it is quiet, and the sun is even hot. But the path leads out and up. When the bare hill top has been reached, the northern blast smites with its keen edge.

David, the shepherd lad, lived in the quiet,—apart from the rush of the world. David, the giant-fighter, is more in the open. And now, David, the young captain (ch. 18: 5), and the hero of the hour, stands where the fiercest winds blow. He is The People's Favorite,—the most difficult position in which he has yet stood. The interest of the Lesson turns on—How he became a favorite; how the people showed their favor; how King Saul acted; and how David behaved through it all.

1. *How David became the people's favorite*—"The slaughter of the Philistine", v. 6, tells the tale. A quick, sharp review of last Sunday's Lesson will be in order. The favor

had been fairly won. David had simply done his duty manfully—done God's will as best he knew. Set such an ambition before the scholars—to do one's best, in God's fear, and for God's glory.

2. *How the people showed their favor.* This will lead to an interesting conversation on the demonstration of vs. 6, 7—the part the women had, the forms which their applause took, the ready and strong appeal which a deed of valor makes. It was enough to turn an older head than David's. There is something harder to bear than blame,—praise. But let the topic drop here; to be taken up at the end of the Lesson.

3. *How King Saul acted.* Have the scholars analyze the king's state of mind and conduct. They will discover three manifestations, and an underlying passion (Don't use any such big words to the class): (a) *Hot anger.* "Very

wroth", v. 6 says. And why? This will likely lead to a discussion of the green-eyed monster, jealousy. What a fool it was making of the king! (b) *Mean suspicion*, v. 9. Hard to imagine anything more unkingly. Discuss the French proverb, "Noblesse oblige" ("High station compels to high actions"). How sadly short Saul came. Again, jealousy was robbing the king of his kingliness. (c) *Mad violence*, vs. 10, 11. To attempt the life of one of his own most trusted courtiers and soldiers. Again, jealousy, which makes white look black. (d) *Groundless fear*, v. 12; and (e) *Further murderous design*, v. 13—David was sent to a post of danger. If he fell in battle, Saul would be rid of him. Still, again, jealousy.

4. *How David behaved.* V. 14 tells the story (a) Walked with a steady step; and why? (b) Because he steadied himself upon God.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The Philistine territory was the strip of land, about 50 miles long by 15 broad, west of Judah. It consisted chiefly of a low-lying plain, unhealthy, in the autumn, but very fertile. It produced heavy crops of grain, besides oranges, figs, olives, and other fruits. The Philistines were proficient in agriculture, and skilled, as well, in architecture, in sculpture, in the working of iron and of the precious metals, and in other arts. In later times they engaged largely in commerce and maritime pursuits. Politically they had five centres, the cities of Ashdod, Gaza, Ashkelon, Gath and Ekron. Besides these, there were many other cities. In short, the Philistines were a

comparatively wealthy and highly civilized nation. They were distinguished especially for their military prowess. Apparently they fought usually as heavy-armed infantry, though their army included chariots and cavalry. Their savage treatment of their fallen enemies is described in 1 Sam. 31 and 1 Chron. 10. It is a remarkable fact that this little nation, with its few hundred square miles of territory, was able again and again to conquer Israel, and to hold it in subjection for generations. It was only in David's time that their power was broken, so that they never afterwards re-established their earlier glory.

## ADDED HINTS AND HELPS

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

### Some Test Questions

1. To what position was David appointed?
2. What did the Israelitish army do after the slaying of Goliath?
3. How did David acquit himself? Whose favor did he win?
4. Whither did the army of Israel return? By whom were they greeted? How did the women celebrate Israel's victory?

5. What did they say about Saul? What about David?

6. How did this cause Saul to feel toward David? What malady again seized the king? How did David seek to cure it? With what result?

7. In what manner did Saul threaten David's life?

8. Why did Saul fear David? How did he now seek to get rid of him?

9. How did David behave himself in his new position? With what feelings did the

people of Israel and Judah regard him?

10. What did Saul think that David was likely to do?

### Something to Look Up

1. Find the verse that tells of the first time David played the harp to drive away the evil spirit from Saul.

2. One of the Psalms says that God gives His angels charge over His people, to watch that no harm comes to them. Find the verse.

ANSWERS (Lesson VI.)—(1) Judges 20 : 16. (2) Ps. 124 : 1-3.

### For Discussion

1. The evil fruit of envy.
2. How to overcome injuries.

### Prove from Scripture

That envy is contrary to Jesus' spirit.

### The Catechism

Ques. 99. *Prayer—its rule.* The Question gives us a twofold rule for prayer : (1) A general rule. (2) A special rule. The general rule is "the whole Word of God". This guides us in our prayers, by teaching us what God is, by showing us our own sinfulness and need, and by telling us how to approach God. Then, also, in the Bible, we find examples of what our prayers should contain—adoration, confession, petition, thanksgiving, consecration, communion. Besides, in all parts of the Bible, there are invitations to

pray, and encouragement to believe that our prayers will be answered. The special rule is "The Lord's Prayer", so called because Jesus taught it to His disciples. This is not a form we are bound always to use, but a guide to direct us. It contains three parts : (1) The Preface. (2) The Petitions. (3) The Conclusion.

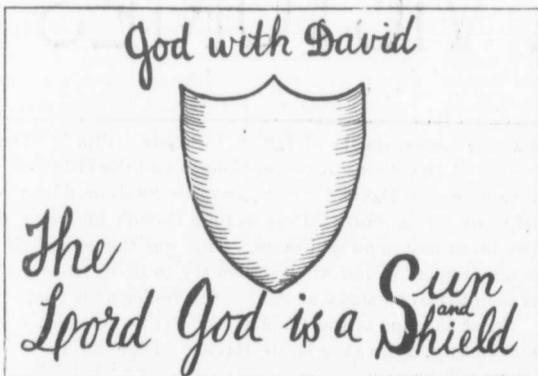
### The Question on Missions

Ques. 7. The need of a Sunday School appeals to nearly everybody, and sometimes fathers who scarcely ever attend church themselves are anxious to have a Sunday School for their children. The School is ordinarily held immediately before or immediately after the Sunday service, to save travel ; and in many cases, in winter, it is given up entirely. Older and larger Sunday Schools often give great help by sending supplies of library books or papers to these new Schools. Especially where the distances are great, often the parents and the children come to the church and Sunday School together, and it is pleasant to see the fathers and mothers go into the Bible Class on one side of the church, while the children are in their classes on the other side. Many ministers, in such cases, plan to have Home Department studies, and when on their pastoral visits, examine the children as to the progress they are making.

## FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—King Saul conquered by sin.

*Introduction*—Recall last Lesson—Who helped David to kill the giant Goliath ? To-day



we are going to hear about DAVID WITH GOD, and SAUL WITHOUT GOD. You remember King Saul had turned away from God and had disobeyed Him, and we heard how frightened he was at Goliath and his army of Philistines. Saul knows that God is not with him now, that soon another will be king and wear the crown he had been wearing. He fears that David will be the king instead of himself. Saul is very gloomy, and very cross and unhappy and disagreeable.

*God with David*—We may again

outline the two hills. Here is SAUL in front of his tent, and his army around him ; but this other hill is bare—no Goliath, no army of Philistines here now ! See ! the captain of the army is bringing young David up to Saul. Here is the hero who killed the giant ! You may be sure all the soldiers were looking at him and admiring him. Saul asks him his name, etc. While Saul is talking to David, Jonathan, Saul's son, a young man, is listening, and takes a great liking to young David, and makes him his friend. Saul took David, and would not let him return to his father's house, but made him captain over the soldiers, and all honored and loved David. As they came back from the battle with the Philistines, processions of women came out to meet them from each city they passed through. Picture these women singing and dancing and waving their arms and playing on musical instruments. Part of them sang, "Saul has slain his thousands !", and the others answered, "And David his ten thousands !"

*A Bad Enemy*—Ah ! what is that, Saul hears ? They are giving more praise to David than to Saul ! Saul at once becomes envious of David, because everybody is praising and loving him. Saul begins to hate David, and grows more and more cross to him. One day David was playing on the harp to please Saul,

and what do you think wicked Saul did ? (v. 11.) You see hate was filling Saul's heart, and he wanted to kill David, because he knew God was with David, and not with himself, and it was all Saul's own fault, because he had turned away from God, by disobeying the commands God had given him.

*David Sent Away*—Saul hated David so bitterly that he could not bear to have him at his court. So David was sent away to fight against the enemies. Saul hoped that David would be killed in some battle ; and so he would be rid of him altogether. But God took care of David ; and saved him from being killed. He acted so wisely that all the people loved him. And the best of all was that God was pleased with him, because he was faithful and obedient.

*Golden Text*—You see we may again draw the SHIELD before David, for God had saved him from being killed by Saul, as well as from the giant Goliath. Draw a shield, and on it print, THE LORD GOD IS A SUN AND SHIELD (repeat, pointing upwards, then cross arms on breast).

*Not a Good Copy*—Saul was a bad copy for us. Let us each take warning from unhappy Saul. Be not envious, like Saul, but be brave and humble and trusting, like David.

*Something to Think About*—I should not be envious.

#### FROM THE PLATFORM

# THREE VICTORIES

Begin by telling the scholars that the Lesson speaks of THREE VICTORIES (Print). You will have no trouble in getting an account of David's victory over Goliath and the Philistines. Next, bring out by questioning why Saul became David's enemy, and how he showed his enmity. The scholars, with a little help, will tell of Saul's failure to take David's life, or even to rob him of the people's favor; they loved him more and more. This was the second victory—over Saul. Now, ask how we are tempted to feel when others try to do us harm. It will be easy to show how David was tempted to be angry at Saul. But he kept his temper. His third victory was over himself. Speak of some of the enemies we have to conquer, and emphasize God's willingness to give us victory, as he gave it to David. Urge all to seek the victory over self, and then all others will be easy.

Lesson VIII. **FRIENDSHIP OF DAVID AND JONATHAN** August 23, 1908

1 Samuel 20 : 30-42. Commit to memory v. 42. Study 1 Samuel, ch. 20. Read 1 Samuel 18 : 1-5 ; 19 : 1-7 ; 23 : 14-18.

**GOLDEN TEXT**—A friend loveth at all times, and a brother is born for adversity.—Proverbs 17 : 17.

30 Then Saul's anger was kindled against Jon'athan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jes'se to thine own confusion, and unto the confusion of thy mother's nakedness ?

31 For as long as the son of Jes'se liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jon'athan answered Saul his father, and said unto him, Wherefore shall he be slain ? what hath he done ?

33 And Saul cast a javelin at him to smite him ; whereby Jon'athan knew that it was determined of his father to slay Da'vid.

34 So Jon'athan arose from the table in fierce anger, and did eat no meat the second day of the month : for he was grieved for Da'vid, because his father had done him shame.

35 And it came to pass in the morning, that Jon'athan went out into the field at the time appointed with Da'vid, and a little lad with him.

36 And he said unto his lad, Run, find out now

**Revised Version**—<sup>1</sup>a ; <sup>2</sup>shame ; <sup>3</sup>established ; <sup>4</sup>should he be put to death ? <sup>5</sup>his spear ; <sup>6</sup>put David to death ; <sup>7</sup>Omit out ; <sup>8</sup>weapons ; <sup>9</sup>South (Capital S.) ; <sup>10</sup>shall.

the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jon'athan had shot, Jon'athan cried after the lad, and said, Is not the arrow beyond thee ?

38 And Jon'athan cried after the lad, Make speed, haste, stay not. And Jon'athan's lad gathered up the arrows, and came to his master.

39 But the lad knew not anything : only Jon'athan and Da'vid knew the matter.

40 And Jon'athan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, Da'vid arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times : and they kissed one another, and wept one with another, until Da'vid exceeded.

42 And Jon'athan said to Da'vid, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed forever. And he arose and departed : and Jon'athan went into the city.

**LESSON PLAN**

- I. A Friend's Defence, 30-34.
- II. A Friend's Warning, 35-40.
- III. A Friend's Farewell, 41, 42.

**DAILY READINGS**

(By courtesy of I. B. R. Association)

M.—Friendship of David and Jonathan, 1 Sam. 20 : 1-10. T.—Friendship of David and Jonathan, 1 Sam. 20 : 11-23. W.—Friendship of David and Jonathan, 1 Sam. 20 : 24-33. Th.—Friendship of David and Jonathan, 1 Sam. 20 : 34-42. F.—The covenant, 1 Sam. 23 : 9-18. S.—A faithful friend, Prov. 27 : 1-10. S.—The best Friend, John 15 : 8-17.

**Shorter Catechism**—*Quæ.* 100. *What doth the preface of the Lord's prayer teach us ?* A. The pre-

face of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

**The Question on Missions**—8. What does the Superintendent of Missions do ? It is his business to look out for places where new missions are needed, to help the people to organize, and to supervise and encourage the missionaries. He must also now and then visit the cities and towns, and tell what is being done on the frontier.

**Lesson Hymns**—Book of Praise, Ps. Sel. 46 (Supplemental Lesson) ; 80 ; 113 ; 106 (Ps. Sel.) ; 24 (from PRIMARY QUARTERLY) ; 404.

**Special Scripture Reading**—John 15 ; 9-17, Jesus and His friends. (To be read responsively or in concert by the whole School.)

**EXPOSITION**

**Time and Place**—Not long before B.C. 1000 (Ussher 1062) ; most likely in the neighborhood of Gibeah, where was Saul's simple capital and court.

**Connecting Links**—The intervening events are : Saul's treacherous offer of his elder daughter, Merab, to David in marriage (ch. 18 : 17-19) ; David's marriage to Michal, Saul's younger daughter (vs. 20-28) ; Saul's commanding Jonathan his son and his servants to kill David, and Jonathan's turning his father from this purpose for a time (ch. 19 : 1-7) ; a great victory by David over the Philistines, after which Saul again sought his life, and he fled to Samuel's home in Ramah ; Samuel, David and Saul go to Naioth near Ramah, vs. 8-24.

David fled from Naioth, to his trusty friend Jonathan, Saul's son, to whom he disclosed his father's designs upon his life.

Jonathan could scarcely believe it of his father, but promised to do all he could to help David. David should be at the royal table for the festival on the second day of the month. The new moon feast was among the most ancient of the Hebrew observances (see Ps. 81 : 3). If David were not present, Saul would miss him. But David was afraid to go. It was agreed that he should go into hiding for a couple of days, and that Jonathan should make the excuse for him, that he had gone to Bethlehem to a family gathering. Jonathan would find out his father's mind towards David, and let his friend know by a preconcerted sign whether to flee or stay. (See vs. 1-29.)

**I. A Friend's Defence, 30-34.**

Vs. 30, 31. *Saul's anger was kindled against Jonathan ; for taking David's part.* He suspected Jonathan of aiding David in attempt-

ing to escape from him, under cover of the pretended visit to Bethlehem of which Jonathan had just spoken, vs. 27-29. *Son of the perverse rebellious woman.* "Son of a rebellious slave-girl!" the angry king exclaims to Jonathan. It is a most grievous insult to an Oriental to cast reproach upon his mother, so grievous that there is no expiation but blood. Saul accused Jonathan of choosing David, making a companion of him, to his own shame and his mother's disgrace. *Thou shalt not be established.* Saul felt it keenly, that David was a rival for the throne. As long as David lived, Jonathan's claim would be in danger. *Fetch him. he shall surely die;* literally, "he is a son of death". David must be put out of the way. Saul had a sure feeling that Jonathan knew where his companion was.

Vs. 32-34. *What hath he done?* Jonathan makes one more brave attempt to turn his father's wrath away from his friend (see Connecting Links). *Cast his spear* (Rev. Ver.). At his son's suggestion of opposition, Saul's rage got quite beyond control. The meaning is that he brandished the spear without actually throwing it (see Lesson VII.). *Jonathan arose. in fierce anger.* He left the table, grieved and insulted, not so much on his own account as on account of David, feeling that *his father had done him shame.* In all this the generosity of Jonathan is apparent. *The second day;* the day after the new moon was first seen, and on which the new moon feast was celebrated (see on vs. 29).

## II. A Friend's Warning, 35-40.

Vs. 35-40. *Jonathan went out.* According to agreement, he resorted "in the morning" of the day after the festival, to warn David of his danger. *Into the field;* the open country surrounding the capital. It is better to read "to the place appointed", than *at the time appointed.* *A little lad with him.* The boy would not suspect the meaning of his conduct. *Is not the arrow beyond thee?* The method of signaling is described in verses 19-22. Jonathan shot an arrow, and started the boy to find it. As he ran, he shot another beyond him, according to agreement. If the boy had to be called back to get the arrow, David might return; if he

were told to look farther on, David should flee. *Make speed, haste, stay not,* shouted Jonathan, as the boy ran; and David would know the significance of the words. *The lad knew not;* understood nothing of the matter in hand. In his innocence, he thought the words were for him. *Jonathan gave his artillery;* his weapons, bow and quiver. He had first to send the boy away; so he gave him these to take back to the town.

## III. A Friend's Farewell, 41, 42.

Vs. 41, 42. *David arose* (when the boy was gone); "from behind the heap of stones", the Greek Version of the Old Testament says. *Fell on his face;* as a sign of reverence and loyalty to the prince. It is still the custom among Syrians and Arabs for a man, when he meets a superior, to kneel down and touch the ground with his forehead. *They kissed;* took an affectionate farewell of each other, kissing and weeping. *We have sworn,* etc. Jonathan's parting words were a reminder of the covenant between them. They had made a covenant of brotherhood, which, for the Orientals, was closer than any natural connection. When Mohammed and his followers fled from Mecca to take refuge in Medina, each Meccan disciple was joined to a Medina disciple by such a covenant of brotherhood: it was more sacred to them than blood relationship. *Go in peace. The Lord shall be between me and thee.* The Arab says solemnly, "There is none between us but Allah (God)". Then each went his way, David into exile, Jonathan back to the city; but their friendship stood fast (see ch. 23 : 16-18).

## Light from the East

ARROW—The bow was the most common of all the offensive weapons of antiquity. Originally the branch of a tree of convenient size, it came in time to be made of various substances, of wood backed with horn, of horn entirely, of brass, and even of ivory. Some were shaped like the English bow, and some were like buffalos' horns. The strings were usually of deer's sinews carefully prepared, and well protected by a bow case, when the weapon was not in use. The arrows for hunting were usually of reed, tipped with flint, and often without feathers; but war

arrows were of wood, about 30 inches long, tipped with metal and winged with three lines of feathers.

**SWORN**—An oath is a solemn promise made with a definite appeal to God to witness and avenge any falsehood or breach of the contract. When the Hebrews made a compact, they sacrificed certain animals, divided their

bodies lengthwise into two equal parts, and the contracting parties passed between the pieces, in imprecation of a like fate upon themselves, if they broke the vow. Sometimes they swore by placing the hand under the thigh. Orientals were more emotional and impulsive than we are, and appealed more frequently to the oath.

**APPLICATION**

*As long as the son of Jesse liveth, etc., v. 31.* It is never wise to do wrong. If it ever seems to us wise, it is because our ignorance prevents us seeing the havoc that will result. Some native engineers in Brazil saw that a suspension bridge was sagging in the centre. It seemed to them that there was just one thing to do, to support that sagging centre. So they built a pillar that lifted it up. But they thus outraged the nature of the bridge, destroying all the intricate harmony of strains and stresses. A loaded train now pulled on beams where it should have pushed, and pushed on rods where it should have pulled. No wonder the bridge soon broke down. All the universe is constructed in harmony with right. No matter how convincingly wise, or absolutely necessary a policy may look, if it is morally wrong, it will be destructive in the end.

*Wherefore should he be put to death? (Rev. Ver.), v. 32.* Robertson of Brighton, the famous preacher of sixty years ago, once had a false charge laid against him. A friend of his heard the accusation, and, through cowardice or carelessness, missed the opportunity of putting his conduct in its true light. Robertson, writing of this in one of his letters, says, "How rare it is to have a friend who will defend you thoroughly and boldly!" That is what Jonathan did for David, even at the risk of his father's wrath; and that is what our friends should be able to count on in us, that we will speak out fearlessly for them if we hear them slandered.

*What hath he done? v. 32.* A young man started to practise law, while his widowed mother came to keep house for him. He waited weeks for his first case. Then a thief sent for him to defend him in the magistrate's

court. The defence was to be an alibi for which the prisoner's accomplices were to perjure themselves. The young lawyer refused the case, and his mother said, "Right, my son, right". Then a rich man came to him, asking him to draw up a deceitful agreement, by which the other party was to be cheated. Again he refused, and his mother said, "Right, my son, right". Then a poor woman who had been the victim of a money lender's extortion came to him. It was a case where his fees would be almost nothing, his expenditure considerable, and he would probably make powerful enemies for himself. But he took it, and his mother said, "Right, my son, right". That mother was a conscience to her son, making him ask regarding every proposed step, "Is it right?"

*Only Jonathan and David knew, v. 39.* Policy is not trickery, but the use of wisdom for good purposes. Cromwell's soldiers once caught the little son of a nobleman whom they were anxious to capture. He was brought before the rough looking captain and asked, "When did you see your father last?" The brave little fellow refused to speak. He was within his rights in keeping silent. Everyone sometimes learns something about somebody, which he ought not to mention. Let him keep it to himself, and let him remember that a secret, whispered to one or two, is a secret no longer.

*David arose, v. 41.* How like the friendship of Prince Jonathan towards David was to that of Jesus towards John! How the son of Zebedee must have felt honored yet confounded by the affection of his Master! How familiar it was, without a trace of condescension! How resolute to protect the life of the

Never Wise  
to Do Wrong

Is It Right?

Defending Our  
Friends

Keeping Secrets

The Best of  
Friends

loved comrade ! How devoted in sacrifice, giving up so much for his sake, and pressing on to death in his behalf ! There is room in the heart of Jesus for all mankind. He will be to us more than Jonathan was to David.

"The love of Jesus, what it is,  
None but His loved ones know."

*The Lord shall be between me and thee*, v. 42. Affection is insecure till it is riveted by God's hand. People sometimes talk of honor

among thieves. In point of fact, the detectives regularly count on breaking up a band of thieves by getting hold of one of them and inducing him to betray his friends. It is just among lawless, godless men that there is no honor. We can expect nothing good of any friendship upon which we cannot ask the blessing of God.

#### Lesson Points

"The glory of life is to love, not to be loved; to give, not to get ; to serve, not to be served." v. 31.

We show our love to Christ by sacrifices for Him and His cause. v. 31.

A true friend is always useful ; but we are unworthy of his friendship if we value it only for its usefulness. v. 32.

"Who hopes a friend, should have a heart  
Himself, well furnished for the part,  
And ready on occasion  
To show the virtue that he seeks ;  
For 'tis a union that bespeaks  
A just reciprocation." v. 32.

When we become Christ's friends, we must

reckon upon the hatred of His enemies. v. 33.  
Our anger against the evil is the measure of our love for the good. v. 34.

"May I reach

That purest heaven ; be to other souls  
The cup of strength in some great agony." v. 34.  
Practical help is the touchstone of friendship. v. 35.

The secrets of a friend should be sacred to us. v. 39.

Friendship often dies for want of expression. v. 41.

If men can love one another as Jonathan loved David, how much more should we love Christ. v. 42.

The nearer we are to Christ the Centre, the nearer we shall be to one another. v. 42.

"Nothing resting in its own completeness  
Can have power or beauty ; but alone  
Because it leads or tends to further sweetness,

Fuller, higher, deeper than its own.

Life is only bright when it proceedeth

Toward a truer, deeper life above :

Human love is sweetest when it leadeth

To a more divine and perfect love." v. 42.

"Once you are truly Christ's, the bond can never be severed ; David had to tear himself from Jonathan, but you will never have to tear yourselves from Christ. Your union is cemented by the blood of the everlasting covenant ; and by the eternal efficacy of the prayer, 'Father, I will that they also, whom Thou has given Me, be with Me where I am'." v. 42.

#### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

David and Jonathan, pledged friends, have been drawn closer together than ever by the young harpist's hairbreadth escapes (ch. 19), and his anxious dread of new dangers from Saul's jealous rage. They have conferred about the situation frankly and fully (ch. 20 : 1-4) ; decided on a plan for ending the suspense (vs. 5-13) ; solemnly pledged their mutual faith and love (vs. 14-17) ; and arranged the details of a secret code of com-

munication, vs. 18-24. Jonathan then carries out his agreement to "sound" his father (vs. 25-29), whose anger at David's absence turns upon Jonathan himself, v. 30. This is a good starting point for a lesson on :

1. *The test of friendship*, vs. 30-34. It is easy to be on friendly terms with people, when there is no risk in being associated with them ; but it is another thing to take their part, when doing so exposes one to personal resentment. Saul, with characteristic Oriental coarseness, insults his own son by reviling his mother, v. 30. Then he attempts to create in Jonathan's mind suspicion and mistrust of David's intentions, coupled with

an announcement of the royal purpose to inflict the death sentence in order to secure the stability of the throne, v. 31. This is meant to appeal to the self-interest of Jonathan, whose chance of reaching the throne is at stake. Will it be wise to interfere? Should even a pledged friend intervene under such circumstances?

The next move shows that Jonathan is far too loyal and generous to act on suspicion. His reply is equivalent to a demand for facts, v. 32. Urge this course as a guiding principle in friendship: that, when charges are raised, faith should remain unimpaired till all the facts are forthcoming and explained. Do not lightly turn against any friend, Prov. 27:10 (first clause). Jonathan's loyalty under this severe test is exhibited in two acts: (1) Exposing his own life to save the life of his friend (v. 33; John 15:13; 1 John 3:16); (2) Withdrawing from the company in which his absent friend has been insulted (v. 34); and so identifying himself more boldly than ever with him.

2. *The compact of friendship*, vs. 35-42. The graphic charade pre-arranged as a means of definite communication is carried out, vs. 35-40. The one thing to make vivid about it is the device for secrecy. If any spies are watching, they will be none the wiser. Even the messenger lad is unaware that directions are given to anyone but himself. Assured that no spies are watching, Jonathan dismisses the lad, and the two friends, with outward demonstrations of affection (v. 41), make their soul-compact, v. 42. Friendship, Cicero said, is the one thing in the world concerning the usefulness of which all men are agreed. If true relations can exist only between true men, then the truest friendship is that cemented by Christian fidelity (see Prov. 18:24). He who is true to Christ, cannot be false to any man.

### For Teachers of the Boys and Girls

The narrative of Saul's growing hatred to David, and his attempt on his life, is a thrilling one, but infinitely sad. Some of the items may be picked out, as samples of the whole, for instance, Saul's treacherous offer of his daughter to David as his wife, ch. 18: v. 17; the direct command to Jonathan and

to all his servants to kill David, ch. 19:1; a second attempt with his spear on David's life, ch. 19:9, 10; a plan for a treacherous night attack, ch. 19:11. The scholars will sicken of this mean and murderous King Saul. So, turn to something heartier in the Lesson. It is brought out in a curious contrast—David fleeing from a father (ch. 20:1), and shielded by a son. Let some scholar be ready to tell of the plan these two friends, David and Jonathan, laid, and the covenant of friendship to which they solemnly swore (vs. 5-23). The Lesson passage relates the carrying out of the plan.

The narrative is like a rapid moving picture. Try to catch and fix these scenes:

1. *David alone in the field*, v. 24. This was the plan, v. 5.

2. *The king at the feast*, v. 24. Bring out the fact that this was a religious feast (Ps. 81:3): it was the social meal after the solemn sacrifices. Will Saul's jealousy of David follow him, even hither? Vs. 25-27 disclose.

3. *A friend's defence*. Don't try to justify the subterfuge (vs. 28, 29); but make clear the stuff Jonathan's friendship for David was made of: it dared even the king's wrath.

4. *A terrible test*. Show that even Jonathan, well as he knew his father, could not have counted on the length to which he now went. Base born, he calls him (v. 30), and a fool, to allow David to stand in his way as the successor to the throne; and, further, he demands the instant surrender of his friend, that he may be slain. Have the scholars mark Jonathan's patience, and his dutifulness to his father. It is a respectful son and a long-suffering man who speaks in v. 32. But the test is made harder still, v. 33—Saul attempting Jonathan's own life, and to follow his death with David's.

5. *Fierce anger*, v. 34. Was Jonathan right or wrong to be angry? Is anger ever right? Eph. 4:26 and Mark 3:5 will help to answer the questions.

6. *Innocent stratagem*. Every boy will be interested in going into the details of vs. 35-40. It is an old saying that "love breaks prison walls". Friendship is keen of sight, to find a way.

7. *Pledged friends*. The interesting points in vs. 41, 42, which describe a wondrously

touching scene, are : (a) Why David bowed low before Jonathan (see Exposition). David's successes had given him no trace of jealousy. (b) The kissing ; a common Oriental, and indeed, European custom, amongst men. (c) The weeping. Why was David more moved than Jonathan ? Is it not because,

to receive a kindness moves us more deeply than to bestow one ? (d) The parting words : David's heart too full to speak ; Jonathan ready to stake his all, and for all time, in the defence of his friend. A striking illustration this, of what the strong Saviour of mankind stands ready to do for all men.

### THE GEOGRAPHY LESSON



The name Negeb, literally, "the dry", was given to that district south of Judah, which, in comparison with the rest of Palestine, was waterless. The fact that this region lay to the south of Judah gave rise to the use of its name to indicate that point of the compass. The whole district is mountainous, made up of ridges running in general from east to west, and rising from the Arabian Desert to the hill country of Judah in a series of great terraces. Owing to its formation, no great road ever ran through it from north to south, trade and war flowing between Palestine and Egypt along the shore road by the Mediterranean. The Negeb formed a natural defence to Judah on the south, since no army, especially if it possessed chariots and cavalry, could reach Hebron or Jerusalem from this direction.

While, in comparison with Judah, the Negeb is barren and waterless, compared with the desert to the south of it, the region is almost fertile. There are abundant signs that in earlier times it was cultivated and supported a large population. But its fertility depended on artificial irrigation by

means of dams and terraces for keeping and using the water of the winter torrents. When these works fell into ruin, the country reverted to a wild and barren condition

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. Who became David's wife ? From what purpose did Jonathan keep Saul ?
2. Over whom did David gain a victory ? What did Saul again seek to do to him ? To whom did he go ? Who followed him ?
3. To whom did David make Saul's designs known ? What promise did Jonathan make ?
4. What excuse did Jonathan make for David's absence from the new moon feast ?

5. How did Saul receive this excuse ? Of what did he say David would deprive Jonathan ? What did he order Jonathan to do ?

6. What further attempt did Jonathan make to save David's life ? What did Saul threaten to do to Jonathan ?

7. How did Jonathan show his anger ? Whither did he go to meet David ?

8. By what signal was it made known to David that Saul was still seeking his life ?

9. Describe the farewell of David and Jonathan.

10. What covenant did they make ?

Upon whom did they call as Witness ?

**Something to Look Up**

1. We are told in Proverbs that the wounds of a friend are better than the kisses of an enemy. Find the place.

2. Jesus once said that people are His friends, if they do whatever He commands. John tells us this. Read the verse.

ANSWERS (Lesson VII.)—(1) 1 Sam. 16 : 23. (2) Ps. 91 : 11.

**For Discussion**

1. Jonathan as a pattern of friendship.
2. The benefit of hardships.

**Prove from Scripture**

That all mankind are brethren.

**The Catechism**

Ques. 100. *The Lord's Prayer—its preface.*  
 Note three points in this question : (1) *The Fatherhood of God.* Even the heathen had some dim idea of God as a Father in the sense of being our Maker, the One to whom we owe our existence. (See Paul's address on Mars' Hill, Acts 17 : 28.) In the Old Testament God is more clearly revealed as a Father in such passages especially as Ps. 68 : 5 ; 103 : 13. In the teachings of Jesus recorded in the Gospels God's Fatherhood is very prominent (see Matt. 11 : 27 ; Luke 12 : 32 ;

John 1 : 12). So also in the Epistles (see Rom. 8 : 15-17 ; Gal 4 : 3-6 ; 1 John 3 : 1 ; 5 : 1. (2) *The greatness of God.* He is "in heaven", far above us. We must come to him with reverence, Ps. 11 : 4 ; 123 : 1. (3) *The unity of believers.* God is "our" Father. Then we are all brethren, Matt. 23 : 8, 9.

**The Question on Missions**

Ques. 8. There are five Home Missionary Superintendents—one for New Brunswick and Nova Scotia, one for Northern Ontario, one for Manitoba and Saskatchewan, one for Alberta, and one for British Columbia—and they are busy men. There are about 200,000 new settlers coming to Canada each year. These form many new communities, and the Superintendent tries to follow up new settlements with religious services. Nor, in the matter of the missions already organized, is it a light task to keep them equipped with ordained missionaries, or student missionaries, as the case requires. The Superintendent must also cheer the faint-hearted, direct the inexperienced and stimulate the dilatory. And besides, the church depends on the Superintendents to tell what is being done with its gifts, and to explain the need for more. It is because the late Dr. Robertson did this with such force and earnestness, that the church now realizes the importance of Home Missions.

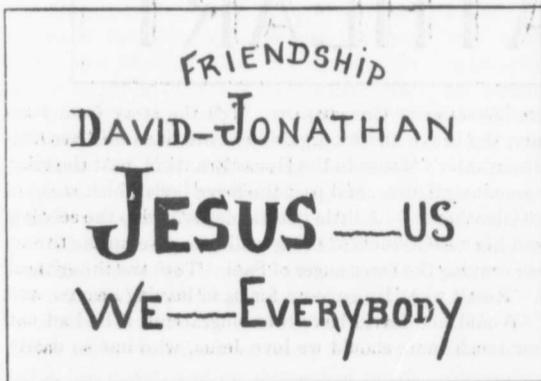
**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—The king's son and his friend.

*Introduction*—Print, A FRIEND. You all have friends, haven't you ? How many of

you have a little friend of your very own ? What is his (or her) name ? Where does he (or she) live ? Very little people form friendships. A wee boy of three says, "Muriel is my friend, mudder, I lub Muriel"; and the little fellow loves to be with the little friend, always wants to share his good things with her, and will never hear a word against his little friend.

*Lesson*—We are going to hear about David and his great friend Jonathan, the son of King Saul. Jonathan loved David as if he



were his brother. Jonathan loved his father, King Saul, and the king loved his son very dearly. Did King Saul love David, too? Let the children tell you why he did not like David, and how Saul treated David. David had to run away from Saul, because Saul wanted to kill him; and he came back in great trouble to his friend Jonathan, telling him all about it. Jonathan promised to do anything that David wanted him to do. He was ready and willing to help him, as a friend should always be. It is when we are sad or lonely or in trouble, that we need our friends most.

*Golden Text*—Teach and explain the Golden Text. Jonathan made a plan to save David's life (tell vs. 20-40). Tell of the good-by between David and Jonathan (v. 42). (A heart may be drawn and DAVID printed at one side and JONATHAN at the other side. In the heart print, FRIENDS.

*Friends*—The best way to have a friend is to be a friend. Be ready to help your playmates, if they are in trouble of any kind. Always be kind and friendly to all your companions and to everybody, and you will have many friends yourself, who will help you if you are in trouble. A big boy knocked a little fellow down. Willie ran to help the little one, comforting him and brushing the

dust off his clothing. Susie spilt something on her dress. Mary very kindly helped her to wipe it off. In very little ways true friendship may often be shown. How thankful we should be for all our kind friends! Repeat v. 4, Hymn 24, Book of Praise, (the "Lesson Hymn" from the PRIMARY QUARTERLY).

*Our Greatest Friend*—This friendship of Jonathan to David makes us think of our great Friend who is the Son of a King. Print, JESUS, THE SON OF GOD, IS MY FRIEND. Sing, "What a Friend we have in Jesus", Hymn 404, Book of Praise. Jesus is such a Friend to us. How can we show that we are His friends? Jesus says, "Ye are My friends, if ye do whatsoever I command you" (Repeat). You see we must obey Jesus if we are His friends. He says also, "If ye love Me, keep My commandments." To obey is the way to show our love to Jesus. What does Jesus command us to do? Oh, there are so many things! (Mention may be made of some of them.) He says, "This is My commandment, that ye love one another. We can show our love to Jesus by showing our love to one another. Print, LOVE ONE ANOTHER. That means, Be friends with everybody.

*Something to Think About*—I should be friendly.

#### FROM THE PLATFORM

## AN OLD TESTAMENT GREATHEART

Print on the blackboard, AN OLD TESTAMENT GREATHEART. Tell the story from Bunyan's Pilgrim's Progress of Greatheart, the brave and kind guide of Christiana and her children. He led them safely from the Interpreter's House to the House Beautiful, past the giant Grim or Bloody Man, who had slain so many pilgrims, and past the fierce lions which stood in the way. Who in the Lesson was like Greatheart? A little questioning will help the scholars to see that it was Jonathan. Bring out his unselfishness in being willing to give up the throne to David his friend, and his courage in braving the fierce anger of Saul. Turn the thoughts of the scholars from Jonathan to Jesus. Recall what He gave up for us in leaving heaven, and all that He did and suffered for us. Would not David have been ungrateful, if he had not returned the love of his friend? How much more should we love Jesus, who has so dearly loved us!

## Lesson IX.

## DAVID SPARES SAUL'S LIFE

August 30, 1908

1 Samuel 26 : 17-25. Commit to memory v. 21. Study 1 Samuel, ch. 26. Read 1 Samuel, chs. 21 to 25.

**GOLDEN TEXT**—Love your enemies, do good to them that hate you.—Luke 6 : 27.

17 And Saul knew Da'vid's voice, and said, *Is this thy voice, my son Da'vid?* And Da'vid said, *It is my voice, my lord, O king.*

18 And he said, Wherefore doth my lord <sup>1</sup> thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If <sup>2</sup> the LORD have stirred thee up against me, let him accept an offering: but if <sup>3</sup> they be the children of men, cursed be they before the LORD: for they have driven me out this day <sup>4</sup> from abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth <sup>5</sup> before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned: return, my son

**Revised Version**—<sup>1</sup>Omit thus; <sup>2</sup>it be the Lord <sup>5</sup>away from the presence; <sup>6</sup>life; <sup>7</sup>spear, O king I let <sup>10</sup>and; <sup>11</sup>put; <sup>12</sup>mightily, and shalt surely prevail;

**LESSON PLAN**

I. David's Innocence, 17-20.

II. Saul's Promise, 21-25.

**DAILY READINGS**

(By courtesy of I. B. R. Association)

M.—David spares Saul's life, 1 Sam. 26: 1-12. T.—David spares Saul's life, 1 Sam. 26: 13-25. W.—David's kindness, 1 Sam. 24: 1-8. Th.—Saul's acknowledgment, 1 Sam. 24: 9-18. F.—Enemies snared, 2 Kings 6: 15-23. S.—Love to enemies, Matt. 5: 38-48. S.—Good for evil, Rom. 2: 9-21.

Da'vid: for I will no more do thee harm, because my <sup>6</sup>soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And Da'vid answered and said, Behold the <sup>7</sup>king's spear I and let one of the young men come over and fetch it.

23 <sup>8</sup>The LORD render to every man his righteousness and his faithfulness: <sup>9</sup>for the LORD delivered thee into *my* hand to day, <sup>10</sup>but I would not <sup>11</sup>stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to Da'vid, Blessed be thou, my son Da'vid: thou shalt both do <sup>12</sup>great things, and also shalt still prevail. So Da'vid went <sup>13</sup>on his way, and Saul returned to his place

that hath; <sup>3</sup>it be; <sup>4</sup>that I should not cleave unto; then one; <sup>8</sup>And the Lord shall; <sup>9</sup>forasmuch as; <sup>13</sup>omit on.

**Shorter Catechism**—Review Questions 97-100.

**The Question on Missions**—9. What is the next stage after a mission? The mission of the smallest size usually has a student preacher. The larger missions are assigned to ordained missionaries who are appointed by the Home Mission Committee. Missions of still larger size have the right to choose their own ministers, and are called congregations.

**Lesson Hymns**—Book of Praise, Ps. Sel. 46 (Supplemental Lesson); 275; 263; 87 (Ps. Sel.); 395 (from PRIMARY QUARTERLY); 320.

**Special Scripture Reading**—Matt. 5: 38-48. (To be read responsively or in concert by the whole School.)

**EXPOSITION**

**Time and Place**—Not long before B.C. 1000 (Ussher B.C. 1060); the Wilderness of Judah.

**Connecting Links**—On parting with Jonathan, David fled first to Nob, a sanctuary close to Gibeah, where the priests were easily persuaded to set him on his way, ch. 21: 1-9. The episode of his going to the court of the Philistine king Achish is narrated in vs. 10-15. He then betook himself to the cave of Adullam (see Geography Lesson), and there gathered a band of desperate and discontented men about him, having taken his father and mother to the king of Moab for safety, ch. 22: 1-5.

When Saul knew what the priests of Nob had done he had them slain: only one, Abiathar, escaped; he fled to David, and became one of the young captain's staunchest adherents, 22: 6-23. Chs. 23-25 continue the story of David's wandering life with his followers, telling of his victory over the Philistine army at Keilah, his sparing of Saul's life when the king, asleep in a cave, was in his power, and his demand of provi-

sions from Nabal, a rich sheep owner of Carmel, as the price of protecting his property.

It was reported one day to Saul that David was in the Wilderness of Ziph, and he set out, with three thousand men, to hunt him. David noted where the royal camp was pitched, and, with Abishai, his valiant nephew (1 Chron. 2: 15, 16), made his way by night across the ravine and up the hillside. They passed unchallenged to the spot where the spear planted in the earth marked Saul's sleeping place. Abishai was for taking the spear and smiting its owner to the ground with it, but David had too much reverence for Jehovah's anointed, and was too gallant a soldier to allow this. But the spear and a jug of water standing at the sleeping king's bolster, they took away as trophies. Safely off to a neighboring hill, they shouted out to Saul's army and to Abner, his general. Abner awaking, asked indignantly who dared thus cry out and disturb the king. David, in answer, reproached him for his careless watch, and

gave point to his words by calling attention to the missing spear and water-jug. (See vs. 1-16.)

### I. David's Innocence, 17-20.

Vs. 17, 18. *Saul knew David's voice*; and his old affection (see ch. 16-21) was touched before he had time or light enough to gather himself together in the morning. *My voice, my lord, O king.* Despite all Saul's suspicion and rage and attempts on his life, David still looked upon him as his lawful sovereign. *Wherefore . . . pursue after his servant?* We cannot miss the thrill of loyal feeling evoked by Saul's gentle words. *What have I done? or what evil . . . ?* The fearless appeal of one conscious that he was innocent of wrong-doing.

V. 19. *Let my lord the king hear . . . his servant.* David went on to plead his cause. He is willing to submit himself. *If the Lord have stirred thee up.* Perhaps God had made Saul His instrument. The Israelites felt God's sovereignty profoundly: all that happened was appointed by Him, evil as well as good. "Shall there be evil in a city, and the Lord hath not done it?" said Amos, ch. 3: 6. David suggested that possibly God had been angry, and incited Saul against him. In that ease surely God might be appeased with an offering (Gen. 8: 20, 21). *If . . . the children of men.* Had Saul been urged on by the malice of men? Many in Saul's court might have done this. "If they have done it", says David, "let Jehovah smite them with a curse." *Driven me out . . . from . . . the inheritance of the Lord*; that is, the territory of Israel. They had cut him off from his country and his God. *Go, serve other gods.* It was thought that each nation's god could be worshiped only in his own land. The exile had to serve the gods of the land where he dwelt.

V. 20. *Let not my blood fall*; let me not die. He felt he was an exile. He prayed that his blood might not be spilled *away from the presence of the Lord* (Rev. Ver.); that is, outside of Israel, the Lord's own land. It was a fate greatly dreaded by the pious Israelite, to die in a heathen land, where Jehovah was not worshiped. *The king . . . come out to seek a flea.* To so helpless and insignificant a creature does David liken

himself in comparison with the mighty king. *Hunt a partridge in the mountains.* Canon Tristram says, "David alludes to the mode of chase practised now as of old, when the partridge, continuously chased, was at length knocked down by sticks thrown along the ground". (See also *Light from the East*.)

### II. Saul's Promise, 21-25.

Vs. 21-25. *I have sinned.* This was no true repentance, for Saul was not ready to forsake his sin, even though he recognized it. *Return . . . no more do thee harm*; a promise not to be relied upon, David knew full well, should the king's present tender mood pass. He therefore simply asked Saul to send for his spear; he would not trust himself within the king's reach. *The Lord render to every man, etc.* David would wait for Jehovah to recompense him. *Blessed be thou . . . do great things . . . prevail.* Saul knew that all his efforts to destroy David were doomed to failure, and yet he could not give up fighting even against what he felt all the while was God's will.

### Light from the East

FLEA—Is a more formidable species of the same troublesome insect that we know. They are very plentiful in Palestine. In some places, especially where there has been an Arab camp, one's legs will be covered with them in a few minutes. The Arabs say, "The king of the fleas holds his court in Tiberias". All the monasteries swarm with them; hence the advantage of camping away from all dwellings.

PARTRIDGE—The word thus translated is used for several kinds of grouse or quail; but here it means the red-legged Syrian partridge, which makes its home among the dense underbrush of the uplands. The nest is made on the ground, and is liable to be destroyed or robbed by carnivorous animals. They are hunted now, as of old, by falcons. The sportsman sits on his horse, with the hawk on his wrist, and his retainers beat the bushes with much shouting, to start the partridges and drive them towards the huntsman. When they are near enough, the falcon is launched from the hand and swoops down upon his prey, striking it to the earth. One of the keepers darts forward and seizes

both the partridge and the hawk. He cuts the throat of the stunned bird, and allows

the falcon to drink the blood, which it usually does very greedily.

### APPLICATION

*My son David*, v. 17. There are many likeable fellows who are full of generous impulses. These impulses riot in their bosoms like the chime of bells in a Shallow Soil sealed up chamber. But the music never gets out. The sufferings of the beautiful heroine in the novel or the play excites their deepest sympathy. But some child may be in grave moral peril before their eyes, and they think it is none of their concern. They go to church, and respond eagerly to the oratory of the preacher. They become indignant at wrong. They loathe impurity. They scorn meanness. They are specially disgusted with hypocrisy. Yet they are not clean-minded, charitable nor unselfish. The soil of their hearts is shallow ground.

*What evil*, v. 18. "Thrice is he armed, who hath his quarrel just." Socrates was once ordered by the thirty tyrants, then ruling over Athens, to go with some The Courage of Innocence other persons to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. Socrates flatly refused, saying: "I will never willingly assist in an unjust act". Cherides sharply replied, "Dost thou think, Socrates, to talk always in this style, and not to suffer?" "Far from it", he replied, "I expect to suffer a thousand ills, but none so great as to do unjustly." Socrates was without fear because he was without baseness.

*To seek a flea*, v. 20. To find oneself ridiculous, is sometimes a very convincing demonstration of one's wrong-doing. Many a man has learned to quit his sin Time to Sign because it was making a fool of him. One teetotal sailor was explaining how he came to swear off from liquor. "I seen a pair of me mates what was drunk", he said, "and they was makin' most awful asses of themselves, they was. They had each other round the neck and was weeping tears of affection down each other's backs. And I asked the bo'sun if I was like that when I was drinking, and he says, 'Why,

Bill, you're ten times worse than that'. So I thinks its time to sign the pledge, and, thank God, I ain't making a free show of myself no longer."

*I have sinned*, v. 21. Every act of wrong is done against the authority of God. To the supreme Lawgiver it belongs to punish sin. In like manner, the law Against God of the country takes punishment out of private hands.

When a burglar breaks into a home, it is not the owner's business, but the business of the whole community to see that he does not escape the penalty of his crime. And so we learn a double lesson. First, that we shall account to God for every lapse and transgression. And, second, that we must not avenge ourselves, nor hate our enemies.

*My life was precious in thine eyes* (Rev. Ver.), v. 21. A traveler who lately passed across Canada said of one spectacle he witnessed in the mountains: "I The Forgiving Sun saw the sun forgive the earth that morning. As the light broke, after the darkness of night, we saw a heavy veil of mist hanging low upon the sides of the Selkirks. Not one snow-wrapped peak was to be seen. Only the deep hollows of the valleys, dark and shaggy with the pines, and then a level curtain of grey mist, rolling back and forward and in and out upon itself. But the sun grew strong and fought the clouds till he conquered them, and chased them away from the face of the earth. Then, when the whole landscape lay basking in the bright warmth of the sun, it knew that it was forgiven. It was restored to the presence of its lord."

*Behold the spear*, v. 22. Near the end of the seventeenth century a Turkish grandee in Hungary made a Christian nobleman his Christian Revenge prisoner, and treated him with the utmost barbarity, compelling him to perform the lowest and hardest of labors. Some years later the fortunes of war changed, and the Turk became the prisoner of the Christian. The Christian said to his servants, "Now take

your revenge on your enemy". The Turk, supposing that he was to be tortured to death, swallowed poison. When he learned that the "revenge" was the permission to go in peace,

he said, with his dying breath, "I will not die a Moslem : I will die a Christian ; for there is no religion but that of Christ which teaches forgiveness of injuries".

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

Enter into the story of David's daring visit with Abishai to the camp of Saul, v. 6. Abishai proposed to use the spear (the sign of kingly rank) to take away Saul's life, v. 8. David refused to take in his own hands any such responsibility, which he recognized to rest with God, vs. 9-11. Then he resolved to carry off tangible evidences that his enemy had been fully in his power, v. 12. The Lesson turns on these particulars, leading up to :

1. *A dialogue in the dark*, vs. 13-20. The stillness of the sleeping camp is broken by the voice on the opposite height (v. 13), rousing Abner (v. 14), and taunting him for having kept such a poor watch over his royal master, vs. 15, 16. By this time Saul is awake and apprized of what has happened. He utters in the dark a nervous shout of recognition, v. 17. Poor man, he is truly very much in the dark. David does his best to enlighten him, and to remove his unjust suspicions against himself, v. 18. "What have I done?" he demands. David had unconsciously done something wonderful. Before Christ came, he had acted like a Christian, Matt. 5 : 44, 45. He pleads for consideration, vs. 19, 20. This appeal results in :

2. *A momentary turning to the light*, vs. 21-25. For the time being, Saul's dark mood lifts. He sees himself very much in the light of a fool, and apparently decides to be wise and abandon his furious man hunt, v. 21. David restores to him his lost emblem of office, v. 22, and declares his faith in divine protection (vs. 23, 24), no matter what Saul may do further. He evidently mistrusts the momentary lightening of Saul's dark impulses (ch. 27 : 1), and doubts the sincerity of Saul's parting blessing, v. 25. He takes the course recommended to Christians (Matt. 10 : 16), and gets beyond the moody king's reach.

See how a man acts towards his enemy when he has him fully in his power, and you know him through and through. Compare Judg. 1 : 6 with 2 Kgs. 6 : 21-23. David had spared Saul's life before this, ch. 24 : 9, 10. In sparing it now a second time, notwithstanding the strongest possible incentives of self-defence (ch. 24 : 4), he doubly demonstrates his right to be called by posterity "the far-off father of Jesus Christ". Living in such rough times, so long before Christ, how fully he was possessed by the spirit of Christ (Luke 23 : 34) !

#### For Teachers of the Boys and Girls

The last of the month of "David" Lessons. Review the titles with which we set out (See this department, Lesson V.) : With the titles, question sufficiently in detail to bring out before the scholars the lad David hardened into the brave soldier and wilderness leader, unspoiled by applause, unembittered by abuse and treachery, true to his friend. The highest triumph of all appears in the present Lesson. It is as if David heard with a prophet's ear the words of Matt. 5 : 44, words actually spoken a thousand years later. DAVID SPARES HIS ENEMY, is the subject of the Lesson.

The intervening happenings (see Connecting Links) are most enticing. But better, perhaps, keep to the single event which the Lesson describes. Mr. MacVicar, in his teaching hints, describes it as a "man hunt". The scholars will easily be kept on the alert.

1. The treacherous message of the Ziphites, v. 1.
2. Saul's prompt pursuit Ziph-ward, v. 2.
3. David's wary touch with him on the way, vs. 3, 4.
4. The night visit, vs. 5-12. Let this be followed in some detail, especially David's dialogue with Abishai. David's reverence for even the wicked king because he was the Lord's anointed king (compare 1 Tim. 2 :

1, 2 ; 1 Pet. 2 : 13, 15, 17) ; his mercy to his enemy, when that enemy was in his power ; his calm trust in God as righteous ;—these are special things to be brought out for instruction and imitation.

5. The fine sarcasm—almost sarcastic humor—of vs. 13-16.

6. The awakening of King Saul, v. 17 ; not only an awakening from sleep ; but an awakening of his former better self and his love for David (ch. 16 : 21). All good does not readily die out of even the worst of men.

7. David's plea, vs. 18-20. Happy is he, and strong, who can say, in the face of his enemies, as David said to Saul, "What evil is in mine hand?" A clean record is of priceless worth. The ludicrousness of Saul's pursuit is brought out in v. 20—a great king and all his soldiers set on the

capture of one insignificant man.

8. Saul's confession, v. 21. Was he really penitent? Have the scholars express their opinions freely on this. The answer would seem to be, Yes, penitent, sorry,—for the moment ; but not repentant. Penitence is sorrow for sin. Repentance is sorrow, plus the turning away from sin.

9. David's response, vs. 22, 23. Evidently he had no confidence in the lastingness of Saul's sorrow (see Matt. 13 : 5, 6) ; he will trust neither himself nor any of his men to Saul's mercy. David's appeal to the righteous Jehovah is fine.

10. Saul's benediction, v. 25. His good mood still lasted (ch. 27 : 1 shows how quickly it vanished). Learn two things :—David deserved the blessing. The blessing of no man is to be despised.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VIII.]

The Wilderness of Judah was the name given to the eastern slopes of Judah, between the Central Range and the Dead Sea, because of their barrenness as compared with other parts of Palestine. Descending these slopes, the traveler first passes through the pasture ground in the neighborhood of Ziph and Maon, and at length reaches the desolate waste of Jeshimon by the Dead Sea. It was in this wilderness that David wandered after he had fled from Saul.

The Cave of Adullam, in which David took shelter from Saul, has usually been identified with the enormous cave of Khareitun, 6 miles southeast of Bethlehem. But

the true site is probably on the Shephelah about 12 miles southwest of Bethlehem. Here there is a steep hill, with a well at its foot, and at the top the shrine of a Mohammedan saint. The modern name of the hill is Aid-el-ma, "in which", says Dr. George Adam Smith, "it is possible to hear Adullam". Near the summit of the hill are some large, low caves partly artificial. One of these may have been David's cave, where he took refuge from Saul, and whence his three officers sallied forth to break through the lines of the Philistine army, that they might bring their captain a cup of water from the well at Bethlehem, 2 Sam. 23 : 16.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. Whither did David at first flee? Who helped him on his way? To what cave did he betake himself? Who gathered round him there?

2. How did Saul treat the priests of Nob? Mention some of David's adventures.

3. With how many men did Saul pursue David? How did the king's life again come into David's power? How did David act?

4. What proof did he show Saul that he

might have killed him?

5. Why was David not afraid to appeal to the king's judgment?

6. If the Lord had incited Saul against him, what did David propose to do? What did he say of any men in Saul's court who might have urged the king on?

7. What sin did he say his enemies were forcing him to commit?

8. To what did he liken himself as compared with the king?

9. What promise did Saul make? Why did David not rely upon it?

### Something to Look Up

1. There is a story in one of the books of the Bible of a man who was hated and ill-used by his brothers, and who was kind to them, instead of revengeful, when, at last, they came into his power. Name the book and the man.

2. Find in Luke the verse that tells of Jesus praying for those who nailed Him to the cross.

ANSWERS (Lesson VIII.)—(1) Prov. 27: 6. (2) John 15: 14.

### For Discussion

1. Forgiveness.
2. The difference between remorse and repentance.

### Prove from Scripture

That vengeance is wrong.

### The Catechism

Ques. 97-100 (Review)—Have the scholars repeat once more the answers to Ques. 96, 97, the two Questions on the Lord's Supper. Ques. 98-100 are on prayer, and their teaching for review purposes, may be arranged as follows: (1) The contents of prayer. Ques. 98 tells us that we should ask only for things "agreeable to God's will", and that there should be in our prayers confession and thanksgiving. (2) The rule of prayer. The general and the special rule are set forth in Ques. 99 (see Lesson VII.). (3) The

spirit of prayer. It should be earnest ("the offering up of our desires", (Ques. 98), reverent and believing (Ques. 100), unselfish ("with and for others", Ques. 100). (4) The authority of prayer. We have the right to pray "in the name of Christ" (Ques. 98): that is, when we are guided by His Spirit in our prayers, it is as if He Himself were praying in us.

### The Question on Missions

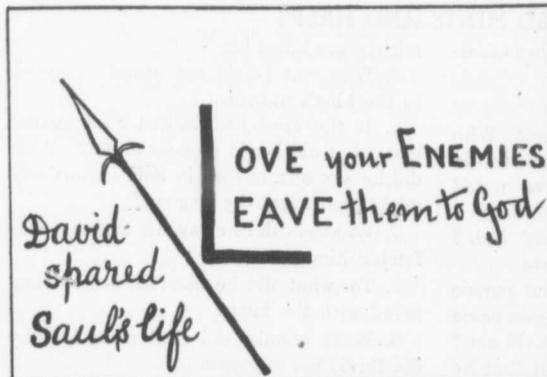
Ques. 9. Students who are being trained to be ministers have, during their summer vacations, done a great deal of the pioneer missionary work in the newer parts of Canada. Their helpfulness and physical vigor compensate for lack of experience. But, in order to have services all the year round, it is necessary to have ordained missionaries—men who have completed their course of study, and who are willing to undergo the hardship of long drives and meet the discouragement of small audiences. When the congregation grows stronger, it is entitled to choose its own minister, and very often chooses the missionary who has nursed it into strength. For a few years after emerging from the mission stage, a congregation may receive help from the Augmentation Fund, until it is strong enough to be self-sustaining, and to become a helper of others in gratitude for the help it once received.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The king's life spared.

*Introduction*—One day in a Mission School in Africa, a little girl struck her school-

mate. The teacher found it out, and asked the child who was struck, "Did you strike her back again?" "No, ma'am", said the child. "What did you do?" asked the teacher. "I left her to God", was the reply. What a beautiful way to settle all troubles between people, very much better than "tit for tat!" Whatever wrong people do or threaten to do to us, let us leave them to God, praying that He will forgive them and make them our friends. This is the way Jesus did with His enemies.



*Review*—Do you remember how envious Saul was of David, and how he tried to kill him, and what friends his son Jonathan and David were, and how Jonathan saved David's life and helped him to get away out of reach of Saul? David kept out of Saul's sight for some time, living among the mountains in another part of the country.

*Lesson*—One day Saul's soldiers came, telling him that they knew where David was hiding and would take Saul to the place. Picture the coming of Saul. David sees into his camp, and knows just where Saul lies sleeping (v. 5). One night we see David and his nephew, Abishai, going over to the camp of Saul. There they see Saul lying asleep on the ground in a trench, and his captain and soldiers in tents around him to guard him. At Saul's side is his spear stuck into the ground. Abishai said, "There is Saul, let me kill him with his own spear". But David said "No; leave him to God. I will not touch him, but you may take his spear and the bottle of water from beside him." (tell v. 12). It was now almost morning, and David went away and stood on a hill and called to Saul's captain, and told him what had been done by himself and Abishai in the night time. Saul heard David calling, and answered him in a friendly way. David

at once spoke in a friendly way also to Saul' and his gentle words made Saul sorry that he had tried to harm David, and for a time he ceased to try to kill him; and each went his own way.

*Golden Text*—The Golden Text tells us, "Love your enemies; do good to them that hate you". Even little people have their quarrels and disagreements with their playmates, and are often inclined to cherish ill-feeling. Just tell God all about it, and then leave them to God. He knows if they need punishment, and He knows far better than you do just how to punish them.

*Repeat* (Hymn 527, Book of Praise)—

Then we may stay the angry blow,

Then we may check the angry word,

Give gentle answers back again—

And fight a battle for the Lord.

*Heaping Coals of Fire*—You have all heard about heaping coals of fire on an enemy's head (ways of doing this may be mentioned). This is what David did to Saul. Just try to think what nice kind things you can do for a playmate who has harmed you. Draw a picture of Saul's spear, and print,

LOVE YOUR ENEMIES  
LEAVE THEM TO GOD

*Something to Think About*—I should be forgiving.

#### FROM THE PLATFORM

**FORGIVE**—WHY?  
—HOW?  
—HOW OFTEN?

Let the talk be about forgiveness. Ask who in the Lesson showed a forgiving spirit. A few questions will bring out how nobly David forgave Saul all the injuries the jealous king had done him. Print on the blackboard, FORGIVE—WHY? Have the scholars turn to Matt. 6 : 14, 15, and read there two verses in concert. Point out that we all need forgiveness from God, and that we cannot be forgiven of Him unless we forgive others. Make this very plain. Next, print Forgive—How? Have Eph. 4 : 32 turned up and read by the School. God Himself is our Pattern in forgiveness. Lastly, print, Forgive—How OFTEN? The passage to be turned to here and read is Matt. 18 : 21, 22. Bring out clearly that, when Jesus tells Peter he should forgive the brother who offends him, until seventy times seven, He means that he is to forgive every time the offence is repeated. Urge upon all, at once and from the heart, to forgive fully and freely any one who may have done them an injury.

BIBLE DICTIONARY FOR THIRD  
QUARTER, 1908

(For additional information in regard to certain of the places, see Geography Lessons.)

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

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

**A-hin'-o-am.** A woman of Jezreel, a town in the hill country of Judah, and one of David's wives.

**A-mal'-ek-ites.** The descendants of Esau, 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 and other Canaanitish nations (the Greek Venus).

**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 birthplace of David, and afterwards of our Lord.

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

**Car'-mel-ite.** An inhabitant of a town in the mountainous part of Judah. Its name still appears in Kurnul, a ruin about 7 miles southeast of Hebron.

**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-bin'-a-dab, Shamm'-ah.** Sons of Jesse and elder brother of David.

**Gib'-e-ah.** A town of Benjamin, the residence of Saul when he was called to be king, and afterwards his capital. It was about 2½ miles to the north of Jerusalem, where there is now a hill known as Tell-el-Fûl.

**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. From the mountains of Western Palestine, the entire length of Gilead can be seen, and a large portion of its territory brought under the eye at once. It appears thence like a vast mountain range vary-

ing from 3,000 to 4,000 feet in height. To make up this height the depression of the Jordan valley is reckoned, which is from 700 to 1,300 feet below the level of the Mediterranean.

**Gil'-gal.** A town between the Jordan and Jericho, which Samuel visited on his yearly circuit, 1 Sam. 7:16. Here Saul was crowned (1 Sam. 11:14, 15); and rejected, 1 Sam. 15:12, 26; and here Agag was hewn in pieces, 1 Sam. 15:33.

**He'-bron.** A town in Judah which became David's first capital.

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

**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. For this David, after he had become king at Hebron, sent messengers with commendations, 2 Sam. 2:5.

**Jes'-se.** An inhabitant of Bethlehem, father of David.

**Jez-reel-i'-tess.** See under Ahinoam.

**Jon'-a-than.** Eldest son of King Saul, and bosom friend of David, a brave warrior who died with his father and his brothers **A-bin'-a-dab** and **Melch'-i-shu'-a** on Mount Gilboa.

**Ju'-dah.** The tribe descended from Judah, son of Jacob and Leah, and the territory assigned to them in Canaan. This tribe, on the death of Saul, chose David as king, and warred on his behalf, until he became king of all Israel.

**Kish.** A member of the Benjaminite family of Matri and father of King Saul.

**Miz'-peh.** "Watchtower". A small town on an elevation, some 3,000 feet above sea level, 5 miles northwest of Jerusalem.

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

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

**Ra'-mah.** The birthplace and residence of Samuel. It was probably situated about 5 miles north of Jerusalem, where there is now a large Christian village.

**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.



## The Gourlay-Angelus Piano

### MAKES A MUSICIAN OF ITS POSSESSOR

THE possession of a Gourlay-Angelus piano brings to the person who does not play a piano in the ordinary way the ability to play any music—**THE BEST OF MUSIC**—whenever desired.

The exclusive patented expression devices of the Gourlay-Angelus further enable anyone to play with a degree of artistic feeling and freedom from mechanical effect only otherwise obtainable by hand-playing after years of patient study.

If you become the possessor of a Gourlay-Angelus, you will find your desire for music stimulated and your musical knowledge increased. Then, and only then, will you realize what a splendid possession such a piano really is. For all the music of the ages is at command, and the **MELODANT** and **PHRASING LEVER** of the **GOURLAY-ANGELUS** give you the very soul of the music. These patented inventions are not procurable in any other Canadian piano.

If you have listened to other player-pianos that are mechanical, come and hear how artistic and human is the playing of the Gourlay-Angelus.

WRITE FOR CATALOGUE

## Gourlay, Winter & Leeming

188 YONGE STREET, TORONTO

Branches: 66 KING STREET WEST, HAMILTON; 196 DUNDAS STREET, LONDON.

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

### THE BOOK PAGE

In selecting **One Hundred Hymns You Ought To Know** (Fleming H. Revell Company, New York, 207 pages, marginal decorations, \$1.50 net), the editor, Mr. Henry F. Cope, applied this test to each: Is it a song which the people sing year after year because it has shown itself to be one which satisfies, strengthens and inspires? The hundred hymns chosen measure up well to the standard. There are among them those, which like Luther's, Ein Feste Burg, have voiced a movement, and stirred a nation; or which, like Rous's beautiful metrical rendering of the Twenty-third Psalm, have come to be part of the precious inheritance of great churches. A number of very fine modern hymns are also included. Short biographical sketches of the authors are given on the page opposite each hymn, and add much to the interest. It is another testimony to the broad catholicity of our own Book of Praise, and the high standard kept in view by its compilers, that a remarkable number of the finest hymns in this collection are to be found in it. This beautiful volume on parlor or bedroom table, will be a household educator, and to memorize, one by one, the hundred hymns, would be to store up a very rich treasure of joy and strength.

We have received from the Upper Canada Tract Society, Dr. George Adam Smith's, **Jerusalem from the Earliest Times to A.D. 70** (Hodder and Stoughton, two volumes, \$6.00 net). The announcements of this great work as forthcoming were received on all hands with the keenest interest. On

the theme, Jerusalem, the author of Isaiah, in the Expositor's Bible, and of the Historical Geography of the Holy Land, would be at his best. The volumes exceed even these high expectations. They are a veritable mine of treasures. A full notice of them will be given in the September **TEACHERS MONTHLY**.

Up till 1882, it was death to any foreigner to land in Korea, or to a native to shelter such. It was in 1884 that Dr. H. N. Allen was transferred from China, and became the first Protestant missionary to Korea. The first Korean Christian was baptized in 1886. Now it is estimated that there are 619 churches in the land of the "morning calm", with a communicant membership of 30,000. Dr. Horace G. Underwood has been for twenty-three years a missionary in that country, and has, therefore, been an eye-witness of the wonderful transformation indicated by these figures. His new book, **The Call of Korea** (Fleming H. Revell Company, Toronto and New York, 204 pages, 75c. net), is an appeal for additional missionaries to minister to the churches already established, and to carry the gospel to the millions waiting to receive it. The appeal is the more cogent, because it is based on a most informing statement of the progress of missions in what was until so recently a hermit nation, and of the needs that clamor for reinforcements.

This is "Presidential year" with our neighbors south of the boundary line, and, therefore, Winston Churchill's new story, **Mr. Crewe's Career** (The Macmillan Company of Canada, 498 pages, \$1.50), is timely. The story is a satire on political methods,

## 25 Pictures for 25c.

For the Lessons of the Present Six Months

The Sabbath School Lessons for the present half-year, July-December, 1908, are from the Old Testament.

For 25c. you can get 25 Tissot Pictures to illustrate them.

Each picture measures 5 inches by 6, and is an exact reproduction, *in colors*, of the famous Tissot Paintings—the most wonderfully life-like Bible pictures ever made.

NO BETTER INVESTMENT OF 25c.

R. DOUGLAS FRASER

**Presbyterian Publications**

Confederation Life Building, Toronto

Please mention **THE TEACHERS MONTHLY** when writing to advertisers

**Dr. George Adam Smith's Great Work. Now Ready**

# JERUSALEM

The Typography, Economics and History from the earliest times  
to A.D. 70. By

**George Adam Smith, D.D., LL.D.**

*Professor of Old Testament Language, Literature and Theology, United Free Church College, Glasgow*

This important work is a companion volume to "The Historical Geography of the Holy Land," which has carried the fame of Dr. George Adam Smith to all parts of the world. It is not merely a work of vast erudition, but of entrancing interest, covering many aspects of the subject never before treated in literature, and is certain to become the Standard Work on Jerusalem in the English Language.

WITH MAPS AND ILLUSTRATIONS. COMPLETE IN TWO VOLUMES  
PRICE, \$6.00 NET, THE TWO VOLUMES

London—Hodder and Stoughton, Warwick Square, London, E.C.

CANADA TORONTO UPPER CANADA TRACT SOCIETY 102 YONGE STREET



## BUSINESS SYSTEMS Commercial School LIMITED

50-56 Spadina Ave., TORONTO, CANADA

**"The Best for  
BUSINESS TRAINING"**

T. F. WRIGHT, Principal

IS A NEW SCHOOL in a new building, with new furniture, new typewriters, new equipment throughout. The course embodies new ideas. The methods of instruction are new. In fact, everything about the school is new, is the latest and the best.

You can make no mistake by coming here.

Enter at any time, but better NOW.

Write for our "Special Proposition."

T. F. WRIGHT, Principal.

Please mention THE TEACHERS MONTHLY when writing to advertisers

# ST. ANDREW'S COLLEGE

TORONTO

A Residential and Day School for Boys



## College Buildings from the South

Handsome new buildings, thoroughly modern in equipment. Large, airy and convenient. Situated in North Rosedale, Toronto's choicest residential district. The college property consists of 24 acres, providing ample play fields. **Separate Junior Residence. Upper and Lower School. Strong Staff. Thorough Instruction.** Boys prepared for the Universities and the Royal Military College. **Autumn Term Commences Sept. 10th, 1906.**

REV. D. BRUCE MACDONALD, M.A., LL.D., Principal

Calendar sent on application.

1825

# St. Margaret's College || TORONTO

144 Bloor St. East

**DIRECTORS**—George Dickson, M.A., (late Principal Upper Canada College), Mrs. George Dickson.

**LADY PRINCIPAL**—Miss J. E. Macdonald, B.A.

**LOCALITY**—Ideal situation, easily accessible from all parts of the city; Church Street cars from Union Station and the Belt Line cars both pass the door.

**GROUNDS**—Extend from Bloor St., 600 feet back to the famous Rosedale Ravine driveway with its beautiful wooded scenery. They thus combine ample space for games, with beauty, picturesqueness and seclusion.

**BUILDINGS**—Steam heat and electric light. Class-rooms designed specially for the school work and are thoroughly equipped.

**ACADEMIC DEPARTMENT**—taught by 14 teachers of whom 9 are in residence; University specialists in every department; 4 teachers of modern languages who have had a European training. Two native French teachers in residence.

**ATTENDANCE LIMITED**—Classes average 10 each.

**JUNIOR SCHOOL**—Distinct from the Upper and Middle School.

**MUSIC**—Vocal and Instrumental—19 visiting teachers; thorough preparation for all examinations in Music; 20 sound-proof piano rooms and a Music Hall.

**ART**—Classes in oils and water colors taught by a European trained teacher.

**ELOCUTION** taught by a graduate of the National Conservatory of Dramatic Art, New York.

**DOMESTIC SCIENCE** taught by a graduate of Toronto School of Domestic Science.

**PREPARATION FOR THE UNIVERSITIES** a specialty. Special course for those not contemplating a University course.

**RECORD 1906-07**—14 at the Universities; 20 passed the musical examinations of Toronto University, winning 11 first-class honors and 5 second-class; 10 passed at the Toronto Conservatory of Music, winning 3 first places.

**AUTUMN TERM BEGINS SEPT. 9th. Write for Illustrated Booklet to "The Secretary"**

Please mention THE TEACHERS MONTHLY when writing to advertisers

and follows upon his previous story, Coniston, which is still well remembered. The special points in the later story are, the iron rule of a State by a railroad, and the dark and queer ways of the professional politician in connection therewith. Austen Vane, the only son of the great railroad counsel, and who is set on clean and straight methods, is the real hero of the tale, and his winning of Victoria Flint, the railway president's daughter, in spite of mountains of obstacles, gives the love-touch, which will hold many a reader, who cares not a fig for railways and politics.

For a tired man on a dull day, William Le Queux is no bad prescription. His books are sensational, but it is a wholesome sensation that one finds, for instance, in the pages of **The Woman in the Way**, Mr. Le Queux's latest story (The Copp Clark Co., Toronto, 335 pages, \$1.25). The story is all incidents and mystery. The interest is never allowed to flag for an instant. The scoundrels are wondrously daring and astute; but justice and virtue come at last to their own. The book is clean, and very cleverly written; a book for a summer or an autumn holiday.

The art of the storyteller, no less than the dramatist, consists in holding up a mirror to life. This has been done with great skill in, **Aunt Jane of Kentucky**, by Eliza Calvert Hall (Little, Brown and Company, Boston, 283 pages, Frontispiece and Page Illustrations by Beulah Strong, \$1.50). These sketches of rural life in the Blue Grass state are photographic in their representations of its people and their doings. They are commonplace, everyday people, to be sure, and their toils and pleasures belong

to the sphere of the humdrum and monotonous. But their hearts are stirred by the same passions and emotions that influence those in more conspicuous places. We feel as we read that we are akin to these farmers and housewives, and our interest and sympathy are awakened as we listen to their speech and see their actions. "Aunt Jane" has been an acute observer all her life, and her keen humor, sometimes severe, but never ungenerous, her clear insight into character and motive, and, above all, her unflinching kindness of heart and sweetness of temper, lend a lasting charm to her tales of the neighbors amongst whom her long life has been spent.

**Craven Fortune**, by Fred M. White, illustrated by Howard Somerville (The Copp Clark Company, Toronto, 313 pages, \$1.25), is a tale of sordid crime tracked down and brought home to its perpetrators, with a story of pure and true love running through it, like a clear and sparkling stream.

**The Face of Jesus**, by Rev. David Smith, M.A. (46 pages); and **Loyal to Christ**, by J. Stuart Holden, M.A. (44 pages), have been added to the Living Thoughts Series (Oliphant, Anderson and Ferrier, Edinburgh, 15c. each). Within the dainty covers of these tiny booklets is many a gem of thought and experience.

**Great Souls at Prayer**, by Mary W. Fieiston (author of Daily Strength for Daily Needs), a compilation of prayers from various authors and sources, beginning with the fifth century and extending to the present day (H. R. Allenson, London, 366 pages, 90 cents).

## "The Profession of Business"

is a booklet by us—just out. It has a message for you, especially if you are now about to decide what course of training to take up and what your vocation shall be.

The Kennedy School prepares young people for the great profession of business. You should send for this booklet. It will be helpful to you in planning for the future.

Our "inspiration" booklet, "Winners" or stories of success about our pupils, will fire your ambition. There is also our general catalogue. All may be had for the asking. A postal card request is sufficient.

### The Kennedy School

(Of Shorthand and Modern Business Methods)

9 ADELAIDE STREET EAST, TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

# The Montrose Paper Co.

LIMITED

MANUFACTURERS OF

**HIGH GRADE BOOK  
and WRITING PAPERS**

MILLS AT THOROLD, ONTARIO

TORONTO—HUBBS & HOWE CO., 48 Colborne Street

MONTREAL—T. B. LITTLE & CO.

WINNIPEG—CLARK BROS. & CO., LIMITED

Try Our **INDIAN BOND** in White and Colors

## BARBER-ELLIS

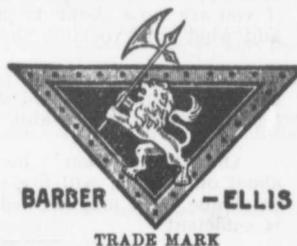
CORRESPONDENCE PAPERS

Letters, like persons, have character which is read by those studying the written page instead of the person

Our line of fine linen surface papers offers a range of choice, making it possible for you to have a paper that will express your personality.

*From most Stationers*

IRISH LAWN  
SHAMROCK LINEN  
FRENCH ORGANDIE



THE  
**BARBER & ELLIS CO.**

Limited  
72 York Street, Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers



## ANNOUNCEMENT

**M**ORANG & CO. LIMITED and MORANG EDUCATIONAL COMPANY LIMITED beg to announce that they are now situated in their new premises in the OGILVIE BUILDING, corner Bay and Wellington Streets. Increased business has made this change necessary, and the above companies take pleasure in extending a cordial invitation to all parties interested to visit and inspect the new premises. With the greater facilities afforded by commodious stock-rooms and convenient shipping rooms, these firms feel confident of maintaining and extending their present cordial relations with the trade in general.

SPECIAL AGENTS IN CANADA FOR THE PUBLICATIONS OF THE  
AMERICAN BOOK COMPANY AND FOR THE RIVERSIDE SERIES

**MORANG & CO. LIMITED**  
The Ogilvie Building

**MORANG EDUCATIONAL COMPANY LIMITED**  
TORONTO Bay and Wellington Streets

Please mention "The Teachers Monthly" when writing advertisers

# Dominion Envelope Company

LIMITED

MANUFACTURERS OF ALL STYLES  
AND GRADES OF

## ENVELOPES

We print and manufacture in one operation,  
in two colors if necessary

Commercials, - Open Ends ALL SIZES  
Catalogue Envelopes, Pay Envelopes  
Glove Bags, Penny Saver Envelopes

Send us a sample of what you are using at present  
and allow us to quote you

46-56 Spadina Ave.  
TORONTO

Board of Trade Building  
MONTREAL

## Picnic Drinking Cups

THESE cups are made with tin bottoms and waterproof paper bodies and are cheap enough to be used only once. No more heavy bulky cups to carry. No more cup washing. No more breakages. They will hold either cold or hot liquid. A great boon to managers of picnics. Write for samples and price.

MADE ONLY BY

**Dominion Paper Box Co.**

Limited

469-483 King St. West, Toronto

Please mention "The Teachers Monthly" when writing advertisers