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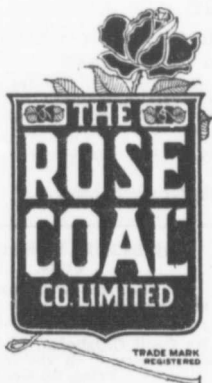
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Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XXI.

Toronto, June, 1915

No. 6

THE PUBLICATIONS COMMITTEE AND ITS WORK

The PUBLICATIONS Committee was appointed by the General Assembly of 1898 to take charge of the Sabbath School publications of our church,—the TEACHERS MONTHLY, for the teachers, and the HOME STUDY and PRIMARY QUARTERLIES and LEAFLETS, for the scholars, with the expectation that these periodicals should be improved and enlarged and their number added to as the growth of the church and the requirements of the Schools should demand. The total combined circulations of these five periodicals was at that time 75,069.

The initial purpose has been kept steadily in view during the seventeen years that have since elapsed. We now issue nineteen periodicals—for the teachers, scholars, and young people, with a combined circulation, at present, of some 320,000.

THE SUCCESSIVE NEW PERIODICALS

It may be of interest to indicate the order in which the successive new periodicals emerged, and the circumstances which led to their issue.

JEWELS : For the Little Ones, and **THE KING'S OWN** : For the Boys and Girls, were the first. Both began in 1900, the latter continuing the Children's Record, up to that time published by the Presbyterian Record Committee in Montreal.

EAST AND WEST : A Paper for Young Canadians, followed two years later,—a very heavy undertaking, considering our slender resources at the time, but an undertaking which has fully justified itself. **EAST AND WEST** now enjoys a continental reputation, has attained a very large circulation, and, besides the hospitality it has given to Canadian authors and illustrators, and the promotion of National and Imperial sentiment, it has helped to train two or three generations of growing young people in a knowledge of and zeal for, and systematic giving to, missions. No issue of **EAST AND WEST**, since its very first number, has been without its original missionary article (usually illustrated) from, or about, one of our own church's mission fields at home or in foreign lands.

In 1903, the little French paper, **LE RAYON DE SOLEIL**, was issued, with the cooperation of the General Assembly's Sabbath School Committee. It still holds on in its useful career. It is now edited and printed in Montreal, whilst continuing its previous relations to the Publications and Sabbath School Committees.

In 1907, the **INTERMEDIATE QUARTERLY** and **INTERMEDIATE LEAFLET** were begun, to supply the need of more suitable teaching material for the boys and girls of from ten to thirteen.

The rapid development of the Adult Bible Class movement began, about this date, to demand a periodical in its interests. This demand was met in 1910 by the issue of the **BIBLE CLASS MAGAZINE**, which, in 1913, when the Assembly's Committees on Sabbath Schools and Young People's Societies were amalgamated, was enlarged to embrace also Y.P.S. studies and methods.

The heaviest undertaking of all, in the way of new periodicals, which has fallen to the lot of the PUBLICATIONS, has been the launching, at last New Year, of the series of Departmental Graded Teachers' and Scholars' Lesson Helps, seven in number, and covering the Beginners,

Primary and Junior Departments. This was rendered necessary by the rapid spread of the Graded idea of Sunday School instruction. These new publications fill the place of material previously obtained of necessity from the United States. They have been eagerly received; but, looking at the financial side of the question, it will take some time for them to pay their way. Every new periodical is a heavy tax at the outset. It takes time to work up to a paying circulation. These Graded Lesson QUARTERLIES and LEAFLETS are on the way to this happy state, and will, it is hoped, reach it by and by. Meanwhile, our church may be congratulated on being the first in this field, so far as Canada is concerned. If our Schools take hold of them heartily, it will make possible all the sooner the issuing of Graded material of our own for the higher Departments of the School, as well as for those now provided for.

OTHER PUBLICATIONS

Whilst appointed originally to care for the Sunday School periodicals, the PUBLICATIONS Committee found quick demands for other lines of publication and business. The Y.P.S. literature, for example, as one instance out of many, has been issued from our offices since 1899, with the exception of a few years, when it was published direct by the Assembly's Y.P.S. Committee. At an early period in the development of our work, we issued lists of Scripture Memory Passages and specially prepared editions of the Shorter Catechism, and acquired the copyright of Carson's Primary Catechism. All of the above continue to go out in very large numbers, to the great benefit, as we believe, of the children of the church.

RELATIONS WITH S. S. AND Y.P.S. BOARD

This is perhaps a good place to speak of the cooperation of the Assembly's Board of Sabbath Schools and Young People's Societies and our Committee of Publications. We published the Catechisms and Memory Verses. The sister Board arranged for the Diplomas for their recitation. The same held in regard to Teacher Training. The Handbooks were prepared by the S.S. Board; we published them. And so on through a considerable range of activities. It has been our privilege to promote in every way possible the work of the improvement and extension of our Sabbath Schools and Young People's Societies. One of the most delightful features of our work, indeed, has been the unvarying hearty and brotherly cooperation of these sister organizations. Neither organization by itself could adequately serve the church in the great enterprise of Sunday Schools and Young People's work. By united effort they have, we think it may be fairly said, done many good pieces of work in this important field.

CHURCH, SUNDAY SCHOOL, AND Y.P.S. SUPPLIES

The beginning made with the publishing of Catechisms and Teacher Training Handbooks has been followed by the development of what is now a very considerable business in Church, Sunday School, and Y.P.S. supplies. This extension has been authorized step by step by the General Assembly, and the PUBLICATIONS Committee believe that it has been rendering good service to the church in various directions. For instance, our House was the first in Canada to introduce Canadian-made Duplex Envelopes. The output has been in many millions, and the effect of this envelope in developing systematic, all-round giving is incalculable. The aim of our Publishing House is to keep our church, in all its organizations, in touch with every new and helpful item of equipment for better service. This part of our work, it may also be stated, adds to our ability to provide proper Sunday School and Young People's magazines and papers.

THE FINANCIAL SIDE

From the financial standpoint the history of the PUBLICATIONS is not uninteresting. The PUBLICATIONS began penniless, with just enough coming in to pay for the production of the five periodicals then issued. There has been a steady increase in the amount of business

done year by year. In 1914 this reached the sum of \$133,256.21. (1915 will show an increase, but figures are not completed at date of this writing.) Each new periodical added was a heavy strain, but in every case this has been successfully met, and the report to the General Assembly of 1914 shows an excess of assets over liabilities amounting to \$40,523. This includes the amount paid on the present valuable property, namely, \$18,000. It is, however, very far below the working balance requisite for the successful and comfortable carrying on of the business. There should be a working capital of at least \$80,000. The policy in regard to profits, frequently confirmed by the General Assembly, is, that these should be applied to the improvement of output and the extension of the business. It will be necessary to adhere to this prudent policy for some considerable time to come.

OUR AIM AND ENDEAVOR

It may be added, that the aim of the PUBLICATIONS has been, in regard to teachers' and scholars' Lesson Helps and Y.P.S. literature, to lead the children and young people in such study of the Word of God as will discover to their minds and hearts the great evangelical truths therein contained, and lead to the application by them of those truths in life and in service in God's kingdom. In the case of the Illustrated Papers, it has been the endeavor to provide wholesome reading for the various ages, to reflect our Canadian life, to cultivate sound National and Imperial sentiment, and to create and intensify interest in missions, and especially the missions of our own church at home and in the foreign field.

R. DOUGLAS FRASER

TEN YEARS OF GROWTH AND PROGRESS

In Sunday School and Young People's Work

For many years, the General Assembly's Sabbath School Committee had felt the need of having some one appointed by the Assembly to give his whole time to the promotion of Sunday School work. Action was taken by the General Assembly of 1905 in the appointment of Rev. J. C. Robertson, B.D., then minister of Milltown, New Brunswick, as General Secretary for Sabbath Schools. A brief review is here given of some of the more outstanding lines of development since that date.

I. ORGANIZATION

The completed organization of the General Assembly's Committee made possible an advance in unifying the work of Synod and Presbytery Committees throughout the whole church, with the result that these Committees are to-day second to none in efficiency. This is notably true of the Synod Committees which have found a real sphere of service and whose work is telling very effectively in all the Presbyteries.

The question of the inter-relations of the Committees on Sabbath Schools and Young People's Societies was settled by the amalgamation of these Committees in 1911. The results of this amalgamation have been even more satisfactory than the most sanguine could have anticipated.

The increasing work was provided for at first by student field workers during the summer months. In 1913, Rev. C. A. Myers, M.A., of Edmonton, Alberta, whose special fitness for the position had been shown by his work both in college and in the ministry, was appointed by the General Assembly as Associate Secretary.

The steadily increasing demands for Institute and other promotion work in the various Presbyteries has been met by arranging that the joint-conveners of the General Assembly's Board should give a definite part of their time to this work in the Eastern Synods and by the appointment of Rev. G. C. Shearer as field worker for Saskatchewan.

The urgent need for more efficiently trained leaders was met in the appointment by the Board of Rev. A. J. W. Myers, Ph.D., as Educational Secretary in 1912. His three years' post-graduate work in Religious Education, following a successful pastorate of four years in an important rural congregation, have specially qualified him as a leader in this work. Since his appointment he has been giving courses of lectures on Religious Education in five of the Theological Colleges, also in the Deaconess Training Home, and in a great many Summer Schools, both East and West. Dr. Myers has also given considerable time to the work of the Commission on Religious Education, which was appointed by the General Assembly of 1912 to make a scientific survey of the whole field of Religious Education in the Presbyterian Church in Canada. The findings of this Commission, which are of considerable permanent value, and with which the names of President W. C. Murray, Saskatoon, as Chairman, and Rev. W. J. Knox, London, as Secretary, should also be associated, are printed in full in the Minutes of the General Assembly for 1913 and 1914.

II. ENROLMENT

The General Assembly's Board has for some years been striving that the Sunday Schools should aim to reach and help every member of every home of every congregation. With this aim in view the Cradle Roll was promoted, for all too young to attend; the regular School for all who can attend; and the Home Department for all the rest.

The progress made is as follows, for the last nine years, the figures for 1914 not being available when this was written:

Total Number of Sunday Schools in 1905..	2,993	; in 1913..	3,604	, an increase of	611
Total Enrolment Sunday Schools in 1905..	197,790	; in 1913..	292,574	, an increase of	94,784
Number on Cradle Rolls.....in 1905..	—	; in 1913..	35,758	, an increase of	35,758
Number in Home Departments..in 1905..	7,109	; in 1913..	11,205	, an increase of	4,096

III. EFFICIENCY

A Course in Teacher Training was prepared as early as 1902. This has been developed by the addition of further handbooks, making eight in all, and a second more elementary Course of five booklets has been prepared in cooperation with other denominations and the Provincial Sunday School Association. During the past ten years, an average each year of about 1,500 have been reported as studying one or more of these books. About 500 examination papers have been received each year from candidates taking the regular quarterly written examinations. Plans are now under way for a careful revision of all Teacher Training work, in order that it may still more fully meet the present requirements.

Sunday Schools have been promoted in all the Synods of the church. That they are meeting a felt need is shown by the fact that last year there was a record attendance of more than 500 Presbyterian students at the various Schools held throughout Canada.

For the local Sunday School, probably the most important event in the last ten years has been the introduction of Graded Lessons. Their use, especially in the smaller Schools, has been greatly facilitated by our Publications Committee, which has provided the complete series arranged departmentally, for all the under-teen scholars. It is earnestly desired by the Board that very soon all our Schools will be using Graded Lessons. For the teen age scholars some provision has been made in the Organized Classes, which it is hoped may also very soon have Graded Lessons of their own. For the boys, further provision for a programme of activities has been provided in the Standard Efficiency Tests. Something similar is also being planned for the girls.

The expressional side of the work for all young people is now fairly well met by the unified Topic Card for all Young People's Societies, and a similar series of Topics for Junior Societies.

The Adult Bible Class movement has resulted in a largely increased enrolment of adults in the Sunday School. Through the programme of service which it provides, a larger number

than ever before are in training, or in active work, in the various lines of missions, social service, teaching and other activities, of their own congregation.

The most recent campaign promoted by the Board, with Synod and Presbytery Committees heartily cooperating, is one in which all the Sunday Schools and young people are asked to raise a certain share of the missionary allocation of their own congregation. The suggested share for the Sunday Schools is one-tenth of the whole, and for the young people, one-fifteenth, or where both work together, as will frequently be the case, one-sixth of the entire Budget. This means that for 1915, of the total Budget allocation of \$1,500,000 for the whole church, the Sunday Schools and young people are expected to raise \$250,000. Many Sunday Schools are already doing their full share and more, and it is hoped that before the end of 1915, all or nearly all will be definitely enlisted in this great service.

In all this work, as outlined above, the Board has had the loyal cooperation of the Publications Committee, and of the other departments of the church, all of whom are vitally interested in the success of the work among the children and young people.

J. C. ROBERTSON

Prayer and the War

It is a sobering thought, that what God will bring out of the present tremendous crisis, depends, in a very real sense, on the prayers of His people. God can, there is no question of it, bring what He chooses out of this fearful war, independent of human prayer. But what God can do is one thing: what it is right for God to do is another. Some good He is sure to bring, the greatest good possible in the circumstances. And the prayers of His people form part of the circumstances. There is some blessing that will come out of the war; even though there be failure in prayer: there is more abundant blessing whose coming is conditioned on prayer.

In other words, prayer is able to release or hold back the omnipotence of God. The Almighty Himself has made the forthputting of His power to depend on the prayer of the frail creatures whom He has made and whose life is every moment in His hand. There is no privilege so precious as prayer; there is none that carries with it such a weight of responsibility. How dare we not give ourselves to prayer that God will bring the best possible out of the welter of bloodshed and agony that fills the world?

"Consider the Lilies"

By Rev. W. J. Clark, D.D.

Very wise and very wonderful are the words we read in that scripture which we speak of as the sermon on the mount, and among them

this exhortation is found. How it appeals to anxious and troubled men and women. There is an added tenderness when Christ speaks to those who trusted Him in warning against the anxious spirit. The eldest son of an artisan's widow, He was well acquainted with the many endeavors and shifts that must be resorted to by the poor man to keep his loved ones clothed and fed. He knew how heavy the load is on the heart when the hand that should be strong and vigorous, gaining a livelihood for the dependent ones, lies white and wasted, while one precious thing after another is sold that the children may have food.

We may naturally suppose that when He spake this sentence His eye rested upon lilies growing by the wayside, and His hand pointed them out to His hearers. He suggested to them and to us that they are the thought and the workmanship of God. One man looks at the flower and sees nothing. "A primrose by the river's brim, a yellow primrose was to him, and nothing more." Another is charmed for a brief passing moment by the pretty flower. A third, being a student, is interested in discovering the class to which it belongs. The man of faith sees in it a thought of God. And if He thinks such lovely thoughts, may we not trust His goodness? How it contrasts with earth's splendors. Solomon was the figure that suggested the greatest of earth's glories to the Jewish mind. Even to this day Eastern legends are full of the wonders of Solomon's court. But all that magnificence is tawdry in contrast to the

beauty of the flowers which are scattered by the hand of God in rich abundance.

Their growth is secret. However carefully man may search, he cannot find that secret. He may know the conditions favorable to growth, may analyze the material of the soil and the material composing the seed, may discourse learnedly on necessary conditions for its cultivation, but he never finds the secret life of the flower. And this growth is an unfolding of what is within. It doth not yet appear what it shall be until under the ministration of the great forces of nature, which are the angels of God, the hidden life manifests its beauty to the world. So is it with the spiritual life. Whatever good there may be in our rules, the holy life results from touch with God Himself. The secret of all true holiness remains with Him.

See, too, from what apparently unpropitious surroundings this delicate beauty shows itself. The dark clods of earth. How unlike they are to the rare beauty of the lily. How is it that from such uncomeliness should come such loveliness? And the only answer we may make is that it is the will of God. And so though the human life may be set about with unlovely surroundings, yet if there is this communion with God, the spiritual beauty resulting will be only the more wonderful.

This has been a sad springtime. In Europe the earth is scarred with horrible trenches in which men hide themselves that they may destroy one another. Thousands of homes are desolate, hundreds of thousands of lives destroyed. Yet we will remember the master's words and "consider the lilies of the field." We will believe that the divine artist will yet destroy all the hideousness that so often hurts us here, that there will be a new heaven and a new earth, the beauty of which is prefigured in the flowers of God's fashioning.

Westmount, Que.

A Sunday School Worker's Creed

After forty-eight years in Sabbath School work, writes Rev. A. Macgillivray, D.D., three words make up my creed:

The last child in the Sunday School,

The last scholar a communicant church member,

The last member a worker.

A Temperance Lesson that Wasn't Dry

"What can we do to make the Temperance Lesson take hold this time?" the teacher of a Men's Bible Class asked himself.

A magazine article on Prohibition in Russia, which the teacher encountered shortly afterwards, suggested the answer. He made a note of other current items relating to Russia's lesson for the world, and next Sunday he laid his plan before his Class.

When Temperance Sunday came the teacher occupied a member's seat, and watched proceedings, while the president took complete charge and called upon a member to give an account of the conditions in Russia before the war. Whereupon speaker number one told about the workings of the government vodka monopoly, and explained how it was that while half a dozen other nations in Europe had a greater consumption of alcohol per capita than had Russia, yet drunkenness in the Czar's dominions was attended with more disastrous social and economic consequences than in any other country.

The next member called on told about the successive rescripts and regulations by which Russia had purged herself of her great national cancer. The speaker described the work of M. Tschelisheff, and showed that prohibition in Russia was not merely an autocratic and a military measure, but a great national movement.

The last contributor related or read accounts appearing in Russian papers, which described some of the amazing social, moral and economic results following the closing of the vodka dispensaries. The case of the distillers and the provision of wholesome substitutes for vodka conviviality were also considered.

Then the whole Class plunged into a spirited discussion on the application of Russia's example to Canada's situation.

THE POSSIBILITIES OF THE SUMMER OUTING

By Harald S. Patton, B.A.

What is the idea, anyway, of a Sunday School picnic? Is it just a custom that has to be repeated every year? Is it a free entertainment given as an inducement for Sunday School attendance? Is it a benefit arranged by the teachers for the scholars? Or is it an affair of the School by the School for the School?

If the summer picnic is to mean the most to the School, it must surely emphasize loyalty to the School and the class, and must bring a certain responsibility as well as a good time, to the older pupils at least.

Very often the summer outing is almost dreaded by the teachers and officers because of the work and worry and detail involved. Why not relieve the teachers and interest the scholars by sharing up responsibility? Why not give the Young Ladies' Bible Class, or the senior girls' classes, a share at least in the commissariat arrangements? Why not have representatives from each of the older classes to serve on the Sports or Grounds Committees under the leadership of an enthusiastic teacher? To be appointed as a representative of his class would be considered a distinct honor by the boy so chosen. In committees so composed, moreover, ideas would be suggested, and events arranged, which would probably never occur to an adult committee; and a distribution of work effected which would relieve the adult and delight the child.

In arranging sports, the classes of entries are usually determined according to arbitrary age divisions. Why not emphasize class and division loyalty by classifying the events as Beginners, Primary, Intermediate, Senior and Adult, and by having the entries made not by individuals but by classes? By this plan points could be counted, and point championship pennants awarded to the winning boys' and girls' classes in each division. The best athletes might be chosen to represent the School at a subsequent city, town or township inter-Sunday School Field Day.

Just watch the beginners aroused by a relay race between two secondary division classes, or the excitement when a class challenges the

rest of the School to a ball game, or the hilarity when the married and single teachers pull against each other in a tug-of-war!

There are other features, too, that might be introduced. The picnic is often held at a lake or by a river. Why not put on some swimming or diving events, or even a canoe-tilting contest? Just announce the events and watch the boys bring their bathing suits! The younger scholars have frequently given drills and tableaux at Sunday School entertainments. Why not have these same boys and girls put on an open-air pageant or folk dance, such as are finding so much favor in public playgrounds and summer schools?

After the afternoon's events, and the wonderful supper, and before starting for home, is the time to forget all about classes and divisions and bring the whole School together. The scholars are tired of running around. Let them mass together now, and join in singing in the twilight some of the old favorite hymns and patriotic songs, under a compelling leader. The School lantern might be brought along, and some open-air pictures shown on a screen suspended from the trees. Perhaps even a movie machine might be secured. If the excursion involves a boat trip home, this same vocal and picture programme can be carried out on the deck.

A day so spent means a tired child at the end, but it means one also in which he has not only had a great time, but helped to make it a great time. And somehow that Sunday School and that class of his mean a lot more than they ever did before.

Toronto

A One-Teacher School : A Puzzle

HOW CAN IT BE GRADED?

Here is a problem "put up" to us by a lady in Saskatchewan. She says:

"I like the Graded Lessons. I think them very good, but it is very difficult for me to know which Department's Lessons are the best for my little School. I am the only

teacher, and the ages of the children vary from 5 years to 15 years, boys and girls.

"I have been teaching in large Sunday Schools for nearly 40 years, so this tiny mixed School is a new experience. Perhaps you could advise me which would be best. The class consists of 3 girls about 15, 2 boys aged 11, 2 boys of 8 years, 3 girls 5 and 6, 2 boys 4 and 5 years."

Our reply was: Put the children of eight years old and under into a class, to be taught by one of the older girls; give her the Primary Teacher's Quarterly, and the scholars the Primary Lesson Stories. Take yourself the two boys of 11 and the two remaining girls of 15; give them the Junior Work and Study Quarterly, and use as teacher the Junior Teacher's Quarterly; and you have a departmentally Graded School of two Departments. All can join in the opening and closing exercises.

Promotion in the Graded School

By Rev. Alex. Macgillivray, D.D.

The introduction of the Graded Lessons simplifies greatly the question of promotion. It becomes in a measure fixed and almost automatic.

When the Beginner has taken the two years' course, then he is ready for the next Grade, and is transferred to the Primary Department.

In the Primary Department, the next cycle is completed, and the scholars pass to the Junior Department and so on and up until the adult class is reached.

Apart from, and in addition to, the regular graded course that every pupil is supposed to have fairly mastered in one Department before passing to the next, there should be some memory work. It ought not to be too much to expect that before a scholar is advanced to the Primary Department, he should know the Lord's Prayer, the Shepherd's Psalm, and at least two of the simplest and most familiar children's hymns, and in addition to this a number of the Golden Texts. It might be too much to expect of a child of six to remember one hundred Golden Texts, even when the text does not contain more

than three or six words, but they might easily be asked to memorize a given number.

The fact that there would be an examination prior to promotion, would be an incentive to memorizing and would give a measure of dignity to the promotion. The same principles should apply to promotion from the more advanced grades.

The Question on Missions should be recognized, and some knowledge of the missionary work of the church should be made one of the conditions of promotion from the Primary grade upwards.

There will, of course, be a special day for the promotion of scholars and classes from one grade to the other. The day might well be either the closing or the opening Sabbath of the year. Too much thought and care cannot be bestowed upon the ceremony of advancing pupils from one grade to another. To them the event is all important, not only to the children but to their parents.

The question, "Should the same teacher be retained when promotion takes place?" is one that has been much debated. A good deal can be said on both sides. A superintendent will be reluctant to lose from one Department a teacher who has proved efficient in that Department. On the other hand, a warm friendship has been established between pupils and teacher. To sever it may be imposing a hardship on all concerned. There is a good deal to be said for the teacher's going through all the grades of the School. It means a wider culture for the teacher, and for the pupil a continuance of that influence that has been found helpful. No hard and fast rule, however, can be laid down. The principle of the greatest good for the greatest number should be applied.

Toronto

The Handwork for the Primaries

A feature of great value in the Departmental Graded Lessons is the Handwork Envelope for the Primaries. It brings every Sunday and through the week a delightful task for the restless little fingers. Its educational value cannot be questioned. Children of this age love to express their ideas in pictures. Through the simple drawings of the

handwork, such Bible and Bible land objects as the ark, the golden candlestick, camels, wagons enter the mind by eye gate. All this helps to make Bible lands a familiar territory and the Bible a familiar book.

In the handwork pains are taken to give the variety so pleasing to the Primaries. Now it is a lily to cut out of a sheet of white paper and paste on the space allowed for it. Again it is a prayer verse or simple grace before meat to copy, or a drawing to copy, or a picture of persons or animals to cut out and make to stand on their feet.

The handwork should have its definite place in the programme for the Primary Class. In the Order of Service printed at the beginning of the PRIMARY TEACHER'S QUARTERLY, it is placed immediately after the Story for the Day. In telling the story, the teacher will naturally have referred to the special piece of handwork which is to follow, and the interest of the little ones will have been excited, so that they will turn to their cutting out or copying, or what not, with keen zest.

Some teachers may prefer, instead of having the handwork done during the class period, to assign it to be done at home and brought to the class the following Sunday. In that case the assignment should be made

just after the Lesson Story has been told, and, in assigning the work, the teacher should take pains to make the task interesting to the scholars, so that they will be eager to set about it.

When the handwork is assigned to be done at home, it should be carefully examined when brought back. A good time to do this would be during the Review period (see Order of Service as above) and before the taking up of the new Lesson. The work of each scholar should be commented upon in the way of praise where this is deserved and of suggestion as to improvements in the next piece of work.

Of course it will be understood that the handwork, for any given Sunday, whether done in the class or at home, is the work connected with the Lesson for that day. The handwork for each Lesson is to follow, not precede, the teaching of the Lesson.

The Children at Church

The Church Attendance movement is moving forward. It was recently reported that in one large Presbytery, 35 per cent. of the congregations had some definite plan to encourage church attendance on the part of the children, and with fine results.

PATRIOTIC DAY, 1915

"Fear God. Honor the King"

AN UNPARALLELED OPPORTUNITY

There has never before in Canada been such an opportunity for an interesting and impressive Patriotic Service in our Canadian Sunday Schools as we have this year. For the first time in years, practically every one in the Dominion has the one thought uppermost in mind. Our church has been observing Patriotic Sunday for several years. This year, several of the other great churches are joining in it also. It will be a great Canadian and Empire day.

On Sunday, June 27th, which is the Sunday immediately preceding Dominion Day, every one of the Sunday Schools throughout the

Dominion should have a big and enthusiastic attendance at the service, which is one likely to be remembered as the most impressive service of the year.

The subject chosen for the Patriotic Day Programme is "LOYALTY"—to God and to the Empire. Doesn't that give you a hint how attractive the service may be made? You have read, since the outbreak of the war, scores of incidents that illustrate loyalty to king and empire. Probably some of the men at the front are members of your church or Sunday School. Every one is thinking about them and about the great contest.

Take advantage of this fact. Plan for a record attendance and for a service that will leave a deep impression.

To get a big attendance, send a card of invitation to every one in the congregation and in the School.

Have references made to the day and to the service from the pulpit and from the superintendent's desk for two or three Sundays preceding.

Give the small boys souvenir buttons, marked "Patriotic Day," one or two Sundays before and tell them to wear them all week and to inform every one who asks about the buttons, when Patriotic Day is to be celebrated and that it is going to be a *big day*.

Brighten up the place—School-room or church building—in which the service is to be held. Decorate it in red, white and blue, and have plenty of flags prominently displayed.

Give every one who comes in a tiny flag or flag pin, or patriotic souvenir of some sort. It will help to create interest and enthusiasm even before the service begins, and the little souvenirs will be valued afterwards.

The Programme that has been prepared by the Board of Sunday Schools and Young People's Societies is attractive both in appearance and in contents. It is beautifully printed in rich colors and bears a picture of the king, framed in a handsome design of flags and the Maple Leaf.

Order your Programmes early.

Have the hymns rehearsed beforehand. It will add greatly to the heartiness of the singing.

Suggestions are given for the recitations and for the address on "Loyalty," in the Supplement that goes with every order of Patriotic Services.

The Programme and all the other requisites for a successful Patriotic Day can be obtained from PRESBYTERIAN PUBLICATIONS, Toronto. See advertising pages 300 and 301 in this issue of the TEACHERS MONTHLY, for a complete list of requisites, with prices.

This year truly offers an unparalleled opportunity, when it should be so easy to obtain a large attendance on Patriotic Sunday and when lasting influences may be set on foot which will tell in the loyalty to God and the

king of our whole Canadian youth. The material is readily available for an impressive spiritual service. Don't let the chance escape your School and congregation.

The Church's Recruiting Ground

A worker for three years in the worst slum district of the great city of Glasgow writes: "I met hundreds of people and had fellowship with hundreds of Christian men and women in other missions. I can recall, at a generous average only, at the most, about five in every hundred who came to Christ without having heard of Him first at home or in the Sunday School. There are a thousand, perhaps ten thousand, children in the city who never go to Sunday School, but it was those who had early training to whom the call of Christ's love made the final successful appeal. The Sunday School is, therefore, the greatest recruiting ground of the church."

Presbyterian Summer Schools

The present summer presents a very attractive list of Canadian Presbyterian Summer Schools. In addition to the well-known Summer Schools at Sunset House, Goderich, July 5-12, and at Geneva Park, near Orillia, Ont., July 12-19, a School will be held at Leamington on the shore of Lake Erie, July 5-12—no prettier place could be found on any of our lakes for such a gathering; and at Grimsby Park, July 12-19, too well known to require any special description.

There is no teacher or member of Bible Class or Y.P. Society who will not profit by attendance at one or other of these Schools. There will be classes on Bible Interpretation, Missions, Social Service and Religious Education, besides the study of Hymnology. Lectures and other interesting features are arranged for for the evening meetings.

In addition to the above Presbyterian Conferences, Schools for Mission Study will be held at Whitby, Ont., July 5-12; Knowlton, Que., July 15-22; Wolfville, N.S., July 26-August 2, under the direction of the Missionary Education Movement.

Our church is also cooperating with other churches and Sunday School Conferences at Knowlton, Que., July 23-August 2; Berwick,

N.S., August 17-24; Geneva Park, Ont., August 17-24; and is joining with other denominations and the Y.M.C.A. at a Conference at Geneva Park, July 19-26, in which leaders of older boys, as well as boys over 16, will be present.

Surely an alluring list of opportunities for instruction and pleasure combined. Details

of programmes, rates, etc., of the above Schools may be had from Rev. J. C. Robertson, General Secretary of the Board of Sabbath Schools and Y.P. Societies, Confederation Life Building, Toronto; and regarding the Schools at Goderich, Leamington, and Geneva Park also, from the Rev. G. E. Ross, B.D., Goderich, Ont.

HOW THE WORK GOES ON

A church attendance league has been started in the Sunday School of Brampton, Ont., Presbyterian Church. It already has an enrolment of a hundred scholars.

The Presbyterian General Assembly of Australia has given a general approval to the proposition of an Australian Scheme of Graded Lessons.

A new feature last year in Knox Church Sunday School, Stratford, Ont., was an Installation Service, at which all the officers and teachers were formally installed into their various positions. A teachers' library of books by specialists in various Sunday School departments has also been provided by subscription.

The International Sunday School Association reports that, during the last Triennium, 104,038 students were enrolled in Teacher Training classes. A total of 40,164 First Standard, and 1,852 Advanced Standard, diplomas were issued. Fifty City Training Schools have been established in all parts of the continent, with an enrolment varying from 50 to 450.

Hamilton Cassels, K.C., LL.D., one of our most esteemed elders, recently completed 38 years of continuous service in the Sunday School held every Sunday morning at the Central Prison, Toronto, having been superintendent of the School for 35 years. On the closing of the School, owing to the removal of the prison to Guelph, Ont., Dr. Cassels was presented with a silver tea

set by the teachers and other friends of the School.

Less than a year ago in the Presbyterian Church, Avonmore, Ont., there was no organized Class in the Sunday School and no Cradle Roll. Now there are three organized Classes, with their charters, a Young Ladies' Bible Class, a Young Men's Bible Class and a Senior Boys' Class, a Pastor's Bible Class re-organized and a Cradle Roll with 20 members. The Sunday School, Bible Classes and Christian Endeavor Society have pledged themselves to give \$200 to the Budget for 1915.

As a result of a conference held in Korea, the members of the Presbyterian Japanese Church in Seoul were called together, and the head of the National Forestry Department, after addressing all the members of the church, announced that he was going to become a pupil in the Sunday School. Judge Watanabe, of the Court of Appeals, made the same announcement. As a result, a large number of the members of the church are now also members of the Sunday School.

A Bible Women's Training School in Kin Kiong, a Chinese city on the Yangtse river and the centre of a district with a population of 5,000,000, is turning out numbers of Sunday School teachers. The city has 7 Sunday Schools, with an attendance of 1,500 scholars, the city authorities having thrown open the Confucian and Buddhist temples for free use as Sunday Schools. Old picture post cards are given as a reward for attendance, red paper bearing a Bible verse in Chinese being pasted over the address.

A WORD FROM THE BUSINESS MANAGER

For Teachers Especially

ON KEEPING UP THE ATTENDANCE DURING THE HOT MONTHS

The attendance has a tendency, particularly in town and city Schools, to fall off somewhat during the summer months. Some are away on holiday. For those who are still at home, there are such a number of alluring out-of-doors attractions that the Sunday School has to compete with.

The only way to keep up the attendance,—yes, and even to increase it—is to make the School more attractive than anything else.

First, and this is most important, spend a little more time in the preparation of the Lesson, and as you prepare it, keep in mind that it is for a hot day, and make it interesting, simple, and *brief*.

Then, hold a contest of some sort. There is nothing that attracts boys and girls like a contest. For example, offer a Testament to the scholar in your class who attends most punctually, pays the best attention and receives the best marks for Catechism, Memory

Verses, preparation of Lesson, etc., during July and August.

Be sure to arrange to hold a class picnic. It may be a very simple one, but still arrange to hold a picnic of some sort, towards the end of August. Talk it over beforehand with the class. They will have numerous suggestions as to what they would like to do, and they will like to anticipate it.

If you work on these lines this summer, you will find in the fall that you have a most enthusiastic class and that you are closer to them than ever before.

Our illustrated catalogue shows Testaments that are ideal for an attendance contest, together with numerous helps that teachers will find useful during the summer, and throughout all the seasons of the year. A copy will be gladly sent on application to PRESBYTERIAN PUBLICATIONS, Toronto.

OUR SUNDAY SCHOOL PERIODICALS, 1915

UNIFORM SERIES

TEACHERS MONTHLY, per year.....	\$0.70	Per Quarter, each.....	0.82
2 or more to one address.....	0.60	(Includes American postage)	
PATHFINDER (A monthly Bible Class and Y.P.S. Magazine), per year.....	0.50	COLORED LESSON PICTURE CARDS (Corresponding to Roll), per year, each.....	0.12
2 or more to one address, each.....	0.40	Per Quarter, each.....	0.03
HOME STUDY QUARTERLY, per year.....	0.20	(Includes American postage)	
Five or more to one address, each.....	0.14		
INTERMEDIATE QUARTERLY, per year.....	0.20		
5 or more to one address, each.....	0.14		
PRIMARY QUARTERLY, per year.....	0.20		
5 or more to one address, each.....	0.14		
HOME STUDY LEAFLET, 5 or more to one address, per year, each.....	0.07		
Per Quarter.....	0.02		
INTERMEDIATE LEAFLET, 5 or more to one address, per year, each.....	0.07		
Per Quarter.....	0.02		
PRIMARY LEAFLET, 5 or more to one address, per year, each.....	0.07		
Per Quarter.....	0.02		
COLORED LESSON PICTURE ROLL, per year, each.....	3.25		

ILLUSTRATED PAPERS

EAST AND WEST (Weekly), per year.....	0.75
Two or more to one address, each.....	0.50
(May begin with any date)	
THE KING'S OWN (Weekly), per year.....	0.40
Five or more to one address, each.....	0.30
(May begin with any month)	
JEWELS, per year.....	0.30
Five or more to one address, each.....	0.25
(May begin with any month)	

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:	
BEGINNERS TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.	
BEGINNERS PICTURE ROLL: \$4.25 per year, \$1.07 per quarter (American postage included).	

BEGINNERS TEACHER'S GUIDE. Free for each teacher using our Beginners material.

FOR THE SCHOLAR :
BEGINNERS BIBLE STORIES, 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL : \$3.25 per year, 82c. per quarter (American postage included).

PRIMARY TEACHER'S GUIDE. Free for each teacher using our Primary Graded material.

FOR THE SCHOLAR :

PRIMARY LESSON STORIES. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

JUNIOR TEACHER'S GUIDE : Free for each teacher using our Junior Graded material.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS, 24c. per year, 6c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHERS MANUAL, 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL, 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK, in four parts, 12½c. a part

Lesson Calendar : Second Quarter

1. April 4 . . . Saul Rejected by the Lord. 1 Samuel 15 : 10-23.
2. April 11 . . . David Anointed King. 1 Samuel 16 : 4-13.
3. April 18 . . . The Shepherd Psalm. Psalm 23.
4. April 25 . . . David and Goliath. 1 Samuel 17 : 33-51.
5. May 2 . . . Saul Tries to Kill David. 1 Samuel 19 : 1-12.
6. May 9 . . . Friendship of David and Jonathan. 1 Samuel 20 : 32-42.
7. May 16 . . . David Spares Saul. 1 Samuel 26 : 5-16.
8. May 23 . . . David King over Judah and Israel. 2 Samuel 2 : 1-7 ; 5 : 1-5.
9. May 30 . . . David Brings the Ark to Jerusalem. 2 Samuel 6 : 12-15 ; Psalm 24.
10. June 6 . . . Nathan Rebukes David. 2 Samuel 11 : 22 to 12 : 7a.
11. June 13 . . . The Blessedness of Forgiveness. Psalm 32.
12. June 20 . . . A Prayer for the Tempted (Temperance Lesson). Psalm 141.
13. June 27 . . . REVIEW—David, the Shepherd of Israel. Read Psalm 78 : 65-72.

Lesson X.

NATHAN REBUKES DAVID

June 6, 1915

2 Samuel 11 : 22 to 12 : 7a. Study 2 Samuel 11 : 1—to 12 : 7a—*Commit to memory vs. 5-7.

GOLDEN TEXT—Create in me a clean heart, O God.—Psalm 51 : 10.

22 So the messenger went, and came and shewed Da'vid all that Jo'ab had sent him for.

23 And the messenger said unto Da'vid, ¹ Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot ² from off the wall ³ upon thy servants ; and *some* of the king's servants be dead, and thy servant Uri'ah the Hit'tite is dead also.

25 Then Da'vid said unto the messenger, Thus shalt thou say unto Jo'ab, Let not this thing displease thee, for the sword devoureth one as well as another : make thy battle more strong against the city, and overthrow it : and encourage thou him.

26 And when the wife of Uri'ah heard that Uri'ah her husband was dead, she ⁴ mourned for her husband.

27 And when the mourning was past, Da'vid sent and ⁵ fetched her to his house, and she became his wife, and bare him a son. But the thing that Da'vid had done ⁶ displeased the Lord.

Ch. 12 : 1 And the Lord sent Na'than unto Da'vid. And he came unto him, and said unto him, There were two men in one city ; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds :

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up : and it grew up together with him, and with his children ; it did eat of his own ⁴ meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And Da'vid's anger was greatly kindled against the man ; and he said to Na'than, *As* the Lord liveth, the man that hath done this ⁷ thing shall surely die :

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Na'than said to Da'vid, Thou art the man.

*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 obtaining of a beautiful Certificate or Diploma.

Revised Version—¹Omit Surely; ²at thy servants; ³Omit three words; ⁴made lamentation; ⁵took her home to his house; ⁶morsel; ⁷is worthy to die.

LESSON PLAN

- I. David's Sin, 22-27.
II. Nathan's Rebuke, ch. 12 : 1-7a.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Nathan rebukes David, 2 Sam. 12 : 1-10. T.—Nathan rebukes David, 2 Sam. 12 : 13-23. W.—For-saking God's commandments, Ezra 9 : 4-10. Th.—No peace to the wicked, Isa. 57 : 15-21. F.—"If we confess," 1 John, ch. 1. S.—A promise of blessing, Hosea 14. S.—Confession and repentance, Ps. 51 : 7-19.
Shorter Catechism—Ques. 19. *What is the misery of that estate whereinto man fell?* A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.
The Question on Missions—10. What is the aim of our medical mission work? To save life and relieve

suffering, and, by healing the body, to remove prejudices and win confidence and thus lead those not Christians to know and trust in the Great Physician, who heals the soul as well as the body.

Lesson Hymns—Book of Praise : 254 (Supplemental Lesson), 162, 159, 38 (Ps. Sel.), 172 (from PRIMARY QUARTERLY), 168.

Special Scripture Reading—Ps. 51. (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.

Lantern Slides—For Lesson, B. 664, David Reproved by Nathan. For Question on Missions, C. 85, Listening to the Word While Waiting for the Doctor. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Gihon Cattle Market and Jerusalem's West Wall from the Bethlehem Road (Underwood & Underwood, 417 Fifth Ave., New York City), set of 10 stereographs for this Quarter's Lessons, \$1.67. One for June, 20c.; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—About B.C. 1040; David's palace in Jerusalem.

Connecting Links—Last Lesson (2 Sam. 6 : 12-15; Ps. 24) told of the bringing of the ark to Jerusalem and of David's dancing before the Lord (see ch. 6 : 14). Michal, the wife of David, expressed her indignation at what she deemed his unkingly conduct, and was punished with perpetual childlessness; (see ch. 6 : 16-23). Ch. 7 tells of David's desire to build a temple for God's worship. This he was not permitted to do, but God guaranteed the throne to David and his descendants. Ch. 8 gives an account of David's campaigns and a list of his chief officers of state. In ch. 9 we have the story of David's kindness to Mephibosheth, the lame son of Jonathan. Chs. 10 to 12 are occupied with David's wars against the Ammonites, including the plot against Uriah.

Vs. 1-21 describe the sin of David, his attempt to conceal it and the carrying out of the king's plot to have Uriah murdered.

I. David's Sin, 22-27.

V. 22. *The messenger went*; from the Ammonite capital of Rabbah, about 25 miles northeast of the north end of the Dead Sea (see v. 1). *Came*; to David's palace in Jerusalem. *Shewed David*; reported by

word of mouth. Vs. 14-21 explain the tidings which the messenger brought. *All . . . Joab . . . sent him for*. Joab was David's nephew (ch. 2 : 18; 1 Chron. 2 : 16) and the commander-in-chief of his army. He had been besieging Rabbah.

Vs. 23, 24. *The men*; the defenders of Rabbah. *Prevailed against us*. Another translation is "were bold against us." *We were upon them*; driving them back. *Unto the entering of the gate*; the gate of the city, which would have a strong tower projecting beyond both the outer and inner faces of the wall. *Shooters*; archers, whose bows were usually made of tough, elastic wood, sometimes mounted with bronze, the bowstring being of ox-gut and the arrows of reed or light wood, tipped with flint, bronze or iron.

V. 25. *David said . . . say unto Joab*, etc. The general had reason to fear that the king would censure his rashness (vs. 20, 21), and therefore the messenger was instructed to report that Uriah was amongst the slain. Joab understood the situation and shrewdly counted on David's gratification at the news of Uriah's death to lead the king to overlook the general's fault. David's reply to the report of Joab was not one of blame but of encouragement.

Vs. 26, 27. *Wife of Uriah . . . mourned*; for the usual period of seven days. "Marriage very soon after the death of a consort is common in the East," so that this haste would not attract any special notice. *Displeased the Lord*. David could escape the condemnation of men, but not of God and conscience.

II. Nathan's Rebuke, ch. 12 : 1-7a.

Ch. 12 : 1. *The Lord sent Nathan*; a prophet and confidential adviser to the king (compare ch. 7 ; 1 Kgs., ch. 1). By his friendly hand a life of David was afterwards written, 1 Chron. 29 : 29. *Came unto him*; ostensibly to lay before the king a case of high-handed oppression of a poor man by a wealthy neighbor. In reality he tells the parable of the ewe lamb. *Two men*; representing David and Uriah respectively.

Vs. 2-4. *Rich man . . . many flocks and herds*; in which wealth in Eastern countries largely consisted. *Poor man . . . one little ewe lamb*; representing Bathsheba. *As a daughter*. "Such pet lambs are frequently seen in the homes of the poor in Syria." *Traveller unto the rich man*; whom the laws of Eastern hospitality made it imperative to entertain. *Spared . . . his own*; as greedy and selfish as he was rich. *Took the poor man's lamb*. Such oppression and robbery of the poor by the rich was common in the East.

Vs. 5, 6. *David's anger was greatly kindled*; as well it might be, since it was his business, as king, to protect the poor and weak against the injustice of the rich and powerful. Besides David knew what it was to be poor and to have and love one little ewe lamb. *Against the man*; in whom he did not yet, however, see a picture of himself, such is the blinding power of sin. It has been said that one can judge his own sin rightly only when he considers how it would look were it the deed of another. *As the Lord liveth*; that is, "as surely as God lives," a solemn oath. *Shall surely die*; Rev. Ver., "is worthy to die," literally, "is a son of death." *Restore . . . fourfold*; that is, four lambs for one. This was the law of Ex. 22 : 1. *Did this thing . . . had no pity*. These words show how correctly one can describe his own sin so long as he regards it as the sin of another.

V. 7a. *Thou art the man*. This short

sentence, containing only two words in the Hebrew, is like a keen spear point, driven by a strong hand and penetrating to the very heart. "It is a very dangerous thing to tell princes of their sins . . . But the position which Nathan held in David's court made it his duty to do so, and there is no stronger testimony to the power of religion and of God's grace than that it makes men so brave in doing their duty." (Pulpit Commentary.) Nathan was like Elijah stopping the chariot of Ahab (1 Kgs. 18 : 17, 18) or John the Baptist denouncing Herod to his face, Matt. 14 : 3, 4.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

HOSPITALITY—Hospitality is a virtue much prized among the men of the desert and among their descendants the men of Palestine. In the desert, where there is no land to be owned and no industries to be organized, all men are poor alike, only some a little poorer than others. They are poor and therefore hospitable, eager and ambitious in their hospitality. The Arab's house is ever open to the beggar and the stranger, and he shares the last date with the newcomer. "Let the torrent," says the proverb, "Let the torrent of your liberality escape from your hand without the sound of it reaching your ear."

HE SHALL RESTORE . . . FOURFOLD—Strictly speaking, theft was not a crime among the Hebrews. It was only an infraction of private rights that involved making amends to the person injured, without further penalty. The amount of damages paid to the injured party varied; if a man stole money or other valuables he repaid double, but if he took a sheep he had to pay fourfold, if he took an ox, fivefold (compare the self-vindication of Zacchæus, Luke 19 : 8). Only if the animal taken was restored uninjured the penalty was lighter, another animal like it. These laws of Exodus are much milder than the corresponding Babylonian laws, where in many cases repayment thirtyfold or even sixtyfold was enforced, and failing payment even the death penalty was decreed. The only relic among the Hebrews of this extreme punishment was the case of the housebreaker; he was put to death.

THE GEOGRAPHY LESSON

Our Jerusalem map marks with the number 22 a spot in a deep valley at the southwest of the city. We will stand at that point facing nearly north, so as to have in sight all the ground which is included between the spreading arms of the V. Our standpoint is on a dam which blocks the valley and carries the main highroad across toward Bethlehem and Hebron. In old times the dam held back a large body of water, but now the reservoir bed is nearly dry. Looking down into the

old enclosure from our position on the dam we see a crowd of men and boys, cattle and donkeys. It is market day; animals have been driven here by farmers and stock-breeders from the country, and people are bargaining. Straight ahead, beyond the old reservoir basin, the rising ground is covered with comparatively modern houses. At the right of the basin the ground rises still more steeply, forming a high bank, and away up on its crest we have glimpses of a lofty wall of stone masonry. That is part of the present wall of Jerusalem. The western gate, known as the Jaffa gate, is up there, close by a large modern tower. We do not know that this Bethlehem road on which we stand follows along here the very same course



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which David used to travel, but its change of direction is probably not very great. The soldier-king must many a time have seen from the highway that same steep hill, then without any crown of masonry. A dozen people happen to be gathered beside the highway, just where we have paused. Two or three wear semi-European clothes, but most of them follow practically the same fashions that were in vogue here three thousand years ago. One boy is driving a donkey

laden with a big goatskin bag or "bottle," of the very same sort that David had received from generous Abigail (1 Sam. 25 : 18) full of wine from her husband's vineyards. The dry reservoir down before us, where we find the cattle market, dates back only to medieval days; there may possibly have been a small pool here in ancient times. At some such place near David's capital city buyers and sellers of animals used to congregate in his time just as they do now, to make long-drawn-out bargains and to talk over the news of the day.

Use a stereograph entitled, Gihon Cattle Market and Jerusalem's West Wall from the Bethlehem Road.

THE LESSON APPLIED

By Rev. M. B. Davidson, M.A., Gaft, Ont.

1. Our sin almost invariably means suffering for others or for some other. No man liveth to himself, and no man sinneth to himself. David sins, and his sin carries with it the tragic death of an innocent man. Some time ago there was a picture published in a humorous paper, but the picture was not

a humorous picture. It depicted a drunken man going home in the street car, and in his intoxicated stupor he is leaning his head on his wife's shoulder. And she is doing her best to face the curious, disgusted looks of the crowd on board the car, suffering far more than her husband because of her

husband's sin. And few boys can go astray without bringing a terrible load of suffering upon their innocent mothers, and upon the other members of their families. Just so was it the sin of the world, sin like yours and mine, which brought such suffering upon Christ as was His on Calvary.

2. The sinner is seldom at a loss to find words with which to salve his conscience. David could salve his conscience by sending word to Joab that any one might have met such a fate as Uriah's. David's words are intended to deceive the messenger. Perhaps David intended to deceive himself by them. Uriah had just been unfortunate in the jeopardy of war! We all know something of how easy it is to hide behind such excuses. A Scotch writer says that we are all great on the "extenuating circumstances which apply only to ourselves." The men in Christ's parable of the wedding feast tried to hide their real reason for declining the invitation behind various excuses. We do what we know to be wrong, and then we try to lay the blame upon our surroundings, or upon our friends.

3. The final word always remains with God. How well David's scheme seemed to work out! It appeared to be most successful. There seemed to be no flaw in it at all. We can imagine how David congratulated himself that everything had gone so well for him. But,—and how often that word changes everything—but God had something to say in regard to David's scheme. "But the thing that David had done displeased the Lord." We are reminded of Christ's parable of the Rich Fool, the man who congratulated himself on his worldly prosperity. But God had something to say about the situation. But God said: "Thou fool." We sin. Then we lay all sorts of clever plans to hide our sin from our fellows. And often we may succeed thus far. But we cannot hide our sin from God. God has always something to say about it. The final word always remains with Him.

4. Some of God's most important lessons are taught to us more or less indirectly. That was the method which Nathan adopted here when he wished to get at David's conscience.

He told David a story. That was the method which Jesus adopted so often in His parables. The world of nature is full of lessons for us when we go to it with seeing eyes. A great deal of the world's best fiction is full of teaching for us. Tennyson in the *Idylls of the King* has many lessons to teach us through the story, especially the lesson that once sin begins to work it can destroy some of the best plans of life. George Eliot has a great lesson to teach us in her story entitled *Romola*, the lesson of the depths to which selfish ambition may bring a man. God would teach us often by "truth embodied in a tale."

5. Sometimes in accusing others we are really accusing ourselves. David listened to the story which Nathan told him, and then grew very angry at the injustice and selfishness and cruelty of the rich man in the story. And all the while he was condemning himself. He was as bad as the rich man. He was worse than the rich man. We are all tempted to see the sins of others very large, and our own very small. We condemn others, and excuse ourselves. Some boy says: "I wouldn't like to be as mean as So-and-so." Before he says that, it would be wise for him to make sure that he does no mean things himself. Or perhaps he does not do mean things, but falls before other temptations just as bad. Some girl says: "I wouldn't like to be as untruthful as So-and-so." Before she says that, it would be wise for her to make sure that she always tells the truth herself.

6. It is a terrible experience to realize that we have sinned. David had been keeping off the evil hour as long as he could. But at last the blow fell,—"Thou art the man." It is a terrible experience to realize that we have sinned, but it is a very necessary experience if we would ever be rid of sin. There is a character in modern fiction named Father Brown. Some one once told Father Brown of a new religion which claimed to cure all disease. "Does it cure the one great disease?" asked Father Brown. "What is that?" "Thinking you are well." The sick man has to know he is sick before he is cured. The sinner must know that he is a sinner before he is forgiven. It is not pleasant, but it is necessary.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. John H. MacVicar, D.D., St. John, N.B.

The dual nature, of which Stevenson made so much in his story of Dr. Jekyll and Mr. Hyde, comes into evidence in David's case. Impurity, prevarication, duplicity, murder: these stand out black and hideous. Do not, in the way you treat them, encourage the idea that "saints are white-washed sinners." Show rather that the best of men are men at best.

1. *A petrified conscience*, vs. 22-27. Robert Burns said impurity hardens all within and petrifies the feeling. Trace the hardening process in David's case. Mark his callousness on hearing the messenger's report, vs. 22-24. Note the studied disguise of his infamy, v. 25, and then the indecent haste of his marriage, vs. 26, 27. Indicate ways in which the divine displeasure followed David's unconscionable conduct, and how little brightness came into his life after his grave wrong-doing. Even forgiven sin has its natural consequences. Broken chinaware, though mended, shows the crack. The best of men need to set double guard against the beginnings of sin. One soldier slipping into a garrison may let in a whole regiment. We need outposts to fight off the first thoughts of evil (see Prov. 4: 23).

2. *A relenting conscience*, ch 12: 1-7. In the analysis of David's dual nature, place against what has preceded, his tenderness (ch 12: 22, 23); chivalry (ch. 23: 15-17); generosity (1 Sam. 24: 10); and kindness, ch. 9: 1. In his sinning, he has seemed just the opposite of all this. Life must be judged, however, not by its whirlpools and eddies, but by the main stream in which it flows. With all his hardened conscience, there was something in David to which Nathan could effectively appeal. So the prophet comes with his subtle fiction (ch. 12: 1-4) which proves "the sky of thought." Conscience will move when the sinner's own case is put in concrete form before him,

vs. 5, 6. David sees the exceeding sinfulness of sin, as Paul was brought to see it, by a sudden illumination on the law of covetousness (see Rom. 7: 7).

For application, talk upon the nature of moral responsibility. More blame attaches to our own unguarded selves than to the things we usually hold accountable for our lapses. (a) Temptation is an essential part of moral discipline. The moral innocence resulting from struggle is higher than that which results from ignorance. A child is innocent of a man's sins, because he knows nothing of a man's temptations. But a man who retains his innocence when sorely tempted (Gen. 39: 7-9) has reached a higher moral level. (b) The only right thing to do, when we fall, is to rise again, Luke 15: 18. The harshest world relents towards one who, having done badly, makes good.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Have a talk with the class about the tendency of some modern biographers and historians and novelists to make their heroes perfect, to suppress the discreditable things, or to present them in such a way that black seems to be almost white, that evil is null, is nought, as Browning says. Question the class about what they think of this method. Is it not commendable to say all the good we can about people and leave the evil unsaid? Note that the Bible method is to reveal both the evil and the good, but that it is always done as a warning. In our Lesson to-day we have the very worst that could be said about David brought out. It was necessary to bring it out in order to throw light on some of the subsequent events in David's life.

1. *David's Sin*, vs. 22-27. What report did David receive from the seat of war? Why was this report of the repulse of his troops and the death of some of his most valiant men so satisfactory to David? His sin had culminated in the death of Uriah, the very thing he had planned. It is hard to believe that the historian has not made a mistake in ascribing these events to David. Refer to

notable men of history who marred their characters by indulging in sin,—Noah was intemperate, Peter denied the master, Bacon was “the wisest, brightest, *meanest* of mankind.” Emphasize the fact that there is only one great character in all the history of the world who stood foursquare to all the winds that blew, who was holy, harmless, undefiled, and separate from sinners. Notwithstanding the proneness of the human heart to sin it was a great shame for a man like David to act as he did. In time of prosperity his heart became corrupt. Have the scholars debate the question as to which is better for a man, prosperity or adversity.

2. *God's Displeasure*, v. 27, last clause. Dwell upon how hateful all sin is in God's sight, because it is the enemy of everything that is good, because it degrades character and ruins homes and corrupts society and leaves the trail of the serpent over all God's good world. How wise of us to abhor that which is evil and cleave to that which is good.

3. *Nathan's Parable*, ch. 12 : 1-7. Point out that this is almost the only parable to be found in the Old Testament, and show how beautiful it is, and how well conceived for its purpose. What was David's verdict upon the cruel, selfish, rich man? How humble and penitent he was when he found that he had condemned himself. His sin appeared in its true light and he realized how great was God's displeasure with him. Turn to Psalm 51 for David's confession and supplication.

For Teachers of the Boys and Girls

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

Begin by asking what kind of man David was—a good man or a bad man. The scholars will at once answer that he was a good man. Now ask whether this means that David never did anything that was wrong, that he never sinned. Help the scholars to see that even good people sin, referring to such examples as Noah and his drunkenness, Abraham and his deceptions, Jacob and his trickery, Moses and his anger, etc. After some such introduction, the questioning and discussion may be gathered under the following heads :

1. *David and Uriah*. With classes of boys and girls, the story of David's great sin against Uriah should be touched very lightly. It will be sufficient to tell that the king greatly desired to have for his own wife the beautiful Bathsheba, wife of Uriah, one of his brave soldiers, and that, in order to get Uriah out of the way, the king sent a message to Joab, his chief general, who was besieging a city belonging to the king's enemies, to set Uriah in the forefront of the battle where he would be certain to be killed. This was David's wicked plot against Uriah, which Joab carried out, and the faithful Uriah was slain (see the unprinted portion of the Lesson).

2. *David and Joab*, vs. 22-25. These verses tell of the messenger who came from Joab, to tell the king that his army had been defeated, but that Uriah had been slain. It all happened as Joab thought,—the king was so pleased at Uriah's being taken away that he did not care about the defeat of the army. Of course, all this will be brought out by questioning and explanation.

3. *David and Bathsheba*, vs. 26, 27a. Now David was free to take Bathsheba to be his wife and by and by she had a son.

4. *David and the Lord*, v. 27b. Bring out the fact that the Lord had seen all that David did and was greatly displeased. Impress upon the scholars the Lord's hatred of sin in any person and in any form.

5. *David and Nathan*, ch. 12 : 1. This part of the Lesson tells how the Lord sent Nathan the prophet to rebuke the king for his sin. Bring out the details of the parable which the prophet told to the king about the rich man, who, when a traveler came to his house, instead of taking a lamb or a kid from his own large flocks and herds to set before the visitor, robbed the poor man of his one ewe lamb, which was to him like a daughter. Get the scholars to see how indignant David was at the rich man in the parable, and then how the prophet made him realize that he had acted in the same way towards Uriah.

Point out, in closing, that David's sinful deeds sprang from the sinful thoughts and desires in his heart. It is so also with us, so we need to pray in the words of the Golden Text.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. "Let him that thinketh he standeth take heed lest he fall." Where are these words of warning found?

2. Solomon says, "Keep thy heart with all diligence; for out of it are the issues of life." Find the words.

ANSWERS, Lesson IX.—(1) 1 Sam., ch. 4. (2) Ps. 84 : 10.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Did Joab share the guilt of Uriah's murder or not?

2. Was David punished as severely as his sin deserved?

Prove from Scripture

That God punishes His peoples.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—Our story is a sad one to-day, for we are going to hear about King David doing a wicked deed, although he was so brave and had been such a friend of God. Satan tempted him to do wrong, and in place of fighting Satan as he did Goliath and other enemies, David gave in and did the wrong deed. (Outline a crook and a crown.) God is angry at David and sends a messenger, Nathan the prophet, to speak to

King David about the wrong thing he had done. To-day we'll hear the story.

King David's Sin—Amongst King David's soldiers was a man named Uriah, who had a very beautiful wife. One day King David saw her and decided he would like to take

The Question on Missions

By Rev. A. E. Armstrong, M.A., Toronto

Ques. 10. *What is the aim of our medical mission work?* (See also Scholars' Answer on page 272.) Our medical missions present many opportunities of preaching the gospel and so bringing healing to the soul as well as to the body. Our medical missionaries in Formosa express thankfulness for the increased opportunities for evangelistic work which their new hospital gives. From Changte, Honan, it is reported that a whole family date their determination to know the truth from the time of their mother's residence in the hospital compound. A young officer was brought to the Hwai King hospital, who had been wounded in a skirmish with robbers. His uncle had been put to death for refusing to give up Christianity. But the young man, while at the hospital, declared himself a Christian.

her for his wife. But what could he do with her husband Uriah?

David's Letter to Joab—Tell of the plan. David ordered Uriah to be sent "to the front"

where Joab, the leader of David's army, was fighting the Ammonites, and sent with Uriah a letter to Joab. (Tell the orders.) Joab was to put Uriah in the front of the battle and leave him alone so he would be sure to be killed by the enemy. Uriah



"CREATE IN
ME
A
CLEAN HEART,
O GOD"

handed the letter to Joab, and Joab placed Uriah in a position of danger, as David had ordered,—and Uriah was killed.

After the Battle—Joab sent a messenger to tell David all about the battle. If David became angry and asked why they had gone

so near the enemy, did they not know that they would shoot with their bows and arrows from the walls of the city? then Joab's messenger was to say to the angry king, "Uriah is dead also." At once David's anger left him and he sent back a pleasant message to Joab (vs. 22-25), and very soon David took the beautiful wife of Uriah to his palace to be his wife. All this was very wicked of King David. He thought because he was king that he could do anything he pleased. We thought King David would not do any dishonorable deed, but the Bible tells us both the good and the bad about the great men amongst God's people.

Nathan's Message—We see Nathan coming to David with a message from God. Tell parable, ch. 12 : 1-6. David is angry at the wicked man of the story, says he should be put to death for doing such a wicked deed.

Nathan says : "Thou art the man," and then David saw that he had been very wicked in wanting to take away from Uriah his beautiful wife, and in causing Uriah to be slain in battle.

Next Sunday we'll hear how sorry David was and how he begged forgiveness of God.

Golden Text—We can clean our hands and faces. We can clean our clothes and shoes. We can clean our houses and yards and streets, but we cannot "clean" our hearts. Only God can do that. Pray David's prayer often. Repeat Golden Text. (Outline a heart.)

Prayer—

Jesus keep my heart to-day,
Cleanse all sin from it away.
With good desires my heart now fill ;
Help me to do Thy holy will.

What the Lesson Teaches Me—I SHOULD FEAR GOD'S ANGER.

FROM THE PLATFORM

THE
BATTLE

THE
EWE
LAMB

THE
SINFUL
KING

Draw on the blackboard three squares, and tell the scholars that these are to represent three pictures to be found in the Lesson. Print in the first square THE BATTLE, and question about the siege of Rabbath by King David's army under the leadership of Joab. Bring out the story of the faithful Uriah's death and trace it back to the king's wicked desire to get rid of Uriah on account of Bathsheba. Next ask who was sent to rebuke the king for his sin. Question about the parable which Nathan told to the king and print in the second square THE EWE LAMB. Get the scholars to tell who were represented respectively by the rich man, the poor man and the ewe lamb. Now question about the king's feeling toward the rich man in the parable and Nathan's straight declaration that the rich man pictured the king himself. The scholars will see that a fitting title for the third picture is THE SINFUL KING (Print). Show in closing how wicked deeds come from a sinful heart, and urge the importance of our hearts being right.

Lesson XI.

THE BLESSEDNESS OF FORGIVENESS

June 13, 1915

Psalm 32—Commit to memory v. 5.

GOLDEN TEXT—Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm 32 : 1.

1 Blessed is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old through

my roaring all the day long.

4 For day and night thy hand was heavy upon me : my moisture is turned into the drought of summer. *Se'lah.*

5 I acknowledged my sin unto thee, and mine in

iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Se'lah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Se'lah.

Revised Version—¹ was changed as with the drought; ² let; ³ when the great waters overflow; ⁴ reach unto; ⁵ wilt; ⁶ counsel; ⁷ eye upon thee; ⁸ trappings must be bit and bridle to hold them in, else they will not come.

LESSON PLAN

- I. The Joy of Forgiveness, 1-4.
- II. The Path of Forgiveness, 5-7.
- III. The Fruits of Forgiveness, 8-11.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The blessedness of forgiveness, Ps. 32. T.—Seeking forgiveness, Neh. 1:4-11. W.—Abundant grace, 1 Tim. 1:12-17. Th.—"Shew us Thy mercy," Ps. 85. F.—"Like as a father pitieth," Ps. 103:1-14. S.—"The father's gladness, Luke 15:11-24. S.—"The Lord heareth," Ps. 34:11-22.

Shorter Catechism—Ques. 20. Did God leave all mankind to perish in the estate of sin and misery? A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate

of sin and misery, and to bring them into an estate of salvation by a Redeemer.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

The Question on Missions—11. How are our foreign missions helped by literary work? Through Christian literature it is possible to reach many with the truth who never hear the voice of a missionary. One of our missionaries, Rev. Dr. Donald MacGillivray, gives his whole time to providing such literature for the Chinese in their own language.

Lesson Hymns—Book of Praise: 254 (Supplemental Lesson), 126, 161, 23 (Ps. Sel.), 123 (from PRIMARY QUARTERLY), 151.

Special Scripture Reading—Luke 7:36-50. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 79, Joy of Forgiveness; B. 789, Christ on Calvary. For Question on Missions, C. 324, Staff of Christian Literature Society in Front of Their Office, Shanghai—Note Dr. MacGillivray. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—No stereograph assigned.

THE LESSON EXPLAINED

Lesson Setting—Seven Psalms are known as the Penitential Psalms. They are Psalms 6; 32; 38; 51; 102; 130; 143. Their winged words of sorrow have been thought by the church best fitted to bear up to God the musings of the penitent heart. The 51st and 32nd are the gems of the seven. Psalm 32 is generally thought to have been composed by David after his great sin against Bathsheba and Uriah (see 2 Sam., chs. 11, 12).

I. The Joy of Forgiveness, 1-4.

V. 1. *Blessed*. The word in Hebrew is plural. "O the happinesses!" it may be translated. Forgiveness brings with it a whole troop of blessings, such as peace with God and conscience, freedom from dread of deserved punishment and a glad sense of God's favor. *Transgression*; the psalmist's first word to describe his offence. It signifies the violation of God's will, as if crossing a forbidden boundary. *Forgiven*; the first word for pardon. The transgression is taken up and carried away (compare John 1:29). *Sin*; a second word for wrong-doing. It is the failure to fulfil the purpose of life, missing the mark God sets before us. *Covered*; a

second word for pardon, covered over and obliterated; as the blood of the sin offering covered the sin that was regarded as staining the altar, Lev. 4:27-31.

V. 2. *Imputeth not*; no longer reckons against, a third word for pardon, representing sin as canceled like a debt. *Iniquity*; crookedness of soul, like a bent sword or a deformed tree,—a third word for evil-doing. *No guile*. Experience has taught the psalmist that he must be straightforward with God. One cannot deceive God. God's grace is all-sufficient; there is threefold grace for threefold sin.

Vs. 3, 4. *When I kept silence*; refusing to confess his sin to himself and to God (see the story in 2 Sam., chs. 11, 12). But God was not deceived; the harvest of suffering followed the sowing of sin. *Bones waxed old*; literally, "rotted away." It was as if the solid framework of the body had been wasted with distressing sickness. *Through my roaring*; sobs and groans wrung from him in his agony. *Thy hand was heavy*. God struck him with heavy strokes. So sternly did God deal with the sinner; and yet it was all done

in love, to bring him to a better mind. *Moisture . . . drought of summer*. Fever scorched the body like the summer sun. In Palestine, "soon after the heats commence, the grass withers, the flower fades, every green thing is dried up by the roots, and the fields, so lately clothed with the richest verdure, and adorned with the loveliest flowers, are converted into a brown arid wilderness."

II. The Path to Forgiveness, 5-7.

V. 5. *I acknowledged my sin*; literally, "I began to make known." We seem to see the penitent coming to God and beginning to speak. *Iniquity . . . not hid*. At last the deceit passed from his spirit. *I said, I will confess*; as the prodigal in the far country said, "I will arise and go to my father" (see Luke 15 : 11-24). The completeness of the confession is expressed by the use of the three words, "acknowledge," "not hid," "confess." *Thou forgavest*. He had recognized that his suffering was punishment for his sin, and lo! the wonder of it,—his sickness was over, his sin was pardoned.

Vs. 6, 7. *For this*. "Where one man," says Spurgeon, "finds a golden nugget, others feel inclined to dig." *Shall every one that is godly pray*. The "godly" ones are those who belong in a special sense to Jehovah, and are therefore entitled to His kindness. They all need daily forgiveness, even though they may not have sinned as grievously as David. *In a time . . . be found*. Compare "in an acceptable time" (Ps. 69 : 13) and read also 2 Cor. 6 : 2. The time to find God is always Now. *Floods*, etc. These may be either temptations or troubles. The forgiven one is like a man set in safety from these, as on a high island of rock. *Preserve me from trouble*; either by averting it or causing good to come out of it. *Compass . . . songs of deliverance*; surrounded by gladness as well as saved from danger.

III. The Fruits of Forgiveness, 8-11.

Vs. 8, 9. *I will instruct thee and teach thee*. This is God's answer to the psalmist's expression of trust. It is God who will be the guide and teacher of His forgiven people. *Counsel thee with mine eye upon thee* (Rev. Ver.). The thought is that the eyes of the teacher are fixed upon the pupil so as to watch his every step in life. God's word is

in the ear and heart of the traveler on the heavenward way, and God's eye is on his path; therefore he is safe. *Be ye not as the horse, or . . . mule* (the more obstinate animal) . . . *no understanding*; not capable of receiving instruction and counsel, and therefore requiring to be guided by physical means, *else they will not come near* (Rev. Ver.). Animals obey their masters because they are forced to do so, but those whom God has pardoned should obey Him willingly from love.

Vs. 10, 11. *Many sorrows . . . to the wicked*. They need these, as the animals need the "bit and bridle," and even the sharp whip, to bring them back from their sin. *He that trusteth . . . mercy shall compass him about*. Like a strong wall, God's mercy stands between the believing man and every foe. *Be glad . . . rejoice . . . shout for joy*. There is no song so sweet as that of the forgiven sinner. God's lovingkindness is around him on all sides, as the circumference of a sphere is about the centre, so that in no direction can harm come to him. In Jesus Christ the mercy of God is fully manifested. It is the very nature of God to forgive. No one ever came to Him seeking pardon to be sent empty away. "Rejoice." V. 6 says "Pray," and those who pray are sure to have cause of rejoicing.

Light from the East

"THE GREAT WATERS OVERFLOW" (v. 6, Rev. Ver.)—The uplands of Palestine are bare, and the slopes to east and west are steep and cut open with deep gorges. A heavy rain means scores of floods pouring down the narrow torrent-beds to the Jordan or the sea. The waters carry everything before them, beasts and bushes and tents alike. That God should keep a man safe when "the mighty waters overflow" was often his prayer or the ground of his praise, Ps. 46 : 1-3; 69 : 1; 124 : 5; 144 : 7; Isa. 43 : 2. I quote part of a description of a flood among the hills of Sinai on Dec. 3, 1867, from F. W. Holland, in Ordnance Survey of the Peninsula of Sinai. "At 4.30 p.m. a few heavy drops of rain began to fall; and at 5 a tremendous thunderstorm began. The rain fell in torrents, and the roar of the thunder, echoing from peak to peak, and the howling of the wind, were quite

deafening . . . In less than a quarter of an hour every ravine and gully in the mountains was pouring down a foaming stream ; and soon afterwards a tremendous torrent burst down a little wady just below our tent . . . It was a grand but awful sight. It seemed almost impossible to believe that scarcely more than an hour's rain could turn a dry

desert wady upwards of 300 yards broad into a foaming torrent from 8 to 10 feet deep. Yet there it was, roaring and tearing down, and carrying with it tangled masses of tamarisks, and hundreds of palm trees. A few miles above, a whole Arab encampment was swept away and thirty persons perished, besides scores of sheep and other animals."

THE LESSON APPLIED

1. It sometimes takes discipline to bring us to a consciousness of sin. It would seem from our psalm that the psalmist had been sick, and that it was during his sickness that he really discovered his need of forgiveness. The psalmist is not the only one who has had that experience. Some people never take time when they are well to think about the things of the soul. Then sickness comes, and in the quiet of the sick-room they learn their need of pardon and of peace. It was the experience of a severe sickness which aroused St. Francis of Assisi from a life of idle pleasure, and awakened in his soul a desire for better things. It may not be sickness, but some other form of discipline which brings about this result. But, whatever form it takes, it is not too great a price to pay. We can never rise to a better life until we realize the horrible nature of sin. This psalm was a favorite with St. Augustine, and, writing of it, he says : "The beginning of understanding is to know thyself a sinner."

2. Without confession there can be no forgiveness. A father may be as desirous as possible of forgiving his child, but, for the sake of the child, he has to withhold the forgiveness until the child gives some evidence of being sorry for the wrong that he has done. The prodigal in our Lord's parable had to be willing to say : "I have sinned," before he could be restored to his former place in his father's house. An English writer puts it this way : "There is no arbitrary variation in the forgiveness of God. Whether He forgives a man or not, depends wholly and only upon whether the man is or is not forgivable." And no one is forgivable until he has made a frank and open confession of his sins. There is nothing to be ashamed of in confessing. The thing to be ashamed of

is the sin itself. But once the sin has been committed it is the manly course to own up.

3. God is the true refuge of the soul. That fact is brought out continually throughout the Bible, and especially in the Psalms. Sometimes God is spoken of as our shelter, sometimes as our strong tower, sometimes as the one who covers us with His shadow, sometimes as our shield and buckler, sometimes as the one who is round about us as the mountains are round about Jerusalem, sometimes, as in this psalm, He is our hiding place. This is one of the great comforts of our religion. When all else fails, we can still rely upon God. That has been the experience of all who have put their confidence in Him. As Oliver Cromwell once said : "I never found God failing when I trusted in Him."

4. God is our great teacher. He is the one who is to instruct and counsel us. We do not get all our education in school. All life should be an education, training us, preparing us for higher and better things. Sometimes we make a great mistake. We think of life as something which brings us joy or sorrow. But the real purpose of life is to bring us not joy or sorrow so much as experience and training. And God is our great educator. Carlyle recognized that fact. After he had labored hard at one of his books, the manuscript of it was burned by mistake. And this is what Carlyle wrote about it : "It is as if my invisible schoolmaster had torn my copybook when I showed it, and said, 'No, boy ! Thou must write it better.'"

5. God has made us higher than the brute creation. And we should act accordingly. And yet how often we act as if we were no better than the horse or mule which have no understanding. Indeed, it is sometimes

worse than that. "The ox knoweth his owner, and the ass his master's crib"; but Israel doth not know, My people doth not consider." The prophet's message, spoken centuries ago, would apply to many people to-day. God has given us a freedom which has been denied to the beasts. We can decide whether we shall please God or disobey Him. But we try to excuse ourselves for doing evil by saying that we are not to blame, that circumstances or companions were too much for us. When we talk like that we are lowering ourselves to the level of the brutes who must act always under compulsion.

6. The way of the transgressor is hard.

Many sorrows shall be to the wicked. That is a mighty law from which there is no escape. It is true that the punishment for sin does not always come soon. Often it seems to be long delayed. But it always does come. Sin always cheats us. It shows us at first only its attractive side, hiding the other side in the background. But at last its real character cannot be hid. An accusing conscience begins to do its work. The consciousness of having lost the best that God has had for us, the sense of wasted years, the knowledge that others have sinned because we showed them how, and led them into it,—these all appear at last. It is true that sin pays wages, but the wages of sin is death.

THE LESSON GRADED

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

For Teachers of Bible Classes

This psalm, whether originally composed about it, or not, follows appropriately David's penitence, after a year of callous indifference to his gross sin.

The introduction, vs. 1, 2, exalts the peculiar happiness of those who, having done wrong, are made right. The description of that happiness is intensified in vivid synonyms for evil, and its removal. Bring out the meaning of "transgression" (v. 1), which conveys the idea that evil in its nature is a disloyal attempt to destroy God, who stands for good, and good only; "sin" (v. 1), which has the force of a tragic missing of life's real mark and destroys the ideal of humanity in respect to character; and "iniquity" (v. 2), which is a species of crookedness or distortion, and destroys morality, by leading a man to wear his eyes upside down in the discernment of right and wrong. The psalm falls into two parts:

1. *The personal experience of forgiveness*, vs. 3-5. Go back on vs. 1, 2, and explain "forgiven" as the "lifting off" of a burden, as in the case of Bunyan's pilgrim; "covered" as the hiding away of a foul thing, never to be seen again; and "imputeth not," or "reckoneth not" as the canceling of a debt. Then show how, in personal experience, the happiness of all this follows the misery of

impenitence described as a dumb sullen consciousness of metaphorical (or literal) suffering in rotting bones (v. 3); the pressure of a heavy unseen hand upon the wrong-doer (v. 4); the drying up of life's saps, as in a scorching drought, v. 4. This is a truly pathetic picture of "a soul gnawing itself." But this oppressive silence ceases. Was it through Nathan's parable? Voice is at last found in frank acknowledgment of wrongdoing, and divine pardon is granted, v. 5. Dumb remorse gives way to gratitude for the remission of sins, 1 John 1: 9.

2. *The universal scope of the divine goodness*, vs. 6-11. David's personal experience may be construed as a song of hope for the hopeless. The blackness of his character is whitened (not "whitewashed") by the alchemy of God's forgiving grace. A hypocrite, who falls, is content to stay down. A true man rises. His personal experience has at once taught him the joy of turning over a new leaf (vs. 6-8), and the sorrow of implacable brutish persistence in evil, vs. 9, 10.

The psalm ends in a summons to rejoicing on the part of those who honestly appeal to the divine goodness in its broadest scope, and readiness to meet sincere approaches, v. 11. (See Acts 3: 26). "The blacker the sin, the brighter the Christ."

For Teachers of the Senior Scholars

Some one has said that in the passage which we studied last week we have the tragedy of

David's life, and in this psalm the autobiography of a penitent soul. Remind the class that sin brings a bit of tragedy into almost every life, wrong-doing of some kind which causes bitter regrets; and help them to see that the only way out is the way David took, the way of a penitent soul. This song of a penitent soul contains:

1. *A Blessed Experience*, vs. 1, 2. How is this blessedness expressed? Dwell upon the different words for sin and the different words for forgiveness. What is sin? Quote the Shorter Catechism definition (see Ques. 14). What is forgiveness? Question the class about the possibility of knowing that we are forgiven, and show that David could not have uttered these words if he had not known that God had forgiven him. Can a man be forgiven and not know it? (See 1 John 5:13.) Without the sweet consciousness of divine forgiveness we are at best living at a poor dying rate. Impress upon the class that it is a more blessed thing not to sin than to enjoy the blessedness of forgiveness. The bird with the broken pinion never soared so high again.

2. *A Painful Experience*, vs. 3, 4. Note that the burden of unconfessed and unforgiven sin is too heavy for man to bear when the conscience is alive to the guilt of it. A heart full of bitter regrets and remorse is a painful thing, is a touch of what hell must be. We need to remember this when temptation comes.

3. *A Hopeful Experience*, vs. 5-7. Question the class about the only way out of the painful experiences of unforgiven sin. What must a sinner do to get relief? God has made the way of confession and forgiveness easy. Direct the class to Hymn 151, Book of Praise, as a good exposition of God's way. Remember that there is a time limitation (v. 6), so we cannot afford to put off this matter, and point out the advantages of living in right relationship to God and man, v. 7.

4. *A Helpful Experience*, vs. 8-11. Question our need of divine instruction, of divine guidance, to keep the forgiven soul from wandering away again. Without divine guidance man is prone to be as thoughtless as a horse, as stubborn as a mule. Divine

guidance brings us into a blessed experience of mercy and joy, vs. 10, 11. Note that everything that is worth while comes in the way of the divine planning, and that we are making the most of life when we walk in that way.

For Teachers of the Boys and Girls

Begin with a little talk about psalms, making it plain that a psalm is a song. Then call for the title of the Lesson—The Blessedness of Forgiveness. Linger a little on the word "blessedness,"—it just means happiness. Ask the scholars to look at the Lesson psalm to discover how its first two verses both begin with the word "Blessed." Tell them that the Hebrew word thus translated means "happiness." The psalm, then, is about happiness and it tells the way to get it.

Who wrote this psalm?—that is a good question with which to begin the closer study of the Lesson. Bring out the facts that it was David who wrote the psalm and that he wrote it after he had sinned so dreadfully and had bitterly repented and been fully forgiven. Refer to the story of the Prodigal Son in Luke, ch. 15. He might have sung this psalm after he had come back to his father's house from the far country.

Take up the three words for wrong-doing in vs. 1, 2:—"transgression," that is, crossing a forbidden boundary, breaking the holy law of God; "sin," or missing the mark which God sets before us, making a failure of life; "iniquity," crookedness of soul, like a bent sword or a twisted tree. What an ugly thing sin must be when it is described by these three ugly words.

In a similar way take up the three words for pardon in these two opening verses of the psalm: "forgiven," taken up and carried away (see John 1:29); "covered," so as to be hidden completely out of sight; "imputeth not," no longer reckons against. The use of these three words shows how full and perfect is God's pardon of sin. Refer to such passages as Ex. 34:6; Isa. 50:18; 55:6, 7; Luke 6:36.

In vs. 3, 4 we see how the psalmist suffered before his sin was forgiven. Point out that it was his conscience which made him suffer

so sorely. Read Browning's story of Pippa Passes so as to be able to tell how the singing of the little Italian silkwinder awakened the conscience of one after another who heard her.

In v. 5 we see how quickly forgiveness follows upon honest, frank confession. Impress the truth of God's infinite willingness to forgive, referring to the many scripture passages which declare it.

Do not miss the beautiful picture in v. 7

of God as a hiding place. How safe all those must be who live under His protection.

Vs. 8-10—enumerate the fruits of forgiveness. Dwell upon these. There is instruction and guidance and joy in the mercy of God.

Impress upon the scholars in closing how ready we should be to confess our sin when we know how ready and eager God is to forgive and how many blessings He bestows along with pardon.

ADDED HINTS AND HELPS

Something to Look Up

1. Find the verse in which Isaiah urges the wicked to return to God for He will "abundantly pardon."

2. John says if we confess our sins, Jesus "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Find the saying.

ANSWERS, Lesson X.—(1) 1 Cor. 10 : 12.
(2) Prov. 4 : 23.

For Discussion

1. Is there any sin that God will not forgive?

2. Is or is not God's readiness to forgive an encouragement to continue in sin?

Prove from Scripture

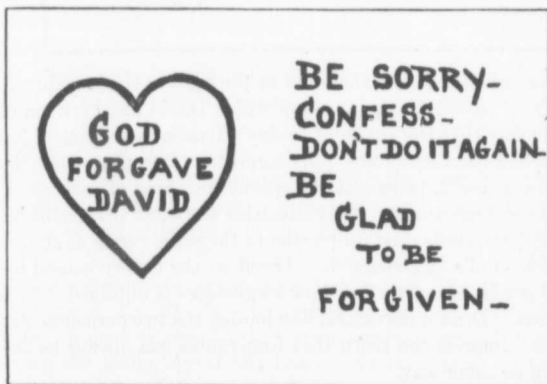
That God forgives our sins.

The Question on Missions

Ques. 11. *How are our Foreign Missions helped by literary work?* (See also Scholars' Answer on page 280.) The Bible has been translated into the languages of all our fields, and into the languages of nearly all the other foreign mission fields of the world. Books and tracts are translated and printed. Rev. Dr. Donald MacGillivray is our representative at Shanghai in the Christian Literature Society for China. This Society publishes and circulates throughout China millions of pages of literature which act as a leaven. Translating Hasting's Bible Dictionary into Chinese is one of Dr. MacGillivray's huge tasks at present. In order to the permanence of Christian work in foreign fields, as at home, the supply of suitable literature must go along with the preaching of the gospel.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear King David singing about forgiveness in one of the most beautiful of all the Bible psalms. (Outline a crook and a crown.)



Bit and Bridle—The Lesson may be introduced by a little talk about the horse or mule. Have you ever ridden on their back? Did you wonder why they must have harness on and be driven and guided and held in or urged forward? (Outline a bit and bridle.) I heard a father say, "My boy is like a young colt. I have to keep holding him in all the time or he would run wild." What did he mean?

Our Need of Control—Did you ever know any boys or girls who would not do right or go right

unless they were "made to?" A writer suggests the analogy between the handcuffs put on a culprit by the policeman, and the bit and bridle used to control and subdue the horse and mule. (Illustrations along this line may be used.) That is the way with us all. We do not need bits and bridles to guide us, but we need to be controlled by God's laws and God's voice within us (what do we call it?). Impress the thought that people cannot be "made good" unless they really try to be good themselves. This is what King David means in the song we shall hear him singing to-day. No doubt he felt that he himself had been like the horse or mule needing to be held in with bit and bridle, for you remember he had done a great wrong to Uriah and his beautiful wife (recall).

King David sings as if God were speaking: "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with Mine eye upon thee. Be ye not as the horse, or as the mule," etc., v. 9.

Forgiveness—A father told his boy that every time he disobeyed him, a nail would be driven into the gate-post. The nails in that post multiplied. Every time a bad report came from school, a nail was driven into the post, for every thing of which his

father did not approve was recorded, but every time his son obeyed, the father pulled out one of the nails. At length a happy day came. John looked at the gate-post and then threw up his cap and shouted for joy. The nails were all out of the post, and for that he was glad, but the nail holes were all in the post and for that he was sorry. John would start out for a happy day, but as he passed the gate, the nail holes seemed like eyes glaring upon him. God says when He forgives He will remember our sins no more.

God FORGIVES
FORGETS

It is as if the father, when he forgave John, had had the old post taken out and a new one put in.

Golden Text—King David has confessed his sin to God and God has forgiven him, and David is filled with joy and sings the beautiful words of our Golden Text (repeat). Read to the class vs. 1, 2, 5, 11.

Four Things for Naughty Children to Do—

First—Be sorry for doing wrong.

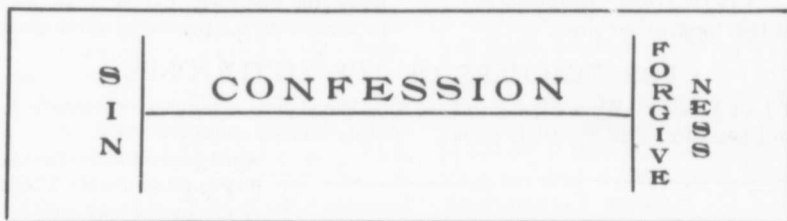
Second—Confess the wrong-doing.

Third—Don't do it again.

Fourth—Be glad to be forgiven.

What the Lesson Teaches Me—GOD WILL FORGIVE ME.

FROM THE PLATFORM



Draw two perpendicular lines, one at the left and the other at the right of the blackboard. Alongside the line at the left print SIN. Recall the great sin of which David had been guilty (see last Lesson), and remind the scholars that the psalm of to-day's Lesson is his song of joy after he had repented of his sin and had been freely and fully forgiven. Question about the different words for wrong-doing in vs. 1 and 2, bring out the specific meaning of each word. Impress the ugliness of sin described by these words. Next alongside the other perpendicular line print FORGIVENESS. Call for the three words used for pardon in the same verses as above. Emphasize how complete and how free God's forgiveness is. Dwell on the misery caused by sin (vs. 3, 4) and the joy when it is pardoned. Now ask how forgiveness is obtained. V. 5 tells, with its three words for confession. Draw a horizontal line joining the two perpendicular ones, and print above it CONFESSIO N. Impress the truth that forgiveness can always be obtained from God by confession and in no other way.

Lesson XII. A PRAYER FOR THE TEMPTED—TEMPERANCE LESSON June 20, 1915

Psalm 141—Commit to memory vs. 3, 4.

GOLDEN TEXT—Keep me from the snare which they have laid for me.—Psalm 141: 9 (Rev. Ver.).

1 LORD, I cry unto thee; make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

3 Set a watch, O Lord, before my mouth; keep the door of my lips.

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties.

5 Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil,

Revised Version—I have called upon thee; call; as incense before thee; Omit and; be occupied in deeds of wickedness; as oil upon the head; let not my head refuse it; for even in their wickedness shall my prayer continue. Omit when; thrown down by the sides of the rock; and they; As when one ploweth and cleaveth the earth, Our bones are scattered at the grave's mouth; For mine eyes; do I put my trust; snare; from.

LESSON PLAN

- I. The Temptation, 1-4a.
- II. The Tempters, 4b-7.
- III. The Deliverer, 8-10.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

- M.—A prayer for the tempted, Ps. 141. T.—Overthrow of the wicked, Ps. 10. W.—Warning against the tempter, Prov. 1: 7-19. Th.—Resisting temptation, James 1: 12-18. F.—Peril of drink, Prov. 23: 29-35. S.—Woes upon the evil-doer, Hab. 2: 9-16. S.—Separation enjoined, 2 Cor. 6: 11-18.

Shorter Catechism—Review Questions 19, 20.

The Question on Missions—12. In what other

ways do our foreign missionaries reach the people? Y.M.C.A. and Y.W.C.A. methods are in use, such as Bible study classes, social gatherings, lectures, and training in social service. There is work in our missions for business men, engineers, Y.M.C.A. secretaries, nurses, teachers and deaconesses, as well as for ministers and doctors.

Lesson Hymns—Book of Praise: 254 (Supplemental Lesson), 102, 252, 112 (Ps. Sel.), 258 (from PRIMARY QUARTERLY), 250.

Special Scripture Reading—Prov. 23: 29-35. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, T. 78, "Put it Away" (Frances Willard's Quotation). For Question on Missions, I. 386, Y. W. C. A. at Ujjain. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—Temperance Lesson: no stereograph assigned.

THE LESSON EXPLAINED

Lesson Setting—It is thought by some that the Lesson Psalm was composed by David about the time of Absalom's rebellion (see 2 Sam., chs. 15-18).

I. The Temptation, 1-4a.

V. 1. *Lord, I cry unto thee*; not because God was felt to be at a distance or inattentive, but because the psalmist was eager and in dead earnest. *Make haste unto me*; that is, to help me. The petitioner was in dire need. *Give ear*; listen, for the psalmist knew that with God to hear was to answer.

V. 2. *Prayer be set forth*; literally, "be prepared," "be set in order." *As incense*; which was burnt daily, morning and evening (Ex. 30: 7, 8) on the altar of incense in the tabernacle and afterwards in the temple, as a symbol of prayer. The incense was composed of sweet spices mixed according to the directions of Ex. 30: 34. *Lifting up of my hands*; a gesture suitable in prayer, representing the lifting up of the heart. *As the evening sacrifice*; the meal offering which

accompanied the daily burnt offering (see Ex. 29: 38-42). The evening sacrifice may be specially mentioned because the psalmist was in the habit of praying at that time and composed the psalm for use in the evening.

Vs. 3, 4a. *Set a watch*; for safety from without, but especially against danger from within. *Before my mouth*; to guard it from the peril of evil speech. *Keep the door of my lips*. "Lips" may be taken as representing the whole man. "If God be the doorkeeper, then the whole house must be under His control and authority." *Incline not mine heart*. The prayer goes back of the mouth and lips to the heart and mind which control them. Heart and mind need to be held back from evil desires and purposes as well as the mouth and lips from evil speech. These words of the psalmist may well be used as a prayer for protection against the temptation presented by strong drink.

II. The Tempters, 4b-7.

V. 4b. *To practise wicked works*; such evil

deeds, for example, as are done under the influence of strong drink. The psalmist prays to be kept from sins of act as well as of heart and lips. *With men*. The Hebrew word denotes men of rank and position who set a bad example. *That work iniquity*; a true description of those who, in any way, tempt others to use strong drink. *Let me not eat of their dainties*; let me not give way to the life of self-indulgence to which these tempters would persuade me.

V. 5. *The righteous*; good men. *Smite me*; correct me, though it be with the greatest severity. *A kindness*; for which the psalmist will be sincerely grateful. *An excellent oil*; like the oil with which his head would have been anointed had he consented to become a guest at the banquets of the wicked. *Shall not break my head*. Another translation is: "Let not my head refuse it." The last clause of v. 5 may be translated: "But still let my prayer be against their evil doings." The psalmist will continue to pray to be kept against wickedness in mind, word or deed.

Vs. 6, 7. *Their judges*; that is, the leaders of the "men that work iniquity," v. 4. *Thrown down by the sides of the rock* (Rev. Ver.); cast over some precipice: a vivid picture of the doom of evil-doers, such as those engaged in the drink traffic. *Hear my words*; for they are sweet. When the leaders have been taken away, their followers will welcome the advice of the psalmist. *Our bones are scattered*, etc.; a picture of the sufferings which the righteous had to endure at the hands of the wicked. *As when one cutteth and cleaveth wood*; leaving the chips and splinters scattered and uncared for. So the wicked despised their righteous victims.

III. The Deliverer, 8-10.

Vs. 8-10. *Mine eyes are unto thee*; the attitude of prayer which expects an answer. *O GOD the Lord*. The name "God" is in capitals because it stands for the sacred name Jehovah, which the Hebrews would not pronounce, substituting for it "Elohim" or

"Adonai." *In thee is my trust*. The Psalmist had put himself under God's protection. *Leave not my soul destitute*; Rev. Ver. Margin, "pour thou not out my life," that is, suffer me not to perish. *Keep me from the snares*; the craft and treachery of the enemy. *Gins*; baits or snares: a good word for the temptations set by sellers of strong drink. *Fall into their own nets*; bring upon themselves their own punishment. *Whilst . . . I . . . escape*; because of God's power to deliver.

Light from the East

THE FOWLER'S SNARE—The ancient Hebrews, like the modern people of Palestine, used the flesh of birds as an article of diet. The supply was secured by the domestication of pigeons and poultry and partly by the activity of the bird-hunter or fowler. The art of fowling was hardly a sport, but it was very popular; a great number and variety of metaphors are derived from it. To the psalmist the evil devices of an enemy are like a fowler's snare (see Ps. 91 : 3 ; 140 : 9 ; etc.). In Job (ch. 18 : 7-10) the end of the wicked is that he should "walk upon the toils" (snare). And Jesus warns men that the end shall come upon them like a trap, Luke 21 : 34.

The fowler apparently used neither bow nor sling to bring down his prey, but nets and traps. Of all the net was the most effective apparatus, whether it was used to intercept the birds in their flight, or to enclose them by being dragged over the ground, or to be suddenly folded round them by the vigorous pulling of cords. The snare or noose was attached to a thin elastic piece of wood, and so fastened down at a tension that the touch of the bird could release it, carrying noose and bird into the air, Amos 3 : 5. Or a clapboard raised at one end was so delicately adjusted that the touch of a bird made the support collapse, bringing down the board on top of its victim (Luke 21 : 34, "suddenly," Rev. Ver.).

THE LESSON APPLIED

1. One of the safest refuges against temptation is to be found in prayer. It is recorded how, on several occasions just before Christ faced some crisis in His ministry, He turned

in prayer to His Father. Temptation is always a crisis with us, and the refuge which was open to Jesus is not closed to any of His followers. "Watch . . . and pray, that ye

enter not into temptation," is His advice to us all. Every temptation is a call to fight ; but it is also a call to prayer, and the more earnestly we pray, the more effectively will we fight. The very act of stopping to pray will give us a much needed opportunity to collect ourselves. It may not be a long prayer. Often it cannot be. There may be no time for a long prayer. But there will always be time to cast ourselves upon God. It is said of one of the old Puritan captains that on the morning of an important battle he prayed : "O Lord, Thou knowest I shall be very busy to-day. I may forget Thee ; do not Thou forget me."

2. Intemperance in the use of strong drink is not the only form of intemperance. Sometimes we forget that. Any form of excess is intemperance. When we eat too much we are intemperate. It is possible to give so much time to athletics as to become intemperate in regard to them. It is possible for boys and girls to go so often to moving picture shows that they become intemperate. Another kind of intemperance is suggested to us in our psalm to-day,—intemperance of speech. The most of us need to have a watch set upon our mouths. Before we think scornfully of the drunkard, it might not be a bad thing for us to look to ourselves. Do we indulge too much in talk which is only idle and foolish ? Do we indulge in talk which is too often angry and unlovely ? Are we in danger of growing to be like the woman of whom some one said that she had the evenest temper he knew of,—she was always mad ?

3. Some of our worst temptations come to us through wrong companionship. We are tempted to be "occupied in deeds of wickedness with men that work iniquity," as the psalm puts it. The temptation to drink strong drink more often than not comes through wrong companions. Many a young man would never think of tasting liquor were it not for his desire to be thought a "good fellow" amongst companions of a very questionable sort. The writer knew one

young man once whose temptation to intemperance was apparently altogether bound up with wrong companionship. When he was with decent people, he behaved decently. But when he was with men who drank, he drank too. His case is just typical of many others. One way of not being led into temptation is to shun the people who drag us down.

4. We have learned a great deal when we have learned how to profit by the reproof of good men. The psalmist understood that the reproof of a good man is in reality a kindness. And yet how often such a reproof is resented. A young man was once talking of his ambitions, of how he desired to own a large estate with plenty of fine horses, of how he desired to give himself to all sorts of pleasure. "And then ?" asked a friend who was listening. "Why, then I should grow old." "And then ?" "Then I suppose I should have to die and leave it all." "And then ?" persisted his friend. "Oh, have done with your 'and thens,'" replied the young man, and went off in a huff. But later on he began to think, and he could not get away from his friend's implied rebuke, with the result that he recognized how low his ambitions had been, and changed his outlook upon life.

5. It is a terrible fact of life that there are actually men who are ready to lay snares for the souls of others. It was recently stated that four out of every one hundred persons in the United States are victims of the drug habit, and those who provide these victims with their drugs are really laying snares for souls. In a recent Health Bulletin published by the Department of Public Health in Toronto the assertion is made that many of the patent medicines offered for sale contain alcohol to develop the liquor habit. Those who place such medicines upon the market are really laying snares for souls. No matter how respectable and honest the saloon keeper may claim to be, he cannot get away from the charge that he is really laying snares for souls. He is an enemy of society.

DRINK AND THE WAR

Early in the war, the Russian government, convinced of the evils resulting from the use

of vodka, a fiery distilled liquor like our whisky, abolished its sale and use. Similar

action was taken by the French government regarding absinthe, a dangerous liquor of a similar kind.

Professor Sarolea, a Belgian, the head of the Department of French, in the University of Edinburgh, declared in a recent public lecture, that the tragedy of Louvain was a tragedy of drink. The German soldiery were so crazed with wine and other liquors that they were ready for any crime.

Lord Kitchener, the great War Secretary of Britain, has ordered that no alcoholic drinks shall be used in his household. This famous general is not afraid of German or Austrian foes, but he is seriously concerned about the evil effects of drink on the people of his own country.

The Premier of Saskatchewan has promised

that the sale of intoxicating liquors in bars and saloons throughout that great province shall be abolished during the war and that, when the war ends, the people of the province will have an opportunity of voting to make the abolition permanent.

Mr. Lloyd George, the British Chancellor of the Exchequer, said not long ago, that Britain had three great enemies, Germany, Austria and Drink and that the greatest of these was Drink. Although the Chancellor has the heavy task of raising money for war purposes, he is willing to sacrifice the immense revenue received from the drink traffic, in order to free Britain from this worst of foes. King George was so impressed by the Chancellor's statement that he offered publicly to give up the use of all alcoholic drinks and to forbid the use of them in his household.

THE LESSON GRADED

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

For Teachers of Bible Classes

To us moderns, this psalm is like a perplexed voice trying to reach the ear of God through the telephone of prayer, v. 1. At places there seem to be confused rumbling noises on the wire and the exact sense is not easily caught.

To the Hebrew, however, the figure is rather that of incense, rising in curling white wreaths, till it reaches the invisible, v. 2. It represents a tempted soul, whose worst temptation is to lose God in the bewilderment of fleshly solicitations. On such agonized pleading is seen the stain of blood. It is a sacrifice, v. 2.

1. *The demoralizing influence of bad company*, vs. 3, 4. The tempted man prays that he may not put himself under the power of evil by unguarded words that commit him to wrong courses, v. 3. Too ready response to an invitation to "treat" leads many into intoxication. Careless acts easily follow careless speeches, v. 4. Evil results. "Inclination" needs to be stiffened into loathing for what is wrong. "Sociability" that drags

men from bad company to bad practices, needs to be turned into a wise reserve and aloofness. Many become drunkards through excess of sociability. Corrupt society is corrupting.

2. *The steadying influence of good company*, vs. 5-10. Reproof from a good man is worth more than praise from harmful associates. Feasting with the upright is choicer than with the debauched. The oil he gives for the head, whether reproof, or encouragement to do right, refreshes more than the "dainties" of the wicked. The only harm-proof shield for the "calamities" which iniquity brings is prayer, v. 5. In some confused fashion (v. 6) the tempted man feels that even whilst praying he may be hurled over a precipice; for the best of men are barbarously treated when they fall out of good society into merciless hands. Intemperance has had many involuntary victims. Their bones bleach, as in open sepulchres, amidst the very activities of life, whether the obscure reference (v. 7) is to ploughmen, or woodmen. But in every peril of temptation the best and most steadying association of all is the divine companionship, v. 8.

So, with redoubled energy, the prayer ascends that the society of God Himself may

afford protection against all "snares" and "gins," v. 9. and that viciously intended entanglements may hurt least those for whom they are set, v. 10.

For Teachers of the Senior Scholars

Quote Browning's words :

"Why comes temptation, but for man to meet
And master?"

What is the only safe and successful way of meeting and mastering temptation? Quote the second verse of Hymn 404, Book of Praise. Show how well the psalmist knew this way, and how much we all need to know it, for temptation comes to all. Even the master Himself was not free from it. (See Heb. 4 : 15.) Note that we are so differently constituted that the temptations which try one are no temptation to another. Some are pitifully weak in face of the temptation to strong drink ; others have never felt the slightest inclination to indulge in this way. What a blessed thing it is never to know the power of this accursed thing over us in life. The following treatment of this prayer for the tempted may be adopted :

1. *A Prayer for Deliverance from an Evil Environment*, vs. 1-4. Note how earnest is this cry for help, vs. 1, 2. We are so largely creatures of circumstances, so largely influenced by our environment, that we need to keep our faces Godwards, to have eternity in our hearts, to resist the blighting influence of an evil environment. We are in danger, when associating with those who are not careful about what they say, of saying what we ought not to say, v. 3. We never know how much harm is done by an idle word. Show what a good philosopher the psalmist was when he prayed to have his heart kept right. (See Matt. 12 : 34.) Bring out that the psalmist felt that it was better not to be associated with wicked men in their festivities, v. 4. It will be easy to make a temperance application of all this.

2. *A Prayer for Grace to Welcome Reproof*, vs. 5, 6. Show how great the temptation often is of resenting anything of this kind, of taking offence. The drunkard is touchy when told the truth : the moderate drinker is touchy when told that it is wrong for him to do as he is doing, that his influence is on

the wrong side in this great warfare against intemperance. It requires grace to welcome reproof. We all need to pray for it.

3. *A Prayer Against Becoming a Pessimist*, vs. 6-10. Bring out what a strong temptation there is to become discouraged when everything seems to be going against us, and show that our only refuge from such a terrible fate is in God. Show how strong the temptation is at times in temperance work to become pessimistic. We can always see light if we look up, and our words will be sweet and not sour, and our soul will be satisfied, not destitute. In this way we shall escape the snares of the wicked, and we shall see in the end the good cause in which we are interested gloriously successful.

For Teachers of the Boys and Girls

Begin the teaching of this Temperance Lesson with a little talk about drink and the war. Impress on the scholars the words of men like Lord Kitchener and Mr. Lloyd George regarding the danger from drink, and set before them the example of the king. Remind the class how many people are sorely tempted to drink by the open bars and saloons on every side. Now the Lesson, let it be pointed out, is a prayer suitable for those who are thus tempted.

Bring out, in connection with v. 1, the earnestness of the prayer. The one who wrote it felt his need very keenly. And whose need can be greater than that of the one who is continually being tempted by drink? Question on v. 2 about the comparison of prayer to incense and sacrifice.

In vs. 3, 4a take up the three petitions of the psalmist, that he should be kept from sin in speech, in deed and in heart. Speak of the need of guarding the lips from drink, of being kept from the evil deeds to which drink leads, and of having the heart set free from the desire for drink.

Vs. 4b-7 bring before us the wicked men by whom the psalmist was surrounded and who were seeking in every possible way to do him harm. They tempted him "to eat of their dainties,"—What a true picture of those who, for their own gain, try to induce others to use the drink that brings ruin and death. No wonder is it that the psalmist

longs for the overthrow (v. 6) of the "judges" or leaders of these wicked people,—how earnestly we should strive for the overthrow of the drink evil! Nor is v. 7 too black a picture of the fate of those who, being tempted, become the victims and slaves of drink.

Bring out, in dealing with vs. 8-11 the firm trust of the psalmist in God's power to save him from temptation. Talk about the

"snares" and "gins" which the drink traffic sets for the heedless and unwary, and the need of our being constantly on the watch,—our need, especially, of the saving and keeping power of the great deliverer to whom the psalmist prayed.

This will be a good time to get any of the scholars who have not yet done so, to sign the pledge and to urge upon all the duty of taking a stand against the awful drink evil.

ADDED HINTS AND HELPS

Something to Look Up

1. "Watch . . . and pray, lest ye enter into temptation." Jesus spoke these words. Where are they found?

2. Where is it written that God will not suffer us to be tempted above what we are able to bear?

ANSWERS, Lesson XI.—(1) Isa. 55 : 7.
(2) 1 John 1 : 9.

For Discussion

1. Intemperance or war,—which has caused more misery?

2. Would prohibition be unjust to holders of liquor licenses?

Prove from Scripture

That we should help the fallen.

The Question on Missions

Ques. 12. *In what other way do our missionaries reach the people?* (See also Scholars'

Answer on page 287.) No longer must a missionary be either a minister or a physician in order to serve on the foreign field. A wide range of activities now calls for the layman also. We have business men, engineers, Y.M.C.A. secretaries. We have women engaged as nurses, teachers and deaconesses; all are just as really missionaries of Christ as the ordained men and the doctors. The one aim of making Christ known is the impelling motive for all. In Honan, Mr. Wheeler gives all his time to Y.M.C.A. work, Mr. Hattie to the erection of mission buildings, and Mr. MacKenzie is business agent; in India, Mr. Schofield is engaged in social service, Miss Duncan is at work amongst young women, and Mr. Coxson and Mr. Graham are laymen at work in our Industrial Missions; in Formosa, Mr. Dowie is working amongst young men.

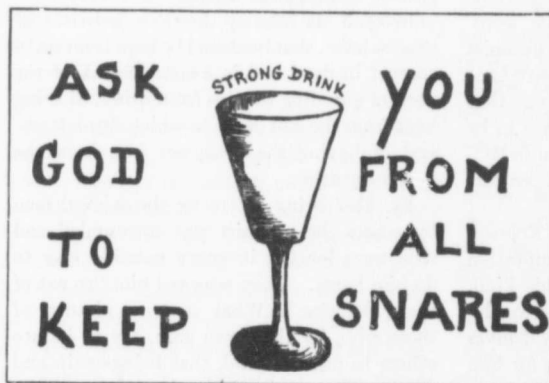
FOR TEACHERS OF THE LITTLE ONES

A Look forward—We are going to hear King David praying for the tempted.

He Knew How It Was Himself—"Pretty hard having to use crutches, isn't it, Jim?"

said Ned. "I know how it is myself, for I had to use them for a long time after I fell off the shed and broke my leg." King David could be sorry for people who were tempted to do wrong, for "he knew how it was himself." He had listened to the tempter Satan, and had sinned and been forgiven, and in our Lesson we hear him singing a psalm of prayer for those tempted to do wrong.

Snares to Catch Animals—The Lesson may be worked out along the line of the analogy



between a snare set to trap animals and the many snares set to allure and cause people to fall into sin. (Some teachers may prefer the analogy between the guarding of important points by watchmen or soldiers, and God guarding our lips from evil words and the door of our mouth against all that would injure us, our hearts fortified against evil.)

Have you seen or heard how rabbits are trapped? Away up in the north of Scotland I saw a great piece of country covered with scraggy bushes and grass, and thickly dotted with little mounds, a little round hole in the face of each mound. Amongst the mounds and grass scampered hundreds of rabbits, black and white, and grey and brown.

Indians and others in our own country set snares (outline) or traps with some kind of bait that the rabbits like, and when they go near the snare and smell the bait they go closer and closer, till they get caught.

A minister tells of having watched an Indian kneeling in the snow making a little lane of pine branches and twigs and a little arched opening into this lane. "What are you making?" the minister asked. "A snare for rabbits." "But where is the snare?" "Oh, I don't put in the snare for a couple of weeks," said the Indian. "Then

what is the use of this arrangement?" "Oh, this is to get the rabbits *used* to the place. To-night they will come and be very careful and afraid of this. Next night they will come a little closer, and so on, till they think there is no danger. Then they begin to nibble at these twigs, and then I put in the snare, right in this archway, and I catch a rabbit every night."

Snares to Catch Boys and Girls—The teacher can draw the lesson from this, speaking of various snares that catch our young people. Chocolates filled with wine or brandy are snares. The brightly lighted, attractive saloons are snares. Bad companions are snares. At first you do not see any danger in these things, till you are caught and do the bad things yourself. (Outline a wine glass; wine is a snare.)

Read the prayer of King David, vs. 1-10.

Golden Text—Repeat. This is our only safeguard from snares,—Prayer. God can keep us from falling into snares. Keep away from places where snares are likely to be found (explain).

What the Lesson Teaches Me—I SHOULD ASK GOD TO KEEP ME FROM WRONG-DOING.

FROM THE PLATFORM

"Keep me from the snare"

Call for the Golden Text, and write on the blackboard, *Keep me from the snare*. Have a little talk with the scholars about the way in which trappers set snares for rabbits in the winter, first making a path to the place where the snare is to be set and putting some bait at the end of the path each day to entice the little animal, but not setting the snare itself until the rabbit has got into the habit of going along the path to get the bait. But at last, one day, the snare is set and the rabbit is firmly caught. Now help the scholars to see that people are enticed to become slaves of drink in a way like that in which the trapper snares the rabbit. They are induced to take a glass now and again until the habit of drink gets the mastery over them. Remind the scholars of all that is being said about the evils of drink by the greatest men in our empire, and urge them to fight against drink in every possible way.

Lesson XIII. **REVIEW—DAVID, THE SHEPHERD OF ISRAEL** June 27, 1915

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 12-20), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—I myself will feed my sheep.—Ezekiel 34 : 15 (Rev. Ver.).

Read Psalm 78 : 65-72.

***HOME DAILY BIBLE READINGS**

M.—Saul rejected by the Lord, 1 Sam. 15 : 10-23. F.—Friendship of David and Jonathan, 1 Sam. 20 : 35-42.
 T.—David anointed king, 1 Sam. 16 : 1-13. S.—The blessedness of forgiveness, Ps. 32.
 W.—David and Goliath, 1 Sam. 17 : 38-54. **Sunday**—The Shepherd Psalm, Ps. 23.
 Th.—Saul tries to kill David, 1 Sam. 19 : 1-12.

Prove from Scripture—That Christ was David's Lord.

Lesson Hymns—Book of Praise: 254 (Sup. Lesson), 106, 306, 4 (Ps. Sel.), 19 (from **PRI. QUARTERLY**), 134.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto: at \$2.00 a dozen.)

Stereograph—For Lesson (Review), Jerusalem from Across the Valley of Hinnom to Olivet, Looking North-east (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 272).

REVIEW CHART—SECOND QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Sam. 15 : 10-23.	Saul Rejected by the Lord.	Behold, to obey.—1 Sam. 15 : 22.	1. Disobedience. 2. Falsehood. 3. Excuses.
II.—1 Sam. 16 : 4-13.	David Anointed King.	Man looketh on the outward.—1 Sam. 16 : 7.	1. The sacrifice. 2. The selection.
III.—Psalm 23.	The Shepherd Psalm.	The Lord is.—Ps. 23 : 1.	1. God as shepherd. 2. God as guide. 2. God as host.
IV.—1 Sam. 17 : 38-51.	David and Goliath.	If God is for us.—Rom. 8 : 31.	1. David's weapons. 2. David's foe. 3. David's victory.
V.—1 Sam. 19 : 1-12.	Saul Tries to Kill David.	Whoso putteth his trust.—Prov. 29 : 25.	1. Saul's command. 2. Jonathan's appeal. 3. Saul's attack. 4. Michal's stratagem.
VI.—1 Sam. 20 : 32-42.	Friendship of David and Jonathan.	A friend loveth.—Prov. 17 : 17.	1. A brave defence. 2. A timely warning. 3. A touching farewell.
VII.—1 Sam. 26 : 5-16.	David Spares Saul.	Love your enemies.—Luke 6 : 27.	1. David's opportunity. 2. David's forbearance. 3. David's reproach.
VIII.—2 Sam. 2 : 1-7 ; 5 : 1-5.	David King over Judah and Israel.	The Lord is my strength.—Ps. 28 : 7.	1. King over Judah. 2. King over all Israel.
IX.—2 Sam. 6 : 12-15 ; Psalm 24.	David Brings the Ark to Jerusalem.	I was glad when they said.—Ps. 122 : 1.	1. The procession. 2. The psalm.
X.—2 Sam. 11 : 22 to 12 : 7a.	Nathan Rebukes David.	Create in me.—Ps. 51 : 10.	1. David's sin. 2. Nathan's rebuke.
XI.—Psalm 32.	The Blessedness of Forgiveness.	Blessed is he whose transgression.—Ps. 32 : 1.	1. The joy of forgiveness. 2. The path to forgiveness. 3. The fruits of forgiveness.
XII.—Psalm 141.	A Prayer for the Tempted.—Temperance Lesson.	Keep me from the snare.—Ps. 141 : 9.	1. The temptation. 2. The tempters. 3. The deliverer.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES : David, the Shepherd of Israel

The dominant idea in the Oriental conception of a ruler as a shepherd is that both in the direction, and protection, of his flock, he draws, not drives. He goes before them. He

* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

knows and calls each by name (John 10 : 3), largely because they may be most readily identified, no less by their blemishes, than by special marks branded upon them. Consequently we have in the Quarter's Lessons grouped under this title :

1. *The waywardness of an incompetent shepherd*, Lesson I. In this instance, Saul, rather than David, figures as the shepherd of Israel. He is the abettor, rather than the corrector, of a wayward flock. He connives at their departure from "straight" paths.

2. *The choosing of a more promising shepherd*, Lesson II. The charm of a simple pastoral life, such as David lived, in the open spaces of nature, with its marked stimulus towards a healthy physical, mental and religious development, fitting for after service, is the thing to dwell upon. Many of the most notable and influential leaders in Canada, in church and state, came from just such an environment.

3. *The shepherd's own ideal and inspiration for the service he renders*, Lesson III. The Psalm of the Crook (Ps. 23) lies between the Psalm of the Cross (Ps. 22) and the Psalm of the Crown (Ps. 24), and the terms applied to Christ as the "good," "great," "chief" shepherd may be appropriately attached to these psalms in regular sequence.

4. *The shepherd's secret of success in the inevitable warfares of his calling*, Lesson IV. The battle is not always with the strong. The clear-eyed, steady-handed, nimble-footed lad from the sheep meadows trusting in God, proves not only a formidable antagonist, but the conqueror, of the over-armed champion, trusting in himself.

5. *The shepherd's personal perils*, Lesson V. David did not need to be more alert in facing Goliath than in avoiding the javelin-thrusts of jealous Saul. Public men in church and state are notoriously subject to insidious attacks from those who envy them.

6. *The shepherd's social encouragements*, Lesson VI. Men subject to harassment, like David, might waver over duty did they not enjoy heartening friendships, like Jonathan's. A friend has not inaptly been defined as the first one who comes in when everybody else has gone out.

7. *The stimulating exploits of the shepherd's friend*, Lesson VII.. The enthusiasm of a courageous example rouses to renewed effort.

8. *The shepherd coming to his own*, Lesson VIII. Like Christ, of whom he was the far-off father, David came to his own and his own received him not. His large-heartedness eventually brought all under his control.

9. *The shepherd recognizing the secret source of strength*, Lesson IX. No one can lead his fellows aright who ignores his own personal need of heart-association with God.

10. *The shepherd's pitiable lapses*, Lesson X. Not the least conspicuous duty of a shepherd was to ward off attacks on the flock by wild beasts. David, taken off his guard, fell a prey himself to wild-beast passions.

11. *The shepherd's reinstatement*, Lesson XI. Though Peter's fall was not so gross, at least David's penitential recovery is paralleled in Peter's reinstatement as an under-shepherd, John 21 : 15-17.

12. *The shepherd's chastened satisfaction in the resumption of his office*, Lesson XII. This Old Testament Prayer for the Tempted, disclosing a sense of chronic dependence, may be used as a point of departure for the New Testament vision of the good, great, chief shepherd and His ceaseless fidelity as protector.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: The Life of David

Remind the class that our work for the Quarter has consisted largely of studies in the life of David. Quote Carlyle's words: "As the highest gospel was a biography, so is the life of every good man a gospel, and preaches to the eye and heart and whole man." The life of David has many lessons for us. Review the portion of his life which we have studied.

1. *David's Boyhood*, Lessons II. and III. Whose son was he? Where was his home? What kind of work had he to do as a boy? How does the work we do influence us in the development of our character? Bring out that the life of a shepherd-boy brought David close to nature and developed a thoughtful spirit, developed the musical and poetic genius with which he was endowed, and enabled him to look through nature up to nature's God. What psalm grew out of David's life as a shepherd-boy? (Ps. 23.) What was the first great event in David's life? (1 Sam., ch. 16.) He must have realized from that day that God had some divine plan of life for him. God has some divine plan for each of us, and it is a great thing for us to find early in life what it is.

2. *David's First Public Appearance*, Lesson IV. How did David happen to be with the army that day? How was he aroused to offer his services to the king? What was the great secret of his success over Goliath? What giants are there in our day which ought to be slain? Are we doing anything to fight them?

3. *David at Saul's Court*, Lessons V. and VI. How did David get there? What work had Saul for him to do? (Ch. 18 : 5.) How did he succeed? What turned Saul against him? (Ch. 18 : 6-9.) What did Saul's madness and jealousy lead him to do? We need to beware of jealousy, "the green-eyed monster," which is ever trying to do us and others harm by getting some place in our hearts. What ideal friendship did David form while at court? (Ch. 20.) There is nothing in history more beautiful than this except the friend we have in Jesus.

4. *David in Exile*, Lesson VII. Why was he in exile? What romantic incident happened during his exile? (Ch. 26.) When are daring feats like this commendable? When are they not commendable? What influence did David's exile have upon his character? He learned to suffer and be kind: he learned to watch and wait. If we cannot always win success at the outset we can allow the adverse experiences of life to fit us for success when it comes.

5. *David on the Throne*, Lessons VIII. to XI. What tragic event had opened the way for David to ascend the throne? (1 Sam., ch. 31.) How long did David reign over Judah in Hebron before he was chosen king in Israel? What are some of the events of David's reign which we have studied? Why are the evil things of David's life recorded as well as the good? What psalm contains David's confession of his wrong-doing? (Ps. 51.) What psalm expresses his joy over forgiveness? (Ps. 32.) David's life is a warning against sin, but it is also an encouragement to seek forgiveness. Let us lay these lessons to heart.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: David, the Shepherd of Israel

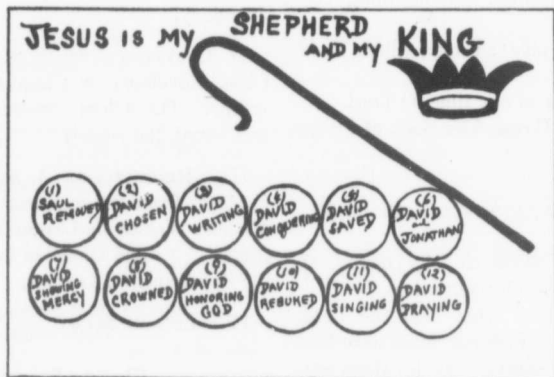
A Look Backward—We shall look back over our lessons and think of David as the shepherd and king of God's people Israel. We shall hear how God chose David the shepherd lad and trained him to be king, and we shall hear how David loved and trusted God.

Blackboard Review—Our symbols have been a CROOK and a CROWN. From the crook suspend twelve circles. In each one put a word or outline to suggest the Lesson.

Repeat the Golden Text for the Quarter: "I myself will feed my sheep."—Ezek. 34 : 15

Lesson I. Saul removed from being king. (In the circle print SAUL'S DISOBEDIENCE.) How had King Saul disobeyed God? How did God punish him? *I should not be disobedient.*

Lesson II. David chosen king. (JAR OF OIL.) Who was David? How did God choose him? Who anointed him to be king? How does God judge people? *God knows my heart.*



Lesson III. David writing the Shepherd Psalm. (A CROOK.) Who is our shepherd? *God wants to lead me.*

Lesson IV. David conquering Goliath. (A SLING.) Who was Goliath? How did David kill him? Who helped David? *I have foes to fight.*

Lesson V. David saved from death. (A ROCK.) Why did Saul wish to kill David? Who helped David? *I should trust God.*

Lesson VI. David and Jonathan. (BOW AND ARROW.) How did Jonathan warn his friend of danger? *I should be a true friend.*

Lesson VII. David sparing Saul's life. (SPEAR AND CRUSE.) Where did David hide? Who gathered around him? How did David treat his enemy Saul? *I should do good to those who harm me.*

Lesson VIII. David crowned as king. (A CROWN.) Where was David crowned king? What was the secret of David's greatness? *God has a crown for me.*

Lesson IX. David honoring God. (A CHURCH.) What do you know about the ark? How did David honor God? Read the Lesson Psalm. *I should love God's house.*

Lesson X. David rebuked for sin. (A HEART.) Why was God angry at David? What story did Nathan tell David? What was David's prayer? *I should fear God's anger.*

Lesson XI. David singing about forgiveness. (A BIT AND BRIDLE.) What did David say about people needing to be "held in"? Did God forgive David? How did David feel at being forgiven? *God will forgive me.*

Lesson XII. David praying for the tempted. (PRINT SNARES.) What are snares? (Repeat Golden Text.) *I should ask God to keep me from wrong-doing.*

DAVID TOOK GOD AS HIS KING—I SHOULD TAKE JESUS AS MY KING.

Our Motto—Speak of our duty to our King George IV. Speak of our young men who have "enlisted" in his army. How can you enlist in King Jesus' army? Let this be the motto of every boy and girl,—MY KING AND COUNTRY NEED ME NOW. How can you serve King Jesus now? What can you do to help your country now? (There are many ways that each teacher can suggest to her class.)

Sing Hymn 532, Book of Praise, "O, what can little hands do to please the King of Heaven?" etc.

* AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

God, the All-terrible ! King, who ordainest
Thunder Thy clarion, and lightning Thy
sword,
Show forth Thy pity on high where Thou
reignest :

Give to us peace in our time, O Lord.

—Hymn 507, Book of Praise

II. PRAYER.

III. RESPONSIVE SENTENCES. Psalm 85 :
7-12.

Superintendent. Shew us Thy mercy, O
Lord, and grant us Thy salvation.

School. I will hear what God the Lord
will speak : for He will speak peace unto His
people, and to His saints : but let them not
turn again to folly.

Superintendent. Surely His salvation is
nigh them that fear Him ; that glory may
dwell in our land.

School. Mercy and truth are met together ;
righteousness and peace have kissed each
other.

Superintendent. Truth shall spring out of
the earth ; and righteousness shall look down
from heaven.

All. Yea, the Lord shall give that which
is good ; and our land shall yield her increase.

IV. SINGING. Psalm or Hymn Selected.
(This selection may usually be that marked
"From the PRIMARY QUARTERLY." See each
Lesson.)

V. BIBLE WORK. From the Supplemen-
tal Lesson.

VI. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING in THE TEACHERS
MONTHLY, in connection with each Lesson.

VII. SINGING. Hymn 254, Book of Praise.
(It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Hymn 123, Book of Praise.

Class Work

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

I. ROLL CALL, by teacher, or Class
Secretary.

II. OFFERING ; which may be taken in a
Class Envelope, or Class and Report En-
velope. The Class Treasurer may collect
and count the money.

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 210, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the fol-
lowing items ; Recitation in concert of
Verses Memorized, Catechism, Question on
Missions, Lesson Title, Golden Text and
Heads of Lesson Plan. (Do not overload
the Review : it should be pointed, brief and
bright.)

III. RESPONSIVE SENTENCES. Colossians
3 : 23, 24.

Superintendent. Whatsoever ye do, do it
heartily, as to the Lord, and not unto men ;

School. Knowing that of the Lord ye shall
receive the reward of the inheritance : for ye
serve the Lord Christ.

IV. SINGING.

Now to Him who loved us, gave us
Every pledge that love could give,

Freely shed His blood to save us,

Gave His life that we might live :

Be the kingdom

And dominion,

And the glory, evermore. Amen.

—Hymn 614, Book of Praise

V. BENEDICTION.

BOOKS

CHRISTIAN PSYCHOLOGY

By Rev. James Stalker, D.D.

The Keynote of this book is the maxim that the soul of man and the Gospel of Christ answer to each other as lock and key.

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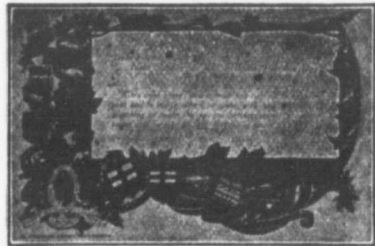
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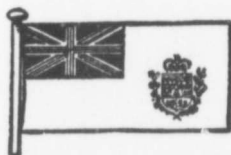
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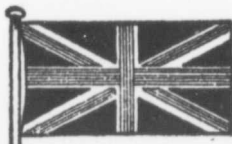
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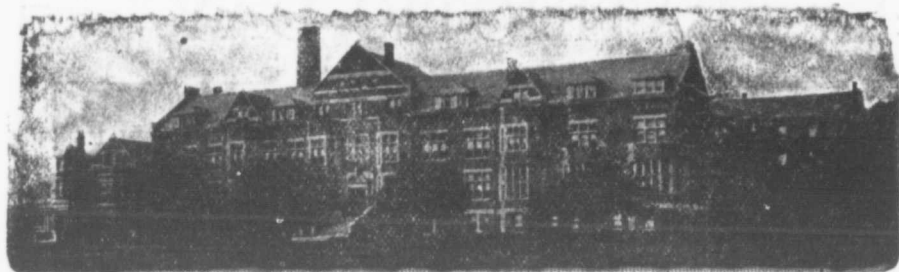


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THE BOOK PAGE

The centenary year of the birth, in the Scottish village of Banff, of Dr. John Geddie, the first foreign missionary of our church, and the first foreign missionary to be sent by any church in a British colony, is a fitting occasion for the issuing of a new life of the intrepid pioneer. The task of preparing this biography has been undertaken by Rev. Professor James W. Falconer, D.D., of the Presbyterian College, Halifax, N.S., who, in **John Geddie: Hero of the New Hebrides**, has given us a very useful book. Such a book was the more needed because the life of Dr. Geddie by Rev. Dr. George Patterson is now out of print. Professor Falconer's account of his hero makes large use of Dr. Patterson's book, but brings the story of mission work in the New Hebrides begun by Dr. Geddie down to the final withdrawal of our church from that field last year on the death of Dr. H. A. Robertson of Erromanga, after forty years of service on the islands along with Dr. J. W. McKenzie, who also died in 1914, and of Dr. Annand, who is spending the evening of his life in Nova Scotia. The field is now in the care of the more adjacent Australia and New Zealand churches. It is interesting to note that Mrs. Geddie, whose vivid personality impressed itself on all who knew her and who shared unstintingly in her husband's labors, is still living in Geelong, Australia, at a very advanced age and is still active and interested in missions. Surely in the memory of Mrs. Geddie and of the family relatives and acquaintances in the provinces by the sea, there must be many reminiscences of Dr. Geddie and his work which, if they were gathered

up, would make a book of great interest, supplementary to Professor Falconer's timely volume. (Presbyterian Board of Foreign Missions, Toronto, 354 pages, 25c. cloth, profusely illustrated.)

The \$100,000 raised at a great fete held in Petrograd on the 27th of August last, to be given to the first Russian soldier to enter Berlin, still lacks a claimant. The great war seems, indeed, only fairly begun. It is evidently to be of very long duration. All the more useful, therefore, will such a Series as **Nelson's History of the War**, by John Buchan, Volumes I. and II. of which (Thomas Nelson and Sons, Toronto, Vol. I., 253 pages, 23 maps; Vol. II., 242 pages, 19 maps, 25c. per volume) have appeared. These tell the story from the outbreak of the war down to the battles of the Marne. Succeeding volumes, issued at monthly intervals, will continue the narrative. Of course, no final, or even complete, so-far-as-it-goes history of the war is as yet possible; but the author has carefully sifted the facts and has given a concise, clear, and admirably readable account of the events leading up to the outbreak, and of the strength of the opponents and the amazing doings in its opening stage in the various nations. The maps are luminous. The military glossary at the end of Vol. I.—which explains some of the rather confusing military terms—is decidedly useful. It would look like a good investment to start in with these first volumes of the Nelson History of the War, and to follow the series through.

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heartsome. Amongst such books a high place belongs to **Gloria in the Grey**: Forty-two Talks on Everyday Life and Religion, by the Rev. Archibald Alexander, M.A., B.D. (H. R. Allenson, London, U. C. Tract Society, Toronto, 245 pages, \$1.00 net). There are cheerful and comfortable words on every one of Mr. Alexander's pages. And, besides, they are rarely suggestive of new aspects of truth and present fresh views of life and its problems. Many a downcast heart will be uplifted by these "talks," and they will furnish many a welcome stimulus to thought and action.

Pep, is the quaint title of a new book by Col. W. C. Hunter (The Copp, Clark Company, Toronto, 222 pages, \$1.00). The three letters in "Pep" stand respectively for Poise, Efficiency and Peace. Poise,—the perfect mastery of all one's physical and mental powers; Efficiency,—the direction of one's energies so as to secure the maximum result from the minimum effort; Peace,—freedom from the worry and anxiety, which are responsible for a large share of the wretchedness in the world: the possessor of this trinity of qualities has the world at his feet. And the author of this little book, in chapters crammed with common-sense counsel written in a crisp, entertaining style tells how these coveted qualities may be won. Read Pep and become a stronger, happier, more effective man or woman.

Readers of Eleanor H. Porter's Pollyanna: The Glad Book, will eagerly welcome its sequel, **Pollyanna Grows Up** (The Page Company, Boston, 308 pages, \$1.25 net). In this "Second Glad Book," Pollyanna continues her game of being glad and getting other

people to be glad. Mrs. Carew, a rich young widow, who, after the mysterious loss of the idolized Jamie, the little son of her dead sister, thinks that there is nothing in the world for her to be glad about, is induced to ask Pollyanna to visit her in her beautiful Boston home. During this visit the discontented rich woman is led to enter into the glad game and to spend some of her time and money in making other people glad, notably a cripple from the slums bearing the name of her lost nephew, and Sadie Dean, a salesgirl in a big store. Another episode is Pollyanna's six years' travel and study in Europe with her uncle and aunt, from which she returns, a grown up young lady to find her childhood's companion, Jimmy Bean, the adopted son of John Pendleton, her mother's faithful lover, a strapping young man of six feet. How Jimmy at last turns out to be the long lost Jamie and how the glad game works out for each of this little group is a very pretty story, in which everything centres about Pollyanna who makes herself and all about her happy just by her persistence in playing her game.

A Handbook for Workers (United Brethren Publishing House, Dayton, Ohio, 157 pages, 25c.) is a handy, well-bound, vest-pocket Manual of Bible Texts and Readings for use in Christian work, arranged by Mr. R. Drury, D.D., with Hints to Soul Winners, by Rev. Dr. George F. Pentecost. Its very chapter headings indicate scope and value—God, Man, Christ, Salvation, The Christian Life, Christian Work, The Holy Spirit, The Word of God, Counsels to Enquirers. A well-trodden way; but is there any better, or any other?



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