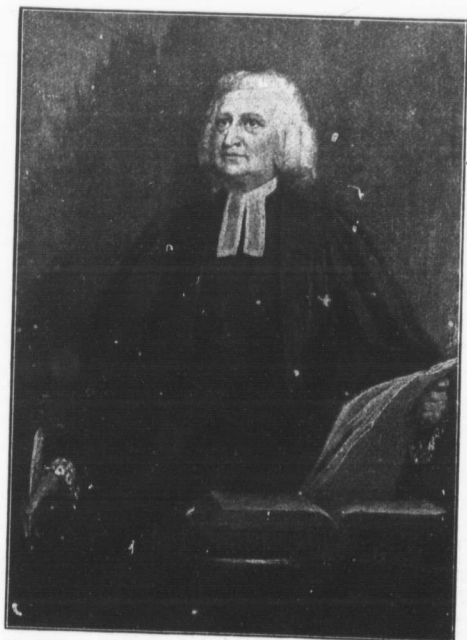


Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



After J. W. L. Forster

CHARLES WESLEY

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 37

SEPTEMBER, 1903

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Through the Night Watches.

BY NELLIE JOSEPHINE ROSEBRUGH.

Protector of the faint and frail,
And Guardian of the lone in heart,
When earthly loves and friendships fail,
And when with treasured hopes we part,

Draw near; for through our tear-dimmed eyes
We cannot see Thee as Thou art,
Thou tender Christ,—Thou good, Thou wise,
O reassure the doubting heart!

O Father! I am weak, and spent
With wrestling and with watching long!

Oh, would one ray of cheer were sent
To ease this grief ere morning song!

And o'er this wound, that none may know
Save Thou alone to whom I pray,
The mantle of Thy pity throw,
And bring fresh courage with the day!

Did morn e'er break so cold, so gray!—
How can I rise to meet its needs,
Knowing full well that all the way
Now over crags and torrents leads?

For this new path of pain untold,
Beset with briars and thorns that fret,
Give greater patience than of old—
Love me the more! Help me forget!

Nay, give me strength to cast the whole
Of this black burden at Thy feet;
And turn the bitter of my soul
Into a psalm both strong and sweet.

O Father of the faint and frail,
And Guardian of the lone in heart,
Be near when earthly friendships fail,
And when with treasured hopes we part.

Toronto.

"Teachers, do you regard your Sunday School work as an opportunity or as an obligation and a burden?" is the pertinent question asked in a recent Sunday School publication, and we pass it on.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, SEPTEMBER, 1903.

The Teacher's Opportunity.

SOME time ago, in one of our cities in the East, a Methodist Preachers' Meeting, on a Monday morning, was discussing the subject of preaching, and deploring the apparent fruitlessness of much of the labor of the pulpit. In the course of the discussion, one of the members present, a man of long experience and wide influence, rose to his feet and said: "Brethren, you are preaching to the wrong people. Your sermons are composed and delivered with a view primarily and almost exclusively to their effect upon the grown-up portion of your audience. Your arguments and appeals are addressed to men and women in mature and in advanced life. Their notions are set, their ideas formed, their habits settled, the circumstances of their lives largely fixed, their characters good or bad, tending to permanency, or already permanent. If they are not already Christians, it is not likely, it is against

the law of averages, that anything you say, however clear in statement, however strong in argument, however pungent in appeal, will influence them savingly and lead them to religious decision. They have become, many of them, actually Gospel-hardened. They have resisted the strivings of the Spirit of God so often that now, if He has not ceased to strive with them, their ears have become deaf to His voice, and their consciences seared to His appeals. Many of these people are, to all intents and purposes, lost—even while they still live. It is a terrific thing to think or to say; but they have really long passed the favorable opportunity, and have virtually sinned away the day of grace. But there is another class in your congregations, that you largely ignore, that you seldom address specifically, that you certainly do not expend your strength upon, or make the objects of your intensest thought, your closest study, and your most constant and most loving appeals. And yet that is the class at once the most important and the most certain to be moved by your discourses to embrace the Christian life. That class is composed of the young people. Their consciences are tender, their judgments unworped by sin, their emotions readily touched, their will docile. They have no prejudices blinding them to the truth, no settled evil habits, like invisible cables, binding them hand and foot, and holding them back when they would fain be free from the domination of sin. Brethren, you are preaching to the wrong people. Preach to the young. Save the young. Devote the energy you now consume in the fruitless, or almost fruitless, effort to savingly influence the mature and the aged, and you may expect to win large harvests where now you mourn over disheartening barrenness, and sadly complain that you have spent your strength for naught."

The advice was good and widely applicable. The light thrown on the subject by the publication of such books as Professor Coe's volume on "The Spiritual Life," has resulted in an eminently healthy reaction from the apathetic attitude which, all too long, the Church generally maintained on the tremendous question of the early conversion of the young. A perusal of that volume, nay, a conscientious study of it, would do every preacher, every Sunday School and day school teacher, every father and mother, great good. The average age of conversion, as shown by careful ques-

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tioning of Christian men and women, is about sixteen years and three months for boys, and a little earlier for girls. After that age, conversions become less frequent, until, in the maturer years and later years of human life, they almost cease. Regularly and inevitably as adolescence comes, the Holy Spirit of God stirs the hearts of boys and girls. God help us to preach to the right people, at the right time, and in the right way.—Guardian.

The International Uniform Lessons.

WHEN theorists talk about Sunday School studies it is well to give heed to the words of a master in practice as well as in theory. No one has had higher standards for Sunday School teaching, and no one has had such an intimate knowledge of actual results for years as Bishop John H. Vincent. He writes of the International Lesson System with a remarkable exhibit of its splendid results which all Sunday School workers may profitably read; not to slacken efforts to improve the lessons, but to encourage to still better things. This is what he has recently said in favor of the International Uniform Lessons:

This system of Sunday School lessons has already wrought wonders. It has advertised the Bible as the one textbook of the Christian Church, and immensely increased its use throughout the civilized world. It has exalted the Bible as the true standard of doctrine; stimulated the advanced scholars of the Church and of the universities to apply to the Bible their most scientific and thorough methods of study; inspired the pulpit by educating the whole congregation in the great truths of the word; enabled every pupil through twenty-one years to pass three times over the field of revelation, each time from a different point of view, by methods and thorough lesson helps adapted to his maturing powers. The system has placed the Sunday School as no other system could possibly do at the service of the pastor, and made it possible for him in the pulpit to supplement the work of the school; made normal and teachers' class work an easy possibility; furnished him with incentives to this service; provided a wealth of material for Sunday School teachers of every class; made graduation in the

school and graded lessons a necessity, and that in conformity with the most rational pedagogic methods; utilized religious and secular weekly papers in the exposition and illustration of scriptural truth; encouraged home co-operation in Bible study; given parents and older children a motive and an opportunity to help the younger; provided in abundance and variety brilliant pictorial illustrations of Bible history and ethical teaching; facilitated the superintendent's work in the devotional service and in the review; provided as necessary to its completeness comprehensive and systematic supplementary lessons in all branches of Bible study; increased the spirit of unity in the Church among all denominations; given people who travel or families that move an uninterrupted course of study wherever they happen to be; made union Sunday School and other religious conventions doubly interesting, and reduced to a minimum the expenses of Sunday School helps.

Of course, this almost ideal system of church study depends for its success upon the zeal and wisdom of the men and women who employ it. It is always easy to find fault with the "way" in which a given work is done, and to point out and exaggerate "defects," which, however, have nothing to do with the "system" itself, but wholly with the use made of it. But such criticisms are wholesome, and do great good to those who are eager to do the best work possible.

This united effort of the Church will continue. Its defects will gradually be corrected. Its workers will more and more be aided as from the beginning of it by the splendid and advanced scholarship which is more and more giving itself to the cause; and the "hints," "plans," "changes," proposed by the consecrated genius and scholarship of our age will only augment the power of this providential movement.

Prayer with Motions.

"Dear Father, touch these eyes of mine,
That they may look to Thee;
And make my ears to hear Thy voice,
Whene'er it speaks to me;
And make my lips to speak the truth,
My feet to walk the ways,
My hands to work Thy holy will,
My life to show Thy praise."

A Serious Mistake in Child-Study.

THE child-study movement is already a manifold blessing, and promises much more. But its leaders at the present time are making a deduction which is a blunder so harmful that its general adoption would turn the child-study movement into a curse instead of a blessing. Let it be emphasized that it is purely a deduction from confused reasoning, and not a discriminating induction, which has been heretofore the general method of the child-study.

This astonishing deduction is that the child is not capable of accepting the personal Christ before the age of fourteen or fifteen years. The reason given—for there are no specific cases adduced—is that the child himself does not develop complete personality until that period.

But this is confusing a strictly philosophical sense of personality then coming into consciousness with the practical ability to know and love persons. As well may we say that men cannot reason until they thoroughly know the laws of major and minor premise, the syllogism and the "figures" of the beautiful science of logic, or that one cannot see clearly until he knows both the nature of light and all about physiology. True enough is it that the later scientific study corrects, amplifies, and brings confidence to thought and feeling, but human activities cannot wait for the philosopher to lead off.

Let us stand by inductive child-study. Observe the child and see how his entire world begins with persons. At first the mother's face and form is the whole universe the baby knows; then he recognizes the other persons in the home, and very early distinguishes outsiders. As soon as there is any consciousness it clings to and loves persons. It knows persons before things or thoughts. We are asked to teach children simply ethical rules of conduct and general ideas of right and wrong! Not to present the personal Saviour because the child cannot define or appreciate personality! But every primary teacher knows that children do sincerely love Jesus. The mother knows that the child loves her, a person; that the child knows and loves its father. And from the good father on earth to loving the heavenly Father is an easy

step which every child in primary Sunday schools make take.

The full consciousness of individuality at about fifteen years of age defines personal powers and possibilities to the young man, and sets out, also, other individuals, thus bringing about supreme or exclusive love for one person either as chum or lover, and then a personal responsibility emerges fully. But a real and great love for persons is the first natural feeling of a human being, and it may be directed to include Christ in the life of the smallest child.

Do and Not Do.

In this age of enlarged personal liberty even Sunday School teachers dislike just a little being told exactly what they should and what they should not do. It is therefore all the more refreshing to find, every now and then, some one speaking "as with authority" and breaking away entirely from vague generalities and inconclusive discussions, giving in a nutshell definite and practical suggestions which if followed will do much to bring about definite results. The following "Do and Not Do" suggestions are well worth implicit following:

Things a Teacher Should Do: Prepare the lesson carefully. Know before beginning a lesson just what he intends to teach. Have in mind always the salvation of his pupils. Visit every pupil at least once a year. When the class is disorderly, wait quietly for order. When obliged to reprove, always speak gently, kindly, and firmly. Keep his class-book regularly. Be in his class five minutes before the opening of the session. Study the mental and spiritual condition of each pupil, that he may help them in his teaching. Remember that an ounce of practice is worth a pound of advice. Teach lovingly and faithfully for Jesus' sake.

Things a Teacher Should Not Do: Use slang. Preach instead of teach. Come unprepared to the class. Neglect to pray before coming to class. Be offended when another is praised or preferred to himself. Despair of any pupil's conversion. Neglect to visit the ill or the absent. Use tobacco. Attend the theatre. Dance. Countenance extravagance in dress.

Sunday School Work.

THE Sunday School is impressing on youthful minds the possibilities of the future. It surely fails in its purpose if it does not send out into life's battle, soldiers with a purpose and an aim. Why are there so many graduates of the Sunday School who fail to measure up to high standards of manhood and womanhood? Many reasons might be given—but one seems to us, a leading one. We teach, but we do not make the application till it touches the life. Knowledge is given, but that is not power unless the knowledge is crystallized into character—and then it becomes a power.

How to Make Character and Power.—

When first the temperance folk began their work, they aimed at reform. The trophy was a reformed drunkard. Now we seek to prevent the drunkard-making. "A little child shall lead them" is our motto. We believe that the sovereign remedy for the drink evil is God's own truth. Side-by-side with the teaching of the public school, "Thus saith science," we would put "Thus saith the Lord." The leadership of the Lord of Hosts is the only power that will keep us permanently interested in any reform. Through the Sunday School we can reach the large majority of the girls and boys of our fair land, and we should early enlist them in the King's temperance army.

The Pledge—A Purpose.—Why sign a total abstinence pledge? asks a doubter. Because it is the outward and visible sign of an inward and spiritual grace of resolve, and without the latter especially, one is more than likely to fail. It is for our own safety and highest interests. The nature of alcohol is such that to tamper with it is dangerous. Its cumulative power is that of a subtle poison that develops an appetite for itself and grows by what it feeds upon. Then alcohol does not take only the weak ones—it is no respecter of persons, and oftentimes the brainiest and brawniest of humanity are its victims. Surely for our own well-being we ought to purpose in our hearts like David of old, that we will not be defiled.

For Others.—If safety were assured us in the use of the wine cup, what about our brother? Are we not our brother's keeper? Paul's law of love, of living

for our weak brother ought to stimulate us to self-denial. And it does in so many lives. Pass the message through the Sunday Schools so that all may live the spirit of true brotherhood.—The Liberator.

Methodist Magazine and Review for August.

Special prominence is given in this number to Paris and its memories. A handsomely illustrated article describes the manifold beauties of the gay capital. Pastor Felix records the tragic history of Chenier, the French poet of the Revolution, and Eugene Lyle recites the extraordinary story of the Humbert Swindle. "Amid Corean Hills" is a graphic illustrated sketch of a little-known land. "The Discoverer of the Great West," and "The Underground Railway," by the Editor, and "Canada's Destiny," emphasize the interests of our own country. Other articles of interest are: "A Study of Swinburne from his Shorter Poems," and "Chinese Hatred of Foreigners." Short sketches are given of the Rev. Mark Guy Pearse and the Hon. Clifford Sifton. Our serial story, and the poems on "London River" and "The Little White Beggars" make up good summer reading.

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Physical Exercises

For the beginners should be very simple in character. Let all rise together, turn to the right and then to the left, once or oftener, and then again be seated.

Have all rise and then ask the children, "What may work for God?" Our hands (stretch out), our feet (put one foot forward), our heads (bow heads), our eyes (point to eyes), our ears (point), and our lips (point).

Bible exercise: Every child to hold the Bible and hand it to the next child, all standing. Hand from left to right; have each child turn gracefully to the left to receive the Bible, then to the right to hand it to the next child.

These exercises will be helpful also in primary classes.

How to Interest Sabbath Schools in Missions.

BY REV. T. B. HYDE.

THERE is an implication in the subject assigned to me which I have every reason to expect every member of this convention will resent. I think it is almost out of date to ask any one to tell Sabbath School workers how to interest Sabbath Schools in missions, for every Sabbath School worthy of the name is to-day interested in missions. Mr. B. F. Jacobs has said that the Sabbath School that is not a missionary worker is out of place, and, we might add, out of date.

The way to interest a school in missions is to get a superintendent interested. If he is I believe the work is going to go on. I do not know that there is anything that is more stimulating and fascinating than modern missionary literature. If you want to get boys interested just give them a chance to read Dr. Chamberlain's "In the Tiger Jungle," and if you think that the age of miracles has passed you will have to recast your thoughts and convictions. I wonder how many of you have not read Dr. Paton's autobiography, one of the most thrilling, most inspiring, most fascinating pair of volumes you can well possess. A friend of mine down in Massachusetts wanted to get up a missionary meeting, and in doing so desired to interest a young lady in missionary work, and went to the young lady and said, "I wish you would read this volume, make a little analysis, or a little report of it, so that you will be able to give us the effect in your words at our missionary meeting we are going to have at a certain time." All that my friend could do would not persuade that young woman that the experiences through which Dr. Paton went in the New Hebrides were actual facts, though she was in the habit of reading these outlandish and outrageous productions of the fertile authors we have in these modern days. Take the lives of McKay, Livingstone, and Dr. Allan Gardiner in South America and put them into the hands of a man who has not had the opportunity of seeing them or hearing them, and my word for it, he will have some-

thing to say some time, somewhere, somehow about foreign missions in the Sabbath Schools. I am supposing, of course, you are in a place where you cannot get a real, live missionary to go and give the facts out of his own experience. That is, perhaps, one of the best modern means of interesting people in the work of God.

Why is it we have not thought more about China until recently? Simply because we disobeyed this command of Christ to study geography. What do you know about New Guinea? Go and look at your map and you will find New Guinea is a big island north-east of Australia. That is all most of us know about it. What has God allowed there? He has allowed one of the greatest heroes of modern missions, James Chalmers, to be killed and devoured on that island in order to call the attention of his Church to this part of geography. What about South America? Oh, that terrible, dark, black spot that you do not have to get off dry land to get to. Beloved, let me suggest to you that you obey this command of Jesus Christ, and learn this lesson, that you study the field. The field is the world. Lift up your eyes and see it is white to the harvest. The late Dr. Gordon, the greatest modern missionary pastor, said one of the great incentives he had to missionary interests was a study of the map of the world.

In the 2nd chapter of Mark we have a lesson of economy and the way Jesus Christ teaches economy, to give things away. In our day it does not sound economical to give things away. Jesus Christ knew better. He said if you want to have you want to give. The man, the Sabbath School, the Church that saves its little life will lose it. He that soweth sparingly will reap sparingly. Jesus says the liberal soul shall be made fat. Some of us are so lean that we can walk through a door crack. Do not be afraid of having some specific object before you. Children are children, and they are not interested in simply giving their coppers and five-cent pieces to missions. Give them something definite and specific, and you will be surprised how the little children will take an interest in it. A friend of mine is a missionary superintendent, and that man has been collecting and arranging for definite and specific objects for which a contribution should be given, and the contributions have gone up from five to ten dollars a year to nearly two hundred dollars a year to missions.

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The last thing is a lesson in sympathy. You will find in the last verse in the 9th chapter of the Gospel of Matthew, "Pray ye." All these are imperative. They are not optional, they are not left to us as to whether or not we want to do them; they are commands of the Son of God himself, and if we want to be interested in missions we want in some way to throw our hearts into them, we want to stand in the place of these men and women and children who are out there, take them into our hearts and fellowship and sympathy, and pray God for them; and you and I will never know, we will never have a chance of knowing what our prayers mean to these men and women who are working in these foreign mission fields.

The Temperance Situation.

To the Editor of The Sunday School Banner:

Dear Sir,—In response to my request, many of our pastors in the Province of Ontario have sent me the names of the Temperance and Moral Reform Committees appointed by their respective Official Boards. In some instances the question has been asked, "What can the committees do?" I therefore desire to make the following suggestions:

First: They can interview the superintendents and officers of our Sunday Schools with the view of securing the appointment of Sabbath School Temperance Committees, and the inauguration of a pledge-signing crusade among the scholars of our schools.

Second: They can look over the temperance situation in their city, town, village, or neighborhood, and determine whether it is possible, by combining the moral forces of the community, to secure a reduction of the number of licenses issued therein. Or, better still, take decided steps toward the introduction of a local option by-law into the municipal council, and its submission to the people for electoral approval.

Third: They can arrange for periodical temperance meetings, and the intelligent discussion of this burning question, so as to keep it continually before the attention of the people.

Fourth: They can devise and carry out the most effective means of bringing pressure to bear upon the members of the Ontario Legislature, so as to secure the best possible results from the recent

referendum voting during the present session of the House.

Nothing in the outcome of the recent by-elections should dampen our ardor or lessen our efforts in that direction.

I think it is conceded by all who have knowledge of the real inwardness of the situation in North Norfolk and Centre Bruce, that the former was carried by the Liberals because they nominated a reliable temperance candidate, and the latter was lost to them, not because their nominee signed the pledge of the prohibitionists, but on account of local circumstances and sympathies, and because they failed to nominate a candidate whose record was acceptable to the prohibition electors.

Only those candidates who are personal abstainers and whose record is convincing, can hope to win the support of prohibitionists who usually hold allegiance to the opposing political party.

Many other suggestions are in my mind, but they involve more work upon my part than I can undertake until relieved from the heavy work of a large pastorate. If the brethren will accept these as an instalment, and act upon them, great good will result. Sincerely yours,

S. D. CHOWN.

Under His Wing.

"He shall cover thee with his feathers, and under his wings shalt thou trust."—Psa. 91. 4.

Covered with feathers of mercy,

Covered with feathers of love,
Covered from all that might harm me,
Safe till God calls me above.

Under his wings am I trusting,
Under his wings do I hide;
Safe in this beautiful shadow
Let me forever abide.

Here is my refuge and covert,
Under the wings of my God;
Here am I peacefully resting,
Trusting his love in his rod.

Under the wings of his healing,
Under the wings of his might,
Keep me forever, dear Saviour,
Sheltered by day and by night.

—Anna Withrow, in the "Observer."

Against the Cigarette.

THE one hundred and fifty-four teachers in the London, Ont., schools, including sixteen upon the collegiate staff and the Principal, Mr. Merchant, and Vice-Principal, Mr. Deerness, of the Normal School, signed a petition to the School Board asking that the parents of the scholars be in some way warned of the injury the cigarette is doing.

W. Peterson, Principal McGill College, Montreal, P.Q., says: "My personal observation would go to show that young men such as we have in attendance at our universities, are in danger of becoming slaves to the practice of smoking so soon as they begin to feel that at such and such an hour of the day (or night) they must have their smoke."

A deputation of physicians, principals of schools, ministers, etc., waited upon the City Council of Kingston, Ont., to beg that something be done to guard the children from the cigarette. The principal of one public school said that of his class of twenty-five boys all but ten were cigarette users.

W. T. Kennedy, Principal Halifax Academy, N.S., says: "Of all forms of tobacco the cigarette I regard as the worst. It is the road to business failure and moral ruin."

George N. Parkin, C.M.G., M.A., LL.D., late Principal of Upper Canada College, Toronto, Ont., says: "I am much alive to the harm, both physical and moral, which is caused to boys by the use of tobacco, and especially just now in the form of the cigarette."

James M. Palmer, Principal Mt. Allison Academy and Commercial College, Sackville, N.B., says: "Having had an opportunity of observing the effects of cigarette smoking upon growing boys, I have no hesitation in expressing my strong conviction that no habit is doing more than this to impair the young manhood of our country."

J. R. Inch, Chief Superintendent Education, Fredericton, N.B., says: "I feel it is a duty to co-operate in every way possible with those who are endeavoring to suppress a habit so detrimental to the health and morals of the young, as that of cigarette smoking."

Rev. W. I. Shaw, LL.D., D.C.L., Chairman Council Public Instruction, Quebec,

says: "I sincerely trust the present effort may be successful in diminishing the terrible evils of the cigarette habit, the appalling effects of which are manifest everywhere."

Jno. McIntosh, B.A., of McMaster University, Toronto, Ont., says: "I am glad of this crusade against that abominable man-destroyer, the cigarette. It begins its destructive work in boyhood and there shatters the only hope of manhood. That it unfit for the stern duties of life is abundantly testified to by scientific research. We are glad to see that the W. C. T. U. recognizes the importance of the State guarding the innocent boys from this cursed practice."

Rev. Frank W. Gunsaulus, D.D., President of Armour Institute, Chicago, Ill., says: "I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilization: This is my judgment as an educator."

Dr. Allison, President Mt. Allison University, Sackville, N.B., says: "The evil is, I fear, a growing one, and how successfully to check it is one of the most pressing moral problems of the hour."

Six hundred Toronto teachers have signed the petition to the Dominion Parliament for the prohibition of the manufacture, importation, and sale of the cigarette.

The Toronto School Board was so impressed with the headway the cigarette habit was making in that city, they threw open the schools to a lecturer on this subject, permitting him to address the pupils in school hours.

Mr. C. Ferrier, Principal Victoria Industrial School, Mimico, says: "Boys are not admitted here over 14 years of age. The average age is 12 years. Fully 75 per cent. of all youths committed to my care are cigarette users. What I assert is that boys, who habitually indulge in this habit, are treading in the path that leads to a criminal life; that the great majority of those who commit crimes are cigarette smokers. I invariably observed that the cigarette fiend is always untruthful and nearly always dishonest. As a general rule, the cigarette smoker is among the dullest in the schoolroom. His entire nature is rendered sluggish so that it is an extremely difficult matter to arouse any mental activity. They remain like logs, utterly sluggish and incapable."

MEDICAL TESTIMONY.

"We should remember that there is always present in cigarettes, nicotine—a far more deadly poison than opium."

Many hundreds of Canadian physicians have signed the anti-cigarette petitions. Heber Bishop, M.D., Boston, Mass., says: "I have seen deaths from inhaling cigarettes and persons incapacitated from business and made wrecks."

Five years ago the only son of a wealthy New Yorker died at twelve years of age of excessive cigarette smoking. It was found that the throat, bronchial tubes, and even the smallest air cells were perfectly black. They were covered throughout with a deposit of nicotine.

Dr. A. L. Monroe, Dean of Southwestern Homeopathic College, says: "Cigarette-smoking boys are smaller in stature than others. The heart becomes very weak and irregular in its beat and incapable of standing up to its work. The youthful cigarette smoker starts life sadly handicapped. One of the most serious results of the cigarette habit is that it creates a longing for stimulants and soon starts the whiskey habit."

Dr. L. Bremer, St. Louis, Mo., says: "I will broadly state that the boy who smokes at seven will drink whiskey at fourteen, take to morphine at twenty-five, and wind up with cocaine and the rest of the narcotics at thirty and later on."

A series of questions sent by the Ontario W. C. T. U. to its 250 Unions contained this inquiry: "What is the age of the youngest smoker in your locality?" The average reply was eight years, though some said seven or six, and one five years.

Dr. C. A. Clinton says: "A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature, and has an appalling effect upon the system."

Robert C. Blain, M.D., Quebec, P.Q., says: "The cigarette is responsible for many a pale-faced, sickly boy in the city of Quebec. In this old Rock City the girls are ahead of the boys physically, and this is doubtless due to the tobacco habit, in which many of the boys indulge very early."

A. R. Griffith, M.D., Montreal, P.Q., says: "I believe legislation should be enacted prohibiting the sale of cigarettes. It has been my misfortune to treat, professionally, a number of growing boys who were afflicted with the cigarette

habit. Words are inadequate to describe the misery and the absolute degradation of those youths. Pinched and pallid faces, cigarette-stained fingers, an utter disregard for personal appearance, mind enfeebled and unbalanced—the once promising boy now a physical and moral wreck."

Charles T. Moore, M.D., London, Ont., says: "I am strongly of the opinion that cigarette smoking is one of the worst habits which the youth of the day can become the victim of. It destroys their mental and physical powers, lessening their will power, and in this way rendering them more likely to become victims of other habits."

THE BUSINESS WORLD.

Director Harriman, of the Union Pacific, says: "A railroad company might as well go to the county lunatic asylum for its employees as to continue to engage cigarette smokers."

George Baumhoff, Superintendent Lindell Railway, St. Louis, Mo.: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man that drinks; in fact he is more dangerous."

A number of large telegraph and telephone companies, and business houses by the thousands, have barred out the cigarette smoker.

THE PRESS.

Since the agitation for the prohibition of cigarettes, many articles defending them have appeared in our press. Through editors and business managers we have learned that, as a rule, these emanate from cigarette manufacturers, and their insertion is paid for. Of such tactics The New York Journal says: "The Cigarette Trust gives employment to a large and presumably high-priced literary bureau, whose duty it is to prove that the popular prejudice against cigarettes is unfounded, and that the products of the trust are really calculated, in the highest degree, to promote the physical, mental and moral health of the community. Notwithstanding the lying advertisements sown broadcast by this literary bureau, the fact remains that any young man attempting to secure employment with the Journal would find his chances reduced to thirty per cent. if he smoked cigarettes, and his chances of keeping his job would decline by another thirty per cent. if he continued to smoke them after he got it. Cigarette smoking

clouds the brain and saps the nerves. Nobody ever regretted letting it alone, but a good many people have regretted beginning it."

The Advertiser, London, Ont., says: "The great majority of smokers will join heartily with non-smokers in supporting the movement for the prohibition of the cigarette. The boys are not far out in nick-naming the little tubes "dopes" and "coffin-nails."

The News, London, Ont., says: "The cigarette is useless, and is a curse to society. It saps the energy of the man or boy who acquires the habit, and renders a mere booby what should otherwise be a brilliant mind."

The Advance, McLeod, N.W.T., says: "Young lads, even of very immature age, have become slaves to the habit. It seems to us that this is a case where desperate diseases call for desperate remedies."

The Post, Leamington, Ont., says: "One of the worst, possibly the most deadly of modern vices, to which the boys and many of the young men of to-day are addicted, and which is ruining thousands every year, is the cigarette habit. No language can be too strong in denouncing the habit. It is a terrible evil, and the sooner the strong arm of the law can be invoked in destroying it the better."

The Union Standard, Owen Sound, Ont., says: "It is a startling fact, that there are 300 boys in Owen Sound under eighteen addicted to the cigarette habit, and the evil is growing. The 'coffin tacks' are usually obtained through the agency of some older person who is either thoughtless or unprincipled."

The Post, Sarnia, Ont., says: "The wealth of the few who traffic in it, and who have made their millions from its sale, is as nothing compared with the ruin it brings to the teeming millions of our country who are brought under its baneful influence, and without bringing undue hardship to anyone, let the evil be stamped out at the earliest possible date."

We are Saved to Serve.

BY LEWELLYN A. MORRISON.

'Twas the Lord's design when he came to earth,
And all Heaven rejoiced at his lowly birth,—

For he left the brightness of heavenly bliss

To minister in a world like this;
Though its sphere be small and of minor note,

And its circling orbit in space remote,
Yet the worth of man allur'd him to come

And make it his dwelling, delight and home—

He put off the glory he had above
And emptied his nature of all but love—
Coming down to the lowest servant's place.

With a heart brimful of redeeming grace:
Wherefore God hath given him high acclaim

And a Name above every other name.

He was humbly born and "bone of our bone,"—

His life was the sweetest the world hath known;

He assumed our nature, its griefs to share,

And ever the likeness of man will bear;
He was bruise'd and broken by hate and bane,

And bare our burdens of woe and pain;
He carried our sorrows,—

None served so kind,
Loving or gentle or so refined;

He succor'd th' weary and solac'd the sad,

Making the frail and the friendless glad;
He weigh'd our emptiness, want and loss,

And purg'd our sins on the bitter cross;
Wherefore God hath given him high acclaim

And a Name above every other name.

We are saved to serve: it is God's great plan

As revealed by him who was "Son of man";

So we freely serve him,

The One who saves,
As the river serveth the shore it laves,

And our human service pure gladness yields

When 'tis like showers serving the new-mown fields,

Or sunbeams bright'ning the pearly hills
Where the crystal dew in the night distills,

Or the balmy zephyrs that kiss the face—
Holding the life in a lov'd embrace:

In sky, earth, ocean, or Heaven, serene,
The serving servants are all unseen,—

Wherefore Christ, the greatest, hath high acclaim

And a Name above every other name.

Toronto, 1902.

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NOTWITHSTANDING the fact that we have many thoroughly devoted and capable Sunday School workers who deserve all praise for their self-sacrificing effort, there is a very general feeling that a great and pressing need is for more thoroughly trained teachers and officers, and the question is how these skilled workers can be secured.

Doubtless in almost every community there is a very considerable number who, with a little training, would make very competent teachers, but they do not have the requisite training, and some way should at once be provided that they may receive it. That the opportunity has not been afforded and the work has not been done is to be regretted, but we should be encouraged by the fact that the work may yet be done.

If the Sunday Schools, generally speaking, in the course of recent years, had been doing thorough work in the matter of instruction there ought to be no difficulty to-day in finding persons with at least sufficient Bible preparation for the work of teaching. The very fact that in many places these biblically instructed persons do not exist in sufficient numbers must be regarded as indicative of the defective work that has been done in the average school.

If the Sunday School did the work that it ought to, any ordinary person who has passed through the different grades of the school and attained the age of twenty-one to twenty-five ought to be able to take a class of young scholars and satisfactorily instruct them in the lessons of the Uniform Series.

We may regret these conditions, but mere regret is not enough, and unless something is done to bring about a remedy there will be no improvement and things will go on just as they have been going.

If the Sunday School not only produced biblical scholars, but at the same time gave some training in normal methods so as to fit the individuals for the school work, there ought to be a superabundance of material out of which officers and teachers could be made. That this is not merely a theory can be demonstrated by the case of one school in the State of Pennsylvania where there has been a normal class for quite a number of years and from this have been graduated from

time to time many persons who have gone into the ranks as teachers or officers, or have held themselves ready to render service of that character; so that to-day in connection with this school there is a surplus of easily one hundred and fifty graduates of the normal department, any one of whom could take a class and perform the work of a teacher. The superintendent of that school, when he needs a teacher or other worker, has only to pick out the choicest from this large number of prepared persons who are in waiting. What has been done in one instance may be done in other cases, and it is certainly within the possibilities that any and every church may, if it will pursue the training method, have more than enough prepared persons to occupy all these positions. The Sunday Schools should organize classes at once.—S. S. Journal.

The Children's Comforter.

The Rev. Bishop John H. Vincent, in his tract on "The Pastor and the Little Children," thus speaks of the province of a pastor as a comforter of little children:

The pastor should "comfort" these little ones in the midst of their disappointments and grief. Little waves are as hard on little boats as big waves on big ships. Never laugh at children's sorrows. To them life is full of mystery; and sometimes of misery. Parents are not always patient. They are sometimes needlessly severe. I have known parents to be cruel. Many a little soul is blighted by roughness and tyranny. How helpless a little child is in the presence of father or mother who has "authority" and who has no self-control! What stories of sorrow these children could tell if they only dared to do so! Now, the minister should be their best friend. He should remind parents in his wisest way of their duty to be patient, steady, gentle, self-possessed, and Christ-like in their daily lives at home. And he should comfort children, and encourage them to be obedient and thoughtful and reverent. The very sight of such a minister as he passes the house puts a beautiful light into the eyes of the children of his church!

We need more child-loving, wise, gentle, diligent, and faithful teaching pastors.

Facts from Bible Lands.

BY BISHOP E. B. KEPHART, D.D.

TO the student of history, and especially of Biblical history, is the revelation of the buried past, now being disclosed from the monuments in the valleys of the Nile, the Euphrates, and the Tigris, most interesting. What honest men want, and all men need, is the truth, and not their vague theories verified. Just what the graves of buried nations will yet further "give up" of their wealth of information, is an unsolved problem. Thus far their revelations have been highly appreciated by all truth-seekers of all schools, and especially most gratifying to all Bible students. Not only a few, but many, of the historic statements made both by Moses and the prophets have been forever settled as true by the records already exhumed, and the facts stated on the monuments.

The "sojourn" of the Hebrews in Egypt, and their "journeyings in the wilderness," have often been a subject of criticism and doubt among irreligious men. But at present the subject is generally conceded by well-informed men of all the schools to be settled. The "treasure cities," Pithom and Rameses, in the land of Goshen, Egypt, have been exhumed. These cities the Hebrews were building at the time they had to furnish "their own straw" for the brick-making. M. Neville, the explorer in Egypt, has excavated these cities, and even discovered the identical "treasure chambers." The walls, and partition walls, are from eight to ten feet thick, and from a certain line upward are built of bricks without straw, which is strongly suggestive when contrasted with the account of the reconstruction by Moses, the Hebrew. These excavations and discoveries are made among the large mounds which are known by the name Tel-el-Moskhuta, near Tel-el-Kebir. On these bricks is the name of Rameses II., who doubtless was the Pharaoh "who knew not Joseph." The old city was enclosed with a wall, in thickness twenty-two feet, and the enclosure is a fraction less than seven hundred feet square, in which these treasure chambers are. Not from Goshen, but from Succoth, Israel took up her line of march to the sea and into the wilderness. Pithom—Egyptian, Pa-Tum,

"city of the setting sun,"—had two names. Succoth was its civil name, and Pa-Tum its religious name. This fact removes the stone at which many critics were wont to stumble. These old "bricks without straw" tell their own story and make plain the story of Moses.

Charcoal will not rot, and ashes do not soon decay. If Moses spent forty years in the wilderness with a nation of not less than two millions, all told, some traces of their old camp-fires surely would remain and mark their wanderings. At least, some of their graves might remain, for a whole generation died in the wilderness. In Israel's direct line of march from Egypt to Palestine are what the Arabs call "Turbet es Yahond," the graves of the Jews. And, says the eminent Dean Stanley, "These rude burial grounds, with the many nameless headstones, found in the wilderness of wandering, far away from human habitation, are such as the host of Israel must have left behind them at the different stages of their progress." This same writer speaks of some of the inscriptions carved on the rocks in the Sinaitic Peninsula, and says, "They are among the oldest hieroglyphics in the world," and Cosmos, the Indian traveler in the fifth century, mentions inscriptions on these rocks, "written in carved Hebrew characters." Dr. Bartlett says, "I discovered in the desert of wanderings numerous ash-beds, and some with charcoal in them." "These mounds," says another, "are found for miles around, generally small inclosures of stones, the largest about twelve feet in diameter, evidently the remains of a large encampment, and on digging we found charcoal in great abundance." In the same region has been found an oval with the name of Joseph, the Hebrew, inscribed upon it. God has not left his people without a witness to all these facts. These investigations will continue, and the literature of extinct races and nations buried in ruins for ages, will be exhumed and tell its story of the forgotten past, verifying the historic statements of the Book, until every mouth shall be stopped.

A Serious Question.

The well-known English magazine, Sunday at Home, awhile ago made public request for essays on "The decrease of Sunday School scholars," and re-

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ceived more than one hundred and twenty replies "from all parts of the kingdom and even from Canada." From the statistics furnished, it notes increase in some sections and decrease in others; while, in general, "there is no cause for alarm, on the other hand there is sufficient cause for serious consideration." It was learned that the decrease was almost entirely among the senior scholars. Among the causes of decrease are some that sound strange to American workers; others are familiar:

Decline of spiritual life in the churches; decrease of reverence for the Lord's Day, and increase of Sunday amusements.

Decrease of parental authority; and parental indifference.

Defective or careless teaching; failure to distinguish between preaching and teaching; too much teaching about the Bible, and too little of the Bible itself.

Lack of discipline in the Sunday School; "the greatest fault in present day Sunday Schools."

Improved education in day schools, which "makes children less easily taught by inferior teachers on Sunday."

Under the head of "Suggestions as to possible improvements," we quote a few that are already being worked on our side of the ocean:

Training classes for teachers.

Personal visitation of scholars and their parents.

More care in providing and selecting suitable libraries.

More variety in the opening and closing exercises.

Greater watchfulness over scholars who leave; need of a "transfer system."

The question of prizes needs careful consideration.

Week evening instruction and amusement in connection with the school.

Necessity for more combination; each town to have its own Sunday School club.

Greater interest on the part of ministers and members of the churches.

Better school premises. In too many cases, the place where the Sunday School is obliged to assemble is most unsuitable; a dingy, dark basement, or an overcrowded hall, with the classes packed close, is a common experience.

His Mother's Translation.

When there are so many versions of the Bible it will be appropriate to recall an incident given in Forward:

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellences. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James Version, and of the Revised Version, and how it was made. The class was much interested, and one of the young men, that evening, was telling a friend about it.

"I think I prefer the King James Version for my part," he said; "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives its full meaning. There has never been any obscurity about her vision. Her everyday life is a translation of God's Word that a child can read, and that Saint Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

It was a true tribute and a beautiful one, and it starts a vital train of reflection. It should rouse not only all Christian mothers, but all other Christians, young and old, to consider what kind of version of the Bible they are making out of their everyday lives. Will the world learn what God's Word really means through our translation of it into daily deeds, or will we obscure and falsify it? Suppose that we come in contact with those who do not know nor read the Bible—will our version be so clear that they must remember and revere it in spite of themselves? Or will they say, and rightly, that, if that is what Christianity means, they can do very well without it? What kind of translation is our translation to-day? Can we not make a truer and clearer one, beginning with tomorrow?

Recovering from Vacation.

BY REV. G. WALTER FISKE.

HOW best to recover from the interruption of the summer vacation is the problem confronting many schools just now. This is the danger-time in Sunday School work. That class of young men that held together so well the past year, until the summer came,—will they be found in their places when the school opens again, or will they yield to the tendency to "graduate" because they are "too old"? Those few teachers, too, whose enthusiasm lagged a little during June and July,—will they feel it necessary to drop their classes now? What can you do to revive their interest? Teachers, like clocks, run down periodically, and need the encouragement of some one who holds the key!

These and similar questions occur to superintendents and pastors as they think of their scattered schools and dread the convalescent month of September, in which the slow work of recovery is somehow annually accomplished. So far as really effective work goes, this month is usually wasted. Why? Simply because matters are allowed to take their own course. The annual Rally Sunday is observed the last week in September, and all enthusiasm is bottled up until then! It is far better not to wait for a mechanical rally, but to begin at the beginning and rally immediately after vacation. Send a postal card to every member of your school, reminding him that the vacation is over; that the Sunday School meets again for business September 7, and that he is expected and urged to be present. The expense will be slight; increased contributions will pay for it in a single session, and actual results justify the plan. The effort is surely worth while.

It is even more necessary to secure the attendance of the teachers. The superintendent should learn, by personal interview or correspondence, just what teachers may be depended upon for that first Sunday and what classes will need substitutes. On that critical day every class should be provided for, without

fail. If those boys come and find their teacher absent, no excuse will satisfy; they will take it as a sure sign of lack of interest in the class; you will coax for a month to get them back again, and even then there will be vacant chairs.

Two effects must be secured at once: the revived interest of the pupils and the rekindled loyalty of the teachers. The latter may be the more difficult; it is surely first in importance. Let those loyal souls who do such royal service with their classes year after year know that they are warmly appreciated. Encourage and commend them both privately and publicly. But even under the best circumstances, vacancies among the teachers will have to be filled at this time, owing to natural changes in the parish. This may require a reorganization of the teaching force,—drawing upon the substitute list for regular teachers, and filling the ranks of the substitutes by careful selection, supplemented by tactful urging. All this should be planned before September. An excellent plan to stimulate the esprit de corps is to call together the working force of the school,—officers, teachers, and substitutes,—to discuss working plans for the new campaign, and then follow the conference with a genuine "social." Such recognition of the Sunday School workers as a body deepens the feeling of comradeship and emphasizes the important work of teaching. A quarterly social conference of this nature is of great value in promoting mutual friendship and stimulating the consecrated interest of workers. Surely there is no better time in the year for this than just now when a new stimulus is most needed.

The "fall opening" of the school should be a hearty, lively session, with an enthusiastic praise service and a cheery welcome from the superintendent. Then let the pastor briefly unfold the plans for the next quarter, in such an attractive way as to arouse the interest of the whole school. Let the spirit be hopeful and even aggressive. There's nothing like aggressiveness to counteract signs of lagging interest. It took only one Sheridan to turn back a retreating army. In this first session of the school in September the spirit of success must be infused into everything. The impression must be made on every boy and girl that that Sunday School is thoroughly wide-awake, even after its summer sleep, and that it is bound to be a bigger success than ever, and that they

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cannot afford to miss it. Accomplish this at your fall opening, and you won't need to observe Rally Sunday three weeks later to round up the stragglers. They will come anyhow. Try the plan of keeping for a few weeks a "Roll of Re-enlisted Classes." If any classes are perfect in attendance the first Sunday, start his honor list on the blackboard with them; then as fast as any class can show that all of their former members have "reported for duty," add their class name to the list. Follow up this plan with some definite proposition about new members and arouse the rivalry of different classes in adding to their ranks.

Such plans as these will secure a rapid "recovery from vacation." The dreaded convalescent period will be joyfully brief. Then with restored numbers and rekindled interest and reconsecrated teachers the school will be ready for a steady winter's work in Bible study and character forming.—Pilgrim Teacher.

Preparing for the Teachers' Meeting.

Some find it difficult to have a successful teachers' meeting, but it ought to be a comparatively easy thing to make the meeting both pleasant and profitable. On this matter the Rev. A. H. McKinney, D.D., contributes the following:

There are two classes of persons who can see little value in the ordinary meeting of Bible-school workers for the transaction of business. These are they who are well up in business methods and those who know little or nothing about them. The former have no patience with a meeting in which so much time is frittered away in reaching such trivial results; the latter, not understanding what all the fuss is about, are dreadfully bored. A little preparation beforehand would result in a meeting that would draw out the sympathies and the earnest efforts of the business man, while it would prove interesting and profitable to those who usually become enthusiastic only when some one says, "Mr. Superintendent, I move that we adjourn."

Let the cabinet of the school get together and consider carefully what points in the school work need especial consideration. We will suppose that the following have been decided upon as being necessary to the welfare of the school:

1. More effective spiritual work.
- 2.

Better class teaching. 3. Better discipline. 4. A higher percentage of attendance. 5. More older pupils in the school. 6. Larger missionary offerings. 7. Better methods for raising money for the support of our school.

The superintendent should announce that one of these topics is to be considered at each of the monthly meetings for seven months to come. Then let him prepare a four-page circular to be sent to every worker in the Bible school. The first page may be taken up with a letter somewhat in this form:

Grace Bible School, March 1, 1902.

My Dear Friend,—I know that you desire with me to keep Grace what it long has been, a model school. We wish not only to bring scholars into the school, to hold them there and to instruct them, but we desire to see more conversions and more Christly living by our members. How shall these things be accomplished? Will you prayerfully consider the following questions, and send to me answers to them?

A free expression of individual opinion is urged, and will be strictly confidential, if you so desire.

Yours sincerely,

A. H. McKinney,
Superintendent.

Page 2 should contain these questions:

1. How shall our school do more effective spiritual work?
 2. How shall we secure better class teaching?
 3. How shall we have better discipline in our school?
 4. How shall we raise our percentage of attendance?
 5. How shall we hold our older pupils?
 6. How shall we increase our "missionary offerings"?
 7. How shall we raise money for the support of our school?
 8. What suggestions have you to make in regard to anything that will increase the efficiency of our school?
- N.B.—Please answer on the blank pages of this paper, numbering your answers to correspond with the questions, and mail to me, and oblige

A. H. McKinney.

Pages 3 and 4 should be left blank for the answers.

As soon as the replies come in the superintendent should classify and analyze all the answers to question 1, write

out a brief summary of them, and present this summary to his cabinet for discussion. The result of this discussion should be a number of recommendations to the teachers' meeting in reference to those matters suggested by the answers. Everyone having given previous thought to the subject is prepared to act intelligently. Hence the business will be dispatched quickly and the school benefited greatly.

The answers to questions 2 to 7 inclusive should be treated in the same way.

The suggestions made in answer to question 8 will furnish the cabinet with subjects for another series of meetings to be held later on.

The time has come for a more general use of the Teachers' Meeting, and therefore the importance of a comparison of views.—S. S. Journal.

"Who calls thy glorious service hard?
Who deems it not its own reward?
Who, for its trials, counts it less
A cause of praise and thankfulness?"

"And own the grateful service whence
Comes day by day the recompense;
The hope, the trust, the purpose stayed,
The fountain and the noonday shade."

"And were this life the utmost span,
The only aim and end of man,
Better the toil of fields like these
Than waking dreams and slothful ease."

LESSONS AND GOLDEN TEXTS—THIRD QUARTER.

Studies in the Old Testament from Samuel to Solomon,

Lesson 1. July 5.—ISRAEL ASKING FOR A KING. 1 Sam. 8: 1-10. Study vs. 1-22. *Commit vs.* 4-7. (Read Deut. 17: 14-20; 1 Sam. chs. 4-5.) **GOLDEN TEXT:** 1 Sam. 7: 3. Prepare your hearts unto the Lord, and serve him only.

2. July 12.—SAUL CHOSEN KING. 1 Sam. 10: 17-27. *Commit vs.* 24, 25. (Read 1 Sam. chs. 9, 10.) **GOLDEN TEXT:** Is. 53: 22. The Lord is our King; he will save us.

3. July 19.—SAMUEL'S FAREWELL ADDRESS. 1 Sam. 12: 13-25. Study vs. 1-25. *Commit vs.* 23-25. (Read 1 Sam. chs. 11, 12.) **GOLDEN TEXT:** 1 Sam. 12: 24. Only fear the Lord, and serve him in truth with all your heart.

4. July 26.—SAUL REJECTED AS KING. 1 Sam. 15: 13-23. Study vs. 10-31. *Commit vs.* 20-22. (Read 1 Sam. chs. 13-15.) **GOLDEN TEXT:** 1 Sam. 15: 22. To obey is better than sacrifice.

5. Aug. 2.—SAMUEL ANOINTS DAVID. 1 Sam. 16: 4-13. Study vs. 1-13. *Commit vs.* 11, 13. (Read the chapter.) **GOLDEN TEXT:** 1 Sam. 16: 7. Man looketh on the outward appearance, but the Lord looketh on the heart.

6. Aug. 9.—DAVID AND GOLIATH. 1 Sam. 17: 35-49. Study vs. 32-54. *Commit vs.* 45-47. (Read the chapter; also 1 Chron. 11: 10-14.) **GOLDEN TEXT:** Rom. 8: 31. If God be for us who can be against us?

Lesson 2. Aug. 16.—SAUL TRIES TO KILL DAVID. 1 Sam. 18: 5-16. *Commit vs.* 12-14. **GOLDEN TEXT:** Ps. 46: 1. God is our refuge and strength; a very present help in trouble.

8. Aug. 23.—DAVID AND JONATHAN. 1 Sam. 20: 12-23. Study vs. 1-42. *Commit vs.* 14-17. (Read 1 Sam. 18; also 2 Sam. 9.) **GOLDEN TEXT:** Prov. 18: 24. There is a friend that sticketh closer than a brother.

9. Aug. 30.—DAVID SPARES SAUL. 1 Sam. 26: 5-13, 21-25. Study vs. 1-25. *Commit v.* 21. (Read 1 Sam. chs. 21-25. **GOLDEN TEXT:** Luke 6: 27. Love your enemies, do good to them which hate you.

10. Sept. 6.—DEATH OF SAUL AND JONATHAN. 1 Sam. 31: 1-13. *Commit vs.* 6, 7. **GOLDEN TEXT:** Prov. 14: 12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

11. Sept. 13.—DAVID BECOMES KING. 2 Sam. 2: 1-10. Study vs. 1-11 and 5: 1-10. *Commit vs.* 1-3. **GOLDEN TEXT:** Ps. 153: 1. Behold how good and pleasant it is for brethren to dwell together in unity.

12. Sept. 20.—ABSTINENCE FROM EVIL. (A Temperance Lesson.) 1 Pet. 4: 1-11. *Commit vs.* 1, 2. **GOLDEN TEXT:** Eph. 5: 18. Be not drunk with wine, wherein is excess.

13. Sept. 27.—REVIEW. (Read Ps. 8, 19, 27.) **GOLDEN TEXT:** Ps. 27: 1. The Lord is my light and my salvation.

ORDER OF SERVICES—THIRD QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. [Psa. 31, 14-19.]
SUFF. But I trusted in thee, O LORD:
SCHOOL I said, Thou art my God:
SUFF. My times are in thy hand:
SCHOOL Deliver me from the hand of mine enemies, and from them that persecute me.
SUFF. Make thy face to shine upon thy servant:
SCHOOL Save me for thy mercies' sake.
SUFF. Let me not be ashamed, O LORD; for I have called upon thee:
SCHOOL Let the wicked be ashamed, and let them be silent in the grave.
SUFF. Let the lying lips be put to silence:
SCHOOL Which speak grievous things proudly and contemptuously against the righteous.
SUFF. Oh how great is thy goodness, which thou hast laid up for them that fear thee:
SCHOOL Which thou hast wrought for them that trust in thee before the sons of men!

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE AND GOLDEN TEXT by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. ADDITIONAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer meetings.)

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. [Psa. 27, 11, 14.]
SUFF. Teach me thy way, O LORD,
SCHOOL And lead me in a plain path, because of mine enemies.
SUFF. Wait on the LORD: he of good courage,
SCHOOL And he shall strengthen thine heart:
ALL. Wait, I say, on the LORD.

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1 Sam. 31

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International Bible Lessons.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

LESSON X. Death of Saul and Jonathan.

[Sept. 6.]

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

AUTHORIZED VERSION.

[Read 1 Sam. 27-31; also 2 Sam. 1.]

1 Sam. 31. 1-13.

[Commit to memory verses 6, 7.]

1 Now the Phi-lis'tines fought against Is-ra-el; and the men of Is-ra-el fled from before the Phi-lis'tines, and fell down slain in mount Gil-bo'a.

2 And the Phi-lis'tines followed hard upon Saul and upon his sons; and the Phi-lis'tines slew Jon'a-than, and A-bin'a-dab, and Mel'chi-shu'a, Sa'l's sons.

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

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

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

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

7 And when the men of Is-ra-el that were on the other side of the valley, and they that were on the other side of Jor'dan, saw that the men of Is-ra-el fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Phi-lis'tines came and dwelt in them.

8 And it came to pass on the morrow, when the Phi-lis'tines came to strip the slain, that they found Saul and his three sons fallen in mount Gil-bo'a.

9 And they cut off his head, and stripped off his armor, and sent into the land of the Phi-lis'tines round about, to publish it in the house of their idols, and among the people.

10 And they put his armor in the house of Ash'ta-roth; and they fastened his body to the wall of Beth'shan.

11 And when the inhabitants of Ja'besh-gil'-e-ad heard of that which the Phi-lis'tines had done to Saul;

12 All the valiant men arose, and went all

REVISED VERSION.*

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

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. 3 And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. 4 Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it.

5 And when his armor-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him. 6 So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. 8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. 9 And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people. 10 And they put his armor in the house of the Ashtaroth; and they fastened his body to the wall of Bethshan. 11 And when the inhabitants of Jabesh-gilead heard concerning him, that which the Philistines had done to Saul, 12 all the valiant men arose, and went all night, and took the

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night, and took the body of Saul and the bodies of his sons from the wall of Beth'shan, and came to Ja'besh, and burnt them there.

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

Time.—B. C. 1056, according to Usher's chronology. **Places.**—Gilboa, Jezreel, Beth-shan, Jabesh-gilead.

Home Readings.

M. Death of Saul and Jonathan. 1 Sam. 31. 1-13.

Tu. The sin of Saul. 1 Chron. 10. 6-14.

W. The messenger's story. 2 Sam. 1. 1-12.

Th. David's sorrow. 2 Sam. 1. 17-27.

F. Punishment certain. Eccles. 8. 6-13.

S. Fate of the wicked. Psa. 37. 7-17.

S. The two ways. Psa. 1.

Lesson Hymns.

New Canadian Hymnal, No. 98.

Depth of mercy, can there be
Mercy still reserved for me?

New Canadian Hymnal, No. 100.

With broken heart and contrite sigh,
A trembling sinner, Lord, I cry.

New Canadian Hymnal, No. 106.

Pass me not, O gentle Saviour,
Hear my humble cry.

Questions for Senior Scholars.

1. Saul's Death (v. 1-6).—Where did the battle of this lesson take place? Why was Saul singled out? How many sons of Saul were with him? What weapons wounded him? Why did he prefer to die at the hands of his own armor-bearer? Why did the armor-bearer refuse to take his life? What did he fear? What was his special duty and charge? Why did the armor-bearer take his own life?

2. The Shrinking of Israel (v. 7).—What effect had Saul's death on Israel? What had Saul accomplished for his country by his reign? For how many years had there been almost continual war between Israel and the Philistines? What was the effect of this battle upon the political condition of the kingdom?

3. Indignity to Saul's Memory (v. 8-10).—How was Saul's identity discovered? Why did the Philistines cut off his head? What use did they make of it? Were they more or less barbarous than other nations in that day?

body of Saul and the bodies of his sons from the wall of Beth'shan; and they came to Ja'besh, and burnt them there. 13 And they took their bones, and buried them under the tamarisk tree in Jabesh, and fasted seven days.

4. Honor to Saul's Memory (v. 11-13).—What did the men of Jabesh-gilead do? Did they live near to Beth-shan? What prompted their act? What shows the sincerity of their sorrow? What was the final resting-place of the bones of Saul and his sons? The fulfillment of what tribute is shown in 2 Sam. 21. 12-14? What beautiful tribute did David pay to the memory of Saul and his son?

Questions for Intermediate Scholars.

1. Defeat and Death of Saul (v. 1-6).—Where was the battle fought? What had Saul done the night before? What sons of Saul were slain? What caused Saul to despair? How did he die? Who perished with him that day?

2. The Exultation of the Philistines (v. 7-10).—What effect did the victory of the Philistines have upon the Israelites? What did the victors do next day? What was done to Saul's body? Where was the news published? What deity was specially honored?

3. A Deed of Grateful Heroism (v. 11-13).—What people heard of the dishonor done to him? What cause had they for gratitude to him? What brave thing did they do? What honor did they show to Saul?

Questions for Younger Scholars.

Where had David gone to live? What had their king given him? Could Saul trouble him there? What people did he gain a great victory over? What had the Amalekites done? *Burned Ziklag and stolen the women and children.* What had Saul become? Whom did he go to see? What kind of words did he hear? What happened to him then? What people came against Israel? What became of Saul's three sons? Was Jonathan one of them? What was the end of Saul? What man was faithful to him? What did David do? How did he feel about Saul? What were his words about Jonathan?

A Review in Six Questions.

1. What caused the death of Saul? *Defeat by the Philistines.* **2.** Who else perished in the battle? *Three of his sons.* **3.** How much of the country was gained by the Philistines by this battle? *All northern Palestine.* **4.** By whom was Saul's body buried? *By the men of Jabesh-gilead.* **5.** What prophecy was fulfilled

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by this battle? *That God hath rejected Saul.*
6. What is our GOLDEN TEXT? "*There is a,*"
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The Church Catechism.

40. Repeat the Ten Commandments.

Our Work.

The tissue of the life to be
We weave with colors all our own;
And in the field of destiny
We reap as we have sown.

—Whittier.

THE LESSON OUTLINE.

Lessons from Saul's Overthrow.

I. GOD CONTROLS ALL EVENTS.

The battle went sore against Saul. v. 3.

There is no king saved by the multitude of
an host. Psa. 33. 16.

The battle is the Lord's. 1 Sam. 17. 47.

II. MEN ARE BOUND TOGETHER IN PROSPERITY AND ADVERSITY.

They that were on the other side Jordan. v. 7.

The poor of the earth hide themselves together. Job 24. 4.

Then all the disciples forsook him, and fled.
Matt. 26. 56.

III. ENEMIES TAKE ADVANTAGE OF ALL DEFEATS.

The Philistines came and dwelt in them. v. 7.

In the desolation they rolled themselves
upon me. Job 30. 14.

He will give the vineyard unto others.
Mark 12. 9.

IV. TRUE FRIENDSHIP IS FAITHFUL UNTO DEATH.

*When the inhabitants of Jabesh-gilead heard,
... the valiant men arose, and went
... and buried.* v. 11-13.

A brother is born for adversity. Prov. 17.
17.

There is a friend that sticketh closer than
a brother. Prov. 18. 24.

I will never leave thee, nor forsake thee.
Heb. 13. 5.

EXPLANATORY NOTES.

BY ROBERT H. DOHERTY, PH.D.

From 1 Sam. 24. 18-22 we gather that a truce was declared between Saul and David. During the months of armed peace which followed Samuel died. It is difficult to place in chronologic order the events recorded in First Samuel from the twenty-fourth to the thirtieth chapter. David was compelled to withdraw to the land of the Philistines and was established by King Achish in the city of Ziklag. Here he lived an adventurous life, sustaining himself by raids on the pagans to the south and east, and maintaining favor with his Philistine overlord by the pretense that these attacks were made on Israel. The entire narrative suggests extremely barbarous social conditions. When war again broke out between the Philistines and Israel King Achish looked to David for support, and David could not, without open rebellion, refuse to lead his experienced fighting men to the front. But the "lords of the Philistines" objected to such a doubtful ally, and he was permitted to return to Ziklag, which he found sacked by the Amalekites, who had sought in his absence to return with interest the damage he had done them. Asking Jehovah for guidance, he pursued the Amalekites, and recovered the spoil they had taken, which included his own household. That during these years David kept in close touch with the elders of Judah is probable, and it is not improbable that he had some knowledge of the certainty of Saul's approaching defeat. It is usual to date the battle of Mount Gilboa already had been made famous by Gideon's victory and by other conflicts. When Saul's army reached Gilboa the Philistines were encamped at Shunem. Each army marched directly forward, and when the battle began Israel was at the base of the mountain and the Philistines were at Aphek, a place which cannot be exactly identified. It was many years since the men of Israel had fled from before the Philistines. Mount Gilboa is now called Jebel Fakoo'a.

Verse 1. *The Philistines fought against Israel.* See 1 Sam. 28. 4; 29. 1-11. Saul was in bad plight. His self-will and his rejection of theocratic ideals had cost him the favor of God and the support of the prophets; and there is no indication that at any time he had given

to the priesthood influential support. Starting with a noble and generous spirit, he had become jealous and bloodthirsty, and apparently suffered from a mania of suspicion. He had shocked the public conscience by murdering the priests of God, neglected the public welfare,

and strained the loyalty of his most intimate supporters. The Philistines whom he had routed in his earlier years gathered strength in his years of weakness, and had now penetrated to the middle of the land. Jehovah had deserted him; "neither by dreams, nor by Urim, nor by prophets was the will of the Lord declared." Against his own conscience he resorted to a "witch," and a message from the unseen world served only to increase his fears. But one noble characteristic held itself upright amid the ruins of this man's character. To the last he is brave and unflinching. *Fell down slain.* The margin is "wounded," and the meaning is pierced; the army is regarded as a great animal writhing in mortal agony.

2. *The Philistines followed hard upon Saul.* If they could kill the king the subjugation of the nation would follow. They slew his sons, Jonathan, and Abinadab, and Melchishua. In 1 Sam. 14. 49 three sons of Saul are mentioned, though one name is different; in 1 Chron. 8. 33; 9. 39, also, though there the order is different. A fourth son, mentioned in Chronicles, Eshbaal or Ishbosheth, succeeded him on the throne.

3. *The battle went sore against Saul, and the archers hit ["overtook"] him; and he was sore wounded ["greatly distressed by reason"] of the archers.* These men were doing the murderous work done in modern armies by sharpshooters. Saul's lofty form was a notable mark.

4. *Saul, knowing that the end was near, asked his armor-bearer to kill him with his sword, lest these uncircumcised come and thrust me through and abuse me.* According to Hebrew tradition Saul's armor-bearer was Doeg the Edomite, who had informed on David and afterward had massacred the priests at Saul's command. The "uncircumcised" is a term of reproach for the heathen. The marginal reading, "mock me," is to be preferred to "abuse me." *His armor-bearer would not; for he was sore afraid.* Panic-stricken. Perhaps also restrained by reverence for "the anointed of the Lord." *Saul took a sword, and fell upon it.* It is well to take this opportunity to speak strong words against the crime of suicide. Nevertheless in dispassionately judging Saul's conduct we must remember that he was wounded, perhaps fatally, and suffering intense pain, and that the tortures and mutilations practiced in war by even the most civilized nations of that time were horrible.

5. What the armor-bearer would not have dared to do on his own motion he did when Saul had set him the example.

6. *So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.* "All his men" means probably his immediate bodyguard. See 1 Chron. 10. 6. The overthrow was sudden and complete. Thus punishment came to Saul because of his disobedience to God. He brought the punishment upon himself by his persisting in sin. Disaster was the natural consequence of his conduct.

7. The plain meaning of this verse as it stands in both the Authorized and the Revised Versions is that so utter was the overthrow of Israel that the inhabitants of the region north of Jezreel, afterward called Galilee, and also those who inhabited the country east of the Jordan, afterward called Perea, left their villages and plantations panic-stricken, and the Philistines appropriated their property. There is another possible meaning. An allowable, though less easy, translation of the verse will omit the repeated word *other* and so reduce this abandonment of homes to the close neighborhood of Mount Gilboa, westward in the direction of the valley and eastward in the direction of the Jordan. And precisely this result is stated in 1 Chron. 10. 7. Whichever meaning is taken it is evident that an extensive cultivated region was now abandoned by terror-stricken Hebrews, and that the Philistines promptly took possession of it. We incline to take the text literally, as it stands, and to understand that the northern part of the nation of Israel might for a while almost have been said to cease to be.

8. From this larger view of the ultimate results of the battle we come back to the horrible details of the battlefield, where *the Philistines*, seeking for spoil on the day after the battle, find the bodies of *Saul and his two sons*.

9. As David had carried from the field of battle Goliath's head and sword, as a demonstration of the giant's overthrow, so did the Philistines with Saul: *they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it in ["to carry the tidings unto"] the house of their idols, and among ["to"] the people.* The outposts of Philistia were not far away from Gilboa.

10. The Philistines fastened Saul's head in the temple of Dagon (1 Chron. 10. 10). *They put his armor in the house of ["the"] Ash-taroath.* This is the plural form of Ash-toreth, the great goddess of the more ancient nations of Syria. To this goddess different qualities were attributed at different shrines; not unlike the fashion of Roman Catholics in attributing

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special healing powers to the Virgin Mary, for example, in Knock and Lourdes; only that the pagans of Palestine went much farther in modification of their divinity, so that the various Ashtaroth came to be regarded almost as distinct beings. The Hebrew language has no word for goddess or female divinity. This is remarkable in view of the prevalence all around, and even among, them of heathenish ideas and practices. The explanation is to be found in the lofty Hebraic conception of God. Sex in itself is supplementary, and implies deficiencies which the "helpmeet" of the other sex is to supply. Each heathen deity being the apotheosis of some natural force, seemed as a matter of course to be male or female. But the more spiritual minds among the Hebrews recognized Jehovah as standing above nature, and combining all perfections in himself. *They fastened his body to the wall of Beth-shan.* Together with "the bodies of his sons" (verse 12). Beth-shan, now *Beisan*, stands on the edge of the *Ghor*, or Jordan valley, at the end of the plain of Esdraelon (the valley of Jezreel). The *Ghor* is a deep depression through which the Jordan runs, and at this place is about eight miles wide. At the conquest Beth-shan had proved too strong for the tribe of Manasseh, and, like Jebus, Geshur, and a few other native strongholds, it seems to have maintained a partial independence through the centuries, perhaps at times by paying tribute to Israel. That the Philistines now controlled the country as far north as the Sea of Galilee (Beth-shan is only twelve miles from that sea), and as far east as the Jordan, is full of import. They were a commercial and military people, and the purpose of their invasions of Israel was to secure control of two great lines of caravan travel. One of these had been won back from them by the battle which followed the attack of Jonathan and his armor-bearer on their military

post. But another, of even greater importance, crossed lengthwise the Plain of Esdraelon and reached the Jordan near Beth-shan. This had been secured to them by the overthrow of Saul.

11, 12. *When the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; all the valiant men arose, and went all night. The body of Saul had been hung almost in sight of the field where he had won his first great victory, over Nahash of Ammon, by which Jabesh-gilead was liberated. The gratitude of its inhabitants led them to determine to save Saul's body if possible from further indignity. Their town was across the Jordan, perhaps ten or twelve miles away. After their midnight march they took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh. All the heroic endeavor that this simple statement includes we cannot tell. They probably had to scale the walls of the fortress, "perhaps under the eyes of the Philistines." *Burnt them there.* Ordinarily Jews did not burn the bodies of the dead except of criminals. Some have supposed that spices were burned in their honor at the time of their burial, but this strains the meaning of plain language. They may have been burned because of the fear of the warriors of Jabesh-gilead that they could not defend them—to protect them from further outrage; but the fact that the bones were reverently preserved seems to imply that the burning was necessitated by natural decay.*

13. *They took their bones, and buried them under a ["the tamarisk"] tree at ["in"] Jabesh.* The tree is described in 1 Chron. 10, 12 as an oak or terebinth (Revised Version), but the word "terebinth" had "broad significance for any large and durable tree," so that here is no discrepancy. Years afterward David removed the bones of Saul and his sons to the tomb of their ancestors.

HOMILETICAL AND PRACTICAL NOTES.

BY REV. J. WESLEY JOHNSTON, D.D.

As a study in ancient history the life and character of Saul merit thorough investigation, not, however, because of their relations with the past, but from their vital bearing upon the present. It is measurably interesting to know how people lived thousands of years ago, but it is of much greater importance to know how people are living now. To wander through Old Testament records as a literary Pompeii may have a certain charm to the antiquarian, but unless helps and lessons are gathered from

the ruins such wanderings are of little value. The life of Saul, therefore, is to be studied not because he was the first king of Israel, somewhere three thousand years ago, but because his life has applications to this day and generation. The Bible is no Egyptian pyramid filled with mummies, but a book made up of living people, men of flesh and blood, whose struggles, hopes, failures, defeats, temptations, are a part of the life now filling the world.

In the case of Saul we see

1. *A young man given a great opportunity.* But back of this, if we will only look carefully, we observe years of quiet, patient service, a steady acceptance of obscure duties, a faithful obedience to his father's commands, and a dogged determination to meet the obligations imposed on him. There was no chance work about his call to the kingdom. It was not by accident that the scepter came to him. And the same thing is true now. Opportunities are not haphazard affairs which may come to one and are denied to another. The young man who lets his earlier years slip by without using them as foundation stones for the years that follow will find when it is too late that the opportunity for which he hoped has come and gone. Livingstone might have remained a factory hand all his days, or Faraday contented himself at his bookbinder's bench, or Garfield died a canal mule driver. But, Saul-like, they prepared themselves by years of earnest, devoted toil, and when the opportunity came they were ready to accept it. We are prone to imagine that chance or fortune has much to do with success in life, but it will be found that just as a tree grows through the dreary winter and the trying spring, bracing itself with the cold of the one and with the sharp winds of the other, thus preparing for the days of fruitage, so is it in common life. And let it also be remembered that when Saul was out on a difficult and tiresome task, plodding painfully through the country in search of the asses which had strayed away from the farm, he met Samuel the prophet and by him was anointed king. The lowliest duty often leads to the highest reward. Any service, no matter what it is, may be a stepping-stone to something better. Genius and fortune are only different names for work.

Another thing we see is

2. *A great opportunity promptly accepted.* Saul probably had slight comprehension of the responsibilities of his new position. That, however, is not surprising; for there had never been a king in Israel. He could not, therefore, be familiar with the duties or obligations which the office involved. But he was a big, burly, strapping fellow. He was a born soldier. To lead armies, to get into the thick of the battle himself, to perform deeds of personal valor, to train his men in the use of weapons, and to rid the nation of its implacable enemies were all congenial to him. Hence without demur he accepted the high commission with which Samuel invested him. There was much in Saul to admire. He was of a type which com-

mands popularity. It is from his class a large proportion of our heroes come. Showy, confident, self-assertive men, men of avowed courage, and who are not afraid to take desperate chances invariably win a full measure of public approbation. There is a sharp contrast between his ready acceptance of Samuel's commission and the hesitation of Moses when God called him to lead Israel from Egypt. There are times when it is well to hesitate. Before beginning to build a tower it is wise to count the cost. High position involves serious responsibility. If Saul had pondered more seriously the words of Samuel he might not have been so eager to enter upon the kingship. No one should ever shirk duty or refuse a call to service, but self-confidence rarely means patient continuance in well-doing. Some seeds, Jesus tells us, fail because there is no depth of earth, and they wither when the hot sun beats upon them.

Still further we see

3. *A great opportunity lightly regarded.* How few men can bear prosperity! Poor saints, when favored by business or by some streak of fortune, are often changed into rich sinners. Many a man who asked God to remember him in his poverty forgets to think of God in the days of his wealth. To stand on the ground and look up requires no effort, but to attain a high tower or a lofty pinnacle and look down makes most people dizzy. As a usual thing men forget that it was God who gave them power to get wealth, and like a certain king they proudly say, "Is not this the great Babylon which I have builded?" Thus pride—one of the most dangerous and deceptive of human passions—enters the heart, and, with its incoming, faith, humility, dependence, pass out and the man becomes haughty, presumptuous, and finally daringly impious. The moment we begin to feel that we are sufficient of ourselves, and no longer need the special help and guidance of God, our corruption has begun—the rest is only a matter of time. The tree may stand for years even after the worm has eaten to its heart, and on the outside look as strong as it ever was, but one day the storm will come when the tree will snap like a mast in a hurricane. All this, and much more, we see in the life of Saul. Victories blind him. Power enthralled him. Pride intoxicates him. He lets go his trust in God. He becomes boastful and self-confident. He allows the despicable feeling of jealousy to possess him. Instead of rejoicing in the achievements of David, through whom the hated Philistines are defeated, he is savage in his anger. With a contempt which is openly intended, he

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refuses the positive command of God through the prophet Samuel. Still lower he descends until at length he is under the dominion of an evil spirit, and he who enters upon his kingdom with the splendid enthusiasm of youth, blessed also with the overwhelming spirit of prophecy, and possessed of every quality that would not only make him a popular idol but insure a long and prosperous reign, now sits brooding in his chamber, a prey to the vilest passions of which the human heart is capable.

With terrible distinctness are traced the blood-red steps by which this misguided man went down to his ruin: His daring sacrilege in offering sacrifice, a sacred duty only to be rendered by the priesthood; a flat disobedience to a distinct command, which he tried to hide under cover of a falsehood; a foul and treacherous attempt to lure David, his own son-in-law, to death; his murder of the inoffensive priests, one of the most cruel and dastardly crimes recorded in the Scriptures; then his recourse to a witch, to learn from her the issues of the battle on the coming morrow.

And so we see

4. *A great opportunity lost forever.* What Saul might have been or done who can tell? That he was strangely gifted none will deny. That he had many high and noble qualities all must concede. At the outset he had the people in his hands to do with them as he pleased. But he failed, and failed utterly, to realize the sublime privileges that were given him. So God removed his spirit from him. Then he took away the kingdom and gave it to another. And at the last, when his army was routed and the battle had gone against him, seeing no way of escape, he fell upon his own sword, leaving only his dead body for the rage and triumph of his enemies. What a sad, terrible ending for such a hopeful, promising life!

As the bell anchored near the hidden rock, tossed by the sea, blown by the wind, tolls out its solemn warning to the passing ship, sounding in the darkness as a judgment knell, causing even the most daring sailor a thrill of fear, so the fate of Saul comes to us from the far off centuries. And as we listen each stroke seems more sad and terrible. No man ever had a more splendid opportunity; no man had richer endowments for the position to which he was called; no man had more winsome characteristics; no man might have left a deeper or more abiding mark upon his nation and time; and yet no man failed so hopelessly of making his life a success. And all because he was unfaithful to himself, his conscience, and God.

Prismatic Lights on the Lesson.

BY BISHOP WARREN.

BRILLIANT BEGINNING, DISASTROUS END.

1. Picture a stalwart man with great endurance, every inch a king, attractive to the people.
2. A nation of heroes, ready to do his bidding in peace or to follow him in war.
3. Even these great qualities receive the addition of the Spirit of God, when he was anointed to be king over Israel. Behind this bodily vigor was the counsel of God as interpreted by the aged mentor Samuel.
4. Too impetuous; he intruded into the priest's office and offered sacrifices when he should have waited for Samuel (1 Sam. 13, 9, 14).
5. He directly disobeyed God's command, in regard to Agag (1 Sam. 15, 1-31).
6. The Spirit of God forsook him. He is rejected by him from being king over Israel and left to work out his own destiny. In this he sought to kill David, and even his own son, the royal-souled Jonathan. Sin is insanity.

Last picture: His army in disgraceful defeat, his kingdom destroyed, his three sons slain, himself a suicide, his head sent to the idols of his enemies, and his body, with those of his sons, nailed to the wall of Beth-shan.

No day ever dawned for a human life more brightly; none ever ended in more utter night.

There are laws of life, currents of power, and tides of success that sweep through the universe. Blessed is he whose whole soul goes with them. There are eddies that whirl the other way; but there is a maelstrom of destruction in the middle, and no strong swimmer can escape when once he has given himself to their backward whirl from righteousness.

Thoughts for Young People.

DESERTED BY GOD.

We have before us a picture of a God-deserted man; one who has in former times had plenteous advantage and revelation, but who has forsaken God until God has forsaken him in turn, and who is now joined to his idols, seared against the penitent desire; one who presents that most appalling of all wrecks of ruin—a human soul consciously severed from the sympathy, and bereft of the favor, of the Divine.

1. *The accelerating progress of evil.* From the monarch on the eve of the battle of Jabesh-gilead, to the monarch on the eve of the battle of Gilboa, what a fearful fall! Saul had suf-

ferred because Saul had sinned. In his elevation he had forgotten God. Pride had stolen away his heart; he had been guilty of repeated and flagrant disobedience, and it is an easy descent to perdition when the bias of nature is seconded by the strenuous endeavors of the will.

2. *To every sinner there will come his moment of need.* The worldling may prolong his revelry and accumulate his gain, but the hour will come when he will discover that the world is a cheat and that riches cannot always profit. Your hour of need may be nearer than you think. God's mercy may still delay it, but it will come—the hour of trial, when sorrow breaks upon sorrow, like billows upon a desolate strand. Flee to the ever-willing Saviour now and you shall have no need to work some foul enchantment in order to wring direction from the sheeted dead.

3. *The terrible power of conscience.* Saul's greatest enemy was within—the wounded spirit, a more dreaded foe than all the Philistine armies; the dogs of remorse more furious than the dogs of war. And so always it is with the sinner. Christ alone can still the tempest with a word, whether it rage upon a Lake of Galilee or surge and swell in a poor sinner's soul. [Punshon.]

Teaching Hints for Intermediate Classes.

BY REV. A. H. MC KINNEY.

NOTE.

Our study and teaching outline for the quarter (see HINTS on lesson for July 5) is as follows:

SURROUNDINGS.
APPROACH.
UNFOLDED TEXT.
LESSON.
STUDY IN ADVANCE.

For a description of the "Lives" referred to in the various HINTS see Lesson II, July 12.

SURROUNDINGS.

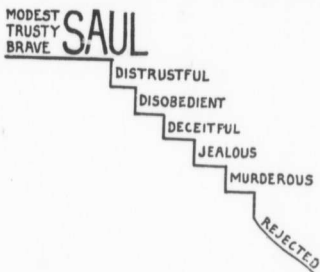
Time. 1056 B. C. (?)

Place. Gilboa, a mountain east of the plain of Jezreel.

APPROACH.

Ask the pupils to show what they have printed on the flight of steps given to them on last Sunday. Comment on what has been done, commend what is good, correct what is imper-

fect, and ask all to make a new copy so that it may be printed in their Lives, as follows:



UNFOLDED TEXT.

Our pictures may be made very realistic. Spend but little time on each one, so that the Lesson will not be crowded out.

1. *The Flight of Israel.* Ask: Who were the Philistines? Who are meant by Israel? Where is Mount Gilboa? (Use map.) Then picture the battle. The Israelites, fighting bravely, are overcome by the Philistines and driven up the heights of Gilboa.

2. *The Death of Jonathan.* Jonathan and his two brothers are mentioned among the first who were slain. The details are lacking.

3. *The Death of Saul.* Picture Saul, sorely pressed by the enemy and wounded by the archers, asking his armor-bearer to kill him in order that he might not be captured by the Philistines. Then picture Saul planting the hilt of his sword in the ground and falling upon the point of it.

4. *The Burial of Saul and His Sons.* Nothing is to be gained by dwelling upon the barbarities of the Philistines in beheading their fallen foes and in nailing their bodies to the wall of Beth-shan, unless it be to emphasize how much Christianity has done for the world in respect to such things. Picture the inhabitants of Jabesh-gilead, in gratitude for what Saul had done for them (see 1 Sam. 11. 1-11), cremating the putrefying bodies of Saul and his sons and burying their bones under the famous tamarisk tree. (Compare 2 Sam. 21. 12-14.)

LESSON.

Refer again to the steps used in our Approach. Ask: What was the real cause of Saul's downfall? When all possible answers have been received, use them to lead up to the thought: *Saul's downfall was due to his re-*

jection of God as his Master and Guide. Then have each member of the class repeat the Golden Text. Ask each to write it at home in his or her Lives, and underneath to print:

GOD'S WAY

REJECTED | FOLLOWED

LEADS TO

DEATH. | LIFE.

STUDY IN ADVANCE.

Ask the pupils to read the first twelve verses of chapter 1 of Second Samuel, in order to be able to write in their Lives a short account of "How David Receives the News of Saul's Death."

Review words, "God's way."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 1-4. God used the Philistines to make the way hard for Saul the transgressor. He works through instrumentality. The Assyrian conquerors were the servants of God in scourging guilty people, and Cyrus was also his servant when he fulfilled all the pleasure of God. In the tenth chapter of First Chronicles we find the statement that God slew the first king of Israel. All through the line of history the same standard is set up. When the world was drowned it was because man had sinned; when fire and brimstone fell upon the cities of the plain it was because ten righteous men could not be found within their borders. There is only one way of life, and that is the way of obedience, trust, and love. We cannot escape God's law. The tree that tears itself up by the roots and then wonders why it cannot bring forth blossom and fruit is like man cut off from God, who expects spiritual life. All that man can do by his own hand is to commit suicide. God's call says, "O Israel, thou hast destroyed thyself, but in me is thy hope."—Joseph Parker. "Saul took a sword and fell upon it." The criminality of this act of suicide is to be carried back to the sin of which he was guilty when he determined to follow his own will instead of God's will. The criminality of many acts must be thrown back on a previous act. A drunkard in a midnight debauch quarrels with his father and plunges a knife into his heart. When he comes to himself he is absolutely unconscious of what he has done. He tells you he

had no wish to injure his father. It was not his proper self that did it, but his self overmastered and brutalized by the monster drink. Do you excuse him on this account? Far from it. You excuse him of a deliberate design against his father's life. But you say the possibility of that deed was involved in his getting drunk. Thus you carry back the criminality of the murder to the previous act of getting drunk. So in regard to the suicide of Saul. It is very seldom indeed that the consequences of any sin terminate with itself. Sin has a marvelous power of leading you on to other acts that you did not think of at first.—W. G. Blaikie.

Verses 8-10. We may be sure that when the mighty fall there is rejoicing among the Philistines. When a converted drunkard yields to temptation and is found in the gutter every saloon in the town rejoices. When a minister or Sunday school superintendent brings dishonor to Christ every infidel and bad man heralds it as a victory for his side. And, conversely, every victory on the Lord's side brings discomfort and defeat and a sense of weakness to our enemy.

Saul and Napoleon. Both Saul and Napoleon were selfish, ambitious egotists. Both had an exaggerated sense of their own powers. From both God had departed. Both learned that though man proposes, God disposes. Certainly at first Napoleon desired to serve France. He soon entered upon a mad scheme to make France serve him. "Your first duty," he said to his brother Louis when he made him king of Holland, "is to me; your second, to France." Both had unparalleled opportunities to serve the nation and the world, and both failed because they had no goal higher than self-glory.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

An artist painted two pictures. One was the face of a boy, full of beauty and promise; the other that of an old man, repulsive, deep-lined with passion, hopeless. They were the likeness of one person, from childhood to manhood, changed by the process of sin. Saul, the handsome youth, full of vigor, courage, ability, a crowned king, is the same Saul, jealous, evil-minded, hater of one better than himself, overthrown, discomfited, taking his own life in despair. O, the bitterness of sin! No wonder God hates it, because it ruins the soul made in his own image. May you see how, if tolerated, it gets the mastery and wrecks the life. In the

moral world things left to themselves never go from bad to good; the natural tendency is from bad to worse.

The law of evolution from lower to higher in the natural world does not work in the spiritual. You cannot drift into goodness. You have to pull up stream against tide, and you cannot pull successfully without divine help.

When Saul was anointed king, and the Spirit of God was with him, he would have turned with horror from a vision of his later life and its tragic end. Descent in character is not made by one long plunge. It is so gradual that looking back one is surprised to see how far down he has come. The first wrong step is to choose one's own way rather than the will of God. Breaking away from the hand of wisdom, love, and strength, who can tell how far he may wander, or over what deadly precipices he may fall.

Saul said, "God has departed from me," but he had himself departed from God. Without the restraining Spirit his evil nature got control. When a man is going wrong how quick he is to hear criticism of a neighbor! How contemptuously he speaks of those whose right life condemns his own! How ready he is to listen to evil report of Christians, whether true or false! Ah, he says, they are no better than I am, with all their profession of goodness; and is glad to believe they are no better. Saul was jealous of David "because the Lord was with him and had departed from Saul." He did not improve as years went on. He had opportunities to be a better man, and occasionally his heart seemed softened, as when David spared his life he said, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." But it did not last. His own way seemed better than God's way, and he followed it to the bitter end.

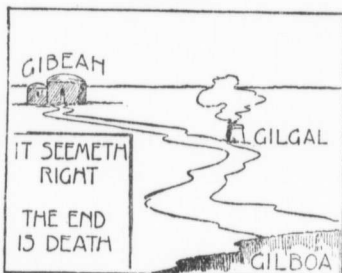
Do not be deceived. You cannot, you must not, leave God out of your life. The forces of evil around you and within you are more than you can bear. They will sweep you off your feet. David made mistakes and committed sin, but he always clung to God, and was delivered, and the trend of his life was upward. Saul, with as fair an outward start as David, but without his inward strength, went down to pitiful failure.

Put yourself, to-day, in God's hand. Give him your will, your obedience, your love. By whatever way he leads you the end will be glorious, everlasting success. Believe it; try it. Alas! there are so many souls, sad wrecks upon the shore of human life.

The Teachers' Meeting.

In studying this lesson the story of Saul's interview with the witch of Endor will furnish an excellent starting point. Saul had now great need of David, but he had driven David out of the land. He had great need of the priesthood, by means of which he might have got counsel from God, but he had slaughtered the priests. There seemed to be no resource for him in heaven or on earth; so he turned below. In brighter years he had tried to wipe out all sorcerers. Now he determined to visit one that was left. To reach her he had to pass through the Philistine outposts. Samuel suddenly appeared and declared that God had forsaken Saul. . . . Tell the story of the defeat, and trace its results: 1. The control by the Philistines of the best part of the Holy Land. 2. The overthrow of the nation as well as of the royal family. 3. The eclipse of the true religion. . . . The moral of the lesson: the inevitable ruin that follows an ignoring of God. Saul's sin was peculiarly great because he was God's special representative, but he was not more really or specially God's representative than are we who have been brought up amid Christian surroundings.

Blackboard.



Our lesson gives the last tragic scene in the short but eventful career of Israel's king. We were grieved by his revolt from God, his contempt for the aged prophet, and his jealous enmity toward David; and now we behold in his dishonorable death a fearful but fitting close to a misdirected life. We have seen him leave the humble home in Gibeah, and assume the sacred obligations of a king. His first successes augured a prosperous reign, but at Gilgal he contravened the will of God, and from thenceforth his course was downward, leading to the Gilboa of defeat and death. It was his

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own chosen way, right and pleasant to his own thought but dishonoring to Jehovah. Let us reverently listen to the counsel of the Lord, always sincerely desiring his glory and his way rather than our own.

Coloring.—Flames, red; house, path, etc., light brown; text, white and purple.

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BY REV. S. G. AYRES.

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SERMONS ON THE LESSON.

Verse 2.—*Preacher's Magazine*, 1896, page 213. Verse 4.—*The Pulpit*, London, vol. xxiii, page 239.

LESSON XI. David Becomes King.

[Sept. 13.]

GOLDEN TEXT. Behold, how good and how pleasant it is for brethren to dwell together in unity. Psa. 133. 1.

AUTHORIZED VERSION.

[Study also 2 Sam. 5, 1-10. Read 2 Sam. chaps. 2-5; also 1 Chron. chaps. 11, 12.]

2 Sam. 2. 1-10.

[Commit to memory verses 1-3.]

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

2 So Da'vid went up thither, and his two wives also, A-hin'o-am the Jeze-re-el-it-ess, and Ab'i-gail Na'bal's wife the Car'mel-ite.

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

4 And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah. And they told Da'vid, saying, That the men of Ja'bish-gil'e-ad were they that buried Saul.

5 And Da'vid sent messengers unto the men of Ja'bish-gil'e-ad, and said unto them, Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD show kindness and truth unto you; and I also will requite you this kindness, because ye have done this thing.

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

REVISED VERSION.*

1 And it came to pass after this, that I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. 2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 3 And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, The men of Jabesh-gilead were they that buried Saul. 5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. 6 And now Jehovah shows loving-kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. 7 Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Judah have anointed me king over them.

*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

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

9 And made him king over Gil'e-ad, and over the Ash'ur-ites, and over Jez're-el, and over E'phra-im, and over Ben'ja-min, and over all Is'ra-el.

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

Time.—Doubtful; about B. C. 1056, according to Usher. **Place.**—Hebron, about twenty miles south-southwest from Jerusalem.

Home Readings.

- M. David becomes King. 2 Sam. 2. 1-10.
 Tu. Israel and David. 2 Sam. 3. 17-21.
 W. Death of Ishboseth. 2 Sam. 4. 1-12.
 Th. King over Israel. 2 Sam. 5. 1-12.
 F. David's thanksgiving. Psa. 21.
 S. God's providence. Psa. 75.
 S. A throne of righteousness. Psa. 97.

Lesson Hymns.

New Canadian Hymnal, No. 130.

Come, ye that love the Lord,
 And let your joys be known,
 Join in a song with sweet accord,
 While ye surround his throne.

New Canadian Hymnal, No. 386.

"Only a beam of sunshine"—
 But oh, it was warm and bright;
 The heart of a weary traveller
 Was cheered by its welcome sight.

New Canadian Hymnal, No. 411.

God will take care of you. All through the day
 Jesus is near you to keep you from ill;
 Waking or resting, at work, or at play,
 Jesus is with you, and watching you still.

Questions for Senior Scholars.

1. *The Principality of Hebron* (v. 1-3).—What was David's first act? By what means did he inquire? What shows that his ambition was not too great? History of Hebron?
2. *The Kingdom of Judah* (v. 4-7).—Who were the men of Judah? What added right to be king did anointing by their hands confer? Where was Jabesh-gilead? Why did David send to Jabesh-gilead? What former mention have we of it? What reason had they for honoring the body of Saul?
3. *The Kingdom of Israel* (v. 8-10).—Who was Abner? Why did he take his king across the river? What event afterward made Ma-

8 Now Abner the son of Ner, captain of Saul's host, had taken Ish-boseth the son of Saul, and brought him over to Mahanaim; 9 and he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. 10 (Ish-boseth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years.) But the house of Judah followed David.

hanaim mournfully famous? What conditions made the division of Israel into two kingdoms at this time easy? What reasons may have made the northerly tribes more loyal to Saul's dynasty than was Judah? Was David wise in waiting before asserting his right to supreme control? How general was the call which afterward brought David to the throne of Israel? What prophecy was thereby fulfilled? 1 Sam. 16. 1. Was David a usurper? Give the reason for your answer. How long did David reign in Hebron? How long did he reign in Jerusalem? Why did he not make Hebron his permanent capital?

Questions for Intermediate Scholars.

1. *David King Over Judah* (v. 1-4). Where was David living at the time of Saul's death? Who were with him? What guidance did he seek? Where was he instructed to go? Who came to him there? What ceremony took place there?
2. *A Noble Message to Brave Men* (v. 5-7). What was reported to David? What message did he send to them? What good wish did he make for them? What promise did he make? What reference did he make to himself? What spirit did he show in this affair?
3. *Saul's Son Made King* (v. 8-11). Who was made king in the place of Saul? Who put him upon the throne? Where was he made king? What was the extent of his rule?

Questions for Younger Scholars.

What was David as soon as Saul died? *The king of Israel*. Why? *Because he had been anointed for that office when young*. What did he ask the Lord? What did the Lord tell him? To what city did David go? To what tribe did the city belong? To what tribe did David belong? What did the men of Judah do? To what men did David show kindness? *To the men of Jabesh-gilead*. Why? *Because they had been kind to Saul in burying him*. Who ruled over the other tribes of Israel? Who made him

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How long did David reign in Hebron? *Seven years and six months.*

did Abner make king over the rest of Israel? *Saul's son Ish-bosheth.* 6. Who was rightful king over all Israel? *David; but he waited for God to direct his way.*

A Review in Six Questions.

1. What is our GOLDEN TEXT? "*Behold,*" etc. 2. What did David ask of the Lord? "*Shall I go up into any of the cities of Judah?*" 3. To what city did God guide him? *Unto Hebron.* 4. After he had established himself as prince in Hebron what did the men of Judah do? *They made him king of Judah.* 5. Whom

The Church Catechism.

41. Into what two tables are these Ten Commandments divided? The Ten Commandments are usually divided into the first table, setting forth our duty to God in the first four Commandments; and the second table, setting forth our duty to our fellow-men in the last six.

THE LESSON OUTLINE.

The Wise Ruler.

I. ASKS GUIDANCE FROM THE LORD.

Shall I go up? v. 1.

This poor man cried, and the Lord heard him. *Psa. 34. 6.*

I will guide thee with mine eye. *Psa. 32. 8.*

II. ACTS WITH VIGOR AND PROMPTITUDE.

David went up. v. 2.

Whatsoever thy hand findeth to do, do it with thy might. *Eccles. 9. 10.*

So run that ye may obtain. *1 Cor. 9. 24.*

III. MAINTAINS THE SECULAR LAW.

The men of Judah came, and there they anointed David king. v. 4.

Render to Caesar the things that are Caesar's. *Mark 12. 17.*

Whoso keepeth the law is a wise son. *Prov. 28. 7.*

Happy is the keeper of the law. *Prov. 29. 18.*

IV. PLACATES HOSTILE ELEMENTS.

Blessed be ye that ye have showed this kindness unto your lord. v. 5.

I made myself servant unto all that I might gain the more. *1 Cor. 9. 19.*

Overcome evil with good. *Rom. 12. 21.*

V. ADMINISTERS JUSTICE TO ALL.

I also will requite you. v. 6.

To every man according to his deeds. *Rom. 2. 6.*

Unto every one of you according to your works. *Rev. 2. 23.*

EXPLANATORY NOTES.

When Saul fell on Mount Gilboa the career of Israel as an independent nation seemed to be at an end. Its wealth had depended not more on the fertility of its soil than on its control of the great caravan routes which connected the civilization of the Nile valley with that of the Euphrates. These routes were now commanded by the Philistines. Israel's government was disorganized; one of her two great warriors lay dead, the other was banished and discredited; and cities and plantations in the very heart of the land were occupied by the invaders. All these calamities had come as the result of the nation's desertion of its God. But simultaneously two movements were made toward the revival of national life: one (near the eastern borders of the land, as far as possible from the Philistines) by Abner, "captain of Saul's host;" the other (in the south, and close to Philistia) by David, "the anointed of the Lord." Here again we note how, throughout the history of Israel, the northern and eastern tribes pulled together, while those of the south were a community by themselves. An estrangement, afterward avowed, already had its beginnings, and a dividing line as definite as that of "Mason and Dixon" ran from east to west a few miles north of Jerusalem. Abner's present undertaking seems characteristic of Saul's family, to which this great general belonged; bold, shrewd, and patriotic, it left entirely out of consideration the dictum of the nation's God. Ignoring Jehovah's rejection of Saul's dynasty, it assumed an inheritance of the throne by the king's only surviving son, and accordingly Ishbosheth was crowned king over "all Israel." This phrase, however, did not include "the house of Judah," the southern one third of the land, which David now erected into a principality. Observe how David's first step toward the kingdom which Jehovah had promised him contrasted with that of the northern politicians; it was an inquiry whether or not Jehovah's time had come. Here was shown the true Theocrat.

Verse 1. *After this.* After the battle of Gilboa. An Amalekite fugitive, "with clothes rent and earth upon his head," had brought to Ziklag the earliest tidings of the fate of Saul and Jonathan. He presented to David Saul's crown and bracelet, which we may suppose he had stolen from the field of battle, and told how Saul, giddy with wounds, had asked and found relief in death at the hand of this Amalekite. This news, instead of elating David, overwhelmed him with sorrow. The Amalekite, who had (apparently falsely and in hope of a reward) confessed to the killing of "the Lord's anointed," was condemned to death. David composed the touching Song of the Bow in memory of the dead heroes, and with his men mourned and wept and fasted. It was after these sad scenes that *David inquired of the Lord* ["Jehovah"], whether or not he should now assert his sovereignty. Dreams, visions, and messages impressed on the minds of men specially consecrated to the prophetic office were accepted unquestioningly in those days as declarations of Jehovah's will. But on occasions like the one we now study, which demanded an immediate answer, resort was had to the urim and thummim. These were two objects used in the lot, perhaps stones of different colors, one of which gave the affirmative, the other the negative, answer to a question directly put [*International Critical Commentary*]. They seem to have been carried in the breastplate of the high priest, which was made of four rows of gems, three in a row, and set in a square of gold, and was fastened to a garment called an ephod; between the breastplate and the ephod was a sort of pocket, which some believe to have been used for the casting of the lot. David asked, *Shall I go up into any of the cities of Judah?* As we have already seen, David was now in Ziklag, a town which had been given him by Achish, the Philistine king. Its site is not certainly identified. In one place in the Book of Joshua Ziklag is mentioned among the towns of Judah, and in another in the list of Simeon; but it was now a Philistine outpost. The sparse population of the region around had made David's life there nearly independent. He seems to have been as near to the towns of Judah as to those of Philistia, and within a few days had acknowledged his kinship to Judah by dividing with them the spoil of the Amalekites. Evidently if he made any movement toward the promised throne it must be by way of Judah, for the northern and eastern parts of the country were in the hands of the Philistines and of Abner. David shows his deep deference

to Jehovah by thus publicly throwing upon him the whole responsibility for his next movement. The phrase "go up" here includes the assumption of control, but Ziklag actually lay lower than Hebron, and David's march would be a steep ascent. *Hebron* was one of the largest cities now in possession of Israel. It is one of the oldest cities in the world. "We may suppose the name to have been obtained in answer to David's question by a process of exclusion like that used in discovering a person by lot (see preceding note); but Hebron was in fact indicated by its position." It was the well-known chief city of Judah.

2. *David... Abinoam... Abigail.* The marriage of these two women to David, and King Saul's bestowal of his daughter Michal upon another husband than David, are recorded in 1 Sam. 25, 40-44. *Jezebel*, the city of Abinoam, is not the northern city of that name but one in Judah. *Carmel*, also, is a town of the highlands of Judah.

3. If the *cities of Hebron* is the correct reading reference must be made to outlying villages; but probably the *citadel of Hebron*, which was famously strong, is here intended. There are few data here of the passage of time, but evidently David's movements in this emergency were characterized by the utmost promptitude, and the events of these verses follow each other in rapid succession. The "households"—the women and children of David and his men—had passed through rare adventures. Left unprotected in Ziklag while their husbands and fathers marched northward to join Achish's forces, they had been captured by Amalekites, and hastened over the rocky wilderness (toward the Egyptian slave market probably); had been recaptured at midnight, and brought back to the smoking embers of Ziklag; and now were escorted up the hills and inclosed within the stronghold of Hebron; and all this within two or three weeks at the outside, and probably within a very few days.

4. *The men of Judah.* "The sheiks of the clans." *There they anointed David king over the house of Judah.* "How much choice they had in the matter, it is difficult to say. The master of a devoted band of seasoned soldiers was a dangerous man to reject. On the other hand the public defense was likely to be well attended to by such a man, and David had always been well disposed toward his own people. That he continued for a while to acknowledge the suzerainty of Achish seems almost certain from the fact that the Philistines allowed him to extend his kingdom so far as he did." (See

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note on verse 9.) *They told David.* He would naturally lose no time in placing spies and agitators in every part of the land where they could render service to his cause. By some of these the extraordinary conduct of the men of *Jabesh-gilead* would be reported to David. The Hebrew text here is obscure. It has been suggested that the names of the men who had buried Saul after daringly taking his body and those of his sons from the wall of Beth-shan were given to David.

5. *David sent messengers.* His tact and promptitude again are displayed. *Blessed be ye of the Lord* ["Jehovah"], *that ye have showed this kindness unto your lord.* "The burial of the dead was an act of piety." David's appreciation of this act is to be credited to the consistency with which on all occasions he recognizes Saul's rights as the divinely appointed ruler of Israel.

6. *The Lord* ["Jehovah"] *show kindness* ["shows loving-kindness"] *and truth unto you.* He invokes upon them the divine blessing. *I also will requite you this kindness, because ye have done this thing.* Will do so at my earliest opportunity. See the next verse.

7. The only changes made by the Revised Version in this verse are the substitution of "strong" for *strengthened*, and "Saul your lord" for *your master Saul*. The direct meaning of the verse is, "The times call for courage on your part; I cannot assist you immediately because of my responsibilities to Judah." But more than this is implied. It was generally recognized that David had been anointed by Samuel to be Saul's successor; his election to be the prince of the house of Judah would be recognized by the elders of *Jabesh-gilead* as a step toward the fulfillment of God's will.

8. We have not many glimpses at the character of *Abner the son of Ner, captain of Saul's host*; but he seems to have been a bold, arro-

gant, unprincipled man. *Ishbosheth* (properly *Ishbaal*) was the only surviving son of *Saul*. The word *Baal* means "lord," and was by no means restricted in its use to the proper name of the heathen god. Very probably in the name of this son of *Saul* it referred to *Jehovah*. *Bosheth* means "Shame," or "Shameful," and was a term of reproach substituted in later times for *Baal*. We are to regard the substitution here of *Bosheth* for *Baal* as one of many interesting indications of the horror with which Hebrews in later days regarded idolatry. Just as their reverence led them to substitute "the Lord" for *Jehovah* (the proper name of their God), so their rigid monotheism led them to read *Shame* wherever they came on the name of the false god that had misled the nation through so many generations. For surely it is not likely that any man would name his son "Son-of-shame." *Mahanaim* has not yet been positively located. It was on the east side of the Jordan, not very far from that river, and from ancient times had been regarded as a holy place.

9. This verse shows the extent of *Ishbaal's* kingdom. If, as *Kamphausen* and others give strong reasons to believe, *Ishbosheth* (as well as *David* in the beginning of his reign) was a vassal of the Philistines, his claim to this extensive territory, which included all Israel east of the Jordan and all north of Judah, probably was made at his coronation; but if *Abner's* kingdom declared independence against the Philistines the regions mentioned successively in this verse may have been slowly through months or years added to his dominion.

10. It is noticeable that *Ishbosheth* made no claim to Judah; *the house of Judah followed David*. The chronology of this verse is of great interest. But the entire chronology of the period is too vague to enable us to make exact use of such data.

HOMILETICAL AND PRACTICAL NOTES.

Life whether spent three thousand years ago or in the twentieth century is substantially the same. The framing of the picture may be different, but the picture itself is unaltered. It is of small moment to a book whether its binding be of morocco or plain boards, so long as its contents remain intact. And the same principles apply to human life. There is practically no difference between one life and another so far as circumstances or centuries are concerned. There are the same difficulties, the same temptations, the same appeals to pride or ambition,

the same incitements to noble living and splendid ideals, the same possibilities of failure, and the same chances of success in one age as there are in another, whether our circumstances be those of kings and warriors or of plain common people who toil for our daily bread.

Here was *David* called to a kingdom. But with that kingdom we have small concern. It has gone thousands of years ago, swallowed up in the remorseless sea of time which has engulfed uncounted nations and empires. Our study is not therefore with *David's* Judean king-

dom, but rather with one which time does not affect, and one to which all are called and anointed.

The manner or spirit in which David entered on his kingdom is suggestive:

1. *He is magnanimous.* Though Saul had persecuted him for years, driving him from one place to another, omitting nothing that hatred or treachery could secure, and by the most desperate cruelty given proof of his consuming jealousy, yet his death was a profound sorrow to David, and he voices his grief in one of the most tender poems that was ever written. With splendid generosity he pays tribute to the genius of Saul. In strains of noble verse he acknowledges Saul's virtues as king, and the benefits his reign had brought to the nation. For a man to pour out his soul in this way over his most bitter enemy, one who had sought his life again and again, proves beyond all doubt that neither jealousy nor vindictiveness had any place in his heart. And this surely is evidence of a great nature. Jealousy in any form dwarfs the soul in which it dwells. The one who cannot rejoice in the success of another, or deplore the misfortunes of another, has made but small progress in the direction of noble living. Jealousy is the twin sister of selfishness, only more cruel and exacting. David shows his fitness for a kingship by bringing to it a kingly nature, one that was Godlike in its forgiveness, beautiful in its charity, generous in its expression, and with an affection which nothing could destroy.

2. *He is resolute.* Though hunted and driven for a period of years, forced at times to the most desperate straits, compelled to form alliances that were hateful to him, and even enter into compact with the enemies of his nation, David never once forgot the anointing of Samuel and the promise of one day becoming king. Like the star in the night by which the sailor steers his ship across the trackless waters; like the distant palm tree in the desert by which the Arab guides his caravan; like the laurel wreath in the hands of the Judge toward which the eyes of the straining runner eagerly look, so David, whether in his mountain cave, his desert home, or in distant Philistia, was buoyed up with the hope of the possession that would yet be his. And success is rarely attained in any other way. Patient continuance in well-doing gains the crown of life in this world, as well as in the world to come. The young man who allows difficulties and obstacles to daunt him will surely fail. Anything less than grim determined purpose will not avail. The men

who win kingships in business, in literature, in science, in art, in politics, invariably reach their throne through a resolution that neither weakness nor falters. Before one has earned a right to the tree of life he must work his way out of great tribulation. There were times, many times, when David's future looked dark, when the kingship seemed a remote possibility, and when he was tempted to abandon all hope, but he thought of the oil which the prophet had poured on his head, he remembered the promise made so long before, and was thus enabled to say: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise him for the help of his countenance." The keys that unlock the doorways of success are hammered out on the anvil of inflexible resolution.

3. *He is humble.* Instantly he turned to God for counsel. There was no rushing up to Hebron, eager to enter upon the kingdom so long withheld from him. After such a life as he had lived, suffering from hunger, pinched with cold, contending with enemies both at home and abroad, it would not have been surprising if David had instantly marched his army of daring warriors to the capital and claimed his rights as king. He had been anointed years before. Samuel had solemnly set him apart for the office of king. Then why wait? At such times delays are dangerous. Saul had left a son, and that son was supported by men of the spirit and courage of Abner, and any hesitation might be fatal to David's chances of securing the crown. Besides, David was a young man, and youth is nearly always eager and impetuous.

But we notice how he insists upon knowing first what is God's will in the matter. Anything else is of little consequence. His soldiers might chafe at the delay. His friends argue and expostulate. His trusted counsellors plead with him for haste. Messengers come announcing the plans of Abner. But no matter what the delay involved he took time to ascertain the will of God. And many a life would be saved from disaster, many a false ambition checked in its beginning, many a weary, hopeless task prevented, if young men would earnestly seek to discover God's purpose in them and for them. Have we not all learned that "Sin" in its root meaning is "missing the mark"? The arrow fails to strike the target. God has for every life a purpose. For that purpose the life is divinely prepared. In the working out of that purpose life has its noblest success. Anything else is missing the mark, and though from the world's standpoint the life may be a success, God adjudges it a

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failure. It is then of the utmost consequence that like David we earnestly inquire what God desires, or ask as the apostle, "Lord, what wilt thou have me to do?" To go out into life without the definite guidance of God would be worse, infinitely worse, than going down into the catacombs without a light or guide, or sailing across the ocean without a compass. The young man who leans upon his own understanding will find that he has neither rod nor staff, and that his wisdom at best is only a broken reed.

4. *He is consecrated.* Without reserve he gave himself up to the service required of him. A difficult task indeed was his. The people were discouraged. The nation was divided. A long terrible war lay before him. The people of Philistia were bent on an utter overthrow of Israel. No man ever entered on a service more taxing and severe than that given to David. But once fully persuaded that God had called him to this duty, he gave himself to it with a consecration that knew no limits, and thus accomplished the work for which he was raised up. The results are very obvious. In time the nation was united and David's throne established in peace; the Philistines were defeated again and again; Israel became a mighty, triumphant people, and the fame of Jerusalem extended everywhere.

And now concerning our kingdom, the kingdom of the soul, of character, of life, the kingdom to which we are called, do we not see that the four qualities which were so influential in the case of David are of equal value to us? If we are magnanimous, resolute, humble, consecrated, our kingdom will be one favored of God, and the throne of our heart will be established in peace.

Prismatic Lights on the Lesson.

FROM OUTLAW TO KING.

David was anointed king by Samuel when he was about twenty years old; by the people when he was thirty.

He begins his reign religiously; he asks of the Lord if he shall go up from his wandering exile to a city, and to what one (verse 1). He begins very tactfully. He sends messages of blessing to the men of Jabesh-gilead, who had done honor to the bodies of Saul and his sons (verse 5).

He announced that Judah had chosen him king. He did not claim authority over Israel, though he was Saul's son-in-law and was divinely called to be king over the whole nation. He waited seven and a half years for Israel to come to him. Meanwhile Saul's house, made

war against him, but he simply defended himself, thinking it better to have Israel come voluntarily, instead of coming as conquered subjects. He knew God would accomplish his purposes. It was David's part to be ready and wait.

Teach:

1. Lowly life may become great.
2. A man is not great merely for himself, but for his family, his country, and his God; not merely for his day, but for a thousand years after.
3. As David said to God (2 Sam. 22. 36), "Thy gentleness hath made me great," so he used the same means to make his people great. He succeeded marvelously. From being hostile tribes, given to internecine war, and all their territory interpenetrated by their enemies, they became a compacted nation. They lived the recorded incidents, and wrote the best of the Old Testament Scriptures for all the coming ages.

Thoughts for Young People.

THE ELEMENTS OF DAVID'S SUCCESS.

1. *An element of David's success was the recognition by all the people that in him lay capacities for leadership.* People saw that David had been the real king even when Saul wore the crown.
2. *An element of David's success was the promise of God, known to the people, and sure of accomplishment.* He who had God's word with him cannot fail.
3. *An element of David's success was his law-abiding and honorable character, ready to make concessions, to maintain the rights of the people, and thus hold their loyal adherence.*
4. *An element of David's success was the wisdom of his plans, and the vigor with which he executed them, in taking advantage of the popular enthusiasm to subdue his realm and subject its enemies.*
5. *An element of David's success was the presence of the Lord with him, and the help of the Lord in his behalf.* He kept in fellowship with God, as his Psalms show, and so grew great.
6. *An element of David's success was his faith, giving him insight into God's purpose, and power to see God's hand in his life.*
7. *An element of David's success was his humility, enabling him to see that he was exalted, not for his own sake, but for the sake of God's cause.*

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

Time. B. C. 1056 according to the traditional chronology; 1017 according to the Assyrian inscriptions.

Places. Hebron, the first capital. Afterward David conquered Jerusalem and made it his capital. Jabesh-gilead and Mahanaim.

Saul. Have two or three pupils read what they have written on "How David Received the News of Saul's Death," and commend the work done.

APPROACH.

As most of the Intermediate pupils have studied, or are now studying, Canadian history, their knowledge of that subject may be made use of. Describe the settlement of Canada by the French; explain the events leading to the English conquest, and how afterwards the different provinces were joined more closely by Confederation, so as to form the Dominion of Canada. (If these facts can be developed by questioning, so much the better.) Then quickly review, in outline, the history of the people of God, their exodus from Egypt, their wanderings in the wilderness, their crossing the Jordan, their conquest of the promised land, their federation under the judges, and their choice of Saul as king, which was the beginning of the kingdom. (Again, if possible, draw out these facts by questions.) Then say: We are going to have a continuation of this wonderful story in our next lesson. Let us all open our Bibles at the place.

UNFOLDED TEXT.

That we may remember the text the more easily, we will summarize it as follows:

DAVID'S

QUESTIONS.
ANOINTING.
MESSAGE.
RIVAL.

David's Questions (verses 1-3). Ask: Of whom did David inquire? What did he ask? What was the answer? What was David's second question? What was the answer? What did David then do? Whom did David take with him to Hebron? (Point to this place on the map.)

David's Anointing (verse 4a). To vary the method a little, instead of questioning, picture the anointing of David and explain what is meant by the term "Judah." (For David's former anointing see 1 Sam. 16. 1-13.)

David's Message (verses 4b to 7). Have some

one read aloud 1 Sam. 31. 11-13, and question the pupils to ascertain whether they understand the kindness done by the men of Jabesh-gilead. (Show this place on the map.) Then ask: What was told David concerning these men? What message did he send to them? (Have some one read it aloud.)

David's Rival (verses 8-10). What was the name of Saul's son? What do you know about him? (See 2 Sam. 2. 8-10; 4. 5-8.) Who made him king? Over what territory? (Point out on the map the places mentioned in verse 9, and explain the difference between Judah and Israel.) Where did Ish-bosheth live? How old was he when he became king? For how long did he reign?

APPLICATION.

Ask: Why is it necessary to have a king? Why do we have a Governor-General? Get the pupils talking about the various executives (such as Lieutenant-Governor, mayor, *et al.*) with whom they are acquainted. Then talk about the lawmakers and the laws. Show the absolute necessity for laws, for lawmakers, and for those whose duty it is to see that the laws are executed.

From civil laws turn to the physical laws, and then to the laws that have to do with our intellectual nature. Then speak about the necessity for spiritual laws. Show that God in his wisdom and in his love makes these laws, and in his justice rewards those who keep them and punishes those who break them. Finally, impress the fact that to each individual is given the power to choose to keep God's laws and to obey him as king. Ask all to print:

I CHOOSE GOD AS

MY KING

FOR ALL TIME.

STUDY IN ADVANCE.

Tell the pupils that the lesson for next Sunday has been selected as a Temperance Lesson, and that the larger part of the time will be devoted to the subject of "total abstinence." Ask each one to write during the week an answer to the question: Which is better, temperance or total abstinence? Why?

Review word, "King."

By Way of Illustration.

Verses 1. "Shall I go? Whither shall I go?" "Whither" is as important as "whether" when you are asking guidance in your plans. You

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ought to know in the first place *whether* the Lord wants you to go away from home or business; and when you are sure on that point, you ought to find out *whither* he wants you to go. Your usefulness as well as your truest profit depends on where you are; and you need God's direction in choosing the place you are to be in. If you are told of God whether and whither you are to go, you may be sure you are well directed.

Guidance. We cannot claim guidance unless we are willing to be led. "But," says one, "how can I know that he will not require of me something I do not wish to do?" Alas! this is not faith. The surrendered heart does not say, "Why should I go this way rather than that?" We have lived all too long in the "why." It is a land of hesitation, or doubt, and may end in rebellion. Some have continued so long in the Why Land that the "why" has prolonged itself until life has become a perpetual *whine*. God's true followers live in the What Land. With face forward, "What next, Lord?" is their constant attitude. Brother, get out of the "why" into the "what."—*Dr. J. H. Myers, in The Transfigured Life.*

Verse 4. "They anointed David king over the house of Judah." Anointed first by Samuel in the secrecy of his father's house, he was now anointed king over his own people. At each great crisis of our life, and especially when standing on the threshold of some new and enlarged sphere of service, we should seek and receive a fresh anointing to fit us to fulfill its fresh demands. There should be successive and repeated anointings in our life-history as our opportunities widen out in ever-increasing circles. It is a mistake to be always counting back to an anointing which we have received; we must be anointed with fresh oil. When leaving the school for the college, and again when stepping forth from the college to work; when standing at the altar to become a wife, and again when bending over the cradle of the first babe; when summoned to public office in Church or State—each new step should be characterized by a definite waiting on God that there may be a fresh endowment of power, a recharging of the spirit with his might.—*F. B. Meyer.*

Verse 6. It is not enough to ask God's blessing on one who has done a kindness to us or on one who needs help. We also ought to be a blessing to the one for whom we pray. When Mr. Moody heard a rich man pray in a prayer meeting that a needy cause might have help, he is said to have called out, "Brother Blank, if I had your bank account I'd answer that prayer of yours in five minutes." We must be workers

together with God in order to have God a worker together with us. James, that practical sociologist, says, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Sidney Smith says, "We are any of us ready to pose as the Good Samaritan if we do not have to bind up wounds and give our oil and two pence." We must do as David did—not only call down heaven's benediction, but also ourselves "requite this kindness."

Heart Talks on the Lesson.

There is much that is strange to the Christian conscience in the conduct of David. The teachings of Jesus have given us a moral sense which the best men of ancient times seem not to have had. We live in the noonday. The customs of that time, if practiced openly, would not be tolerated now in decent society. Let us be grateful for the pure atmosphere of Christian belief. Conduct on the plane of David's time practiced in the light of Christian morality is a shame beyond words to express. No one can honestly find excuse in this history for either personal or national immorality. No man can live now as David lived and at the same time enjoy the favor of God and the spiritual experience which he undoubtedly had. Jesus says, "The words that I speak unto you, the same shall judge you at the last day." Not by David, nor by the low standard of society, but by the precepts of Christ, shall our manner of life be approved or condemned. Does any one ask, Is the world growing better under the influence of Christianity? Let the present attitude of all civilized people toward such sins as David's answer.

Aside from these facts so truthfully told in the Bible history the spirit of David was, like "David's greater Son," gentle, true, magnanimous, noble. He did not turn to God for help in adversity and forget him in prosperity. The first thing he did after he became king was to ask divine direction as to where he should live. It was his habit to commit his way to the Lord and trust him to bring it to pass. He was definite in his request, and received a definite answer: "Shall I go up into any of the cities of Judah? And the Lord said to him, Go up. And David said, Whither shall I go up? and he said, Unto Hebron." I do not know how the answer was given, but it was satisfactory. God's has not changed. "In everything" we may make

request and be certainly guided. I could not think of living in any other way.

"So safe, so calm, so satisfied,
The soul that trusts in Thee."

David seems to have held no resentment in his heart. It is a beautiful trait of character to be commended and imitated. He was deeply grateful to those who showed respectful kindness to Saul by giving him proper burial. He sincerely mourned for Abner, although he had been his enemy. When the head of Ish-bosheth, who had usurped his right as king, was brought to him he said: "If you think I will reward you for taking this man's life you are mistaken, as was the man who brought me word that Saul was dead. It is the Lord, not man, who redeems me from adversity." God had promised that he should be king over Israel. He believed God, and waited his time and his way. It came true as God said: They anointed David king over Israel."

"Wait thou his time, so shall this night
Soon end in glorious day."

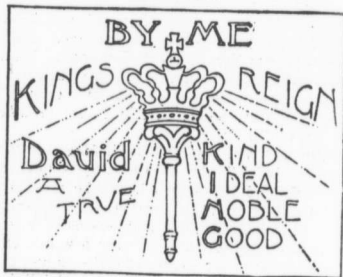
David was thirty years old when he began to reign. From fifteen to thirty—what momentous years! Character is forming then; not a golden hour must be wasted. Do not say, "Boys must be boys," or, "Time enough to be saints when we are older." If you are not good and true from fifteen to thirty the chances are against you after that. It is the good, strong boys and girls that make the good, strong men and women. A man over eighty was received into the church. The pastor said, "This is a good day for you, my brother." "Yes," he said, and very sadly added, "but it is a late day." Saved, but with glorious opportunities lost. It is said of David that he "went on going and growing." You have to "go on going;" life does not turn backward; but to "go on growing" you must have the Lord God with you as did the young king of Israel.

The Teachers' Meeting.

This lesson may well be used to show young men and women how to succeed. It is easy to analyze David's character and show that similar qualities now displayed by the most ordinary person would produce success, both spiritual and secular. Consider the elements of character which made David great, as follows: 1. His communion with God; while he lived and toiled and struggled in a matter-of-fact world he lived

in communion with the Infinite and his heart was in heaven. 2. His obedience to God; he not only sought out God's will (Saul did that), but he followed it also. 3. His promptness in action; he won his battles by striking quickly. So Alexander said he conquered the world by not delaying, and Napoleon won his victories by getting fifteen minutes ahead of the enemy. 4. His sympathy and generosity, his nobility of nature, won the loyal adherence of followers . . . The way of blessing for God's chosen ones is the same in all ages. It is to find out and to follow the will of the Lord. David inquired and obeyed. "To obey is better than sacrifice."

Blackboard.



David owed his accession to the throne, not to the ordinance of man, but to the divine choice and decree. He was a sovereign in more than name, for his selection was due to those splendid traits which distinguished him as one singularly fitted to be an emperor as well as leader for the nation. The strength and valor of his character was tempered by a heartiness and sympathy that won to him the good will and affection of the people, and inspired in them a fealty never realized by any subsequent ruler. David's greatness was due to his divine appointment, but dependent upon his own communion with and obedience to God.

Coloring.—Crown, yellow; text; blue and white; "David" and "king," red; other words, white.

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DAVID THE KING.—See references on Lesson V, especially the Lives of David by Taylor, Deane, Chandler, Meyer, etc.

ABNER, SON OF NER.—Bruce, *First Three Kings of Israel*, page 241. Stanley, *Jewish Church*, vol. ii. Kittel, *History of the Hebrews*, vol. ii. Hastings, *Obscure Characters*, page 81. Lives of David, and Bible dictionaries.

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A most diligent search fails to reveal any printed sermons on the lesson.

LESSON XII. Abstinence from Evil.

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

[Sept. 20.]

AUTHORIZED VERSION.

1 Pet. 4. 1-11.

[Commit to memory verses 1, 2.]

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

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

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

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

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

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

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

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

9 Use hospitality one to another without grudging.

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

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

Time and Place.—The First Epistle of Peter was probably written about A. D. 63 from Babylon.

Home Readings.

M. Abstinence from Evil. 1 Pet. 4. 1-11.

Tu. Dead to sin. Rom. 6. 1-11.

REVISED VERSION.*

1 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; 2 that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries; 4 wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: 5 who shall give account to him that is ready to judge the living and the dead. 6 For unto this end was the gospel preached even to the dead, that they might be judged, indeed according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: 8 above all things being fervent in your love among yourselves; for love covereth a multitude of sins: 9 using hospitality one to another without murmuring: 10 according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; 11 if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen.

W. Laying aside evil. James 1. 21-27.

Th. Putting off. Eph. 4. 11-24.

F. Take heed. Luke 21. 29-38.

S. Wise walking. Eph. 5. 11-21.

S. The day of the Lord. 2 Pet. 3. 1-12.

*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

Lesson Hymns.

New Canadian Hymnal, No. 415.

Standing on the promises of Christ my King,
Through eternal ages let his praises ring;
Glory in the highest I will shout and sing,
Standing on the promises of God.

New Canadian Hymnal, No. 335.

Homes there are of want and sorrow,
Where the sunlight ne'er appears:
Only grief, and woe, and pallor,
Mid the flow of burning tears.

New Canadian Hymnal, No. 338.

See, the Church of Christ arises,
Smile or frown of man despises,
Forward is the cry it raises,
For a great crusade.

Questions for Senior Scholars.

1. *Separation from the Ungodly* (v. 1-6).—Who set the example of suffering? In what way are we to follow it? With what are we to arm ourselves? What the purpose of it? What is meant by living in the flesh? Where is taught the will of God? Lasciviousness? Revelings? Excess of wine? Banquetings? Idolatries? What is the strange blindness of wrong? Who is to judge all men? Who must give account? Was the Gospel to condemn or save? Is it for death or life?

2. *Christian and Social Duties* (v. 7-11).—What does Paul say of love (charity)? In what spirit must hospitality be practiced? How are men to give? What should measure one's service? Has God given something to all? What determines how much one shall receive? Stewards? Do men really own anything? How, then, should they use it?

3. *Practical Application*. What difference is there between the ordinary moral sense of the public now and in Paul's day? What wrought this difference? How can we arm ourselves with the mind that was in Christ? What indulgences should we avoid for Christ's sake? To whom must we personally give "account"? In what sense is "the end of all things" always "at hand"? How may we put into practice, in home, church, school, and business life, the injunctions of verses 8-11?

Questions for Intermediate Scholars.

1. *Entire Separation from Sin* (v. 1-4).—What example is given for imitation? What is said of suffering? Whose will should control the life? What vices are mentioned? What

attitude should be taken in regard to them? In what way were Christians misunderstood?

2. *Preparation for the Judgment* (v. 5-7).—What account must each one give? When shall it be given? Why is the Gospel preached? In what way is the end to be considered near? What should be done in order to be ready?

3. *Christian Love and Faithful Stewardship* (v. 8-11).—In order to avoid evil what should be had? What does love do in respect to sin? What practical form should love take? How should all gifts be regarded? How should they be used? What special care should be used in speaking for God? To what extent should others be helped?

Questions for Younger Scholars.

Who was Peter? How did he live? How did he die? *He was crucified at Rome*. Was he ever afraid to confess Christ? When? *At the trial of Christ*. What was he afterward? To whom did he write letters? How many are in the New Testament? *Two*. What kind of words are in them? What does he warn Christians against? What did the people around them love best? *A life of pleasure*. What did they often have? *Feasts*. What did they freely use then? *Wine*. What did it do? *Destroyed their minds*. What did he urge them to be? What did he wish them to have "above all things"? What does it cover? What should Christians share? How should they speak and give?

A Review in Six Questions.

1. What is the Christian's imperative duty? *To think as Christ thought and stand at Christ's point of view*. 2. What duty follows this? *To turn away from all evil practices*. 3. What will sinners do and say? *They will speak evil of us*. 4. Who will make all things right? *The great judge*. 5. What is our GOLDEN TEXT? *"Be not," etc*. 6. What are we taught about love? *"Love covers a multitude of sins."*

The Church Catechism.

42. What are the duties to God enjoined in the first table? The duties enjoined in the first table are the acknowledgment and service of the only true God; his worship in spirit and truth, without superstitious and idolatrous forms; reverence for his name; and observance of the day set apart for religious rest and worship.

THE LESSON OUTLINE.

Elements of Christian Usefulness.

I. PURITY.

Hath ceased from sin. v. 1.

Flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. 6. 11.

Abstain from all appearance of evil. 2 Thess. 5. 22.

II. WATCHFULNESS.

Watch unto prayer. v. 7.

Watch and pray lest ye enter into temptation. Mark 14. 38.

The Lord knoweth how to deliver the godly out of temptation. 2 Pet. 2. 9.

III. LOVE.

Have fervent charity. v. 8.

Thou shalt love thy neighbor as thyself. Matt. 19. 19.

Have not charity, I am nothing. 1 Cor. 13. 2.

IV. GENEROSITY.

Use hospitality . . . without grudging. v. 9.

Be not forgetful to entertain strangers. Heb. 13. 2.

Freely ye have received, freely give. Matt. 10. 8.

The Lord loveth a cheerful giver. 2 Cor. 9. 7.

V. FAITHFULNESS.

Minister as good stewards of the manifold grace of God. v. 10.

It is required in stewards that a man be found faithful. 1 Cor. 4. 2.

Blessed is that servant, whom his lord shall find so doing. Luke 12. 43.

EXPLANATORY NOTES.

The First Epistle of Peter has much in common with Peter's utterances recorded in the Acts. In his speech before the Sanhedrin, and in 1 Pet. 2. 7, 8, he alludes to Christ as the stone, set at nought of the builders which has become the head of the corner. In his address given in Acts 5. 30, and in 1 Pet. 2. 24, he refers to Christ as "being hanged on a tree." In his address to the Corinthians, and in 1 Pet. 4. 5, he speaks of "the Judge of the quick and the dead." The epistle is inscribed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" apparently to Christians in general, whether Jewish or Gentile, within the bounds of what we now call Asia Minor. Bithynia is the province of which Pliny wrote, a few years after the date of this epistle of Peter, that Christianity had taken such a firm hold on its inhabitants that the temples of the gods were deserted and the sacrifices discontinued. The epistle was written when the apostle was an old man. It shows a warm and tender heart, great compactness of thought, and terseness of expression. "It seems to be composed of a succession of texts, each one fitted to constitute the subject of a discourse." In our lesson we are directed to the sufferings of Christ as a reason for keeping aloof from prevalent vices.

Verse 1. *Forasmuch then as Christ hath* [omit "hath"] *suffered.* The reference is to 1 Pet. 3. 18. In all his sufferings he shows a forgiving spirit, meekness, gentleness, and complete self-possession. For us should be omitted. *In the flesh.* In his physical life. *Arm yourselves likewise* ["arm ye yourselves also"] *with the same mind.* As a soldier puts on armor for defense in battle, do you arm yourselves with his resolution, for that is what "mind" here means. He was "minded" to suffer for the glory of God. Let us follow his example. But in the broadest sense the mind of Jesus, his spirit, is what we need to achieve the glory of God. *He that hath suffered in the flesh hath ceased from sin.* Not that all suffering purifies from sin; nothing could be further from the apostle's meaning than that pernicious doctrine. Peter here has Christ in mind and the believer who has identified himself with Christ. The

life of the ancient unchristian world was sensual and fleshy. Its religions and its philosophies were "carnal," and Peter, like Paul, recognized that before there can be "life to righteousness" there must be "death to sin." So gross and foul was ordinary life in those days that when a man became a Christian he had to break with nearly every association of business, friendship, home, and temple. This involved suffering, and the suffering is called "in the flesh" by way of contrast to those sufferings of spirit" which the awakened conscience feels. It was the same doctrine that Paul teaches in the exhortation, "Mortify [that is, kill] the deeds of the body." Self-denial of the carnal life ends in entire freedom from sin.

2. This verse may be read: "That ye no longer should live the rest of your time in the flesh by the lusts of men, and by the will of God." What the "lusts" are is shown in the

next verse. Their indulgence was the ordinary rule of life in the ancient pagan world. It is far more generally the rule of our unchristian fellow-citizens than we in our respectable self-satisfaction care to acknowledge. But *our* rule is to be the *will of God*, and according to that will we are to *live out the rest of our time in the flesh*—our lifetime.

3. *The time past of our life* [omit "of our life"]. Better, "your life." *May suffice*. "Is sufficient." "Not even the past time ought to have been wasted in lust, but since you cannot recall it, at least lay out the future to better account." *Wrought the will* ["desire"] of the *Gentiles*. By conforming to their heathenish practices. "Gentile" is here used in the sense of pagans. Their "will" means their tastes, inclinations, and habits. *Lasciviousness*. In the plural form—outbreaks of lasciviousness. *Lusts*. Desires for indulgence; the inner principles of wickedness. *Excess of wine* ["wine-bibblings"]. Amid modern conditions and in ordinary circumstances all indulgence in wine is excess. The three vices here named are personal; the next three are social. *Revelings*. Frolics. The ancient pagans adopted sensual frolics as part of their religion, and the gods and goddesses were worshiped by the maddest and foulest of orgies. Torches, singing, dancing, and fanatical rites became ingrafted on nearly all the old religions. Ecstasy, fury, and sensuality were intermingled in the extravagant behavior of both men and women. *Banquetings* ["carousings"]. "Drinking bouts." *Abominable idolatries*. That they were indeed abominable these details show, but the thought here is that they were unlawful violations of God's law.

4. *They think it strange that ye run not with them to* ["into"] *the same excess of riot*. The whole world was running together to ruin and was half conscious of the awful fact, but they could not understand the self-control of those who had established their faith in God through Christ. *Speaking evil of you*. They began by misunderstanding and went on to misrepresentation. The early Christians were charged with almost every infamous crime.

5. *Who shall give account to him that is ready to judge the quick* ["living"] *and the dead*. God will clear you and punish your maligners.

HOMILETICAL AND PRACTICAL NOTES.

The Christian Church as it now is in the world is a greater miracle than any recorded in the Scriptures. Indeed, it embodies every won-

6. *For this cause* ["For unto this end"]. Because the judgment is imminent. *Was the gospel preached also to them that are dead* ["even to the dead"]. This is usually explained to mean that all responsible human beings now dead received in their lifetime sufficient light to enable them, if so disposed, to be saved by the atonement of Christ; the Old Testament Church, especially, received the Gospel in a very true sense, in the Mosaic rites and ceremonies; for the gospel is the fulfillment of the law. *That they might be judged* ["indeed"] *according to men in the flesh*. The same principles of judgment will be applied that would have been applied had they continued to live until the Lord came. *Live according to God in the spirit*. Live in the glorified, spiritual body into which all that believe will be exalted when he comes (1 Thess. 4. 17). The death of Christ was not designed to deliver us from mortal death, but to lift us into a nobler life, spiritual and eternal, which will be perfect in the resurrection.

7. *The end of all things is at hand*. "Has come near." The old order is passing away. "Christ is coming, and time counts but little before the supreme fact, He comes." *Be ye therefore sober* ["of sound mind"], *and watch unto prayer* ["and be sober unto prayer"]. Opportunity for prayer is the reason for sobriety.

8. *Have fervent charity among yourselves* ["being fervent in your love among yourselves"]. Have your love toward one another intense.

9. *Use* ["using"] *hospitality one to another without grudging* ["murmuring"]. This in ancient days was one of the most natural evidences of love. The deep principle of hospitality is as much as ever a Christian grace.

10. Every gift and talent and every possession of our life is an investment of God; something intrusted to us as *stewards*. God's grace is manifold. Let us be faithful.

11. An expansion of the thought of verse 10. Let each one engage in all activity as performing noble duties in God. If he directs he is to be God's oracle; if he serves he is to be God's servant, *that God in all things may be glorified through Jesus Christ, to whom be praise and dominion* ["whose is the glory and the dominion"] *forever and ever*.

der and marvel from the Genesis of Moses to the Apocalypse of St. John. Just as a grain of wheat represents all the known laws of

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nature—death, life, germination, reproduction, resurrection—so the Christian Church focalizes every known law of God, and when properly understood stands as the fullest revelation of the divine will. To ask for a sign in these days when the Church spires cleave every sky, rise from every hillside, nestle in every valley, and when the songs of grateful worshipers are heard in every land under the binding heavens, is as though one stood under the blazing light of midday and demanded proof that there was a sun. The sun is its own proof. No other evidence is necessary. Anything so supremely and magnificently self-evident is such a demonstration that argument is senseless.

And how has the Church attained its growth and proportions so that it is the mightiest moral and spiritual force in all the earth? Simply by entering into the spirit of the lesson which it is our privilege to study to-day.

1. *The Christian's Armor.* Not coats of mail, nor glittering spear; not massive shield, nor two-edged sword; not javelins that may be thrown with terrible force, nor daggers held with merciless hand—nothing of this kind is allowed in Christian warfare. The Christian's weapons are not carnal, but spiritual. He is to be armed with the mind of Christ; anything more is contrary to the divine plan, anything less will result in defeat. How strange that in a rough, brawling world like this, where men take each other by the throat, where each one seems to battle with his neighbor, where the struggle is so fierce that the weak and defenseless are crushed remorselessly, that meekness, gentleness, kindness, tenderness, are the only weapons permissible to the Christian, and that when he assumes any other he is violating the spirit of the Gospel! And if these things are so now, how much more when Peter wrote the words of our lesson? For what chance seemingly had meekness then? or who cared anything for gentleness? In those days the battlefield, the arena, the amphitheater, had the chief place in popular thought, and men were valued only for their skill in conflict and their power to fight. And yet—and here is the miracle of it—wherever men were armed with the mind of Christ they prevailed! Brutality went down before meekness; cruelty fled before kindness; the sword was sheathed in the presence of gentleness, and tenderness was mightier than an army with banners. The mind of Christ is a tremendous force. Nothing can resist it. It is not the man of high temper, of imperious will, of domineering mind, of tyrannous spirit, who gains power and influence in the life of the

world. But the quiet man, the patient man, the man who controls himself, who is meek under provocation, who endures without complaint, who returns good for evil, who loves his enemies and even blesses those who curse him—that man invariably wins in the end. Sooner or later the meek shall inherit the earth.

2. *The Christian's Attitude.* Everywhere the Gospel repudiates compromise. There is no parleying with sin. In Athens Paul denounced idolatry. In Ephesus he exposed sorcery. Wherever the disciples went they were unsparing in their reproofs of evil. No matter how deeply bedded were the habits and customs of the people, or how interwoven they had become with the national life, immediately the standards of the Gospel were raised against them, and from that standard there was no appeal. No wonder Peter writes, "They think it strange that ye run not with them to the same excess." Doubtless they thought it very strange that a little company of poor, plain, simple men and women should hold themselves apart from customs which prevailed so generally, and they laughed at them, held them up to ridicule, made them a public reproach, and in every way possible tried to have them fall in with the habits of the people. Here and there one failed, for the pressure was very severe and the persecution most bitter, but the great body were marvelously loyal. Hence they would not eat meats that were tainted with idolatry; they would not share in wine cup orgies; they rigorously abstained from the evils by which they were surrounded, and if needs be would die rather than violate their covenant as disciples of Christ. And their attitude should be ours. For the same principles apply, the same laws are in force. There never can be any compromise between good and evil. Each is unalterably opposed to the other, and neither can exist in the presence of the other. The removal of light means the incoming of darkness, when darkness is driven out it is by the power of light. Our attitude therefore must be that of the early Christians. To compromise with evil is an impossibility. We may try to do so, but that means a lowering of the flag, which is nothing more or less than treason. One may be a traitor without firing a gun, or accepting a bribe, or donning the enemy's uniform. Anything less than absolute abstinence from evil is a surrender of principles for which Christ died.

3. *The Christian's Alertness.* The price of safety is eternal vigilance. See the sailor on the ship's bow peering into the darkness or fog. Should he withdraw his eyes from their ap-

pointed task and be content with looking at the deck on which he stands, a vessel may suddenly lurch up out of the night involving terrible disaster. See the soldier out on the picket line keeping solitary watch. How much depends on his fidelity! To hide behind a tree, to close his eyes in the sleep for which he longs, may mean the stealthy approach of the enemy, a midnight attack, and the defeat of an army. See the engineer in the cab of the locomotive. A failure on his part to see the warning light may plunge the heavy train over an embankment, or send it crashing into some other train, thus bringing death to uncounted homes. The only way to avoid wreckage and ruin in life is by constant watchfulness. Therefore the lesson well exhorts us to be sober, serious, earnest, watchful lest we are caught unawares, and fall victims to the great enemy of our souls. Watch against temptations. Watch against the growth of evil habits. Watch against the encroachments of sin. Watch against our own weakness. And only by this constant watchfulness can we maintain our discipleship. It was while the husbandman slept that the enemy came and sowed tares in the field. Careless discipleship means a prayerless discipleship, for the command is, "Watch unto prayer."

4. *The Christian's Authority.* He is to speak as the oracle of God. The soldier represents the nation whose uniform he wears. For the time being the honor of the nation is intrusted to his care. When Lord Kitchener presented the terms of surrender to the Boer leaders he was not treating for himself as an individual, but for the entire nation. So the Christian, young or old, is the representative of God, and his speech, his life, his example, his influence, are always to be in harmony with the position he occupies. Hence he cannot allow himself to be defiled with strong drink, for his body has been made the temple of the Holy Ghost. He cannot be conformed to the habits and customs of the world, for he is not his own, he belongs to God, and he must hold himself in reserve, for God's service. Instead of being drunken with wine, living in a state of maudlin sentiment or foolish excitement, stirred up by coarse and vulgar pleasures, he is to feel the splendid thrill of divine inspiration, enjoy constant fellowship with God, enter into a life that throbs with holy influence, and though engaged with the duties of his calling here he is really throned above principalities and powers, and abides under the shadow of the Almighty.

To be filled with the Spirit, as suggested by the GOLDEN TEXT, means the mind that was in

Christ, an attitude of opposition to everything evil, an alertness which is never lulled into indulgence, and an authority against which nothing can prevail. The world offers us a wine cup of revelry and excitement, God offers instead his own abiding presence.

Prismatic Lights on the Lesson.

VICES AND VIRTUES CONTRASTED.

Looked at period by period, the history of the race seems one long catastrophe. Nations rise to eminence only to rush to ruin. Of course a survey of the whole history shows a real advance, but what are the causes of such world-wide catastrophes? The Bible must certainly show these causes. They are given in verse 3:

1. Licentiousness, that is, sexual degeneracy whereby most nations have perished. They have made a religion of debauchery and enthroned prostitutes as divinities. All vigor of manliness is sapped, all ambition enervated, all possible greatness lapsed into effeminacy.

2. Lusts. All other sorts of mere pleasures, as opposed to duties and virtues.

3. Winebibbing. It is not "excess of wine," as our Authorized Version has it. It is any wine drinking. The Greek is a single word, and "winebibbing" well translates it.

4. Revelings. Furious frolics.

5. Carousings. Drinking bouts.

6. Abominable idolatries. Since the so-called gods were characterized by every lust and crime it is not strange that their votaries should be.

That the early Christians should set themselves against all these sins at once, and worship a pure God and be pure themselves, not running into excess, surrendering self and means, made men think strange of them.

As an incentive to right living Peter lifts the curtain and shows in the future the day of judgment. He presents the opposite virtues:

- (1) Live according to God;
- (2) be of sound mind, not insane by drink, be sober;
- (3) pray;
- (4) have ceaseless love;
- (5) use hospitality;
- (6) speak as the oracles of God.

The summary of the vices is hell; of the virtues, heaven. Anyone can choose which he will have forever.

Thoughts for Young People.

CHRIST'S SUFFERINGS.

1. Try to understand what the sufferings of Jesus were. "He suffered in the flesh." No

one can read the gospel without seeing indications of those sufferings. 1. There can be no doubt that Jesus was exempted from many of the physical ills from which we suffer. We can only think of him as healthy, not only because of his birth, but because the exacting nature of his self-forgetful work required a perfect physique. Besides this, we must remember that many of our physical sufferings we bring on ourselves. Idleness, self-indulgence, artificial modes of life, irregularities, are the causes of many of the ills which flesh is heir to; but the life of Jesus was exquisite in its simplicity and unstained by a single vicious propensity. And this reminds us further that he could not have suffered, as we do, from a sense of personal sin, from the remorse which follows after our utterance of an unkind word or the indulgence of an evil propensity, or from the tumult of passion which rises up within a sinful heart. Yet he was a sufferer. "He was a Man of Sorrows, and acquainted with grief." "Himself took our infirmities, and bore our sicknesses." But besides these his whole life was a martyrdom. His sensibility, not only to physical pain, but to mental and moral agony must have been exquisite. 2. Think, too, of his utter loneliness. His was the solitude of a holy soul surrounded by sinners; of a heavenly spirit in contact with things earthly and sensual; of a mind whose higher thoughts not a single being on earth could appreciate; whose truest objects in living and dying as he did none could comprehend. 3. That expression, "in the flesh," reminds us of his uncongenial surroundings. He lived and died among a despised people, and was regarded as an outcast even by some of them! Often must he have felt as the Jews did when, exiled from home and fatherland, they hanged their harps upon the willows, and wept as they remembered Zion, saying, "How can we sing the Lord's song in a strange land?"

2. How these sufferings were endured by him. 1. It is evident that he accepted them as God's appointment for him here. "The cup which my Father hath given me, shall not I drink it?" indicates his attitude to trouble right through. If a day's ministry brought him no result, he did not repine; if his own nation rejected him, he meekly accepted the result, though with unutterable sorrow over the issues of it to them; if the cross was to be faced, he went forth willingly to Calvary, there to die—the just for the unjust—to bring us unto God. 2. Notice also that our Lord never allowed himself to be absorbed in his own sor-

rows. He was always ready to enter into other people's joys and griefs, whatever his own sorrows might be. He is not so absorbed in the joys of heaven that he will not listen to the faltering cry of the lowliest penitent. I have known some sufferers who have been armed with the same mind. Their unselfishness has been sublime. Their couch of pain has proved the center of joy and peace to those who circle round them. [A. Rowland.]

Teaching Hints for Intermediate Classes.

SURROUNDINGS.

To-day we have a lesson text that has no connection, chronological or otherwise, with the lessons that we have been studying during the quarter. It is suggested that the teacher have the pupils open their Bibles to the place where the text is found in order that they may become familiar with the position in the book of the Epistles of Peter. In reference to the writing of the first letter of Peter, the teacher should be prepared to answer very concisely the following questions: When? Where? To whom? Why?

APPROACH.

Picture a man who comes home after his day's work and finds his wife in bed ill. He prepares supper for the family, puts the little ones to bed, makes his wife comfortable, reads the Bible to her, and prays with her. Ask: With what is his mind filled? Welcome all answers and try to get the pupils to understand that such a man is filled with the Holy Spirit, who is the Spirit of Love.

Picture another man who comes home and finding his wife in bed scolds her and swears at his children until they run off and hide from him. He then becomes enraged and seizing a cup that is on the table he hurls it at the looking glass, smashes it into pieces. Ask: Do you suppose that that man reads the Bible to, and prays with, his wife? Why not? The answer will be, Because he is drunk. Ask: What made him drunk?

UNFOLDED TEXT.

While our Scripture text is excellent for adults, there is very little in it that we can bring to the comprehension of our Intermediate boys and girls without spending so much time in doing so that there will be very little left for teaching the temperance lesson. Therefore, it is suggested that the teacher select the verse that is applicable to the majority of his class

and from it impress the most-needed truth and then pass on to the

LESSON.

Have each pupil repeat the Golden Text. Explain the meaning of "excess," and ask for equivalents for "wine." (One of the saddest cases of drunkenness of which the writer has any knowledge is that of a "beer drinker," who has drunk up a good business and who, when intoxicated, abuses his wife.) Refer to the stories used in the approach, and talk about what strong drink leads persons to do. Let the pupils make a list of these things, as follows:

STRONG DRINK LEADS TO
SWEARING.
LYING.
STEALING.
IMMORALITY.
MURDER.

Have the pupils read aloud what they have written concerning temperance and total abstinence, and teach: *Total abstinence is better than temperance, because one who drinks strong drink at all may become a drunkard.* Illustrate and impress this truth until the pupils realize it. Then ask each one to print:

I WILL NOT TASTE THAT
WHICH DECEIT.
LEADS TO DISHONESTY.
TO DEBAUCHERY.
DEATH.

If any member of the class has not yet signed the total abstinence pledge give one to him or her with the request to obtain his or her parents' consent to sign it.

STUDY IN ADVANCE.

Ask the pupils to prepare for the review on next Sunday by doing the following during the week:

1. Review the titles of the quarter's lessons.
2. Review the Golden Texts of the same.
3. Make from their Lives a list of the words employed to recall the various lessons. (See note at the beginning of the HINTS for Lesson II, July 12.)
4. Review the application of each Sunday's Lesson as printed in their Lives.
5. Be ready to tell the truth that has impressed them most during the quarter.

By Way of Illustration.

Verses 1-4. *The mind of Christ.* In the ditch there grows the brier, scratching, tearing, a sign of the curse. It sighs and says, "I have

neither beauty nor worth. If I were only the bunch of violets on the bank! If I were only the corn over the hedge and could feed the world. I am only a brier!" So have our hearts cried within us—destitute of love and faith and good works, harsh and unkind—a sign of the curse indeed; we wonder what we are made for. But here comes the gardener and digs up the brier by the roots and plants it in his garden. "Ah, he doesn't know me," says the brier, "or he would not waste his time like this!" But the gardener laughs, "If I cannot get any good out of thee, may be I can put some good into thee." And he goes on his way. But the brier was sadder than ever. In the ditch it was bad enough, but here with sweet and dainty flowers on every hand, it was worse. One day the gardener came and made a little slit in the bark and put a tiny bud in it. A few weeks only had passed, and everybody gathered about the beauty of a rose—the size, the color, the fragrance of it, all were perfect. It is the brier which used to grow in the ditch. There is the old appearance, but O, the new unfolding. Your Father is the husbandman. He understands this rough stock of our humanity. But he knows how to put within it the new nature—the divine.—*Mark Guy Pearce.*

Verses 5. As I was riding on the train the other day I noticed a very large advertising sign in a field facing the railroad track. It was painted in large letters advertising a certain brand of whisky: "—whisky, that's all." I began to reflect upon the advertisement and concluded it should read, "—whisky, that's not all." What more should be added? Ruined hopes, blasted possibilities, poverty, wretchedness, crime, heart-aches, heart-breaks, degraded manhood, ruined womanhood, unhappy homes, marriage separations, sorrowful children, wasted fortunes, wasted opportunities, riotous living, criminals, paupers, insanity, murder, arson, theft, adultery, blasphemy, unnamable crimes, jails, almshouses, penitentiaries, heaven's loss and hell's eternal gain. Ah, my advertising friend, you made a mistake in saying, "that's all."—*C. E. Cornell.*

Verses 5. I have a friend who said he was living a wild, thoughtless life in college when he was brought to view life more soberly by a single word in a single sentence whispered to him by a friend as he passed out of chapel. The sentence was "Eternity! Live for eternity!"—*Dr. T. L. Cuyler.*

Verses 8. "Fervent in your love." The Gospel of Christ has crossed the word "despair" off the human vocabulary. Despair can exist only

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where love is absent, for the promise is that "love never faileth." Applied to the bad girl and boy of the Sunday school class, the abandoned reprobate of the neighborhood, or the "submerged classes" of society, love does what electrical science does for worthless and abandoned mines—magnetizes. After restraints, arguments, and penalties have failed, the love which the Master, according to the Revised Version of Luke 6. 35, describes as "never despairing" lays hold upon the waste ores, and works them successfully. We fail only because we fail of having love; but love, seeing the blurred image of the Father where we saw only sores and scars, can no more fail where a single dim lineament of God is left, than the magnet on a speck of metal. "God is love," and love is the power of the Infinite.

Heart Talks on the Lesson.

We are slow to realize what is the most important fact concerning us—that we have a soul. Indeed, the real fact is you *are* a soul; the body is the house you live in. The body is so much in evidence, and its demands are so insistent, that we are apt to give it first consideration. This is as unreasonable as it would be for one to spend all his thought and money upon his house and provide nothing for his own food or clothes. The soul lives in the body only for the present. It will move out some day, and the house will fall to decay, while the soul, in another dwelling, will live on, forever.

Is it reasonable to starve the immortal part of us by excessive indulgence of the mortal? One has said, I think truly, "All religion is contained in the injunction, Remember that you have a soul, and govern yourself accordingly." That injunction is what his crown is to a king, the symbol of his sovereignty. And if the acceptance of a crown involves the duty of living a kingly life, so my acknowledgment of the possession of something that cannot die involves a responsibility which ought to make me broad-shouldered, large-hearted, and noble.

Think of debasing by the appetite for liquor, or other vices, a soul with godlike qualities intended for a glorious eternal life! We should apologize to the noble creatures who fulfilled their Creator's purpose for calling a human being controlled by degrading passions a beast. There was a dog with big, kind eyes keeping watch over his master lying on the ground in a drunken sleep. Which of the two deserves most respect? "Everyone that striveth for the mastery is temperate in all things."

If you hope to stand anywhere near the top in study, in business, or in character, which is of most importance, your soul must be master of your body; the higher nature must be sovereign of your being. My deep conviction is that this can be done only with the help of One stronger than yourself. Evil within and evil forces outside are more than a match for the unaided strength of any soul. I am afraid to see a young person try to meet the peril without God. Bondage to the flesh is broken only when the soul-life is energized with the divine life. Thank God, the strongest chains are loosed by his Almighty touch! A few weeks ago a man was brought to a hospital. He was everything bad that a man could be. He cursed the doctor, the nurses, and wanted nobody's kindness. A Christian young woman visited him every day. After a while he listened while she read to him; then he let her pray for him; and the other day she said to me: "I wish you could see that man's face now. He is really good to look at. He is gentle, grateful, and happy. He says he wants nothing but 'love, and the Bible.' His sister came to see him and he begged me to tell her, because he was too weak to talk much, what a change had come to him. 'Tell her,' he said, 'of my Saviour, for she knows how bad I have been. The sister said, 'Do you really believe he can be saved? He has broken all our hearts by his wickedness.' I left her sitting by his side, holding his hand, and both so peaceful and happy."

"He breaks the power of canceled sin,
He sets the prisoner free."

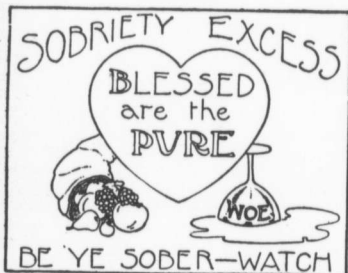
Give your soul a free chance. Touch not, taste not, handle not, anything that defiles. "The minding of the flesh is death, but the minding of the Spirit is life and peace."

The Teachers' Meeting.

This lesson may be well considered as a temperance lesson. Five principles are here laid down which directly apply to the temperance reform: 1. Self-denial. Christ suffered for our sins, and we should be ready to suffer, if necessary, for others. Certainly we should abstain from intoxicants for their sakes. 2. Loyalty to God. A Christian must submit his will to the will of God. Who can doubt God's will toward the drinking of intoxicating liquors? 3. The new creation. The Christian has broken all connection with the world of sin in which he once lived. He is a new creature and must lead a new life. Because of this he

should abstain and should induce others to do so. 4. Accountability. At the judgment-seat of Christ we must meet the reckoning for every deed of shame, for every secret sin, for every sensual pleasure. 5. Charity or love. He that loves his brother man will never show him an example that will corrupt his character.

Blackboard.



Sobriety and excess, watchfulness and wantonness, are brought together in striking contrast, and the duty of a Christian is shown in his care to embrace the good and avoid the evil. Describing and deprecating those vices which were the common practice of the times, the apostle goes on to depict the virtues which should adorn a consistent, godly life. Not only are the pure blessed, but they prove a blessing to others, for "as good stewards of the manifold grace of God" their love and hospitality are generously exercised for the benefit of others. One life is pure and beautiful, the other is mean and selfish. We cannot choose the best without watchfulness and prayer.

Coloring.—Heart and words, white; objects, colored; wording, purple and cream.

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THIRD QUARTERLY REVIEW.

September 27.

Golden Text.

The Lord is my light and my salvation.
Psa. 27. 1.

Home Readings.

- M. Israel Asking for a King. 1 Sam. 8. 1-10.
Tu. Saul Chosen King. 1 Sam. 10. 17-27.
W. Saul Rejected as King. 1 Sam. 15. 13-23.
Th. David and Goliath. 1 Sam. 17. 38-49.
F. David and Jonathan. 1 Sam. 20. 12-23.
S. David Spares Saul. 1 Sam. 26. 5-12, 21-25.
S. David Becomes King. 2 Sam. 2. 1-10.

Lesson Hymns.

New Canadian Hymnal, No. 459.

All hail the power of Jesus' name,
Let angels prostrate fall.

New Canadian Hymnal, No. 436.

All for Jesus! all for Jesus!
All my being's ransomed powers.

New Canadian Hymnal, No. 439.

Take time to be holy,
Speak oft with thy Lord.

Review Scheme for Senior Scholars.

LESSON I.—Israel Asking for a King. 1 Sam. 8. 1-10.—Who was ruler in Israel at this time? What corrupt practices were complained of? To whom was the request taken? What was the answer of the Lord?

LESSON II.—Saul Chosen King. 1 Sam. 10. 17-27.—What had Samuel done to Saul before

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the events of this lesson? What did Samuel bring to the remembrance of the people? How was the choice made? How was Saul received by the assembly? What friends and what enemies did the new king have?

LESSON III.—Samuel's Farewell Address. 1 Sam. 12. 13-25.—On what occasion was this address delivered? What did Samuel say of himself? What impressive event occurred? What was the effect upon the people? What did Samuel promise to do for them always? What wise counsel did he give?

LESSON IV.—Saul Rejected as King. 1 Sam. 15. 13-23.—What was Saul commanded to do? How did Samuel feel about having to tell him of his sin? What did Saul give as an excuse for disobedience? What answer did Samuel make? Of what sins was Saul guilty? What judgment was pronounced upon him?

LESSON V.—Samuel Anoints David. 1 Sam. 16. 4-13.—What command was given to Samuel? How did the elders of Bethlehem regard his coming? For what were preparations made? How was the future king selected? What was his appearance?

LESSON VI.—David and Goliath. 1 Sam. 17. 38-49.—What people invaded the land of the Israelites? What challenge was given? Why did David undertake to fight? What help did he refuse? What was said between him and Goliath? How was the victory won?

LESSON VII.—Saul Tries to Kill David. 1 Sam. 18. 5-16.—What position did David have with Saul? What made Saul envy David? What affliction did Saul have? What did he try to do to David? What was David's conduct?

LESSON VIII.—David and Jonathan. 1 Sam. 20. 12-23.—What was the occasion of this meeting? What did Jonathan promise to make known to David? What covenant did they make between them? What was the sign agreed upon? What was the result?

LESSON IX.—David Spares Saul. 1 Sam. 26. 5-12, 21-25.—What was Saul trying to do? What did David and his companions do? What proposal did David reject? How was Saul made aware of what was done? What effect did it have upon him?

LESSON X.—Death of Saul and Jonathan. 1 Sam. 31. 1-13.—Where was the battle fought? Who were slain first? What did Saul fear? How did he die? What did the Philistines do to the slain? What was the brave deed of the men of Jabesh-gilead?

LESSON XI.—David Becomes King. 2 Sam. 2. 1-10.—Where had David been living? Who

were with him? What guidance did he seek? Where did he have his capital? What was the extent of his kingdom at first? What brave deed did he recognize? Who was made king of the rest of the country? When was David made king of all the people?

LESSON XII.—Abstinence from Evil. 1 Pet. 4. 1-11.—Who is to be our example? What sins and vices follow the use of intoxicating liquors? What do those who love sin think of those who want to be good? What great truth is a strong motive for holy living? What kind of life is a safeguard against selfish indulgence?

Review Scheme for Intermediate Scholars.

The four great characters of our Quarter's study are Samuel, Saul, Jonathan, and David. There is perhaps no finer character in Hebrew history than Samuel. His sublime figure stands out in Holy Writ as a signal example of faith, patience, integrity, and self-sacrifice.

LESSON I. *The Impatient People.*

What was the ground of the request for a king? Was the judgeship intended to be permanent? Why was the request a sin?

LESSON II. *The People's King.*

What were the qualifications the people looked for in a king? How were the people guided? What special preparation did the new king receive for his work? What is the meaning of "gave him another heart"?

LESSON III. *The Confidence of Integrity.*

What part had Samuel in affairs after anointing Saul as king? What does he call the people to witness as he retires? What sign of Jehovah's presence did he invoke? What was the reason Samuel gave why Jehovah would not forsake his people?

LESSON IV. *The Disappointed People.*

What were the sins of Saul? How many times had he disobeyed? What peculiar temptation tried him? Why does his sin seem very great? What is better than sacrifice?

LESSON V. *Jehovah's King.*

Why was Samuel reluctant to go to Bethlehem? Why did the elders tremble at his approach? What were the qualifications God required in the new king? Does God measure worth as men do?

LESSON VI. *Spirit versus Might.*

What were the terms of the single-handed combat? What contrast of weapons does David draw? What was the end David fought for? What foes of the soul does Goliath represent?

LESSON VII. *The Power of Jealousy.*

What new character is introduced? What changed Saul from favor to opposition? What explains David's safety and discretion? What reward of modesty, rectitude, and capacity do we see?

LESSON VIII. *The Beauty of Friendship.*

What was the ground of this friendship? What facts in the case of each did it overcome? What of its spirit, its trial, its resources, its faithfulness, its benefits?

LESSON IX. *The Beauty of Magnanimity.*

Why did Jehovah give David such an opportunity? What reason did David give for sparing Saul? What is the effect upon Saul?

LESSON X. *The Tragedy of War.*

Why was Saul singled out? Why did he prefer to die at the hand of his armor-bearer or by his own? What effect did Saul's death have upon Israel? Who died with Saul? How was Saul's body discovered? How treated? What prompted the men of Jabesh-gilead to save his body from further indignity?

LESSON XI. *God's Purpose Fulfilled.*

Does David begin well? What shows that his ambition was under control? Why could David invite others than those of Judah to his standard?

LESSON XII. *Duty of Abstinence.*

Who set the example of self-denial? What is the fruit of suffering? What is the mission of the Gospel? What is the measure of one's service? What is to guide in the use of all gifts?

Prismatic Lights on the Lesson.**RE-VIEW.**

Going through the valley we delight ourselves with each flower, brook, bird; but when we come to the hill or mountain we look back or re-view and see only the general features of the landscape; the trend of the valley, the course of the river, the outlines of the mountains in the horizon, and the color of the over-arching sky.

I. The people ask Samuel for a man king, instead of keeping God king.

II. By lot the Lord directed the choice of Saul, and touched the hearts of the people to follow him.

III. Samuel's exhortation to cleave fast to God; his promise not to cease to pray for them.

IV. After brilliant success Saul's presumption assumes the priest's office and offers sacrifice, and lied about it. The Lord rejects him.

V. Samuel privately anoints David to be king. It is a long and hard road before he gets to be king.

VI. The triumph of David's simplicity and trust in God over the bulk and bluff of Goliath.

VII. David's popularity makes Saul so jealous that he seeks to kill the man who had saved his kingdom for him. Not only was he deserted of God, but of human common sense.

VIII. The soul of David knit to the soul of Jonathan. Gold met gold.

IX. David spares the enemy that was seeking his life. But such Christly forbearance had no effect on Saul.

X. Suicide of Saul; after his sons were slain. May there be no dew on Gilboa.

XI. David elected king of Judah.

XII. The vices that destroy and the virtues that exalt individuals and nations.

Teaching Hints for Intermediate Classes.**NOTE.**

If the review is conducted from the platform, much will be gained in freshness and impressiveness by having two persons to conduct it rather than one. For example, one person could take part one, two, and four, and another person could add vigor to the exercises by taking part three. A third person should be ready with a stanza of a familiar hymn to be sung after each part. The whole school should stand and have the full benefit that comes from a change of position. The words and lesson applications to be used should be printed on large sheets of paper or on cardboard or on the blackboard. In most cases, of necessity, the printing will have to be done beforehand. If, however, one is available who is expert enough to do the printing in view of the pupils just as it is needed, so much the better.

Where the review is conducted in the classes, of course the singing will not be possible, and for the large sheets of paper or the blackboard a lap tablet or a pad must be substituted.

PART ONE.

Call for the title of the various lessons.

PART TWO.

Call for the Golden Texts of the twelve lessons. These may be asked for by number or by name. For example: Give the Golden Text of Lesson I, of Lesson III, of Lesson IX. Give the Golden Text of the lesson about Goliath. Give the Golden Text that teaches about "obe-

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lience." (But little time should be spent on parts one and two.)

PART THREE.

Show or print the words used in our Preview and in our weekly Review. As the words are pointed to, question on two or three facts and the chief truth to be remembered in connection with each one.

These words, which are found in the HINTS for the second lesson for the quarter, and also in connection with each lesson, are as follows:

- I. MY MASTER.
- II. GOD'S CHOICE.
- III. HEART SERVICE.
- IV. OBEDIENCE.
- V. HEART.
- VI. GIANTS.
- VII. JEALOUSY.
- VIII. FRIEND.
- IX. OVERCOME SELF.
- X. GOD'S WAY.
- XI. KING.
- XII. TOTAL ABSTINENCE.

For the benefit of those who have not preserved them the application of the various lessons are herewith reproduced:

I.

I TAKE THE LORD FOR
MY MASTER
AND WILL SERVE HIM.

II.

LORD, HELP ME TO BE READY FOR
THY CHOICE
WHEN IT IS REVEALED.

III.

LORD, HELP ME TO RENDER
HEART SERVICE
FOR THEE.

IV.

LORD, HELP ME TO YIELD
OBEDIENCE
TO THEE IN ALL THINGS.

V.

LORD, MAKE MY
HEART
RIGHT IN THY SIGHT.

VI.

LORD, HELP ME TO OVERCOME
MY GIANTS
IN THY STRENGTH.

VII.

BEWARE OF THE GREEN-EYED MONSTER
JEALOUSY.

VIII.

I WILL TAKE JESUS AS
MY FRIEND
UNDER ALL CIRCUMSTANCES.

IX.

I or SELF
MUST | WILL
OVERCOME
SELF. | ME.

X.

GOD'S WAY
REJECTED | FOLLOWED
LEADS TO
DEATH. | LIFE.

XI.

I CHOOSE GOD AS
MY KING
FOR ALL TIME.

XII.

I WILL NOT TASTE THAT
WHICH LEADS TO
DECEIT.
DISHONESTY.
DEBAUCHERY.
DEATH.

PART FOUR.

Call on several to state in their own language the truth that has impressed them most during the quarter. Follow this with a short, earnest prayer that these truths may be blessed to the spiritual good of all in the school.

Heart Talks on the Lesson.

How much wiser and better are we for the studies of the past three months? Recall each lesson, and ask, Have I profited by this?

1. To be self-respectful and contented in our providential allotment; not restless to do and to be "like other people;" especially to remember that as Christians we are chosen of God to be unlike the world in spirit and in the ordering of the affairs of our life.

2. A true change of heart reaches the inmost springs of character. It is not a transient emotion. It includes a surrendered will which no longer seeks to please self, but to please God.

3. The love of God: his readiness to forgive; "consider how great things he has done for us." The blessing of having a friend to pray for us who, like Samuel, is accustomed to talk with God. Are we more thoughtful and tender in spirit because we have been reminded that father, mother, friend, pastor, teacher, pray for us?

4. Heart obedience, only, please God. "Moral conduct is more than ceremonial form." God cares for what we *are* rather than for what we *do*.

5. The sinful heart can be made right in *Je* all-searching sight of God only by praying David's prayer: "Create in me a clean heart, O God, and renew a right spirit within me."

6. Quiet, self-possession, the use of such means as we have at hand, with firm reliance upon God, will conquer every giant of trial or difficulty. What is anything, or who is anybody, that he should defy the living God, or harm his chosen people who are dear to him as the apple of his eye?

7. God polishes his spiritual diamonds by the friction of trial. Take life's discipline hope-

fully. David was a better king because he bore the persecution of Saul in a right spirit.

8. True friendship is unselfish. That one who inspires you to noble thoughts and right conduct is truly a friend. Beware of other intimacies. School-day friendships may plant sweet virtues in the character, or evil to cause sorrow in later years.

9. Patient waiting for God's time and God's way is always best. If you have a quarrel with anyone hold tight the reins of your temper. Take it to God. Follow his mind, not your own. This will save you from rash words and conduct which might bring shame and regret.

10. A life out of harmony with the will of God is always a failure.

11. From twelve to thirty years of age the seeds of character are sown. Precious years! David "went on going and growing." You are obliged to go on going; life does not turn backward. But to "go on going and growing" you must have the Lord God with you as did the young king of Israel.

12. "Be sober, and watch unto prayer." The chains of sinful appetite are broken only by the power of God.

Blackboard.



The lessons of the quarter bring before us the royal life of olden days. Samuel, Saul, and David are conspicuous figures, and through them we have studied the history of the chosen people. The beginning of the monarchy reminds us of its end—the time when a king should reign in righteousness, and his subjects should love his rule and prepare themselves for the royal service of heaven. That king has come and has set up his kingdom, not in outward show of power or splendor, but in the hearts of those who own allegiance to his name.

Coloring.—Text, light and dark blue; crown, yellow; heart, pink; words, white.

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RESPONSIVE REVIEW SERVICE FOR THE THIRD QUARTER.

Superintendent. Title and Golden Text for Lesson I.

Boys. Israel Asking for a King.

Girls. "Prepare your hearts unto the Lord, and serve him only."

Supt. Lesson II.

Boys. Saul Chosen King.

Girls. "The Lord is our king; he will save us."

Supt. Lesson III.

Boys. Samuel's Farewell Address.

Girls. "Only fear the Lord, and serve him in truth with all your heart."

Supt. Lesson IV.

Boys. Saul Rejected as King.

Girls. "To obey is better than sacrifice."

Supt. Lesson V.

Boys. Samuel Anoints David.

Girls. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Supt. Lesson VI.

Boys. David and Goliath.

Girls. "If God be for us, who can be against us?"

Supt. Lesson VII.

Boys. Saul Tries to Kill David.

Girls. "God is our refuge and strength, a very present help in trouble."

Supt. Lesson VIII.

Boys. David and Jonathan.

Girls. "There is a friend that sticketh closer than a brother."

Supt. Lesson IX.

Boys. David S pares Saul.

Girls. "Love your enemies, do good to them which hate you."

Supt. Lesson X.

Boys. Death of Saul and Jonathan.

Girls. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Supt. Lesson XI.

Boys. David Becomes King.

Girls. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Supt. Lesson XII.

Boys. Abstinence from Evil.

Girls. "Be not drunk with wine, wherein is excess."

LESSON I. ISRAEL ASKING FOR A KING.

Supt. And it came to pass, when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways.

School. Then all the elders of Israel came to Samuel and said unto him, Make us a king to judge us like all the nations.

All. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

LESSON II. SAUL CHOSEN KING.

Supt. And when Samuel had caused all the tribes of Israel to come near, Saul the son of Kish was taken, and when they sought him he could not be found.

School. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

All. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God save the king.

LESSON III. SAMUEL'S FAREWELL ADDRESS.

Supt. As for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way.

School. Only fear the Lord, and serve him in truth with all your heart.

All. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

LESSON IV. SAUL REJECTED AS KING.

Supt. What meneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

School. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

All. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

LESSON V. SAMUEL ANOINTS DAVID.

Supt. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

School. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him.

All. And he sent, and brought him in. And the Lord said, Arise, anoint him: for this is he.

LESSON VI. DAVID AND GOLIATH.

Supt. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

School. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of

the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

All. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

LESSON VII. SAUL TRIES TO KILL DAVID.

Supt. And Saul was very wroth, and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands. And it came to pass on the morrow that David played with his hand, as at other times: and there was a javelin in Saul's hand.

School. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

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

LESSON VIII. DAVID AND JONATHAN.

Supt. Then Jonathan said to David, Thou shalt go down quickly, and come to the place where thou didst hide thyself. And I will shoot three arrows as though I shot at a mark.

School. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt. But if I say unto the young man, Behold, the arrows are beyond thee; go thy way.

All. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me forever.

LESSON IX. DAVID SPARES SAUL.

Supt. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster.

School. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once.

All. And David said to Abishai, The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

LESSON X. DEATH OF SAUL AND JONATHAN.

Supt. And the battle went sore against Saul. Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith: lest (these uncircumcised come and thrust me through. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

School. So Saul died, and his three sons, and his armor-bearer, and all his men that same day together.

All. And when the men of Israel that were on

the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

LESSON XI. DAVID BECOMES KING.

Supt. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

School. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

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

LESSON XII. ABSTINENCE FROM EVIL.

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

School. Watch unto prayer.

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

CHARACTER SKETCHES.

Samuel.

Born. 1 Sam. 1. 20.
Presented to the Lord. 1 Sam. 1. 28.
Ministers to the Lord. 1 Sam. 3. 1.
The Lord speaks to him. 1 Sam. 3. 3-14.
Anoints Saul king. 1 Sam. 10. 1.
Rebukes Saul for disobedience. 1 Sam. 13. 13, 14; 15. 16-31.
Anoints David king. 1 Sam. 16. 1-13.
Dies. 1 Sam. 25. 1.

Saul.

Parentage. 1 Sam. 9. 1.
Personal appearance. 1 Sam. 9. 2.
Samuel finds him. 1 Sam. 9. 3-27.
Samuel anoints him. 1 Sam. 10. 1.
Disobedience and rejection by God. 1 Sam. 15.
Troubled by an evil spirit. 1 Sam. 16. 14-23.
Favors David. 1 Sam. 18. 5.
Seeks to kill him. 1 Sam. 18. 6-12.
Pursues him. 1 Sam. 20, 23, 24, 26.
Slays the priests at Nob. 1 Sam. 22. 18, 19.
Inquires of the witch of Endor. 1 Sam. 28. 7.
His ruin foretold. 1 Sam. 28. 15-20.
His death and burial. 1 Sam. 31.

Jonathan.

Smites the Philistines. 1 Sam. 13. 3; 14. 1-23.
His love for David. 1 Sam. 18. 1-4; 19. 1-8; 20. 1-43; 23. 16-18.
Slain by the Philistines. 1 Sam. 31. 2.
David's lamentation for him. 2 Sam. 1. 17-27.

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Primary Teachers' Department.

Primary Notes.

WITH the coming of September the summer rest is practically over and teacher and pupils gather again in the pleasant "Sabbath Home." Happy is the teacher who rejoices over the return of each little stray lamb, and who is well assured that the absent members of her flock eagerly anticipate the return to the dear fold!

"How shall I make my children prefer the class to a walk on Sunday afternoon?" The question is an important one. Where the parents do not feel the value of the Sunday school, it is not easy for the teacher to make the children understand it. Yet, it can be done, relying upon the help so freely given by the great Lover of the little ones.

To make the children appreciate the need and importance of religious training, the teacher must first be fully convinced of it herself. No sense of duty, or even of delight in the companionship of the little people will suffice. There must be a real heart conviction that Jesus loves the children, and wants them for his own, and that the early morning of the day of life is the best time for sowing the seed of eternal life in young hearts.

THERE must be sympathy between the teacher and the children. The teacher must respect their little efforts to understand and to help, and warmly welcome them. She must enter into their little joys and sorrows, and show them that they may safely confide in her. She must make them feel that she needs their help in making the class room a delightful and happy place. When she has established such relations with her flock, and has made it very clear that she misses the absent ones, and is sorry to miss them, it will take strong drawings to keep them from the class.

A LITTLE book worth its weight in gold in its revelations of the true sympathy which should exist between the child and a parent (or a teacher), is entitled *Beckonings from Little Hands*, by Patterson DuBois. This is a good book for a primary teacher to lend to parents who especially need its teachings. We suggest this for the reason that the primary teacher has as real a ministry oftentimes to the parent as

to the child, and a little careful seed-sowing in the home, quite apart from the children, will often produce results as surprising as delightful.

THE primary teacher may often be a minister to the truth in unchristian homes by the wise distribution of telling leaflets. Few parents will refuse to read a leaflet sent by the teacher through their little child. A missionary in a distant mining region tells us about finding a poor woman who said she "hadn't heard a prayer for a year," that her children went to Sunday school, and when reading the Sunday school papers had gone to their father to ask how to pronounce the hard words, and he had become so interested that he would take down the Bible and read the whole chapter containing the lesson. This was wonderful to the poor woman, but it only furnishes one more proof to the Christian that God honors his word, and that little ones are often his messengers in carrying it to unbelievers.

Rally Day in the Primary Department.

BY ALICE MAY DOUGLAS.

PERHAPS the teacher of the Primary Department will find more to do upon Rally Day than will any other officer of the Sunday school, for the simple reason that her scholars being so small, may be careless about returning to the school after their summer vacations.

When the children return from their summer vacation it is pleasant for their Sunday school teacher to send them a welcome-home letter. An invitation to be present on Rally Day could be sent at the same time.

A teacher told me that she secured a large attendance to her class upon Rally Day by going to the different members who were present on the preceding Sunday and requesting them to invite others who did not happen to be present. To those who she was not able to reach in this way, she sent a postal card. (She likewise instructed the children to bring their parents with them upon that day.) Children like children, hence in all departments of the school work it is always preferable to send children after children.

Upon this day the older children should be induced to enter upon a systematic home reading of the Bible and discouraged of keeping up the

haphazard way of reading any chapter they may chance to open. If children do not acquire the habit of Bible reading before they leave the Primary Department, perhaps they never will. A book of selected texts may do for the younger members, they being expected to read a text each day.

A little impromptu social might be held either before or after the regular session. The children will have so much to say to one another after the long absence of many of them that it will be hard for them to put their attention upon the exercises until they have freed their minds.

If there be a special Rally Day offering, let the children themselves suggest to what purpose the special collections shall be devoted. By the way our last Rally Day was the Sabbath when a member of my primary class was to celebrate his birthday. On that day we met in the general school room, occupying the front seats, and I introduced our birthday service as a part of the general exercises. A part of this was the burning of candles, one to represent each year the child had lived, and these to be counted by the other members of the class. He also dropped into our rose jar, which was a birthday box, as many pennies as he was years old. Upon this day a deaconess from a neighboring city had given one of the addresses, in which she spoke of a little mission school under the auspices of the deaconess movement, and so I had that offering given to this school, thinking it best to have the children give to what was of immediate interest to them.

About the Review.

A RE-VIEW is a *look back*. It is always well in entering upon the lessons of a new quarter to take a look ahead. A little time spent upon a pre-view is time well spent. Thought and interest in what is to come is thus aroused. Then as the Sundays come and go, the wise teacher, who feels that she is "building for eternity," will earnestly endeavor to make some prominent point stand out clear and strong in each lesson. She will so illustrate and impress it that it will not be easy for even the little children to forget it. But as young minds are readily diverted, she will, on the succeeding Sabbaths, call back the leading thought of the previous lesson, and at the end of the month will very briefly recall the lessons of the month—stringing them on a thread, as it were, and holding them up before the class. It is hardly necessary to say here that blackboard illustrations and simple objects

will help greatly in fastening the lessons in the minds of the children.

With such a preparation the class will be ready for "Review Sunday" and will enjoy it. The little minds need not be taxed to remember any but the most obvious truths, and with the singing of a stanza here and there, calling upon boys and girls alternately to answer the simple questions, and the occasional recall of an illustrative story which really illustrates, the Review will pass off pleasantly, and you will see and feel that your class is really making progress.

Teaching Temperance to the Little People.

BY A PRIMARY TEACHER.

A LITTLE girl once wrote to different temperance workers for their autographs and asked them to tell why they were engaged in temperance work. Mrs. L. M. N. Stevens wrote back, "Because I love the children." Could a better answer be given?

Be very cautious in this matter for the little people will say yes to everything, and they should not be urged to take the pledge thoughtlessly. The parents should be first consulted and their permission to the signing given, then the pledge should be carefully and prayerfully explained to the child before he puts his name to it. The pledge can be of any style that the teacher thinks best to offer.

This is one of Miss Willard's pledges for boys: "God helping, I promise not to buy, drink, sell, or give intoxicating liquors while I live. From all tobacco I abstain, and never take God's name in vain."

While teaching the temperance lesson be very, very careful to restrain the children from giving personal illustrations upon the subject: A little girl said, "My pa is drunk to-day." Poor little thing, she could not fully realize the import of these sad words.

For illustrative purposes, make two paths upon the board; one marked total abstinence, the other moderate drinking.

One lady has a temperance library of books which she lends to others. Here is an excellent idea for those teachers who wish to club together for a similar library, for there are many temperance books helpful for the primary teacher.

Some put temperance tracts in the books that are distributed through the library. They are thus able to scatter the good seed in the homes of the children. I often find it advisable to send such tracts home by the little ones.

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Additional Lessons.

LITTLE HYMN STUDIES.—IX.

BY MARY A. LATHBURY.

[It is suggested that five minutes be given each Sunday to the simplifying and singing of the verse for the day, reviewing the preceding verse or verses as the weeks go by.]

MY FAITH LOOKS UP TO THEE.

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine:
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine."

Dr. Hardee, of London, who has wide fame as a hymnologist, says that the author of this hymn, Dr. Ray Palmer, "is the most widely known and deeply loved hymnist in America," and it is chiefly owing to this hymn.

Ray Palmer, the son of Judge Thomas Palmer, was born in Little Crompton, R. I., in 1808. He was graduated from Yale College in 1830, and became a teacher in a school for young ladies in New York city. While there he read a little bit of German verse that touched his heart very deeply. He made a translation of it, and added four stanzas of his own to the two from the German. The four which were his own make this beautiful hymn, which has been sung in every land, perhaps, around the globe. A friend once asked Dr. Palmer about it, and he said: "I wrote what I felt with little effort. I recollect that I penned the words with tender emotion, and ended the last line with tears. It expressed the deep consciousness of my own need. I had not the slightest thought of writing for another eye, least of all writing a hymn for Christian worship."

Mr. Palmer was very young when he wrote this little prayer for the ease of his own heart. He was only twenty-two, and was struggling with many discouragements, as well as ill health, but as the faith of the unknown German poet helped the faith of Ray Palmer, so has the faith of Ray Palmer helped thousands of Christians the world around.

The second stanza of this prayer is:

"May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be,—
A living fire."

About two years after the hymn was written Mr. Palmer met Dr. Lowell Mason on the street in Boston, and, at the request of the composer, who was making a church music book, he gave him the little hymn-prayer that he had made

for himself. Dr. Mason gave the hymn wings in composing the beautiful tune *Olivet*, and so it began to fly on its mission round the world. Dr. Palmer—for he became a minister of the Congregational Church—lived in Bath, Me., and Albany, N. Y., and then became the secretary of the American Congregational Union. In 1878 he retired to Newark, N. J., where he died in 1887. At the golden wedding of Dr. and Mrs. Palmer, in 1882, Dr. R. S. Storrs said: "The grandest privilege which God ever gives to his children upon earth, and which he gives to few, is to write a noble Christian hymn, to be accepted by the churches, to be sung by reverent and loving hearts in different lands and different tongues, and which still shall be sung as the future opens its brightening centuries. Such a hymn brings him to whom it is given into most intimate sympathy with the Master, and with the more sensitive and devout spirits of every time."

"While life's dark maze I tread,
And griefs around me spread,
Be thou my guide:
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside."

When one is young, and faith is not fully settled, life sometimes looks very dark and difficult. It must have seemed more so to Dr. Palmer at twenty-two than it did at seventy. He did not expect to live a long life and end it among hosts of loving, grateful friends, nor did he expect that he would, at twenty-two, do the work that would live the longest, but God knew. It was that which came from his heart that has gone to the hearts of the people, while many finer things are not so well known. His "Jesus, these eyes have never seen" was his favorite, and he murmured a stanza of it when dying. One would expect the last stanza of our hymn would have flowed through his mind:

"When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,—
A ransomed soul."

But he did not find death a "cold, sullen stream;" it was only a veil parting to let him enter into the presence of his Lord.

"When death these mortal eyes shall seal,
And still this throbbing heart
The rending veil shall thee reveal
All glorious as thou art."

He also made many fine translations of Latin hymns, among which the "Veni Sancte Spiritus" (Come, Holy Spirit) stands first, and is the best known.

International Bible Lessons.

THIRD QUARTER.

LESSON X. (September 6.)

SAUL AND JONATHAN. 1 Sam. 31. 1-13.

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

Primary Notes.

BY JULIA H. JOHNSTON.



I will follow it." A little voice within said, "Better look at your guidebook," but the traveler said, "Too much trouble. I don't feel like it." He looked again and said, "It seems all right, so of course it must be right," and he followed the easier path because he was lazy and wished to take the smoothest way, whether it was best or not. But this way that looked all right was not the one marked in the guidebook. If the traveler had looked he would have found this out. The easy way was soon found to be a downward way, and the poor traveler was lost in the end. It is not enough to have a path look right, and seem best. One must be sure. It may do in the beginning, but if it is the wrong way it is sure to bring pain and trouble in the end. If one wishes to reach home he must take the right way, or he will surely be lost.

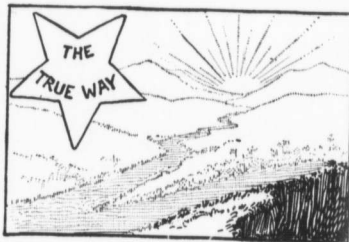
Lesson Story. This is very sad, and is a hard lesson to teach to children. Let us avoid harrowing details, but give the brief history. Review the characteristics of Saul and the steps in his life. He began well. God gave him kingdom and crown, and was willing to guide and make him a good king. At first Saul tried to obey and follow the Lord. Then the wish in his heart to have his own way, the longing for power, the feeling of envy against David because others praised him most, were allowed to grow. Saul was selfish. He wished to please himself more than to follow God. It seemed right to him to take his own way, but it was a wrong way, a bad way, after all. It kept lead-

ing him down, down, and afar from God. It is not enough for a thing to look right, it must be right. But Saul was not careful. He only thought of what seemed pleasant to him. So he went on and on, farther and farther from God and the true way of love and obedience and trust. At last came war with his enemies, the Philistines, and a great battle. Saul was not now trusting in God to take care of him. He tried to take care of himself. He had not used the wonderful chance God gave him to help others and do what was best for God's people, and it was time now that he should be taken away. God loved him, sinful as he was, but God must do what was best for all. God loved his own people and knew that it was now time to take away Saul from being their king and give them David, who would do better. So, in this great battle, Saul lost his life, and his sons lost theirs. It seems strange and sad to us, but we cannot understand all about it. We only know that God would not have allowed anything to happen to Jonathan that was not really best. We can trust, if we cannot understand.

Some kind men who lived in Jabesh-gilead heard of the death of the king and his sons, and they went at night and took away the bodies from their enemies and laid them away under an oak and had a sort of solemn meeting for seven days. So the way that seemed right to Saul was not right in the end. God called him to walk in the right way, but he would not go.

Star Thought: The True Way. Impress the way of love, obedience, and trust, not selfishness and self-pleasing, no matter how pleasant it seems. A counterfeit coin may seem bright, but it is worth nothing.

Thoughts for Teachers. There is many a way that "seems right" to us which it is nevertheless



dangerous to follow. There is but one means of safety in life and service—to look at the guidebook.

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LESSON XI. (September 13.)

DAVID BECOMES KING. 2 Sam. 2. 1-10.

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

Primary Notes.



Approach. Richard, Harry, and Ted were brothers. Generally they were pleasant and kind and had good times together, but one day they had a sad falling out. They disagreed in play and quarreled, and by and by struck each other and said angry words, and then said they would not speak one to the other at all. This went on for nearly a day, and you may know how unhappy it made them to be in the same house, eat at the same table, and yet never say a word to each other. Instead of being like one family, they acted as if they were little savages that belonged far apart. Their hearts were not together, although they were brothers and lived together. At last dear little sister Ruth became a peacemaker and got the boys to come together. She just loved them into being better and kinder, and then they "made up," and before the sun went down they began to love each other again as they should, and that evening they lived as if they were brothers, not strangers or savages. They "dwelt in unity," that is, lived as if they were one—one family, with one heart, just as a unit means one figure. It was love which brought all this about. Teach text and show how brothers ought to live as one, not as if each was an enemy to the other.

King David. Three questions to be asked and answered about this king who took Saul's place, and these are: Who? Where? How?

David is central figure of story. Recall the shepherd boy, on whom Samuel poured the oil, setting him apart to be king in God's time. Bring to mind the fight with the giant, the praises of the people, the envy of Saul, and how David escaped from his enemy. This was the new king, who loved God, whom God loved, and whom the people loved.

Where was he anointed or set apart to be king? In Hebron. The name Hebron means Friendship (explain friendship). This was a good place to come to be made king over those

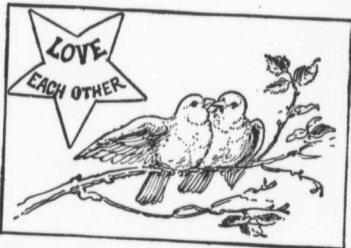
who loved him. How did David know that he ought to go to Hebron? (Show map.) He asked, and God told him. Then he went, as he was told. May we find out in the same way where to go and what to do? Is our Father in heaven just the same now?

How was David made king? The men of Judah, that is, those people whose first father long before was Judah, one of Jacob's sons, came to David, who was of the same family of Judah himself, and so was like one of their brothers—these came and poured oil on David's head and set him apart to be king, because God had chosen him long before.

What do you suppose was the new king's first act? He praised and rewarded those men of Jabesh-gilead who had kindly cared for the dead bodies of Saul and his sons. David loved his brothers, and lived as if he and they were all one, with one heart and one mind, but he also loved his enemies. He was sorry for envious Saul, and he loved Jonathan as a brother. He always wished to live in unity, or peace, with everyone. Are we like David? David was like Jesus our Saviour. Are we like Jesus in wishing always to live in unity, or peace? How many of us ever quarrel with brothers or sisters at home, or playmates anywhere? Is that living as if we were one, or in unity? Is it pleasant then? Can it ever be peaceful and pleasant where selfishness, anger, and quarrels come?

Star Thought: Love Each Other. Impress this thought. We should love not to be exalted, as David was, but because we are really brothers and sisters.

Thought for Teachers. Intimate acquaintance with scholars at home will help to emphasize this lesson. We ought to influence the family life of the little ones. And O, to teach the lesson of loving, the very first lesson of all!



If by any means we can make brothers and sisters dwell in unity, what a gain it will be for life!

LESSON XII. (September 20.)

ABSTINENCE FROM EVIL. 1 Pet. 4. 3-11.

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

Primary Notes.



Approach. Do you know anything about poison? Tell of some things that are poisonous. Do you know what poison ivy is? Once two boys went into the woods. They came to a poison vine climbing up the

trunk of a tree. Jack hurried off as far as possible. "I've been poisoned once," he said, "and I'll keep as far away from that vine as I can. I don't want to be poisoned again. "I guess it won't hurt me," said Henry. "Have you ever touched ivy?" asked Jack. "Do you know whether you can be hurt by it or not?" "No, I never touched it. I don't know anything about it, but I guess it will not hurt me. A touch can't do any harm anyhow, and I shall not run away from every vine I see."

There seemed to be so much ivy about that Jack ran home, but Henry would not. "A touch can't hurt anyhow," he kept saying. But next day the little red pimples came out, and soon Henry was dreadfully ill and full of pain with poison almost all over him. A touch was enough, after all. He might have touched a wild grapevine, though, and not have been hurt. Why was a touch too much then? Because he touched the poison ivy, and sometimes that poisons when one hardly touches it at all, but just goes near it.

The Poison of Strong Drink. Teach text. What is meant by "excess"? It means too much. How much wine or whisky would you call too much? Alcohol is deadly poison. How much poison is too much? A drop, a touch will be too much if the thing is dangerous.

Suppose poison does not kill at once, does not even show at once, but acts slowly instead, does that show that it is not dangerous? Suppose poison does not taste like poison, does that show that there is no harm in it? Show how people are deceived in strong drink, how alcohol acts slowly as a poison, how people grow to like the taste, and yet it is poison all the same and all the while.

Suppose we do take poison, either down our throats into the stomach and into the blood, or through the skin, as with the poison ivy, what is sure to come at last? Pain. It must hurt. Then if we spend all our money for poison shall we not be poor? Then comes poverty, you see. And if we do wrong and hurt ourselves and others there comes punishment. It comes sometime, if not all at once.

Now we will put these things down under the big letter P. We will put "Poison" first of all, and by this poison we mean the poison of alcohol. See what will follow it then, coming right after it as surely as it comes first.

Write on blackboard:

P
OISON.
PAIN.
POVERTY.
PUNISHMENT.

When this poison brings all this, is not a touch too much? One never knows just how easily he may bring on the dreadful troubles that follow. And then, no one suffers alone. (Mention the ills that come to homes because of this curse.)

Star Thought: A Touch is Too Much. Drinking wine at all is what the text calls "excess." This means too much of anything at any time. It means going too far, and if one never takes one step one cannot go too far.

Thoughts for Teachers. Aside from the possibilities of influencing the homes through the children, which is very important, our chief work is to fortify the children now against temptation in time to come. We cannot too deeply impress this practical couplet:



"From drink, with its sorrow, temptation, and sin,

I surely am safe, if I never begin."

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LESSON XIII. (September 27.)

REVIEW.

GOLDEN TEXT: "The Lord is my light and my salvation." Psa. 27. 1.

Primary Notes.

Sing hymn verse for quarter to tune "Little Drops of water:"

"Father, teach and lead us
Ever in the light;
May these precious lessons
Shine like stars at night."



The Star Thoughts for the quarter in order are as follows: 1. God only. 2. God will save us. 3. Serve God. 4. True obedience. 5. God sees the heart. 6. God on our side. 7. Help in trouble. 8. My Brother-

Friend. 9. Good for evil. 10. The true way. 11. Love each other. 12. A touch is too much. 13. Light.

Cluster the lesson teachings about the thought of light, and explain again the significance of the Star Thoughts. As stars shed their light in the darkness, so these great and beautiful truths from God's word shine on our way to help us to understand what is right. Who made the stars? Who gives these truths? Could any man make a star? Could any man show us such wonderful truths as God shows?

After talk about stars and Star Thoughts teach Golden Text. Impress thought that God himself, not even the Bible, or prayer, or any of the helps we have, can give light and can save, except as God is our loving Lord and is himself our light and Saviour.

If the stars cut from silver paper, hung on pin ribbons put through holes punched in them, and lettered with the lesson thoughts, have been used from week to week in the lessons, they may now be taken down and given out to scholars who may give the lesson thoughts in turn and again place the stars, as the review proceeds. After giving title and the Golden Text let the "star scholar" give Star Thought and then the class repeat it. If possible, have tiny hooks arranged on pasteboard or on frame of blackboard, in form of a cross, and hang the stars upon these hooks, thus giving them a new position by way of arresting attention. Explain that this is only to make us think of Jesus and

that all light comes from him. Beware of bewildering by this symbol, but remember that the cross is associated with Christ, and if we can associate light and salvation with it we have gained a distinct advantage in the spirit of the child. Seven stars in perpendicular line and six at right angles forming the cross will serve to give the form. Then ask the children to think of light—of the brightest, purest, loveliest light they know—shining from these stars. Leave this to the imagination, without trying to simulate light in any way. What is the light that Jesus gives us? It is the light of love. Love makes things plain and clear to us, as the sunlight makes the dark path plain. It is Jesus's love that saves us, and so he is our light and our salvation, as the text says. The sun gives us light by day, but at night we are in the dark. The sun shines on another part of the world. Jesus is always shining in his love everywhere.

As the lessons are passed in review bring up such historical points as are needed to revive the knowledge, being careful to take what was especially impressed in the first study that it may be a review indeed and not a new lesson. But be brief and bright, and concentrate the thought on light.

Thought for Teachers. Perhaps we cannot too often remind ourselves of the risk we run in using symbols. We must always guard against wrong impressions and confusion of thought. Let us be careful not to mix our metaphors. If we use stars and light let us not bring in links of a chain, for instance, in our review. We need to consecrate and use our mental powers as well as our spiritual influence.

"The simplicity that is in Christ" should be study of our Lord's teachings reveals the fact the primary teacher's watchword. A careful



that he was always simple in a high degree. Let us study his example lovingly and reverently.

Temperance Notes.

1. THEY never open a saloon with prayer.
2. There ought to be no room in this world for a "wine room."
3. You can never call a saloon a drug store, but you can call some drug stores saloons and hit it.
4. The saloon keeper's license to sell whisky is the devil's official commission to enlist soldiers in his army.
5. When the saloon keeper won't trust a man for a glass of beer it is high time for the groceryman to do a cash business.
6. The devil is represented as having horns, and every horn of whisky a man drinks the more like a devil he becomes.
7. A moderate drinker is worth a thousand times more to the devil for destructive purposes than an out-and-out drunkard.
8. To say, "I can drink or let it alone," is about as wise as to say, "I can drive nails in a lion's tail and get away before he can grab me." You can let it alone before you have formed the vicious habit, but afterward you may find it impossible.

Whisper Songs for September.

TENTH LESSON.

Jesus, Son of God most high,
Let my sinful nature die;
Come, O come unto thine own;
Reign upon thy rightful throne.

ELEVENTH LESSON.

Lord and Saviour, let us be
One in love and loyalty,
One in service, prayer, and praise,
One in thee through all our days.

TWELFTH LESSON.

Give each little child the grace
To be steadfast in his place,
Shunning sin, and serving thee
Lovingly and faithfully.

THIRTEENTH LESSON.

Lord, thy Word is, night and day,
Cloud and fire along our way,
Like a shadow from the heat,
Like a glory round our feet.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

Teacher. God be merciful unto us and bless us;

Class. And cause his face to shine upon us.

T. Let us come boldly unto the throne of grace,

C. That we may obtain mercy, and find grace to help.

CONCERT PRAYER.

"We are little children,
Weak and apt to stray;
Saviour, guide and keep us
In the heavenly way.
Save us, Lord, from sinning;
Watch us day by day;
Help us now to love thee;
Take our sins away."

PRAYER. Brief prayer, all uniting in the Lord's Prayer.

SINGING.

GOLDEN TEXT DRILL.

OFFERING, preceded by Concert Recitation:

"Here we come with gladness
Gifts of love to bring,
Pleasing Him who loves us,
Christ, our Saviour King.
"Small may be our offering,
But the Lord will use
Every gift we bring him;
None will he refuse."

ADDITIONAL LESSONS.

MARCHING SONG:

"We've listed in a holy war,
Battling for the Lord!
Eternal life our guiding star,
Battling for the Lord!

Refrain.—"We'll work till Jesus comes,
We'll work till Jesus comes,
We'll work till Jesus comes,
And then we'll rest at home.

"We've girded on our armor bright,
Battling for the Lord!
Our Captain's word our strength and might,
Battling for the Lord."

LESSON TAUGHT.

ECHO PRAYER.

LAST WORDS.—Repeat after teacher:

"If we sing and work for Jesus,
As we walk our earthly way,
Then we'll praise his name forever
In the land of endless day."

MIZPEH.

Making Men Moral by Law.

BY THE LATE REV. HUGH PRICE HUGHES.

HOW constantly we hear men say, "You cannot make men moral by Act of Parliament." I never heard anybody say that, except when he was trying, in some way, to hinder the kingdom of God. When men try to prevent the advance of the temperance movement, and other great moral enterprises, they are very fond of rattling off that sentence. It is supposed to be a reply to moral fanatics; but when men glibly tell us that we cannot make men moral by Act of Parliament I should like to know what they mean. They probably do not know themselves. Do they mean that force in itself is no remedy? If so, let them live up to their convictions. But let us not forget that a law is a good deal more than force. An Act of Parliament is not mere force: it is educational. It teaches the conscience; strengthens the conscience, and even the most degraded usually realize that what is illegal is wrong.

At any rate, whether you can make men moral by Act of Parliament or not, it is quite certain you can make them immoral. Behold the liquor traffic as it now exists, created and stimulated by many Acts of Parliament—the supreme curse of our country! Think of the Contagious Diseases Act, which for so many years dragged some of our military centres to the very verge of hell. And on the other hand, as providing that men may, in another sense, be made moral by Act of Parliament, or by law, look at the Jews, who, when the law of Moses was given to them, were, in many respects, amongst the most degraded people in the world; but they gradually rose, through the influence of this law, to what was comparatively in ancient times a high condition of morality. After all, what is law but public opinion, made definite and enforced! The statute book, be it ever remembered, is the national conscience, just as the executive Government is the national will; and how extremely important it is to purify the national conscience.

If any further evidence is needed that the favourite expression that "you cannot make men moral by Act of Parliament" is a falsehood, I need only refer you to that ever-memorable monument of the beneficent life of the late Lord Shaftesbury—the Factory Acts. The Factory Acts! Why, they have created a moral revolution in the "Black Country." In many parts of England women and children were degraded beyond all expression, and because the national conscience embodies these protective Acts in the Statute Book of this country the whole moral condition of vast masses of the people has been entirely changed. Let us, then, for ever dismiss from our minds the delusion that you cannot make people moral by Act of Parliament.

Our Sunday School.

(May be sung to "God save the King.")

God bless our Sunday School
And make thy golden rule
A thing of joy.
Then we shall take delight
In all that's good and right,
And with divinest might
Our strength employ.

Bless thou our boys and girls,
More worth than gold or pearls;
Bless all our youth—
Young men and maidens fair;
Children in mothers' care;
Age, too, with silver hair,
Lovers of truth;

Babes on our cradle rolls,
Now with unsinuing souls,
Tender and dear;
Parents whose guiding star
Led them to see afar,
On through the gates ajar;
Every one here.

Blest Sunday School, to thee,
Hope of the high-born free,
To thee, we cling,
Here we with pleasure meet,
Here we each other greet,
And here at Jesus' feet
Our offerings bring.

Helps for Teachers and Sunday School Workers.

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