

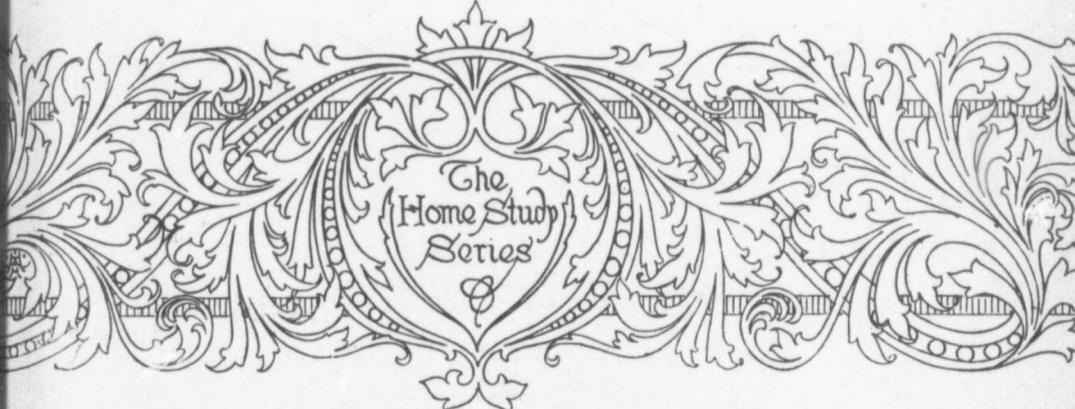
Send for THE SPECIMEN BOOK of our Publications for 1909

Vol. XIV. No. 10

October, 1908

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

THE TEACHERS MONTHLY



The
Home Study
Series

Sabbath School Publications.
Presbyterian Church in Canada

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

Please mention "The Teachers Monthly" when writing advertisers

THE NEWEST BOOKS

FOR THE SABBATH SCHOOL LIBRARY

KEEP your Library fresh by frequent additions of the new books. We make it a special care to select only the best. "The best books for the Sabbath School at the lowest prices" is our motto in dealing with you. We sell at wholesale prices. Make a selection from the following list of new books, or send for our Catalogue. Our discounts are most liberal.

TREASURE VALLEY. By Marian Keith, author of "Duncan Polite".....\$1.25

SOWING SEEDS IN DANNY. By Nellie L. McClung.....\$1.00

SIMPLES FROM THE MASTER'S GARDEN. By Annie Turnbull Slosson, author of "Fishin' Jimmy," etc.....\$1.00

BINDING OF THE STRONG. By Caroline A. Mason, author of "The Little Green God".....\$1.00

THE WEB OF TIME. By R. E. Knowles.....\$1.25

WHITE CHRISTOPHER. By Annie Turnbull Slosson.....75c.

MAKING THE NINE. By A. T. Dudley.....\$1.25
In the Phillips Exeter Series of Books for Boys—capital School and College Stories.

In the same Series:

FOLLOWING THE BALL. By A. T. Dudley.....\$1.25

WITH MASK AND MITT. By A. T. Dudley.....\$1.25

CAMPING ON THE ST. LAWRENCE. By E. T. Tomlinson.....\$1.50

HELEN GRANT, GRADUATE. By Amanda M. Douglas.....\$1.25
The new volume in the Helen Grant Series of School Stories for Girls.

The following are the other volumes of this series, each \$1.25:

HELEN GRANT'S SCHOOLDAYS.

HELEN GRANT'S FRIENDS.

HELEN GRANT AT ALDRED HOUSE.

HELEN GRANT IN COLLEGE.

HELEN GRANT, SENIOR.

Helen Grant has become the personal friend of an ever-growing number of girls and young women.

BUNNY BOY AND GRIZZLY BEAR. By Laura R. Smith.....25c.
A charming book for Little Folks.

Also by the same Author:

A TALE OF BUNNY COTTON-TAIL. 25c.

BUNNY BRIGHT EYES......25c.

TALES AND CUSTOMS OF THE ANCIENT HEBREWS. By Eva Herbst.....35c.

DUKE—A Sequel to "Black Beauty." By Anna Sewell.....30c.

BONNY PRINCE—The Autobiography of a Collie Dog. By Marion Sewell.....35c.

ST. JUDE'S. By Ian Maclaren, author of "The Bonnie Briar Bush".....\$1.25

OFF THE ROCKS. By Dr. W. T. Grenfell.....\$1.00

OUTDOORS, INDOORS, AND UP THE CHIMNEY. By Charles McIlvaine.75c.
A Nature Book that should be in every library.

The Famous Pepper Books. By Margaret Sidney. Each volume fully illustrated. Per volume.....\$1.25

FIVE LITTLE PEPPERS IN THE LITTLE BROWN HOUSE.

There are many books, but none of them interferes with the perennial popularity of the "Pepper Books," the most successful creation of any American writer of juveniles. And here they all are—Ben, Polly, Joel, Phronsie and David, in the loved "Little Brown House," with such happenings crowding one upon the other as all children delightedly follow, and their elders find no less interesting.

FIVE LITTLE PEPPERS AND HOW THEY GREW.

FIVE LITTLE PEPPERS MIDWAY.

FIVE LITTLE PEPPERS GROWN UP.

PHRONSIE PEPPER.

THE STORIES POLLY PEPPER TOLD.

THE ADVENTURES OF JOEL PEPPER.

FIVE LITTLE PEPPERS ABROAD.

FIVE LITTLE PEPPERS AT SCHOOL.

FIVE LITTLE PEPPERS AND THEIR FRIENDS.

BEN PEPPER.

McCLELLAND & GOODCHILD

Experts in Sabbath School Library Needs

42 ADELAIDE STREET WEST - - TORONTO, CANADA

Telephone MAIN 7696

Please mention THE TEACHERS MONTHLY when writing to advertisers

Announcement Extraordinary

CHAMBERS'S ENCYCLOPÆDIA

THE LATEST REVISION
A Thoroughly Up-to-Date Dictionary of Universal Knowledge

Containing Thirty Thousand Articles, Three Thousand Five Hundred Engravings, Fifty-three Coloured Maps, all based on the Newest Statistics, Events and Discoveries. PRINTED IN BEAUTIFULLY CLEAR TYPE.

You can consult CHAMBERS'S ENCYCLOPÆDIA with the certainty of finding the information of which you are in search, no matter what the subject may be.

COMPLETE IN 10 VOLUMES
Regular Price, - - - - - Cloth, \$30.00

Our Cash Price, \$20.00

On time, \$23.00. \$3.00 with order and \$2.00 per month for balance.
Carriage Extra.

CHAMBERS'S ENCYCLOPAEDIA

Is a Conspectus of the World's Wisdom Written by Experts for all
Sorts and Conditions of Men.

Here the teacher, the student, the man of affairs, the publicist, the journalist, will find the very latest information on every conceivable subject in a handy form—not written in a pedantic, technical manner on the one hand, or superficially on the other, but in language which every person of ordinary education can understand, and with a sufficiency of essential detail to satisfy even the specialist.

MR. JOHN MORLEY on the advantages of possessing an Encyclopædia:

"We may all agree in lamenting that there are so many houses—even some of considerable social pretension—where you will not find a good atlas, a good dictionary, or A GOOD CYCLOPEDIA OF REFERENCE. What is still more lamentable, in a good many more houses where these books are, they are never referred to or opened. That is a very discreditable fact, because I defy anybody to take up a single copy of the *Times* newspaper and not come upon something in it upon which, if his interest in the affairs of the day were as active, intelligent, and alert as it ought to be, he would consult an atlas, dictionary, or cyclopædia of reference."

"THE BEST ENCYCLOPEDIA EVER BROUGHT OUT"—*Daily Chronicle*.

WILLIAM BRIGGS, 29-33 Richmond St. West
TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

The Teachers Monthly

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

Vol XIV.

October, 1908

No. 10

The Specimen Book of our Publications for 1909 has been mailed to all ministers and Sabbath School superintendents. Any teacher or other person may have a copy or copies by simply dropping the Editors a Post Card.

The book is itself a work of art, and it illustrates how rapid has been the expansion of our Publications work, and how fully we are seeking to meet every need of our Sabbath Schools. For material, mechanical finish, price, we invite comparison. Our constant aim is to give the best matter, in the best form, and at the lowest price compatible with good business.

1908-1909 is the tenth year of the Committee of Publications' existence. We hope to make it a memorable year. We have many new things in sight, including an enlargement of THE KING'S OWN. But the Specimen Book for 1909 tells the whole story. Send for a copy, if you have not seen it.

A Day of Prayer for Sunday Schools

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

Sunday, October 18th, has been set apart as, "A Day of Universal Prayer for Sunday Schools". It should be a great and memorable day. The great army of Sunday School workers all round the globe uniting in earnest, definite, believing prayer to God on behalf of their glorious enterprise,—who can measure the streams of blessings that will come down from heaven in answer to this concerted intercession? A vast ingathering of souls from amongst the young into the kingdom of God and a quickening of interest in the

study of His Word and the doing of His work, may surely be looked for as the outcome of this day of world-wide prayer.

Along with prayer there must be effort. And this effort should take the direction of striving to win every scholar to a personal decision for Christ and His service. An old and successful teacher, in a country district, says that whenever he meets his scholars alone, they expect him to speak to them about their souls. In all the classes of our Schools, there are, doubtless, boys and girls who are waiting for a word from the teacher, or from some Christian classmate, to bring them to the point where they will accept the Saviour and yield their lives to Him.

The Christian life should be set before young people in its true attractiveness. They want a Leader,—whom can they follow with such perfect satisfaction and assurance of the highest success and happiness as Jesus Christ? They long to be of some use in the world,—how can they make a better investment of their talents and opportunities than by spending them in carrying out His plans for a redeemed humanity?

Prayer to God and personal effort,—let the teacher use these means on behalf of his scholars, and the blessing of heaven will not be withheld.

The Note of Urgency

By Rev. W. H. Sedgwick, M.A.

All true preaching and teaching has in it the note of urgency. No one who reads the Book of the Acts can fail to observe that this is the characteristic note of apostolic preaching. Every word in the apostles' preaching seems scorched with the holy fire of a des-

perate urgency. The very name by which they preferred to style themselves—"The Way"—breathes a spirit of urgency growing even into a holy intolerance. Theirs was no easy-going religion, whose false liberalism had robbed it of all keenness of edge. With the fine frenzy of a fearless faith they declared,—“In none other is there salvation: for neither is there any other Name under heaven, that is given among men, wherein we must be saved”.

We cannot be mistaken in tracing to this quality in their preaching—this logic on fire—the wonderful success of those early heralds. “I go into the pulpit and preach, and think nothing of it”, said a man to Spurgeon once. “That’s just what the people think of it”, retorted the great preacher. But the apostles arrested the people: they turned the world upside down. Under the passion of their preaching, “there arose no small stir concerning the Way”. For they preached under an awful sense of the issues at stake. The apostles did not steal about with a whisper. They had heard a voice say, “Cry”, and they cried. God gave to them “a perpetual sense of glad, wonderful surprise” at their own salvation, and they preached, as Brownlow North was sometimes said to preach,—like one who had just escaped from a sacked and burning city, his ear still stung with the yell of the dying and the roar of the flame, his heart full of gratitude at the thought of his own wonderful escape.

Passion is at a discount to-day. Correct preaching must be dignified, cultured, with a literary finish. Correct teaching must be interesting and entertaining. Too many of us, when we get into the pulpit or before our classes, are as men that dream. There is no note of urgency sounding its appeal through our speech. Little wonder then that we toil all year and take nothing! It is not enough to have the right message; we must have also the right way of delivering it. And the right way is the way of the “Cry”—not a hysterical shriek, but a passionate, soulful, reasonable appeal, in which the note of urgency is clearly distinguished. It ought never to be possible for those who sit at our feet to go away feeling that we have been dealing with matters of secondary import-

ance. They ought not to be able to withstand the spirit and conviction with which we speak. We ought to send them away seized with a sense of the solitary and supreme greatness of the things we have handled. All true teaching has in it the note of urgency.

Hamilton, Ont.

The Reading Papers: How They May Help

By Rev. R. Douglas Fraser, D.D.

The papers help, of course, as an additional attraction to the School. If they are of the right sort—bright, pretty, meaty—no scholar will willingly go away from the School without his paper, or willingly stay away, if by so doing he will miss getting it. The first requisite in any paper, whether Sunday School or secular, is that it be interesting—for if not interesting, it will not be read, and if not read, what use to print it? Given an interesting paper, the School thereby grips its scholars more strongly.

But the teacher is missing great chances, who sees nothing more in the reading papers than what has just been outlined. Rightly utilized, they aid mightily in bringing together the teacher and the class in common interests, and in helping on in the education of the scholar.

A stranger is almost at once a friend, if his favorite books are the same as our own. When the teacher and the scholars are reading the same papers from week to week, they come to have much in common. Interested in the same things, they become the more interested in one another. May it be taken for granted that every teacher *reads* the paper distributed to his class? Certainly, he should do so; if for no other reason, than the gaining of this common ground with them.

And what grand starting points a well edited Sunday School paper furnishes. Its stories,—of home life, school life, adventure, the battle against temptation, patriotism, heroism—there can be no lack of subjects of conversation between teachers and scholars, in class, and out of class. Its illustrations,—and they ought to be of the best, works of art,—these may be utilized in cul-

tivating the love of the beautiful, and thus adding the refining touch to character and life. Its direct appeals for the Christian life—may not these often prove the avenue by which the teacher may get close to the scholar in individual personal dealing?

The illustrated paper as an instructor in missions deserves a whole article instead of a paragraph. Fire requires fuel. Interest in missions is enkindled and sustained most effectually by letting one hear with his own ears and see with his own eyes, what the needs of the heathen are, and what the missionaries are doing to meet those needs. The material must be in attractive form.

Otherwise it falls dead. But, with an original missionary article each week as in *EAST AND WEST*, direct from a worker on the field, and usually illustrated, it is next to impossible but that the scholars shall, in time, be profoundly interested in the greatest of all tasks.

The teacher is wise who now and then reads his paper in advance, and gives the necessary hint or asks the necessary question, that will set the scholars to read their papers thoroughly. It is clear gain to the scholars, the teacher, and the School. No need, when the papers are so utilized, to ask, "Are papers worth while?"

The Home Department

The Report of Mr. Marion Lawrance, General Secretary of the International Sunday School Association, to the recent Convention at Louisville, Kentucky, shows that there are 15,650 Home Departments in the various States and Provinces covered by the Association's work, with a membership of 551,538. Canada has 1,144 Home Departments, with an enrolment of 26,952. During the Triennium since the Toronto Convention, there has been a gain of 50 per cent. in the number of Departments and of about 40 per cent. in enrolment.

What the Members Get From It

By Rev. J. W. McIntosh, M.A.

The avowed object of the Home Department is to place the opportunity and advantages of systematic Bible study within the reach of all. Its members are enrolled to search the scriptures; and in doing this there is great reward. The Bible solves our problems, corrects our evil tendencies, supports us in sickness or sorrow, discloses the way of duty and inspires confidence, hope and zeal. Its revelation of God's love meets and conquers the hundred perplexing problems, small and great, that each day brings.

"Life's ills without, sin's strife within

The heart would overflow,

But for that love which died for sin

That love which wept with woe."

The blessings that accompany Bible study do not, however, exhaust the significance of the Home Department. Its members are brought into connection with the great Sunday School movement, and can scarcely fail to catch something of its inspiration and enthusiasm. A sense of the greatness and importance of the work that is being done by the noble army of Sunday School teachers is one of the unexpected benefits of the Home Department, and increases as the connection is maintained and developed.

This results, in turn, in widened sympathies and a genuine desire to assist in the work. Parents are led to esteem more highly the teacher of their children and to make the teacher's work easier and more fruitful, by an attitude of sympathy and by increased attention to the preparation of the lessons in the home. This is profitable for the Sunday School, but not less so for the parent. Every extension of the sympathies and every manifestation of them is a milestone in the progress of the soul.

The sympathy that the Home Department thus excites is materially increased by the quarterly visit of the faithful "worker". Of all the forces that play upon life, none is so effective as "the human touch, warm, vital, close". Our fathers perceived this truth, and the regular visit of the member of Session was used to supplement the visits of the pastor. The elder's visit is now an

unknown thing in many congregations, and the church suffers accordingly. To some extent the visit of the Home Department worker retrieves the loss. It brings to its constituency the assurance that the church takes thought for her less privileged members—the shut-in, the remote, the invalid, the aged, the over-taxed. Such simple solicitude arouses or renews a genuine affection for the church to which the Sunday School belongs. One can scarcely overestimate the value of an institution that can help to bring men and women into fuller sympathy with the God-appointed nursery of the soul.

The quarterly contribution is a means of grace. Love leads to giving; giving also leads to love. The cause to which we contribute becomes our cause, and the work we help to promote assumes a new importance and takes on a new glory to our eyes. The Home Department worker can truly say, "We seek not yours, but you"; let him also realize that through the giving of the lesser things the soul may be helped to that utter surrender, which is its highest achievement and fullest realization.

Mitchell, Ont.

What the Congregation Gets From It

By Rev. D. L. McCrae, Ph.D.

What does the Congregation get from the Home Department? Much, every way. Chiefly, a new interest in the Sabbath School and its all-important work, a new interest in the systematic and intelligent study of the scriptures, with all the blessings that inevitably follow.

In practically all the homes of a congregation there is one or more who cannot attend the regular sessions of the Sabbath School. The introduction of the Home Department, and the putting of the QUARTERLY into every home, brings the whole congregation into the Sabbath School, and carries into effect the motto of all the Sabbath School institutions of this continent, "All for All". All the church for the Sabbath School, and all the Sabbath School for the church. All the Sabbath School in the church, and all the church in the Sabbath School.

The regular visitation of the homes by the

workers, who deliver the QUARTERLY, is, in itself, of the greatest benefit to the whole congregation. It keeps the Sabbath School before the people, and makes them feel that it is interested in them, and that they all have a place and an interest in it. The Home Department also helps to make the Bible the center it should be in the home life of the congregation. The family, and not the individual, is God's unit of society. "The home is the unit of the world's complex social organism." As the home life is so the life of the church and the nation.

Wherever the Home Department has been introduced and faithfully carried on, the results in the congregation have been most encouraging. The Bible is read in the homes systematically and intelligently. A new interest is awakened in all the means of grace. The Daily Readings are found to be wonderfully appropriate and helpful for the circumstances of the family. There is daily family devotion, in some sort, where there was none before. Altogether there can be little doubt that, if the Home Department were taken hold of as it might be, in all our congregations, the happy day would soon come when the members of every family would from childhood know "the sacred writings which are able to make wise unto salvation".

Wilton Grove, Ont.

How the Home Department Helps the School

By Rev. W. J. Fowler, B.D.

The Home Department enlarges the Sabbath School work. It reaches two classes of scholars heretofore without the pale of the School, namely, those who cannot attend, and those who will not attend, the weekly session of the School. The shut-ins, the indifferent, the careless, the lapsed, are to be found in almost every congregation in greater or less numbers. The systematic study of the scriptures by these means much to themselves, to the attainment of the Sabbath School ideal, and to the life and work of the church.

A great need to-day is the prayerful study of the scriptures by the people generally.

To get, not only boys and girls, young men and young women, but also fathers and mothers, grandfathers and grandmothers, to read about what Jesus says, think about what Jesus says, believe what Jesus says, and do what Jesus says, is vital. "As the heavens are higher than the earth", so are God's thoughts higher than man's thoughts. Whatever will draw mankind away from the god of this world, and the god of gold, and the god of self, back to Jehovah-Jesus, must be helpful in the life of humanity.

The Home Department calls out and develops a specific class of workers. These consist of the superintendent of the Home Department and his staff of visitors. I speak of them as a specific class, not only because of the specific nature of the work they have in hand, but also because of requirements in them essential to success. A successful worker in the Home Department must be possessed of the missionary spirit. The work itself is really home mission work within the congregation. Whatever promotes the growth of the missionary spirit in the Sabbath School is helpful to its inner life, as well as to its usefulness both at home and abroad.

A larger attendance at the Sabbath School and increase in contributions for the work are also helpful results. The Home Department helps to increase the attendance in the School, by the direct transference of members from it to the School; but the indirect help it gives the School is perhaps even greater. A successful visitor has always a goodly number of parents enrolled. As their interest, through the weekly study of the lesson, deepens, they become more keenly interested in the attendance of their children at the School, and more helpful to them in their lesson study at home.

A properly conducted Home Department is not only self-supporting, so far as funds are concerned, but it is generally able to do some additional work, either within or without the congregation. Last year, from the surplus funds of our Home Department work, the expenses of the Cradle Roll Department were met, and, with a little help from the Sabbath School, we were able to put the Presbyterian Record into each home within

the bounds of the congregation for the present year. At the end of the present year, I think of asking the visitors to get as large a number as possible of regular contributors to the Presbyterian Record in their respective districts. Any surplus funds this year will thus be available for development work in some other direction.

Lower Musquodoboit, N.S.

The Home Department in a City

By Rev. J. A. Wilson, B.A.

[In the TEACHERS MONTHLY for May of this year, Rev. D. Currie, B.D., Perth, Ont., gave an interesting account of the successful working of the Home Department in a country district. Mr. Currie's article has been reprinted in leaflet form, and copies of it may be had from Rev. J. C. Robertson, B.D., General Secretary for Sabbath Schools, Confederation Life Building, Toronto. In the following article, Mr. Wilson shows that the Home Department may be equally successful in a city congregation.—EDITORS.]

The experience of St. Andrew's Presbyterian Church, Hamilton, which has one of the largest Home Departments in our church, shows that a Home Department can be successfully carried on in a city congregation.

Two lady delegates whom we sent to the Sabbath School Convention at London three years ago came back fired with enthusiasm. The key-note of that Convention was, Home Department. Meetings of ladies interested were held, and organization took place. Six lady visitors each offered to be responsible for at least six homes. This was but a beginning. With an enthusiastic superintendent and a most painstaking secretary as leaders, the interest soon spread beyond this little band of six. Others were enlisted, new homes were entered, until now we have in connection with our Home Department sixteen faithful visitors, and two hundred and twenty-five homes where the Sabbath School lessons have been introduced for systematic home study.

Perhaps the most helpful feature in the work is the monthly meeting held by the visitors for prayer and conference. At these meetings the lessons for the month are taken up and freely discussed. Nearly every one of the workers speaks or leads in prayer. They are thus prepared to talk intelligently about the lessons as they make their visits to the homes assigned them. At these monthly meetings cases of sickness and need are report-

ed, and arrangements are made for the sending of flowers or some other gift to such homes.

Another most helpful feature is the social gathering for workers and members held every three months. These gatherings are eagerly looked forward to. Sometimes a union social of Home Department and Cradle Roll mothers is held; and in the summer a Home Department picnic takes place.

The work has been a blessing, not only to the homes identified with the movement, but to the congregation as a whole. New families are continually being brought into church relationships with us, the beginning of their interest dating from the introduction to their homes of the HOME STUDY QUARTERLY and the visits of the ladies in charge.

As a city pastor, I can certainly recommend the work to my brethren as a work which is not only feasible in city parishes, but fraught with possibilities not to be found in smaller places.

Hamilton, Ont.

How We Began

By Mrs. Jennie Archdekin

When we decided to organize a Home Department in connection with our Sabbath School, we appointed a superintendent and a secretary. After considerable information about the work had been gained by the superintendent, our pastor was asked to explain the work to the congregation, which was done the following Sabbath.

Our congregation, consisting of two hundred and forty families (seventy of these in the country), was divided into sixteen districts, and a visitor was appointed for each district. Instead of calling a meeting of the visitors, the Home Department superintendent called upon each visitor, and explained the work, and at the same time asked him to set a time when it would be convenient for him to canvass his district, assuring him that he would not be asked to go alone, but that the superintendent would accompany him.

In this manner our congregation was canvassed, with the result that 347 names were enrolled in our Home Department, and, also 35 names added to our Cradle Roll.

Brampton, Ont.

The Essentials of Good Teaching

By Professor O. J. Stevenson, D.Pæd.

VIII. THE LESSON PLAN

(b) Presentation and Summary

We have seen that the really essential thing in the presentation of a new lesson is, the teacher's ability to translate the lesson story into the language of every day experience, and thus to give vitality to the bare outline of scripture narrative. Let us illustrate this point by reference to the Lesson for October 4th, the story of how David brought the Ark to Jerusalem, 2 Sam., ch. 6. In itself the Lesson is, in the main, a rather dry chronicle of uninteresting facts; but when we read behind the lines we see that it is in reality the story of a great national crisis,—a crisis, indeed, such as we ourselves are going through as a nation at the present day. Surely in the case of David the beginning of his reign as king over all Israel presents in itself an interesting scene. After all the long years of civil warfare, how will he hold his people together? What an inspiring thing to find that almost the first great event of absorbing interest in his reign is the restoration of the worship of Jehovah to its rightful place in the life of the nation as of old! And what more splendid national and religious pageant than the great procession which sets out to bring the ark of the Lord to Jerusalem!

To the ends of all Israel the word has gone forth, and the heads of the people, "the chosen men of Israel", have assembled, thirty thousand strong. A new cart has been provided for the ark. Ahio, the son of Abinadab, goes before, while Uzzah drives the oxen. And so the great procession moves forward to Jerusalem. "And David and all Israel played before God with all their might, and with singing and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets."

But, after all, Israel needs a lesson. They are restoring the ark only in outward form; for in twenty long years of civil warfare they have forgotten its meaning, and instead of being an abiding presence, Jehovah is only a name. A little incident, trivial in itself, happens by the way, which shows how far the nation has wandered from the true wor-

ship of Jehovah. At the threshing floor of Nachon the oxen stumble, and Uzzah dares to put forth his hand to hold the sacred ark ; and because Israel has so far forgotten God, Uzzah is stricken dead in the way. But the death of Uzzah means the saving of the nation ; for when, after a long delay, the ark at length goes forward, it is with a new spirit of reverence, and David and his people alike have learned as of old to guard it as a sacred thing.

So, in its main outlines, runs the Lesson story, and these outlines the teacher must fill in with the living, moving details of the panorama which the Lesson barely suggests but does not fully present. After the presentation of the Lesson comes the summary or review, to press home the important points in the story. In this case the summing up will best take the form of a rapid fire of leading questions, and the blackboard may be brought into play to emphasize the four main points and their application to modern life which the Lesson should present,—David's wise decision, Uzzah's forgetfulness and folly, the blessing to Obededom, and the final triumphal entry of the ark. (Read I Chronicles, ch. 15.) With older classes the reading of Kipling's Recessional will help to make clear the application of the Lesson story to modern times.

Queen's University, Kingston

Music in the Sabbath School

By Rev. P. M. MacDonald, M.A.

II. THE SUPERINTENDENT AND THE MUSIC

The success of the School is in the hands of the superintendent. What he does and gets others to do, makes the hour profitable. The well equipped superintendent has an enthusiasm for hearty school singing, and sees that this prime requisite is secured. In three ways he can accomplish what is desired:

1. *Secure a leader of the singing.* Every congregation has one or more men who can very acceptably fill this important post. Let the best possible one be secured. The best is none too good, for it is a high calling. Have him made aware that what is wanted is concerted singing, and if, to get this, he must himself sing, and wave his hand or beat

time with a baton, let it be understood that he must do any or all these, so long as he gets the boys in the rear, and the girls in the corners, to sing. Let him have the hymns that are to be used, in time to master them thoroughly.

2. *Demand that all sing.* When the superintendent announces the hymn, let him say that the school is just a large choir, and are all expected to sing. Regard failure to sing as a fault. Teach that every voice is needed. Keep at the demand for every one to sing. Any one who has observed the order of the average School knows that, when part of the audience sings, and the rest does as it pleases, matters get muddled. The normal young person likes firm discipline, and is amenable to it, and if it is a law of the School, that the hymns are to be sung by all, it is a law that will come to be observed. The superintendent's "you must", kindly spoken is answered back in the obedience of the scholar. Of course this demand will be made in such a way that no offence will be given.

3. *Encourage them by honest praise.* "Nothing succeeds like success", and when the leader has drawn out the School's glad music, let him remember to acknowledge warmly what they have done. The natives on an ocean island called the missionary a talking-up-man because he praised them when they did right, so helping them to go on to do better. When the attendance totals and the offering are announced, why not comment on the good singing? That is a real contribution the children make, and it will help to improve it if it is thus noticed. Genuine words of encouragement are too few in most Schools. What sun is to flowers and birds, encouragement is to children.

"Let me write the songs of a nation, and I care not who writes their laws", said a wise teacher. When the truth of such a remark lays hold upon the heads of our Schools, the psalms and hymns will be reverently sung, and great care will be taken to have every little one call upon God, "with heart and soul and voice".

The superintendent who is strong in this part of his work, and imparts in his term of office a love of sacred song to a School does an immortal work, for,

"To song, God never said the word,
To dust return, for dust thou art."
Toronto

In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

X. MISSIONS IN THE PRIMARY CLASS

Perhaps most have heard the following story: A visitor was present while the collection was being taken up in a Primary class, and although the children had been lustily singing,—

"Hear the pennies dropping
Listen while they fall

Every one for Jesus", etc.,

yet when the visitor asked a little girl what the cents were for, the reply was, "For my teacher"; and, on further questioning, it was really apparent that a number of the children thought they brought cents to Sunday School for the teacher's own personal use.

Now, various Schools use their collections for various purposes. In some Schools it is customary to use all the Primary class collections for missions. But in every Primary class at least some of the collections are used for this purpose. Whatever plan is adopted, a missionary collection should never be taken without some comments being made in regard to the object of the collection, so as to make the little givers intelligent ones, and the taking of the collection a real "service". No matter how many times you may have asked the question, "Children, what do we do with the cents?" ask it again.

Let the Primary teacher be on the look-out for suitable little missionary stories or inci-

dents to tell either before or after the taking of the collection,—this need only take up a few minutes.

The Primary teacher has it in her power to give to the world real practical Christians,—Christians who combine practice and theory; for whatever is of interest to a child during the first seven years of his life will likely be his life-interest, and what is practised in childhood will be a habit of the grown-up life. Missionary giving is largely a habit, and we cannot begin too soon to have the children practise it. The teacher who allows all the collections, however small, to be used for buying papers, etc., for the home school, is teaching her children to be selfish. Every class should give a part of every Sunday's collections toward missions, and the children given such a lively interest in the missionary work, that they shall want to save their pennies to make the contributions for it as large as possible. It is a great incentive to the interest to have some definite object in view in all the missionary giving. If this is the case, see that every member of your class knows about it.

In Schools where many pictures are used, it is a good plan to have a "missionary corner", where pictures of people or scenes from heathen lands may be placed, or even a "missionary screen", to be adorned with such pictures. The children will be interested in looking at these before the School begins, and, as every new picture is added, some bit of information should be given or story told in connection with it.

Harcourt, N.B.

Lesson Calendar: Fourth Quarter

1. October 4.....David Brings the Ark to Jerusalem. 2 Samuel 6 : 1-12.
2. October 11.....God's Promise to David. 1 Chronicles 17 : 1-14.
3. October 18.....David's Kindness to Jonathan's Son. 2 Samuel, ch. 9
4. October 25.....The Joy of Forgiveness. Psalm 32.
5. November 1.....Absalom Rebels Against David. 2 Samuel 15 : 1-12.
6. November 8.....David Grieves for Absalom. 2 Samuel 18 : 24-33.
7. November 15.....The Lord Our Shepherd. Psalm 23.
8. November 22.....Solomon Anointed King. 1 Kings 1 : 32-40 ; 50, 53.
9. November 29.....World's Temperance Sunday. Isaiah 28 : 1-13.
10. December 6.....Solomon Chooses Wisdom. 1 Kings 3 : 4-15.
11. December 13.....Solomon Dedicates the Temple. 1 Kings 8 : 1-11.
12. December 20.....Solomon's Downfall. 1 Kings 11 : 4-13.
13. December 27.....REVIEW.

Lesson I. DAVID BRINGS THE ARK TO JERUSALEM October 4, 1908

2 Samuel 6 : 1-12. *Commit to memory v. 12. Study 2 Samuel ch. 6. Read 1 Chronicles chs. 13, 15, 16.

GOLDEN TEXT—Enter into his gates with thanksgiving, and into his courts with praise.—Psalm 100 : 4.

1 ¹ Again, Da'vid gathered together all the chosen men of Is'rael, thirty thousand.

2 And Da'vid arose, and went with all the people that were with him from Ba'ale² of Ju'dah, to bring up from thence the ark of Go¹.³ whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

3 And they set up the ark of God upon a new cart, and brought it out of the house of Abin'adab that was in Gib'eah : and Uz'zah and Ahio, the sons of Abin'adab, drove the new cart.

4 And they brought it out of the house of Abin'adab which was at Gib'eah, accompanying the ark of God : and Ahio went before the ark.

5 And Da'vid and all the house of Is'rael played before the LORD⁸ on all manner of instruments made of fir wood,⁹ even on harps, and¹⁰ on psalteries, and¹¹ on timbrels, and¹² on cornets, and¹³ on cymbals.

6 And when they came to Na'chon's threshing-floor, Uz'zah put forth his hand to the ark of God, and took hold of it ; for the oxen¹⁴ shook it.

Revised Version—¹ And David again ; ² Omit of ; ³ which is ; ⁴ Name, even the name ; ⁵ sitteth upon the cherubim ; ⁶ the hill ; and ; ⁷ in the hill, with the ark ; ⁸ with ; ⁹ and with harps ; ¹⁰ with castanets ; ¹¹ the threshing-floor of Nacon ; ¹² stumbled. And ; ¹³ broken forth upon ; ¹⁴ that place Perez-uzzah, unto ; ¹⁵ he ; ¹⁶ unto ; ¹⁷ remained ; ¹⁸ house ; ¹⁹ And David ; ²⁰ joy.

LESSON PLAN

- I. The Ark Sought, 1-5.
- II. The Ark Profaned, 6-10.
- III. The Ark Brought Up, 11, 12.

DAILY READINGS

(By courtesy I.B.R. Association)

M.—David brings the ark to Jerusalem, 2 Sam. 6 : 1-11. T.—David brings the ark to Jerusalem, 2 Sam. 6 : 12-23. W.—The ark described, Ex. 25 : 10-22. Th.—The ark taken, 1 Sam. 4 : 1-11. F.—The ark sent back, 1 Sam. 6 : 1-15. S.—Levites, the ark bearers, 1 Chron. 15 : 1-3, 11-15. S.—David's thanksgiving, 1 Chron. 16 : 7-36.

Shorter Catechism—Ques. 101. *What do we pray for in the first petition ?* A. In the first petition (which is, *Hallowed be Thy name*) we pray, That God

7 And the anger of the LORD was kindled against Uz'zah ; and God smote him there for his error ; and there he died by the ark of God.

8 And Da'vid was displeased, because the LORD had¹⁵ made a breach upon Uz'zah ; and he called¹⁶ the name of the place Pe'rez-uz'zah to this day.

9 And Da'vid was afraid of the LORD that day, and¹⁷ said, How shall the ark of the LORD come¹⁸ to me ?

10 So Da'vid would not remove the ark of the LORD unto him into the city of Da'vid ; but Da'vid carried it aside into the house of O'bed-e'dom the Git'tite.

11 And the ark of the LORD¹⁷ continued in the house of O'bed-e'dom the Git'tite three months ; and the LORD blessed O'bed-e'dom, and all his¹⁸ household.

12 And it was told king Da'vid, saying, The LORD hath blessed the house of O'bed-e'dom, and all that pertaineth unto him, because of the ark of God. ¹⁹ So Da'vid went and brought up the ark of God from the house of O'bed-e'dom into the city of Da'vid with²⁰ gladness.

would enable us and others to glorify him in all that whereby he maketh himself known ;¹ and that he would dispose all things to his own glory. ²

The Question on Missions—(Fourth Quarter, A NATIVE WORKER IN THE NEW HEBRIDES).—1. Describe the life of a New Hebrides child. The New Hebrides child lives largely in the open air, free from restraint, and helps to gather and cook his own food, which consists chiefly of yams, taro, bananas, nuts and fish. He has few games, and little amusement.

Lesson Hymns—Book of Praise, 320 (Supplemental Lesson); 360 : 17 ; 119 (Ps. Sel.); Ps. Sel. 57 (from PRIMARY QUARTERLY); 389. ²

Special Scripture Reading—Psalm 24. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

EXPOSITION

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

Time and Place—About B.C. 990 (according to Ussher's chronology given in the Margin of the English Bible, B.C. 1043); Kirjath-jearim.

Connecting Links—David's establishing himself in his new capital at Jerusalem (see ch. 5 : 6-9) was followed immediately by a Philistine invasion of central and southern Israel. But step by step the invaders were driven completely out of the land, and their power so thoroughly checked, that they were never again formidable assailants of Israel's security (ch. 5 : 17-25).

I. The Ark Sought, 1-5.

Vs. 1, 2. *Again, David gathered,* "Again" may refer either to the assembly at David's coronation (ch. 5 : 1), or to the muster for the

Philistine war, ch. 5 : 17-25. *Chosen men... thirty thousand*; representing all Israel. 1 Chron. 13 : 5 says that they came as far as from Shihor, fifty miles south of the Philistine city of Gaza, and from Hemath, two hundred and fifty miles north of Jerusalem. *From Baale of Judah.* This place is identified in 1 Chron. 13 : 6 and Josh. 15 : 9 with Kirjath-jearim, the "Forest City" or "Town of the Woods". *To bring up... the ark of God.* The ark had rested at Kirjath-jearim since the Philistines, who had captured it seventy years earlier, on the fateful day of Aphek (1 Sam., ch. 4), sent it back (the story is told in 1 Sam., chs. 5, 6) to its own land. It was kept there in the house of Abinadab. The ark was the most ancient and most sacred of

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

the symbols of deity that the Hebrews knew, the seat of the divine Presence. *Called by the Name* (Rev. Ver.). In later Jewish writings, "the Name" is commonly used to signify God, and especially as an equivalent for Jehovah, which was thought too sacred to be pronounced. *Even the name* (repeated for solemn emphasis) *of the Lord of hosts*; the Leader of Israel's armies and of the armies of heaven. *Dwelleth between the cherubims*; the winged figures resting upon and overshadowing the lid of the ark called the mercy seat, Ex. 25 : 22. This is called God's dwelling place, because it was here that He chiefly chose to manifest Himself to His people.

Vs. 3, 4. *Upon a new cart*; to avoid the possibility of defilement, just as the Philistines had used a new cart to send the ark up to Kirjath-jearim, 1 Sam. 6 : 7. So, our Lord entered Jerusalem riding upon an ass's colt, "whereon yet never man sat" (Luke 19 : 30), and was laid in a "new tomb", Matt. 27 : 60. To carry the ark in this way was, however, a breach of the law which directed that it should be borne by the Levites on their shoulders (see Num. 3 : 17, 29, 31 ; 7 : 9). *House of Abinadab . . . in the hill* (Rev. Ver.). See 1 Sam. 7 : 1. This was an eminence near Kirjath-jearim. Abinadab's sons drove the oxen.

V. 5. *David and . . . house of Israel played*. As the procession advanced up the Valley of Sorek (see Geography Lesson), the popular enthusiasm burst out. The Hebrew word for "played" means "danced to music". Dancing formed part of every religious festival. Men danced in religious exultation, as the Eastern dervishes do to-day. *On all manner of instruments . . . of fir wood*. Probably we should read here, as in 1 Chron. 13 : 8, "with all their might, and with singing". The Hebrew words for the two translations are very similar. *Harp*s, etc. See *Light from the East*.

II. The Ark Profaned, 6-10.

Vs. 6, 7. *Nachon's threshing floor*. The site is not known. An Eastern threshing floor was a round open space, preferably on a height, where the wind would drive away the chaff. The "threshing machine" commonly used was a sort of sled dragged over the grain by oxen, the grain being afterwards thrown up by wooden shovels to catch the

wind. *Uzzah put forth his hand to the ark*; to steady it. But the law forbade even the Levites, upon pain of death, to come near the ark until it had been covered by the priests, or to touch it except by the staves provided for carrying it (see Num. 4 : 5, 15, 19, 20). These regulations were meant to teach Israel reverence for holy things. *Anger of the Lord was kindled*; not passion, but the indignation that hates sin and must punish it. *God smote him there*. (Compare Lev. 10 : 1, 2 ; Acts 5 : 1-11). *For his error*; Margin, "for his rashness".

Vs. 8-10. *David was displeased*. The event vexed him. He was preparing for Jehovah a new residence and a new honor, and it disappointed him that his plans, good and noble as he thought them, should be thwarted. *The Lord had broken forth upon Uzzah* (Rev. Ver.); as a thunderbolt breaks out of the sky. *Perez-uzzah*. See Margin. *David was afraid*. Soon his anger gave place to terror, and his trust in God took its flight. *Ark . . . into the house of Obed-edom the Gittite*. Gittite means an inhabitant of Gath. Obed-edom was likely either one of David's body-guard from Gath of the Philistines, or, a dweller in Gath-rimmon, a city of the Levites, Josh. 21 : 3, 25.

III. The Ark Brought Up, 11, 12.

Vs. 11, 12. *The Lord blessed Obed-edom*. The ark brought prosperity, instead of injury to the house that sheltered it. *David . . . brought up the ark*. Having learned that Jehovah had blessed Obed-edom's household, he was encouraged to gather the people together once more (1 Chron. 15 : 3) to carry out his original purpose. *Into the city of David with gladness*. The interrupted festal joy began anew as the ark was carried up to the citadel, this time upon the shoulders of the Levites, and put in its place.

Sacrifices were offered, and joyful services were held to celebrate the bringing of the ark to the capital. Michal, David's wife, scornfully reproaches him for his part in these services, and he, in turn, sternly rebukes her. (See vs. 13-23.)

Light from the East

By Rev. James Bess, D.D., London, Ont.

INSTRUMENTS—Large harps were used in Egypt, and there is no reason to believe that

they were unknown in Israel, although it has been argued from figures on late Jewish coins, that their harp was really a cithara, or Greek lyre. The strings, which were originally of gut, but later of metal, varied in number up to twelve, and even sixteen. The psaltery was like a guitar, with from six to twelve strings, stretched over a skin-covered drum, and played with the fingers. The cymbals were bronze disks of varying sizes, like a soup plate, whose edges the performer struck together with a clanging, crashing sound. The timbrel was the same as the tabret or tambourine. The instrument strangely trans-

lated "cornets" was probably the Egyptian sistrum, which consisted of a thin plate of bronze, or copper, twenty inches long, and two inches wide, bent until the two ends were within a couple of inches of each other. These were firmly fixed in a bronze handle, thus forming an oval loop. Through holes in the sides of this loop, bars of the same metal were passed very loosely, and the ends of them bent into rings, to keep them in. As these bars were some four or five inches longer than the width of the loop, they moved backwards and forwards with a piercing, metallic sound, when the instrument was shaken.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

Gathered together all the chosen men of Israel, v. 1. How softly they fall, these rain drops! How gentle their pitter patter on the roof and on the frozen ground. There is no flashing lightning, no resounding thunder, no pelting storm. All through the night there is nothing but the quiet, mellow splashing from roof and eave. But in the morning the snow is gone, the rivers are released from their icy fetters, myriads of roots awake within the brown and russet earth, and on every tree and bush and vine the buds begin to burst. Spring has come: the soft warm rain has brought it. So, in home and church and Sunday School, God's children are offering up their prayers to Him, and pouring their gifts into His treasury, and sending out their help to every needy place. And the time is sure to come, as the result of it all, that the whole world will be freed from the darkness and bondage of sin and brought out into the light and liberty of the gospel.

A new cart, v. 3. When Longfellow was up in years and his head as white as snow, an admirer asked how he managed to keep so young in appearance and manner. The poet replied by pointing to the blossoms on an apple tree near by. "That apple tree", he said, "is very old, but I never saw prettier blossoms upon it than at this present season. The tree grows a little new wood every year, and I suppose it is out of that new wood that these blossoms come. Like the apple tree,

I try to grow a little new wood each year." We may grow a little "new wood" every year by increasing our store of useful knowledge, or learning to do our work more skillfully, above all, by becoming more familiar with God's Word and readier to do His will. And with the growth, the blossoms are sure to come, of joy and satisfaction in our own hearts and of cheer and help to all about us.

Harps . . . psalteries . . . timbrels . . . cornets . . . cymbals, v. 5. A little boy was walking one bright morning with his mother. The sun was shining in the full splendor of its summer power. A little boy's nature seemed to wear its loveliest smile. The boy's spirit was impressed, and turning to his mother, he exclaimed, "Mother, I see a doxology—'Praise God from whom all blessings flow' ". It is good for us thus to feel the love of God in the glory of the earth, and it is better still to join in the great pæan of praise that daily ascends from all the created worlds, to add our grateful songs to the voice of the bird and the beauty of the flower, and to unite our conscious human worship with the mute adoration of nature. For, if prayer is the child of faith, praise is the child of love; and Hannah More was right in saying that, while prayer points the only road to heaven, praise is already there.

He put forth his hand to the ark of God, v. 6. Nothing is more disgusting than irreverence. When we see foolish people giggling and laughing while some master musician is bring-

"I See a Doxology"

Known By Their Conduct

ing out of his instrument the melodies of a great composer, we are tempted to feel like the great preacher, who said in such circumstances, "I ask to know neither you nor your father and mother, nor your name; I know what you are by the way you conduct yourself here". There are people who will joke in the presence of Niagara's stupendous cataract, and who see nothing to solemnize them in the majestic Alps. But nowhere is irreverence so foolish and wicked as in the house of God and in connection with His worship. Professing themselves to be wise, the irreverent become fools, and they make one think of Burns' famous wish:

"O wad some power the giftie gie us
To see oursel's as ithers see us."

David was afraid of the Lord that day, v. 9. The Scotch laddie who was asked if he would like "to be born again", expressed a very decided reluctance to the suggestion; and when pressed for the reason for this unexpected attitude, said he "was feared he might be born a lassie". Many people are afraid to be converted for a like reason. They think it soft to be religious. They suppose the love of God to be an effeminate thing. They think they will have to give up all their manly

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

For Teachers of the Older Scholars and Bible Classes

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

The Ark of the Covenant enshrined the divine will (Heb. 9 : 4), as revealed in the tables of the law (1 Kgs. 8 : 9), in providence (Ex. 16 : 15), and in personal acceptance for God's service, Num. 17 : 5. It was a kind of visible pledge that all life was bound up in, and bound over to, God.

1. *David's desire to honor the divine will*, vs. 1-5. Sure of his throne (see Lesson X., Sept. 13th, 2 Sam. 2 : 1-7; 5 : 1-5), he wants to make sure that his reign will be in accordance with the divine will. The ark cannot have too prominent a place in his realm. Accordingly a notable multitude is gathered to bring it up (v. 1), a procession formed (v. 2),

sports and lose their liberty, and so they would rather stay as they are. They are as much deceived as was David, when he feared the ark of God might bring him loss.

Lesson Points

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

Saved by grace; serve from gratitude. v. 1.

The nation with God at the centre of its life need fear no foes. v. 2.

Gladness springs up in our hearts, like flowers in the spring, when God's face shines upon us. v. 5.

There can be no true worship without an obedient heart. v. 6.

God's anger is a lightning flash, by which we see the hatefulness of sin. v. 7.

Divine judgments are like beacon lights, warning us away from dangerous courses. v. 8.

No one need dread God who is willing to forsake his sin. v. 9.

To those who reject Him, Jesus is the Stone against which they stumble: to those who receive Him, He is the Rock upon which they may build. v. 11.

A right-about-face repentance will bring the worst sinner into the light and joy of the Father's welcoming love. v. 12.

TEACHING HINTS

arrangements made to convey it to its appointed place of conspicuous recognition in the land (v. 3), and the actual conveyance began (v. 4), with musical accompaniments, v. 5. In national life, the conscientious, enthusiastic recognition of God and His will is not a duty merely for the few, but for the many. The official head of the realm and the humblest subject are alike bound over to regard the divine will, Col. 1 : 9, 10. Press home the need of individual reverence. This commendable attempt to honor the divine will failed through irreverence, a besetting sin of our own day (see Heb. 12 : 28, 29).

2. *David's quarrel with the divine will*, vs. 6-10. Go back to point out the first evidence of discord in the very departure from the divinely appointed method of conveying the ark (v. 3), substituting the Philistine precedent (1 Sam. 6 : 7, 8) for the Mosaic requirement of sacred attendants to carry it, 1 Chron.

15 : 15. They treated the ark like a common box, v. 6. The religious consciousness of the time ascribed the sudden death of the chief offender to divine displeasure, v. 7. David, quarreling with this manifestation of the divine will, was at once angry (v. 8), afraid (v. 9), and paralyzed, abandoning further attempts to bring the ark and leaving it in the house of Obed-edom, v. 11. This king has to learn that inward obedience to the divine will is the condition of blessing, rather than outward ceremonious observance, Heb. 10 : 35, 36.

3. *David's rejoicing over the divine will, vs. 11, 12.* The prosperity enjoyed by Obed-edom whilst the ark was in his house (v. 11), convinced David that the "breach" was closed, and he carried out his interrupted purpose with gladness, v. 12.

His strong emotion found vent in religious rites (vs. 13, 17, 18), physical animation (v. 14), and social good cheer, v. 19. All these have their place (if kept in their place) in modern Christian life and work. The gospel is far from narrow in its permissions, Phil. 4 : 8. The divine will, as revealed in Christ, does not bid us "repress" ourselves, but encourages us rather to "express" ourselves in fitting degrees and appropriate methods of rejoicing, Acts 5 : 41 ; 8 : 8 ; Heb. 3 : 6.

For Teachers of the Boys and Girls

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

A hopeful beginning, a happy ending, a tragedy between.

Begin with—

1. *The hopeful start.* The first step, the marshaling of the 30,000 men. The scholars will have something to say of the pageant at Quebec in July, with its gathering of soldiers and of battleships, and the immense concourses of people : the interest, patriotic. By questions, bring out the occasion of the Lesson : where the ark was, how it had come to be there, why David desired to remove it, whither it was to be brought, who were summoned to the joyous task, how king and people went with them (v. 2), how deeply their hearts were stirred by the fact that it was the ark, the meeting place between their God and themselves, which they were to bring in. It was a great occasion, a great

turning point in a nation's history : make this felt, and thus key the scholars to eager expectation of what is to follow.

Go over the items of the start—the vehicle, the drivers, Ahio leading the way, David and the people playing and dancing (see Exposition, v. 5) in their joy (take a little time for the various instruments of music : it will make the whole joyous scene the more vivid). Question as to one error into which they fell, carrying the ark in a cart, not on the shoulders of the Levites—see Exposition. But God is patient.

2. *A terrible happening.* The facts will be easily brought out ; they are few and startling : Uzzah's touching of the ark with his hand, and his instant death at the hand of God. Wherefore was it wrong for him to touch the ark ? Make this quite clear : it was in direct disobedience to the command of God ; the penalty being death (see Exposition). As to the punishment, it was a direct judgment of the Almighty. Lev. 10 : 1, 2 ; Acts 5 : 1-12 are parallel cases. The woes of the great Judgment Day, Matt. 25 : 41, etc., will help in the understanding of it. Show that God's anger is not impulse or passion, but justice.

3. *A happy home-coming.* This is told of in v. 12. Have the scholars mark the steps that led to it : (a) David's hot displeasure, v. 8 : God interfering with his plans, forsooth ! God will be worshiped and honored in His own way, or not at all. (b) David's fear, when he had time to think. It is to David's credit, to have taken back his words, when they were wrong words. Repentance is not cowardice, but true courage. (c) The blessing the ark brought, vs. 10, 11, 12a. Try a little exercise of calling for passages to show that God's presence brings blessing—gladness, peace, strength, prosperity.

Now the climax of the Lesson, v. 12b, the ark brought up. Vs. 13-15 give the joyous details. Choirs and musicians accompanied the ark. Psalm 24 was sung as a marching chorus. Have the scholars so read it. The whole congregation, vs. 1, 2 ; a single voice or choir, v. 3 ; another voice or choir, v. 4 ; two voices or chorus, vs. 5, 6 ("Selah" is an interlude, when only the orchestra was heard, and the head of the procession enters the

gates); then the vast assembly without, v. 7; the company within, v. 8a; the assembly without, v. 8b.

The first verse of Psalm 122 will give a

fitting ending to the Lesson, with Hymn 389 or 462: no better, happier place than God's house, no more joyous occupation than His worship.

THE GEOGRAPHY LESSON

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



The Valley of Sorek is one of the great features of Southern Palestine. It rises to the north of Jerusalem, and runs right through to the country of the Philistines. Near where it leaves the hill country of Judah, to descend into the Shephelah, or foothills, is Kirjath-jearim, the "Forest City" or "Town of the Woods", eleven miles west of Jerusalem. This valley offers an easy and natural approach to Jerusalem and the highlands of Judah. The Philistines followed it in the days of the judges and of David; up it the kine, lowing as they went, dragged the cart with the ark to Beth-shemesh; and, at the present day, it is followed by the railway from Jaffa, on the Mediterranean Sea, to Jerusalem. In or near the valley, may have been fought the battles in which the ark was taken by the Philistines, and in which the Philistines were defeated through Samuel's prayers. In Hebrew, the word Sorek means a particular kind of vine, which produced a purple grape, and the Valley of Sorek may have derived its name from the growth of this vine in the vineyards that covered its slopes. Delilah lived in this valley (see Judg. 16: 4).

ADDED HINTS AND HELPS

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

Some Test Questions

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

1. How did the Philistines act when David became king of all Israel? What were the results of the conflict that followed?

2. How many men did David gather together? For what purpose were they summoned?

3. In whose keeping had the ark been? For how long had he had it in charge? Who

had brought it thither?

4. By whose name was the ark called? Where had the Lord chiefly chosen to manifest Himself to Israel?

5. On what was the ark placed? By what was the ark drawn? Who drove the oxen?

6. In what way did the company manifest their enthusiasm?

7. What led Uzzah to touch the ark? Why was this wrong? How was he punished? Where did this take place?

8. How did Uzzah's death affect David? Where did he leave the ark? How long did it remain here?

9. What was the result to Obed-edom and his household of the presence of the ark?

10. When David heard of this what did he

do? Describe the services at the bringing of the ark to the city of David.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Find two verses that tell of the battle with the Philistines when they took the ark of God from Israel.

2. In Exodus, there is a beautiful description of the ark given, where God told Moses how to make it. Read the verses.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. God requires reverence.
2. Joy as a part of religion.

Prove from Scripture

That true religion is joyful.

The Catechism

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

Ques. 101. *The Lord's Prayer*—its first petition. Like the Third Commandment, this petition has to do with the right use of the name of God. The name of God is just God Himself, as He is made known to us in nature, in our own minds, in His Word and ordinances, and especially in Jesus Christ His own Son. "Hallowed" here means, made known as holy. We hallow God's name, when we make known the holiness found in Him. The word "glorify" in the Question

has practically the same meaning as "hallow". Everything God has made fulfils the purpose of its creation in revealing the character of God, and we are living our true life when His character is reflected in us. The petition teaches us to pray for grace to glorify God in our own lives, and for the removal of everything that dishonors Him.

The Question on Missions

By Rev. Joseph Annand, D.D., Tangoa, Santo, New Hebrides

Ques. 1. Child life in the New Hebrides differs greatly from that in Canada. The New Hebrides people live largely in the woods, or on the seashore. Their houses are among the trees, the shade being refreshing in hot days. There are no cleared fields, as in civilized countries, and no roads beyond footpaths. The plantations are in the bush, and as soon as the crop is removed the young trees appear. A part of the native food is found in the forest, and some is gathered on the seashore and coral reefs. Many small fish are taken with the arrow and spear. The boys very early take part in these tasks. The houses being but sleeping places, home life is largely wanting. All food, excepting the principal meal of the day, may be cooked on any fire. The children taking a share so early in the older people's work, seem to find their amusement chiefly with them.

FOR TEACHERS OF THE LITTLE ONES

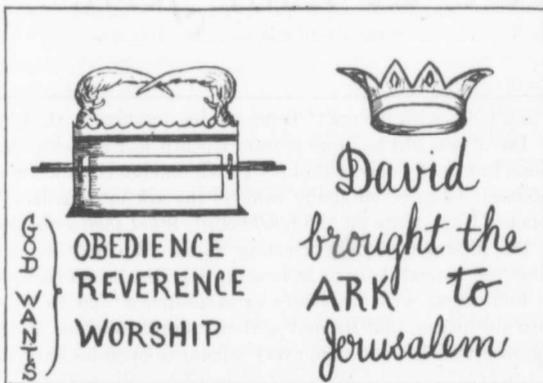
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Subject for the Quarter—God making Israel's kings great.

Introduction—Our symbol for this Quarter must again be a crown, for our Lessons are

about Israel's kings and God blessing them and making them great. You will all be able to tell me the name of the young lad who took care of his father's sheep on the hills at Bethlehem, and afterwards killed a giant and became a great soldier, and finally became king, first of Judah, and then of all Israel (explain). Some one may print his name—DAVID.

We are going to hear some more beautiful stories about King David, and David's son Solomon, who became king



when David, the shepherd king, died.

Lesson Subject—Israel's king praising God. We'll draw a mountain and beside it a city. We'll print HEBRON, the name of the city where David lived when he became king of Judah.

Lesson—We now see the soldier King David with all his soldiers going to Mount Zion (outline), on top of which was a fort which King David took from the Jebusites, and here he made his new home and called it—The City of David, ch. 5 : 6-11. This was Jerusalem, "and David went on and grew great, and the Lord God of hosts was with him". Here on Mount Zion (Jerusalem) we might have seen workmen bringing cedar to build a house for David. The cedar came from a long distance, and it was a great work to get it to Mount Zion, ch. 5 : 11.

The Ark—Show a picture or model of the ark (or outline), and tell about the building of it (Ex. 25). Explain especially that it was to be the place where God would be to meet with His people (explain). He would then always be in their midst while the ark was with them, v. 22. The ark had been taken by the Philistines in battle with Israel (1 Sam., ch. 4), and they felt that God was troubling them all the time they kept it, so they sent

it back (1 Sam. 5, 6, 7) to its own land. Here we see the ark of God at a place called Kirjath-jearim, in the house of Abinadab.

A Place of Worship at Jerusalem—There was no place of worship, no church, at Jerusalem when David went there. David made up his mind that he would go and bring up the ark of God to Jerusalem, and make a place of worship. Describe the way in which the ark was brought. Tell of the joy, the dancing, the music; tell of the punishment of Uzzah for disobedience and irreverence. (A description of a "threshing floor" will be interesting in contrast to our way of threshing the grain, see Exposition.) Tell of the blessings the ark brought to the family of Obed-edom. God's presence always brings blessings. David had prepared a tent or tabernacle for the ark at Jerusalem (v. 17), and here he and all his people worshiped and praised God.

Golden Text—Repeat Golden Text.

Our Tabernacle—What do we call God's house? How thankful we should feel when we go to church! What should we do in church? Where else will God meet with his people? Where does God want to dwell all the time? How can we worship Him best?

Something to Think About—I should praise God.

FROM THE PLATFORM

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

What shall I do with Jesus?

Several persons in the Lesson had to do with the ark. Bring out by questioning the way in which each of them treated it. David sets out to bring it from Kirjath-jearim to his own city, is turned aside from this purpose, but finally carries it out. Uzzah touches the ark; and is slain by the Lord for his irreverence. Obed-edom gladly receives the ark into his house, and is greatly blessed by its presence. Now, write on the blackboard, *What shall I do with Jesus?* Remind the scholars of the different ways of treating Jesus. We may let one hindrance or another (let some of them be named) keep us from accepting Him as our Saviour and Lord. Or we may treat His invitations with disrespect or indifference. Or we may willingly and gladly receive Him into our hearts, that He may save us and rule over us. Point out the joy that comes to all who so receive Him, and urge every scholar to open his heart to Him. Repeat Rev. 3 : 20.

Lesson II.

GOD'S PROMISE TO DAVID

October 11, 1908

1 Chronicles 17 : 1-14. Commit to memory vs. 13, 14. Study 1 Chronicles ch. 17. Read 2 Samuel, ch. 7 ; Psalm 89.

GOLDEN TEXT—There hath not failed one word of all his good promise.—1 Kings 8 : 56.

1 Now it came to pass, as Da'vid sat in his house, that Da'vid said to Na'than the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then Na'than said unto Da'vid, Do all that is in thine heart ; for God is with thee.

3 And it came to pass the same night, that the word of God came to Na'than, saying,

4 Go and tell Da'vid my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in : 5 For I have not dwelt in an house since the day that I brought up Is'rael unto this day ; but have gone from tent to tent, and from one tabernacle to another.

6 Wheresoever I have walked with all Is'rael, spake I a word to any of the judges of Is'rael, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars ?

7 Now therefore thus shalt thou say unto my servant Da'vid, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldst be ruler over my people Is'rael :

8 And I have been with thee whithersoever thou

Revised Version—1 And ; 2 when David dwelt ; wherein ; 7 with ; 8 Omit even ; 9 prince ; 10 wentest ; 11 that they may dwell ; 12 own ; 13 Omit shall ; 14 filled ; 15 set ; 16 establish ; 17 ever.

LESSON PLAN

- I. David's Desire, 1, 2.
- II. God's Delay, 3-10.
- III. God's Promise, 11-14.

DAILY READINGS

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

M.—God's promise to David, 1 Chron. 17 : 1-15. T.—God's promise to David, 1 Chron. 17 : 16-27. W.—The promise remembered, 1 Chron. 28 : 1-10. Th.—Fulfillment, 2 Chron. 6 : 1-15. F.—God's faithfulness, Ps. 89 : 1-18. S.—Ever mindful, Ps. 111. S.—For ever and ever, Heb. 1.

Shorter Catechism—Ques. 102. *What do we pray for in the second petition ?* A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's

10 hast walked, and have cut off all thine enemies from before thee, and 11 have made thee a name like 12 the name of the great 13 men that are in the earth.

9 Also I will ordain a place for my people Is'rael, and will plant them, and they shall dwell in their place, and shall be moved no more ; neither shall the children of wickedness waste them any more, as at the beginning.

10 And since the time that I commanded judges to be over my people Is'rael. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons ; and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son ; and I will not take my mercy away from him, as I took it from him that was before thee :

14 But I will settle him in mine house and in my kingdom for ever : and his throne shall be established for evermore.

kingdom may be destroyed ; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it ; and that the kingdom of glory may be hastened.

The Question on Missions—2. What mission schools does the New Hebrides child attend ? The early morning class of one hour, where men, women and children, are taught to read the Bible in their own language, and to sing hymns. At most stations, children are now taught reading, writing, arithmetic, and English daily for a couple of hours.

Lesson Hymns—Book of Praise, 320 (Supplemental Lesson) ; 427 ; 187 ; 104 (Ps. Sel.) ; 541 (from PRIMARY QUARTERLY) ; 238.

Special Scripture Reading—Psalm 72. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—About B.C. 980 (Ussher, B.C. 1042) ; Jerusalem.

Connecting Links—When David had the ark with him in the citadel in Jerusalem, and it had brought him prosperity and peace, he would naturally plan to give it an appropriate dwelling place.

I. David's Desire, 1, 2.

Vs. 1, 2. *David sat in his house.* David had built himself a palace in Jerusalem. This is what the Assyrian kings were always doing : after extensive wars they always built palaces and temples. David's palace was built out of materials and by workmen furnished him by Hiram, the king of Tyre, 2 Sam. 5 : 11, 12. *Said to Nathan the prophet ;* the court prophet. He became one of the leading men of the time of David. *House of cedars.* See Light from the East. *The ark . . . under cur-*

tains ; the breadths of goats' hair cloth of which the tent was made (see Ex. 26 : 7 and compare on v. 5). *Do all . . . in thine heart.* Nathan understood the king's desire to build a house for the ark, and naturally approved of it. But there was a difference between the prophet's own thoughts and a divine revelation. *God is with thee.* Because David had been under God's guidance hitherto, Nathan concluded that he was being divinely led in this matter also.

II. God's Delay, 3-10.

Vs. 3. *The same night.* Nathan was to learn that he had spoken hastily. He had mistaken his own impulse for the divine will. *The word of God came.* What he had said to David lingered with Nathan, and he had a dream, in which God stood by him and revoked the word he had spoken to the king.

God unfolded His counsel to His servants the prophets (Amos. 3 : 7), and a dream was a very frequent method of communication.

Vs. 4-6. *Tell David my servant*; a title of high honor given to only a few raised up for special service, such as Moses (Josh. 1 : 1) and Joshua himself, Josh. 24 : 29. It was afterwards used of the Messiah, Isa. 53 : 11 (compare Matt. 12 : 18). *Thou shalt not. "Thou"* is emphatic: a house would be built for Jehovah, but not by David. *Not. . . in an house since. . . I brought up Israel*; out of Egypt. *Gone from tent to tent*. When one was outworn, another was prepared. The "tent" was the outer covering of the tabernacle made of goats' hair cloth (see on v. 1). Naturally this would need to be replaced oftener than the tabernacle proper, which was sheltered by it. *Spoke I. . . to any of the judges, etc.?* Israel was ruled by a succession of "judges" from the time of Joshua's death until Saul became king. *To feed my people*. It was the duty of the judges to care for Israel as a shepherd cares for his sheep.

Vs. 7, 8. *I took thee from the sheepcote* (Rev. Ver. Margin, "pasture"). David is reminded that the plan of the life which has led him to greatness came from God. It was God who took him from the pasture to be *prince over. . . Israel* (Rev. Ver.). *I have been with thee*. God had been his companion all through his life. *Cut off all thine enemies*; thus making room for a safe and free expansion of Israel in the Promised Land. *Made thee a name*; given thee a place of honor and power amongst the rulers of the earth.

Vs. 9, 10. *I will appoint* (Rev. Ver.) *a place for. . . Israel*. God will continue to bless His people and their king. *Children of wickedness* (the enemies of God's people). No enemies shall spoil them as *at the beginning*, in Egypt, and later in the days of the Judges, when the raids of desert tribes called out champion after champion to defend the people's cause. *Build thee an house*. God will raise up for David a long line of descendants, to sit upon his throne.

III. God's Promise, 11-14.

Vs. 11, 12. *Go to. . . thy fathers*; join them in the unseen world. *I will set up thy seed* (Rev. Ver.). When David is gone, he will leave his kingdom to his son, who will be secure on the

throne. An insecure succession to the throne was and is much dreaded in the East; it darkened Saul's days. *He shall build me an house*. David's son shall build the house David was minded to build. All that the father could do was to make great preparations, accumulate materials, cement his alliance with Tyre and lay for Solomon the foundations of general peace. (See ch. 22: 1-5.)

Vs. 13, 14. *His father. . . my son*. David's son is to be the object of the paternal love and guidance of Jehovah. God's kindly care will follow him always; it will not be taken away, as *from him that was before thee*; that is, Saul, *Established forever*. David's son shall bequeath the kingdom to an everlasting posterity; the sceptre shall never depart from David's house.

The promises of vs. 11-14 were fulfilled partly in Solomon and the succeeding kings of Israel; they found their final and complete fulfilment in Christ (see Luke 1 : 31-33; Acts 2 : 29-31). He is the Son of God in the highest sense, and it is His kingdom alone that endures forever.

Having received these wonderful promises, David goes into the tent where was the ark, the symbol of God's Presence ("before the Lord"), and there offers thankful praise for the goodness and lovingkindness of God. (See vs. 16-27.)

Light from the East

CEDARS—Grow now in Syria, only in one valley, north of Beyrout, about 6,000 feet above the level of the sea. They are all on two sides of a ravine, covering five or six acres, and number about 500 trees. But their cones have been carried into almost every civilized country, and they are reproduced everywhere. Most of them are small, and even the larger trees, having grown up in the open, have no great height of trunk, but branch out a short distance from the ground. The outer part of the trunk is white wood, the real red cedar is in the heart. It is a very durable wood, but not fine grained, nor sufficiently compact to take a high polish; but it was the best wood available for general purposes in olden times. Its durability is owing to the large quantity of resin which it contains, which exudes from every puncture

and abrasion. When two branches rub against each other in the wind, the resin will often cement them, so that they will grow together. It is the resin which defies all wood-boring insects. The cedar beams of the temple of Apollo at Utica remained sound

for 1,200 years, and the dome of the Church of the Holy Sepulchre in Jerusalem, lasted from the time of Constantine till it was burned in 1508. The cedar which was used for purification (see Lev. 14 : 6) was the Phœnician juniper, an entirely different plant.

APPLICATION

I dwell in an house of cedars, but the ark . . . under curtains, v. 1. A faithful minister on enquiring from one of his parishioners whether he kept family worship regularly or not, was informed that he did so in summer, but not in winter, for then they could not see. "But you might buy candles", suggested the minister. "Ay, sir", was the reply, "but in that case I am afraid the cost might overgang the profit." This man would have accepted eagerly the offer of a rich neighbor to become a partner in his business and give him the benefit of his wealth. But he had the opportunity of beginning each day by entering anew into partnership with God, and refused it for the sake of a candle. We cannot afford to be without God's presence and help. Any trouble taken by us to make these more real will bring to us a rich reward.

God is with thee, v. 2. In the soft stillness of the night, when the fevered little head falls into a restless sleep, who is it that hearkens to every breath and notes every moan of distress? Is it not the mother? Wearied with the long vigil, the most attentive nurse may become listless, the most devoted friend drowsy. But nothing escapes the mother. Her love is always present, her footstep quick at the suppressed cry of pain. But greater than a mother's love is God's, and nearer than a mother's help is His presence.

Since thy Father's arm sustains thee,
Peaceful be ;
When a chastening hand restrains thee,
It is He !
Know His love in full completeness
Fills the measure of thy weakness ;
If He wound thy spirit sore,
Trust Him more.

I took thee . . . I have been with thee . . . I will ordain a place, vs. 7, 8, 9. "Mother", asked a little Sunday School scholar, "will Deacon

Jenks go to heaven when he dies?" "I think so", said the mother. "Deacon Jenks" "Well", continued the boy, "I hope he won't." "Why, dear, do you have such naughty hopes?" "Because if he gets there, he will want to run the whole place." We are prone to overestimate our own importance, and to think that no undertaking can succeed unless we are directing it. "Deacon Jenks" is too apt to forget that God can plan His own work, and choose His own agents, and that even the venerated deacon himself, now a ruler in the church, was called, qualified and placed there by a Greater than himself.

From the sheepcote, v. 7. From sheepcote to throne, is an entrancing ideal of a successful career. Yet it is no chance luck nor accidental fortune that brings such Trifles That Tell promotion. We may be sure that God selected David for king, not because he was a dilatory and discontented shepherd, but because of the exceptional care with which he watched over the sheep and the little lambs. "He that is faithful in that which is least is faithful also in much" (Luke 16 : 10). The way to promotion is to do the present task with all diligence. "You have been idle", said a visitor to the studio of the famous Michael Angelo. "No", said that great sculptor, "I have added more strength to this muscle, touched up this lip, softened this feature." "Mere trifles", remarked the visitor. "It is attention to trifles", said the famous man, "that brings greatness; and greatness is no trifle."

He shall build me an house, v. 12. It is told of Sir Christopher Wren, the famous architect of St. Paul's Cathedral, London, that he heard that some workmen who were at work on this splendid structure, had been guilty of profane swearing. He immediately

Who Are Fit to Build the House of God

caused it to be posted all round the works, that an workman heard taking God's name in vain should be instantly dismissed. He believed that no one guilty of such irreverence was fit to help in building a house of God. But if that great man was so concerned that everyone who helped in erecting a material temple should hallow God's name on their lips, how much more should all who take part in church work or missionary effort, honor God in their hearts. If we would enjoy God's blessing on our labors or if we desire to have influence with others, we must strive earnestly to keep ourselves unspotted from evil.

I will be his father, v. 13. Many thrilling events happened in the excited times of the French Revolution. But one of the most touching, is the story of a **Father's Love** father's love. His son was a young man of most winning qualities, and his arrest and condemnation to the guillotine affected deeply the hearts of a wide circle of friends. But all their love put together could not equal that of his father. On the day of the execution, when the lists were being called, the father, whose name was exactly the same as the son's, answered to the name, rolled in the gloomy tumbrel to the place of death, laid his head under the fatal stroke of the guillotine, and became the victim of the law as a substitute for his boy. Such is a father's love, and God declares that He will be to us a father: and has He not proved it by coming in the person of Jesus Christ and suffering the penalty of sin for our redemption? Let us, therefore, be sons and daughters to Him, greet Him with filial love, render Him a just obedience, and place in His wisdom and goodness an unflinching trust!

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

For Teachers of the Older Scholars and Bible Classes

David, now sure of his throne, and equally sure of the divine favor, in view of the safe conveyance of the ark to his capital, indulges in a pious day-dream.

Lesson Points

Our doings for God should increase in proportion with our doings for ourselves. v. 1.

There is great danger that we may mistake our own opinions for the will of God. v. 2.

God's way of answering our prayers is always better than the way we would choose. vs. 3, 4.

"Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,—
Yet pray, and with hopeful tears;
An answer, not that you long for
But diviner, will come one day." v. 4.

The Old Testament worship was like the movable tent, not permanent, but preparatory. v. 5.

Far more than our gifts, does God value the love which they express. v. 6.

"His love in time past forbids me to think
He'll leave me at last in trouble to sink."
vs. 7, 8.

Man must receive God's gifts before he can requite Him. v. 9.

All that we do for God is the outcome of what He has done for us. v. 10.

The builders of God's kingdom pass away, but the kingdom itself remains and grows. v. 11.

We no longer require the temple in which to meet God, because we can find Him in Christ. v. 12.

In the Father's love to the Son lies the guarantee that His kingdom will have no end. vs. 13, 14.

"I read on the porch of a palace bold
On a brazen tablet, letters cast—
'A house though a million winters old,
A house of earth comes down at last.'
Then quarry thy rock from the Crystal All
And build the dome which shall not fall." v. 14.

TEACHING HINTS

1. *A worthy purpose entertained*, vs. 1, 2. Day-dreams, viewed as instinctive gropings towards higher service, may enter largely into the formation of character and the efficient performance of one's life work, Gen. 37: 9. It is all right to build castles in the air, if only foundations are put under them in the solid earth. "Our wishes are the forefeelings of our capabilities." Show how natural it was

for David, reflecting on the contrast between his cedar palace and the curtained tabernacle, to think of building a more substantial resting place for the ark. His purpose to become a temple builder was quite worthy of him. Haggai 1 : 4. Nathan's first impression was that such a desire could not but meet with divine approval, v. 2. Encourage your young people to entertain high purposes, to cultivate a worthy ideal of life and service, 1 Tim. 4 : 12. Lacking ambition for noble tasks, will they be likely to attempt any ?

2. *A commendable purpose frustrated*, vs. 3-6. However praiseworthy David's intention, there were good reasons why it should not be carried out. There would be a certain incongruity in the erection of a temple to the God of peace by a man so warlike, 1 Chron. 28 : 3. The lesson of simplicity and spirituality in worship embodied in the tabernacle, it appeared, was not yet complete, v. 5. A gorgeous temple might prove "the sepulchre, rather than the shrine, of true devotion". It had not yet been asked for, v. 6. David's commendable purpose, however, was not to be denied outright : it was only to be postponed, 2 Chron. 6 : 9. Hence the message from Nathan next day, vs. 3, 4. We should not be discouraged because our day-dreams are not instantly realized. The very glow of them does good, 2 Chron. 6 : 8. It was after a series of frustrated purposes (Acts 16 : 6, 7), that Paul had a clearer vision of higher service (Acts 16 : 9), and did his most enduring work.

3. *A better purpose revealed*, vs. 7-14. David's own house was to be built on sure foundations, v. 10 (last clause). Assurance is given of intimate Divine interest both in his realm (vs. 9, 10), and in the stability of his throne, vs. 11-14.

Point out how the promise to David necessarily reaches beyond David and his descendants to his greater Son, Luke 2 : 11. "No succession of mortal men can reach to eternal duration." David was but the shadowy forerunner of Christ, in whom the "better" purpose of God (Heb. 8 : 6) is fully disclosed, 2 Tim. 1 : 9, 10. It is Christ that has "built the true temple, in that his body is the seat of sacrifice and revelation, and the meeting place of God and man", Eph. 2 : 22.

For Teachers of the Boys and Girls

"God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

It will give variety, if these words, which strike the key-note of the Lesson, are committed to memory by the class, before their Bibles are opened. It is the work of but a moment or two for the eager retentive memory of childhood. No need to say that it is the key-note. Let the lines be committed to memory by simultaneous recitation of them. Their place in the Lesson will appear as the hour goes on.

"*As David sat in his house.*" A chance here for review questions, tracing the varied career of the shepherd boy who was called to the kingship, his battle with the giant, his persecution by Saul, his wars with the Philistines, his bringing up of the ark, when more peaceful days came ; now, days of quiet and of rest.

"*I dwell in an house of cedars . . . the ark . . . remaineth under curtains.*" Again, question as to David's palace, which King Hiram had helped him to build ; and the rough goats' hair curtains by which the ark and cherubim and the sacred vessels of the tabernacle were covered. What was the wish in David's heart ? Was it to his credit, or otherwise ? What is the lesson for us in regard to our places of worship ?

"*Nathan said . . . Do all that is in thine heart.*" Does not Nathan's advice seem the right advice ? It does not so turn out to be. The reason why ? Although a prophet of God, he spoke without asking God what His will was. Make the point, that nothing is ever decided aright unless we seek to know how God would have it be.

"*Thus saith the Lord, Thou shalt not build.*" Here are three minds turned on the same thing, David's, Nathan's, God's ; the two first wrong, the third alone right. The class will be readily led to converse about the distance one can see from varying heights. The higher the elevation, the farther the view. God sees farthest of all. He is, therefore, the surest Guide.

"*For I have not dwelt in an house.*" This is one reason. Before taking it up, ask for

the other reason, 1 Chron. 22 : 8 ; 28 : 3 ; David had been so taken up with wars that there were neither time nor the resources left to build a worthy temple. It would be merely a second best ; and God requires, for His service, the very best. Now, for the reason given in the Lesson (vs. 5, 6) for David's consolation in his disappointment : God had done, and could do, without a temple. Acts 17 : 24 is the best comment.

"I took thee. . . I have been with thee." Have the class examine this foundation. Splendid promises are built on it. What greater thing

can God do for anyone, than to "take" or choose him for His service, and to be with him in His might and knowledge and wisdom ?

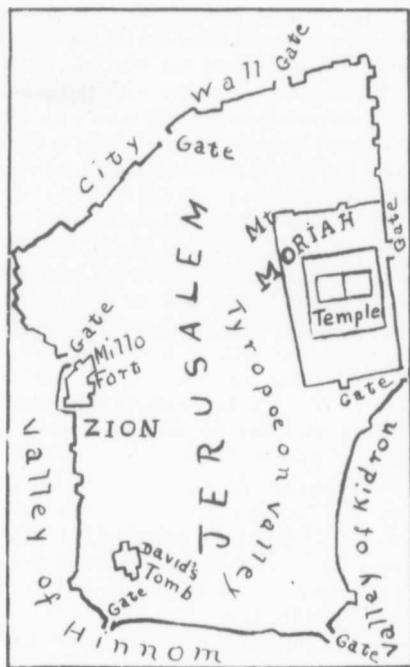
"Moreover" (v. 10). That is the first storey of the building.

"Furthermore." That it is the second storey.

"And it shall come to pass." That is the top storey.

Take the class through these great promises, showing how much grander God's plan was than David's, especially as outlined in v. 14, of which Jesus, of David's line, was the fulfilment.

THE GEOGRAPHY LESSON



Jerusalem sits on a hill in the centre of the ridge running north and south through Palestine, and is defended on three sides by deep ravines. A depression, now largely filled up by the ruins of ages, ran down the centre of the city from north to south, deepening towards the south, and divided it into two hills, the Eastern and Western. The walls of the present city are about two and a half miles in circumference, but the ancient city extended further north and northwest. Besides its military strength, it stood on a neutral spot between Judah and Benjamin, and was well fitted to be a centre for all the tribes, for which Hebron was too far south. Also, it commanded the main line of communication between the north and the south. The scarcity of water in the country round Jerusalem was an important element in her defence. More than one besieging army withdrew on this account. Owing to the extent of the subterranean reservoirs, and the care with which all the rain water was preserved, the defenders never suffered from thirst in any siege. This helped them greatly in holding out against their besiegers.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Where had David built a palace for himself ? By whom had he been furnished with materials and workmen ?
2. Where had the ark been kept ? What did David wish to do ? To whom did he

make his desire known ?

3. What did Nathan at first think of the king's purpose ? How did he learn his mistake ?

4. What did the Lord refuse David permission to do ? In what did He say He had been dwelling ? For how long ?

5. What had the Lord done for David in the past ?

6. What enemies of Israel are referred to in vs. 9, 10? Explain "build thee an house".
7. Who was to build a house for the Lord? How could David help towards it?
8. In whom were the promises of vs. 11-14 partially fulfilled? In whom did they find their complete fulfilment?
9. How did David show his appreciation of the goodness of God?

Something to Look Up

1. The great apostle Paul tells us that we have a house not made with hands waiting for us in heaven. Find the promise.
 2. Find where David says, in the Psalms, that he loved the habitation of God's house.
- ANSWERS (Lesson I.)—(1) 1 Sam. 4 : 10, 11. (2) Ex. 25 : 10-21.

For Discussion

1. Our plans and God's will.
2. Christ as a King.

Prove from Scripture

That we should give our best to God.

The Catechism

Ques. 102. *The Lord's Prayer—its second petition.* There are two points in this Question: (1) The kingdom of God—what it is. Here the words mean, not God's rule as Creator over all He has made, but His authority in the hearts of men renewed by His Spirit and yielded to His sway. It is

called "the kingdom of grace", because men can enter it only by having their hearts changed, and for this, divine power is needed. A second name is "the kingdom of glory", because the time is coming when all opposition to its King and laws will be destroyed. (2) The kingdom of God—how it grows: (a) "The kingdom of Satan" must be overthrown; (b) Men must be gathered one by one into the kingdom of God, and kept in it.

The Question on Missions

Ques. 2. The first missionaries to the New Hebrides found that, to have schools, they must call the people together before they could get away to the bush or sea shore; hence the school at daylight. This custom is still found to be the most successful. One of our mission's rules is, that no person be received into church fellowship until he can read the Gospel in his own language, unless he be too old, or otherwise unable to do so. Nearly all the people, therefore, learn to read. In these early morning classes are seen old and young, male and female, trying to master the printed sheet. As the work advances, some of the young folk are induced to give some part of the day or evening to learning other lessons; hence the children's school, where young men and women, as well as boys and girls, receive the elements of a higher education.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—God's promises to the king.

Introduction—Do you all go to church? What does your church look like? Is it big

or little? Is it built of brick or stone or of wood? Whose house is it? Why do we go to church? Did King David love to worship God? Do you remember about King David bringing the ark of God to Jerusalem and putting it in a tabernacle on Mt. Zion and worshiping and praising God there? (Recall.)

David's Great Wish—David saw what peace and prosperity and happiness came to him through God being with him. He had a fine house to live in himself, and he thought,

**GOD'S
PROMISES
are SURE**

"How I should like to build a beautiful house for God to dwell in" (for the ark to rest in). David tells Nathan the prophet (explain) what his wishes are and Nathan tells him to go on and build, for God is with him; but that night a message came to Nathan from God for David. God said He had not dwelt in a house since the ark had been with Israel, but had gone from tent to tent (as one wore out, a new one was made), and had never yet asked the people to build a house for Him.

God's Message to David—God asked David to remember that He took him from the pasture field where he had been tending his sheep and had made him king of Israel and had been with him through all the years, helping him to fight against enemies and had made him a great soldier and a great king, and still God would bless him and make him able to conquer all enemies, and "I will build thee an house", said God. He meant He would raise up a long line of children and grandchildren and great-grandchildren to be kings after David. "But", the message said, "You shall not build a house for me, David, but after you are gone to heaven your son shall build me a house." All David could do was to gather material and seek the friendship of those who would help Solomon, and seek for a peaceful reign for

his son and successor, Solomon.

God's Promises to David—God also made some beautiful promises to David about his family—God said He would take care of them and be a father to them and keep them in His kingdom forever. God meant that Jesus would come into the family of David years later and would be King of the whole earth forever. What wonderful promises God made to David! And every promise was fulfilled—God did for David and his family all he said He would do and made them great and sent Jesus to them in due time.

David's Thanks to God—Then David having received the promises went into the tent before the ark and praised and thanked God for all His goodness to him and his family and prayed that His blessings would rest on them forever.

Golden Text—Repeat the Golden Text.

Repeat—

Father-like He tends and spares us;
Well our feeble frame He knows;
In His hands He gently bears us
Rescues us from all our foes:
Praise Him! praise Him!
Widely as His mercy flows.

—Hymn 25, Book of Praise.

Something to Think About—God's promises are sure.

FROM THE PLATFORM

GOD'S OUR GIFTS TO US GOD

Talk with the scholars about what God had given to David,—guidance and protection all his life, victory over his enemies, his throne, a beautiful palace, etc. Now ask what David wished to give to God in return,—a house in which the ark might rest, instead of in a tent. Print on the blackboard, GOD'S GIFTS TO US, and turn the conversation to these. Health, strength, home, education,—how many of these gifts there are. And, most wonderful of all, there is the Gift of Jesus, God's Son. Print, OUR GIFTS TO GOD. Ask what these should be. The scholars will reply that we should give money, time, etc., to God's service. Bring out clearly the great reason why we should offer our gifts to God,—because of all that He has given us; and also what should be the measure of our gifts,—the more God gives to us, the more should we give back to Him. Sing Hymn 238, Book of Praise.

Lesson III.

DAVID'S KINDNESS TO JONATHAN'S SON October 18, 1908

2 Samuel, ch. 9. Commit to memory v. 7. Read 2 Samuel 16 : 1-4 ; 19 ; 24-30.

GOLDEN TEXT—And be ye kind one to another, tenderhearted, forgiving one another.—Ephesians 4 : 32.

1 And Da'vid said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jon'athan's sake ?

2 And *there was* of the house of Saul a servant whose name was Zi'ba. ¹ And when they had called him unto Da'vid, ² the king said unto him, *Art thou Zi'ba ?* And he said, Thy servant *is he*.

3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him ?* And Zi'ba said unto the king, Jon'athan hath yet a son, *which is lame on his feet*.

4 And the king said unto him, *Where is he ?* And Zi'ba said unto the king, Behold, he *is* in the house of Ma'chir, the son of Am'miel, in Lo'-debar.

5 Then king Da'vid sent, and fetched him out of the house of Ma'chir, the son of Am'miel, from Lo'-debar.

6 ³ Now when Mephib'osheth, the son of Jon'athan, the son of Saul, ⁴ was come unto Da'vid, ⁵ he fell on his face, and ⁶ did reverence. And Da'vid said, Mephib'osheth. And he answered, Behold thy servant !

7 And Da'vid said unto him, Fear not : for I will surely shew thee kindness for Jon'athan thy father's sake, and will restore thee all the land of Saul thy

father ; and thou shalt eat bread at my table continually.

8 And he ⁸ bowed himself, and said, What *is thy servant*, that thou shouldest look upon such a dead dog as I *am* ?

9 Then the king called to Zi'ba, Saul's servant, and said unto him, ⁷ I have given unto thy master's son all that pertained to Saul and to all his house.

10 ⁹ Thou therefore, and thy sons, and thy servants, ¹⁰ shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have ¹¹ food to eat : but Mephib'osheth thy master's son shall eat bread alway at my table. Now Zi'ba had fifteen sons and twenty servants.

11 Then said Zi'ba unto the king, According to all that my lord the king ¹² hath commanded his servant, so shall thy servant do. As for Mephib'osheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephib'osheth had a young son, whose name was ¹³ Mi'cha. And all that dwell in the house of Zi'ba were servants unto Mephib'osheth.

13 So Mephib'osheth dwelt in Jeru'salem : for he did eat continually at the king's table ; and ¹⁴ was lame on both his feet.

Revised Version—¹ and they called ; ² and ; ³ And Mephibosheth ; ⁴ came ; ⁵ and fell ; ⁶ did obeisance ; ⁷ Omit seven words ; ⁸ have I given unto thy master's son ; ⁹ And thou shalt till the land for him, thou, and ¹⁰ Omit six words ; ¹¹ bread ; ¹² commandeth ; ¹³ Mica ; ¹⁴ he.

LESSON PLAN

- I. Jonathan Remembered, 1-3.
II. Mephibosheth Found, 4-6.
III. Mephibosheth Provided For, 7-13.

DAILY READINGS

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

M.—David's kindness to Jonathan's son, 2 Sam. 9 1-13. T.—The friendship, 1 Sam. 20 : 11-23. W.—Mephibosheth's welcome, 2 Sam. 19 : 24-30. Th.—"Unto Me", Matt. 25 : 31-40. F.—Be merciful ! Luke 6 : 31-38. S.—Happy memory, Job 29 : 1-16. 8.—Great love, Eph. 3 : 8-19.

Shorter Catechism—*Ques.* 103. *What do we pray for in the third petition ?* A. In the third petition

(which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

The Question on Missions—3. How do the young men spend their time ? Cultivating their food ; building houses, and making canoes ; hunting for nuts and fruits, and fishing ; working, at times, for the missionary or other white men. Their aspirations generally are not high.

Lesson Hymns—Book of Praise, 320 (Supplemental Lesson) ; 129 ; 175 ; 118 (Ps. Sel.) ; 575 (from PRIMARY QUARTERLY) ; 80.

Special Scripture Reading—Acts 3 : 1-10. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—About B.C. 985 (Ussher, B.C. 1040) ; Jerusalem.

Connecting Links—Chapter 8 contains an account of David's wars with surrounding nations, while he was establishing his kingdom (see Geography Lesson).

I. Jonathan Remembered, 1-3.

V. 1. *David said . . . any . . . left of the house of Saul ?* Saul and three of his sons had fallen at Gilboa (1 Sam. 31 : 2) ; a fourth, Ish-bosheth, had been assassinated at Mahanaim (2 Sam. 4 : 5-7) ; the rest were scattered and lived in seclusion,—no doubt in terror of David. That there were still a number of the house of Saul is evident from ch. 21 : 1-9. *Shew him kindness for Jonathan's sake.* The king, who had composed the tender elegy to Saul and Jonathan (ch. 1 : 19-27) would fain show kindness to a scion of the fallen house. Had he not sworn unswerving friendship to

Jonathan (1 Sam. 20 : 14-17, 42) ? During his years of wandering, before he became king, David had had little opportunity of seeking out the family of his old friend.

Vs. 2, 3. *A servant . . . Ziba.* This dependent had evidently kept in touch with the fallen house. *Any . . . of Saul . . . shew the kindness of God unto him ;* "kindness or mercy such as God shows to men, unfeeling, unsought, unlimited". (Cambridge Bible.) In God's kindness to himself David found the measure of the kindness he should show to the son of his friend (compare Luke 6 : 36). *A son (Mephibosheth, v. 6) . . . lame on his feet.* While he was a child he had been let fall by his nurse in the excitement and terror caused by the news of his father Jonathan's death, ch. 4 : 4.

II. Mephibosheth Found, 4-6.

V. 4. *Where is he ?* Ziba seems to have

been a rather unwilling witness ; information had to be painfully extracted from him bit by bit. Apparently he had had little to do with Mephibosheth, and was quite content that he should be left to live in obscure retirement across the Jordan. *In the house of Machir* ; a suitable patron for the boy, a man of wealth and position, one of those who, later, provided for David in his flight from Absalom, ch. 17 : 27-29. Perhaps he had taken charge of Mephibosheth ever since the fatal day at Gilboa. *In Lo-debar*. The name means " a place of no pasture ". It was near Mahanaim, where Abner had set up the fragment of a kingdom for Ish-bosheth.

Vs. 5, 6. *David sent, and fetched him* ; losing no time in carrying into practical effect the generous impulse of the heart so loyal to his dead friend. *Fell on his face* ; the customary act of obeisance in the East. Complete prostration, with the forehead touching the ground, is still practiced in the daily prayers of the Moslems to Allah (God). Fear filled the young man's heart as he prostrated himself. Had David hunted him out of concealment in Lo-debar simply to put him to death ? *David said, Mephibosheth* ; his voice, we may well imagine, trembling with grief for the friend of earlier days, and pity for that friend's helpless son now before him.

III. Mephibosheth Provided For, 7-13.

V. 7. *Fear not*. Mephibosheth had nothing to dread. Loyalty to Jonathan and compassion for himself would constrain the king to *shew him kindness*. To the general promise was added a specific deed of gift : *I will restore thee all the land of Saul*. Saul's estates at Gibeah (1 Sam. 10 : 26) probably passed into David's hands when he became king of all Israel, but he would give them over entire to Mephibosheth. *Saul thy father* ; put here, as often, in Hebrew, for " grandfather ". *Thou shalt eat bread at my table*. This was an honor shown in the East, usually for distinguished service (1 Kgs. 2 : 7) ; it was therefore the more remarkable in this case, on account of Mephibosheth's physical infirmity (see Light from the East).

Vs. 8-10. *Bowed himself* ; testifying his gratitude with all the humility even an Oriental could look for. *Thy servant..a*

dead dog. A dog is no friend of man in the East, but an object of aversion and disgust. (See Light from the East.) *Called to Ziba*, etc. The servant who gave David information found his reward. He was put in control of the estates of Gibeah. Instead of handing over the fruits of the land to David, he was thenceforth to pay them to Mephibosheth. *That thy master's son may have food*. Mephibosheth, though himself a guest at the royal table, would require the produce and income to keep up his household.

Vs. 11-13. *So shall thy servant do*. Ziba promised obedience. Saul's estates worked by thirty-five men (see v. 10) ! What a simple life the first king of Israel lived ! *Mephibosheth..as one of the king's sons* ; as his father Jonathan had been a very brother to David. How the suspicion and dread of the poor cripple would vanish in the sunlight of the king's generous love ! *Mephibosheth dwell in Jerusalem*. Perhaps David thought it more prudent to keep Mephibosheth near him, rather than put him in a position where he might plot against his benefactor. *Lame on both his feet*. Many a king would have been ashamed to have this awkward cripple about his court, but David saw in his very helplessness a special claim upon his kindness.

Light from the East

DEAD DOG—The dog is an unclean animal still, which no self-respecting Mohammedan will touch, and the term is one of disgust and contempt. An Arab rarely uses the terms " Christian ", or " Jew ", without adding " dog ". The touch of a living dog is hardly less contaminating than a corpse, and Mephibosheth, with true Oriental exaggeration, puts the case as strongly as words could put it. Nothing could be worse than a " dead dog ".

LAME—The accident to Mephibosheth apparently produced a disease of the bones, so that, ever after, his feet required constant dressing. The fact that he was lame and yet was so favored, was a mark of David's affection for Jonathan, for, not only was it the custom for a new monarch to slay all the relatives of his predecessor, but the king was usually surrounded with men of physical beauty, and all cripples and diseased persons

were kept carefully out of sight. Again, the sarcasm of the Jebusites, who said that the blind and the lame would hold their citadel

against David (2 Sam. 5: 6), made that class of persons peculiarly repugnant to him; yet his affection triumphed over all.

APPLICATION

Kindness for Jonathan's sake, v. 1. In the city of Pittsburgh, in front of a library erected by Mr. Andrew Carnegie, the great donor of library buildings, stands a small monument, with an inscription showing that it was erected to the memory of a gentleman, who, when the millionaire was a poor boy, had permitted him to use the books in his own private library. Through all the years of his climbing up fortune's ladder, Mr. Carnegie cherished the memory of this kindness shown to him in his early years, and when he became a rich man, he showed his appreciation of the advantages opened up to himself, by seeking to place them within the reach of others. Gratitude for benefits received is best shown by generosity in sharing them with others.

The kindness of God, v. 3. A slave in climbing a mountain missed his footing and fell. He grasped a little bush to save himself, but it gave way and he
 God's Surprises went rolling down the slope with it in his hand. When he reached the bottom, he noticed little white particles adhering to the roots of the bush. They looked like silver. He climbed again to the spot, dug with his fingers into the soil, and found that his hopes were well-founded, and that he was the discoverer of a mine that secured for him a great fortune. When he slipped, he became alarmed; when the bush gave way, he cursed his misfortune; but the very events that filled his heart with anxiety and misgiving, were the greatest material blessings that ever came to him. God's kindness is oftentimes veiled, and surprises us in the most disconcerting ways. Some serious illness, an unexpected loss, a disastrous fire, a sore disappointment,—and we think we are undone. Then God discovers His kindness to us, and through these very misfortunes enriches us in a thousand ways that we had not dreamed of; and we find that behind "a frowning providence" He has hid "a smiling face".

Fear not, v. 7. When Catherine the Great ascended the throne of Russia, she cast a jealous eye on the young Princess Tarakanoff, only sixteen years of age, whose claims to the crown she dreaded, and who had found refuge in Italy. She sent Alexis Orloff to entice her by false promises to place her foot once more on Russian soil, where she could be arrested. But the young princess was too suspicious to be easily entrapped. Then Orloff made love to her, went through the form of a marriage ceremony, conveyed her as his bride to Leghorn, and, amid echoes of artillery and the shouts of a thousand throats, placed her on board a Russian warship. In a moment all was changed, her pretended husband deserted her, she was informed that the marriage was a mockery, and that she was Catherine's prisoner. For five long years she lay in a Russian dungeon, until the friendly waters of the Neva overflowed their banks, invaded the prison, and drowned the sorrows of the innocent victim of imperial displeasure. In vivid contrast with this cruelty, is David's generous treatment of Mephibosheth, a possible claimant to the throne of Israel. By his example the noble king teaches us how the kindness of God to us should constrain us to deal kindly even with those who may be our rivals.

Such a dead dog as I am, v. 8. Poor Mephibosheth was lame. He could neither join in the race, nor mount the war-horse, nor perform those brilliant feats of arms, which in those rough times secured a man power and fame. He felt he was of no more use than a dead dog. But it was his very infirmity that was his strongest appeal to the interest of his fellows. It was the appeal of the weak to the strong. "O, please do not kill me, I am so small", cried the little child to the rough soldier who had seized him when everyone was being put to death, and the appeal was respected. It is brutal to trample on helplessness, weakness or deformity. God has

Gratitude and
Generosity

The Story of a
Princess

Wherein the
Weak are
Strong

permitted such suffering to call forth the generous sympathy of mankind, and not to provoke its contempt.

Thou shalt bring in the fruits, v. 10. All over our goodly land, barns are bursting with the harvest now safely garnered. From a

The Best Harvest

bountiful heaven have come, during all the summer days, the sunshine and the showers that have caused the grain and the roots to grow and ripen into a rich reward for the labors of the spring. The harvest, according to the divine promise, has followed the seed-time. There is joy in all hearts over the plenty that has crowned the year. But there is a far more blessed harvest that brings a deeper and more enduring gladness. It is reaped by all those who accept the invitation of Jesus, as Mephibosheth did that of David. This harvest consists in pardon and peace with God, a character reflecting that of the Perfect Man, and heaven at last. Who would not have these fruits? They are free to all through simple faith in Jesus Christ.

Lame on both his feet, v. 13. In many modern cities, playgrounds are set apart for children. Here, with the green grass beneath

It Pays

their feet little ones from the stuffy homes in the crowded streets may play and grow strong. No money, surely, is better spent

in any city than the money that provides these spaces for play. And, in smaller ways, the deeds that will bring us the richest returns of joy are those that help less fortunate ones than ourselves to a happier life.

Lesson Points

A loving heart will find ways of expressing itself in kind deeds. v. 1.

"Affliction's sons are brothers in distress, A brother to relieve, how exquisite the bliss." v. 3.

Our salvation begins, not in our seeking God, but in God's sending for us. v. 5.

When we obey the gospel "Come", we are sure to receive a gracious "Welcome". v. 6.

Hurts may come to those whom God protects, but harm, never. v. 7.

There is provision in the gospel feast for every need of our souls. v. 7.

"The man who has a thousand friends

Has not a friend to spare ;

But he who has one enemy

Will meet him everywhere." v. 7.

Sacrifice is the proof of love. v. 9.

A warm heart needs a cool head to direct its impulses, else these may do more harm than good. v. 10.

The sons of God should bear the likeness of their heavenly Father. v. 11.

Grace is an ever-flowing stream ; we may drink of it daily, and be refreshed. v. 13.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Chs. 8 and 9 (the Lesson for to-day) present a striking and instructive contrast. In ch. 8, David is the stern warrior crushing his foes by force of arms : in ch. 9, he is the faithful and loyal friend eager to show kindness to the family of the beloved Jonathan. The Lesson ought to convince the class that kindness is a mark of a robust character.

1. *The search for an object of kindness*, vs. 1-4. The rough soldier who had shed too much blood to be allowed to carry out his desire to build a temple, appears here in the light of tender gentleness. Thinking of his

dead friend, Jonathan, he inquires about his family, v. 1. A servant of Saul is discovered, who speaks of a lame son of Jonathan still surviving (v. 3), and declares his whereabouts, v. 4. Make vivid Mephibosheth's personality, ch. 4 : 4. Picture the five-year-old lad at play, mimicking his absent warrior-father, and dealing death-blows with his wooden sword to imaginary Philistines that throng his playground. A breathless messenger arrives. The nurse in panic seizes the child. She trips, and the poor boy is maimed for life, disqualified for the position of either a priest (Lev. 21 : 17, 18) or a king, 2 Sam. 14 : 25. The Jewish ideal, like the Greek, despised physical blemishes. All the more to David's credit is this continued search for such an object of kindness. Reli-

gion, and especially Christianity, has given a tremendous impetus to humanitarian benevolence, Luke 14 : 13, 14 ; Rom. 15 : 1. The beggar at the gate Beautiful showed deep discernment in seeking help from religious people, Acts 3 : 2.

2. *The intimation of kind intentions*, vs. 5-8. David, having found the object for which he was looking, brings Mephibosheth to court (v. 5), receives him graciously (v. 6), and announces his good intentions (v. 7), which are acknowledged with characteristic Oriental abasement, v. 8. Start a discussion on the scope of our Lord's discouragement of ostentatious benevolence, Matt. 6 : 1-4. Make clear that, whilst benevolence for the sake of parade is wrong, a useful purpose may yet be served by making known to a deserving object (and even to the public, as an incentive) our intention to perform a plain duty in beneficence. The apostle Paul openly announced the good intentions of the church at Corinth, 1 Cor. 16 : 1, 2. We should not leave undone a good deed simply because we cannot under the circumstances keep others from knowing about it. In fact, for the sake of the influence we exert, Jesus pointedly tells us we should act in such a way that men may "see" our good works, Matt. 5 : 16.

3. *Kindness performed and justified*, vs. 9-13. Saul's servant, Ziba, with his sons and their following, were installed in office (vs. 9, 10), and every honor was shown to Mephibosheth, vs. 11-13. Barbaric kings have often brought dwarfs and deformed creatures into their courts to serve as a foil to their own perfections and glory. David's motive is above such suspicion, v. 7. He possessed in large measure the spirit of Christ, Eph. 2 : 4-7.

For Teachers of the Boys and Girls

This Sabbath is the "Day of Universal Prayer for Sunday Schools". One thing most earnestly to be prayed for, is that the scholars should become truly sons and daughters of the Lord Almighty—come back to the Father's house, if they have strayed away from it ; realize that they belong to God's family, if they have not so wandered.

The Lesson is peculiarly appropriate ; for the story illustrates God's compassion in

sending for the wanderer ; his love in receiving him, when he returns ; his joy in giving him his proper place as one of the King's sons. If it can be so handled as to make the scholars *feel* the heavenly Father's love, and the gladness and glory of sonship in that Father's family, it will be a great day.

The interest of the story centres, first, upon DAVID. Bring out by questions, and by hearing the scholars tell the story, how busy David had been since he had come to the throne, with his battles, and with the bringing together in one the twelve tribes of which his people were composed, and with the multifold duties of administration. Not too busy, however, to forget his old friendship with Jonathan, and the pledge of kindness to Jonathan's children (see v. 17). So like God's remembrance of needy men, and of His pledge of kindness to them, for His dear Son's sake.

Then, the consultation with Ziba, and the message to Mephibosheth to come to the king. Luke 14 : 17 will help to carry God's invitation home.

The scene shifts to—

MEPHIBOSHETH. Let one of the scholars give the first chapter of Mephibosheth's story, ch. 4 : 4. That was when he was a little child. Now he is a man, and with a son of his own (v. 12). Bring out clearly the figure of this lame, helpless man, born a prince, now a dependent on a stranger's bounty (v. 4). How like ourselves—born to be sons of God, but alas ! how often maimed and beggared by our own thoughtlessness or folly !

Then, have some one picture the arrival of the messengers (v. 5), and the terror of the summons to David's court : perhaps David would punish him as belonging to the family of his old enemy, King Saul ! When we hear the voice of God in our souls, are we not afraid ? For have we not been enemies of God by our wicked works ?

MEPHIBOSHETH AND DAVID. This brings the climax. There are three scenes, each one of which should be made vivid and memorable.

(1) *Welcomed*. Go over the details—the lame man's dread ; David's melting love ; the word of cheer, "Fear not, for I will

surely show thee kindness"; lands restored; and a place given at the king's own table. The parallel to the sinner's return to God and the Father's reception of him is evident: let it be worked out. Luke 15: 11-24 will help in this.

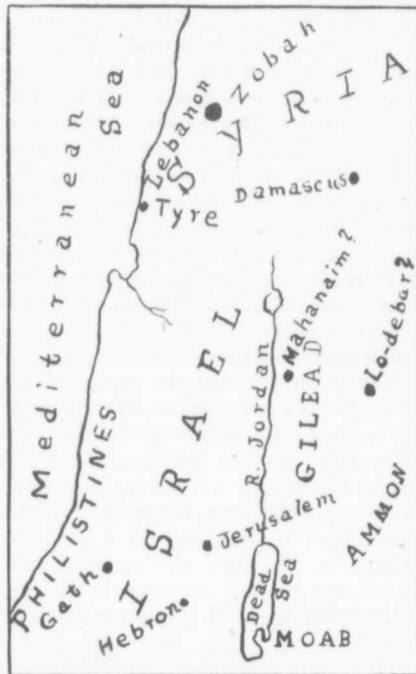
(2) *At home.* Verse 13 gives the picture. Eph. 2: 19 and the first clause of 1 John 3: 1 give light.

(3) *Faithful.* Chs. 16: 1-4; 19: 24-30

tell of Mephibosheth's faithfulness to his friend and king: he stood by him because he loved him so. He loved him so because he had been so loved by him, 1 John 4: 19; Rom. 12: 1; the examples of Stephen, Paul, John, whom nothing could turn away from God and His service, may be quoted.

A Saviour worth seeking, a Love worth knowing, a Life worth living—this will bring the Lesson closely home.

THE GEOGRAPHY LESSON



It will make an interesting Lesson to follow on the map the story of David's wars in 2 Sam., ch. 8. Begin with the Philistines, those old foes of Israel. Instead of Methegammah in v. 1, the Rev. Ver. has "the bridle of the mother (or chief) city". This was Gath, and the meaning is that David stripped it of its power and authority. The power of the Philistines was broken once for all, and they never gained their old supremacy over Israel. The next war recorded was with Moab to the east of the Dead Sea. This country David conquered, putting to death two thirds of the prisoners taken by him. Still to the east of the Jordan Valley, and far to the north, lay Syria, that is the country inhabited by the Arameans. The two principal kingdoms mentioned here as having been subdued by David are that of Zobah and that which had Damascus for its capital. Turning again southward, the story tells of the subjugation of Ammon to the north of Moab, of Edom, whose territory stretched from south of the Dead Sea to the Red Sea, and of the Amalekites, who wandered over the Arabian Desert.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Where have we an account of David's wars with surrounding nations?
2. Tell about the death of Saul and his four sons.
3. About whom did David make inquiry? Why had he not done so earlier?
4. To whom was he directed for information? What did he ask of Ziba?

5. For what purpose did the king say he was asking about Jonathan's family? Why was he so eager to show kindness to them?

6. What accident had happened to Mephibosheth? With whom had he been living? Where? Why was Ziba unwilling to tell David about him?

7. What did David do when he knew where Mephibosheth was? Why was Mephibosheth afraid of David? How did the king remove his fear? What promise did he give him?

8. What was Mephibosheth's response to the king's promise?

9. What property was given to him? Who were to care for it? Where was he himself to be a guest?

10. In what relation was he to stand to the king? What was the name of his son?

Something to Look Up

1. Find in a chapter farther back how Mephibosheth came to be lame.

2. When David and Jonathan parted, they swore that they would always be friends, and their descendants also. Find this promise.

ANSWERS (Lesson II.)—(1) 2 Cor. 5 : 1. (2) Ps. 26 : 8.

For Discussion

1. Marks of a true friend.
2. God's love the measure of our love.

Prove from Scripture

That God's kindness is everlasting.

The Catechism

Ques. 103. *The Lord's Prayer—its third petition.* In the kingdom of God there are two kinds of growth. It grows, as we saw in studying the last Question, when men are brought into it. It grows, too, in the hearts of men, when they obey more and more perfectly the "will" of God, its great King. To obey God's will, we must know what it is.

This He has taught us in many ways; chiefly, in His Word, and still more completely and perfectly, in Jesus Christ, His blessed Son. It should be our highest aim to do the will of God. For this He has created and preserved and redeemed us. We have in Jesus a perfect pattern of obedience. When we imitate Him, we shall do God's will "as the angels do in heaven".

The Question on Missions

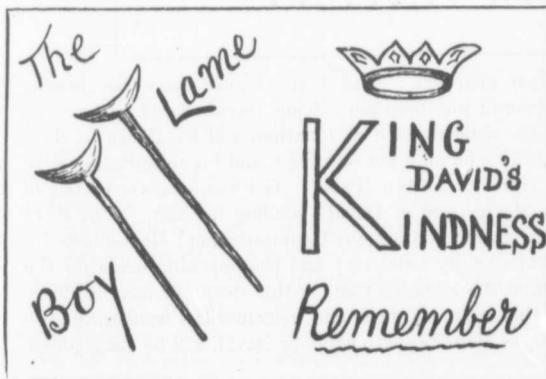
Ques. 3. All the people take part in plantation work. In the drier season they enter the forest, and select the spot for planting. Then, with big knives, they cut away the small bush and pull up the small plants. When these are dry, they burn them around the uncut trees. The ground is then planted with yams, and later with bananas, native cabbage and sugar cane. Taro is cultivated in swamps or irrigated land. Canoes are "dug-outs" with outriggers. Houses are made of palm leaf or grass thatch. The Christians are building some lime houses with thatched roofs. To get clothing, knives, axes, etc., they work at times for white men, or sell coconuts or some of their food. Very few of the people have much ambition to rise above the common level. The luxuries of civilization they consider hardly worth the labor. Some aspire to be teachers of the gospel.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The king showing kindness.

Introduction—Nan, Grace and Alice were having a little sewing society in the room

next where the ladies were making clothing for a poor family that had lost everything in a fire. As they sewed on their dollies' dresses and hats, Alice suddenly said, "Do you suppose their dolls were burned?" "Yes", said Nan, "everything." "Oh, how dreadful!" said Grace, "just think if our dollies were burned!" They all thought a few minutes and worked in silence. "As you would be done by", said Nan, picking out her prettiest doll, and Grace took the best hat and Alice the best



dress, and they quietly tip-toed out into the hall and laid the dolly safe among the other things in the big box.

Lesson—Our Lesson story is about a little lame boy who had lost his father and mother and home, and about a man who had received a great deal of kindness himself who pitied and helped the little lame lad and in so doing was "doing as he had been done by".

Review—Let us "think back" to our Lesson stories some time ago. Do you remember JONATHAN (Print)? If we print DAVID, and FRIENDSHIP between the names, you will all remember about King Saul's son who was the friend of David. Saul was an enemy of David and tried to kill him, but David spared Saul's life and afterwards Saul died, and Jonathan and his brothers, at Gilboa (1 Sam. 31), and there was left only a little lame boy with a big funny name, Mephibosheth, the son of Jonathan, David's friend.

"As He Would Be Done By"—Now King David had time to think about his friends, he began to wonder if there were any of King Saul's family left "that he might show him kindness for Jonathan's sake". Tell of the servant, Ziba. He tells David of Jonathan's lame son, who, by this time, had grown to be

a man. The king sent and brought Mephibosheth to his palace. Tell of his fear lest David meant to do him harm, of David's kind words to him, of the way in which David gave back to him the lands belonging to his grandfather Saul and made Ziba caretaker of them for the lame man, of how David took Mephibosheth into his own family, to eat at their own table, to be one of themselves. We'll draw a CRUTCH to help us to remember the lame man and King David's kindness to him. "Once a friend, always a friend" was King David's way.

Sing (Hymn 80, Book of Praise)—

"I've found a Friend; O such a Friend!
So kind, and true, and tender;
So wise a Counsellor and Guide,
So mighty a Defender!"

Golden Text—Repeat. King David was certainly showing this love. He had God in his heart and "God is love", so David was kind, tender-hearted, forgiving.

Helpfulness—Have God in your heart.

"Do all the good you can,
To all the people you can,
In all the ways you can
As often as ever you can."

Something to Think About—I should be helpful.

FROM THE PLATFORM

SOUGHT
FOUND
WELCOMED

The Lesson is a story in three chapters. The first chapter may be headed SOUGHT (Print). The points to be brought out here are: King David seated securely on his throne, after his wars are over; his remembrance of Jonathan and his desire to show kindness to any of that old friend's family who may yet be alive; and his consultation with Ziba. The heading for the second chapter is FOUND (Print). Get the scholars to tell of Mephibosheth's living in the house of Machir and of David's sending for him. The third chapter has for its heading WELCOMED (Print). Bring out by questioning: Mephibosheth's trembling approach to the king; David's kindly welcome; and the provision made for the lame son of Jonathan. Press home upon the scholars, that, in this story, we have an illustration of how the loving heavenly Father seeks and finds and welcomes His wandering children. The day when we come to Him, as Mephibosheth came to David, will be the gladdest day of our lives.

Lesson IV.

THE JOY OF FORGIVENESS

October 25, 1908

Psalm 32. Commit to memory vs. 1, 2. Read Psalm 51; Romans, chs. 4, 5.

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

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

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

3 When I kept silence, my bones waxed old through my roaring all the day long.

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

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

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely

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

- I. The Blessedness of Forgiveness, 1, 2.
- II. The Condition of Forgiveness, 3-5.
- III. The Freedom of Forgiveness, 6-11.

DAILY READINGS

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

M.—The joy of forgiveness, Ps. 32. T.—Trouble of the wicked, Isa. 57: 13-21. W.—Sowing and reaping, Gal. 6: 1-8. Th.—Hope for penitents, Joel 2: 12-19. F.—A penitent's prayer, Ps. 51. S.—Plea for mercy, Luke 18: 9-14. S.—Forgiveness,

3 in the floods of great waters they shall not come nigh unto him.

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

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

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

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

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

Ps. 103: 1-18.

Shorter Catechism—Review Questions 101-103.**The Question on Missions**—4. What are the qualifications required of an ordinary native teacher? He must bear a good character, be able to read his own language, to conduct public religious services, and to act as leader generally in good works.**Lesson Hymns**—Book of Praise, 320 (Supplemental Lesson); 152; 161; 23 (Ps. Sel.); 167 (from PRIMARY QUARTERLY); 151.**Special Scripture Reading**—Luke 15: 11-24. (To be read responsively or in concert by the whole School.)**EXPOSITION**

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

I. The Blessedness of Forgiveness, 1, 2.

Vs. 1, 2. *Blessed*. The word in Hebrew is plural. "O the happinesses!" it may be translated: so many are the joys of pardon. *Transgression*; the violation of God's will, as if crossing a forbidden boundary. *Forgiven*. The transgression is taken up and carried away (compare John 1: 29). *Sin*; the failure to fulfil the purpose of life, missing the mark God sets before us. *Covered*. It is covered over and obliterated; as the blood of the sin offering covered the sin that was regarded as staining the altar, Lev. 4: 27-31. *Imputeth not*. It is never again thought of in connection with the sinner. *No guile*. Experience has taught the psalmist that he must be straightforward with God. One

cannot deceive God. *Iniquity*; the crooked, twisted action of him who turns aside from the path of life. Just as there are three words for sin, so there are three words for its removal. God's grace is sufficient to make up for all shortcomings; there is threefold grace for threefold sin.

II. The Condition of Forgiveness, 3-5.

Vs. 3, 4. *When I kept silence*; refusing to confess his sin to himself and to God (see the story in 2 Sam., chs. 11, 12). But God was not deceived; the harvest of suffering followed the sowing of sin. *Bones waxed old*; literally, "rotted away". It was as if the solid framework of the body had been wasted with distressing sickness. *Through my roaring*. He groaned with so much noise and so little self-control that he seemed unmanned, more like a beast than one of God's children. *Thy hand was heavy*. God struck him with heavy strokes. So sternly did God deal with the sinner; and yet it was all done in love, to bring him to a better mind. The suffering sent upon the psalmist was partly remorse of conscience, partly, perhaps, actual sickness. *Moisture. drought of summer*. Fever scorched the body like the summer sun.

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

III. The Freedom of Forgiveness, 6-11.

Vs. 6, 7. *For this*; because the frank and honest confession by this penitent of his sin has brought to him from God instant and full forgiveness. *Shall every one that is godly pray*. The "godly" ones are those who belong in a special sense to Jehovah, and are thus entitled to His kindness. *In a time . . . be found*. Compare "in an acceptable time" (Ps. 69: 13), and read also 2 Cor. 6: 2. The time to find God is always now. *Floods of great waters*. In the Old Testament, great distress is compared to a sudden flood, the overwhelming torrent of water that pours down a narrow Palestinian wadi (or valley) after a heavy rain, Ps. 18: 4; 69: 15. If a man only prays to Jehovah he will be safe; the waters *shall not come nigh unto him*. He has only to take refuge in Jehovah, who is his hiding place, like some strong fortress on a lofty height inaccessible to all foes. *Preserve me from trouble*; not always by removing, but often by permitting it to come and then overruling it for good, Rom. 8: 28. *Compass . . . with songs of deliverance*. Wherever he turns, he finds occasions of gladness. Or, perhaps, he refers to the glad shouts of the godly who, like himself, have been pardoned.

Vs. 8, 9. *I will instruct thee and teach thee*. The psalmist has declared his trust in God. Now God answers with His promise of guidance and teaching. *Counsel thee with mine eye upon thee* (Rev. Ver.). What a blessed companionship—God at our side, giving wise direction, and keeping ceaseless watch, lest we go astray! *Be ye not as the horse, or as the mule*. To resist God's will,

to neglect His instruction, is to act like the stupid, unreasoning animals. *Bit and bridle*. These are needed for the brutes, but men should be controlled by reason and conscience and God's Word. *Else they will not come near* (Rev. Ver.); cannot be controlled or directed by their masters.

Vs. 10, 11. *Many sorrows . . . to the wicked*. They need these, as the animals need the "bit and bridle", and even the sharp whip, to bring them back from their sin. *He that trusteth . . . mercy shall compass him about*. Like a strong wall, God's mercy stands between the believing man and every foe. *Be glad . . . rejoice . . . shout for joy*. There is no song so sweet as that of the forgiven sinner. God's lovingkindness is around him on all sides, as the circumference of a sphere is about the centre, so that in no direction can harm come to him.

Light from the East

MULE—Has always been much used in the East, although the breeding of it was forbidden by the Mosaic law. Pictures of mules are found on the monuments of Egypt and Assyria. Their surefootedness, hardiness, and power of endurance commended them, not only as beasts of burden, but also as saddle beasts for the wealthy. Some of those bred to-day from full-blooded Arabian mares are most beautiful animals and are extremely valuable. Not only are they hardy and patient, but they usually live twice as long as the horse, and will carry a heavier burden.

BRIDLE—The original bridle was only a halter, although sometimes a muzzle was attached to keep a refractory beast from biting its driver or its yokefellow. The Assyrian horses had a bridle like ours, with an iron bit, and a side piece at each end to keep it from slipping through the mouth. The side straps were covered with rosettes, an arched crest rose between the ears, a short plume projected from the forehead, and a long tassel was hung round the neck. A bridle or muzzle was often fixed on refractory slaves and prisoners of war. When Cambyses conquered Egypt, the king's son and ten thousand others were conducted to execution with ropes round their necks and bits in their mouths.

APPLICATION

Blessed is he whose transgression is forgiven,
 v. 1. An Emperor of Germany long ago
 offended the Pope. Before the Pope would
 pronounce forgiveness, he made
 the poor Emperor stay for
 three days outside the castle
 gate. It was winter time and the snow was
 deep, and the unfortunate man suffered
 greatly, but he thought it all necessary to
 have his sin removed. Christ does not ask
 any such penance on our part. His pardon
 is full and free. There are no bitter hours
 of waiting. At once the poor sinner is
 blessed who seeks His pardoning love; and
 all who desire His forgiveness can have it.

In whose spirit . . . no guile, v. 2. A number
 of gamblers were in the room of an inn, and
 they were making night hideous by their
 noise and blasphemy. The
 "A Soft Pillow" famous preacher, Whitefield,
 happened to be staying at the
 same inn. He could not endure to hear the
 name of his Saviour thus profaned. It took
 away his sleep. At length he said, "I will
 go and reprove them". He did so, but the
 profanity did not stop. His companions,
 who had tried to restrain him, now asked,
 "What did you gain by speaking to those
 men?" "A soft pillow", was Whitefield's
 answer, and he lay down and was soon
 quietly asleep. He had relieved his con-
 science. He had delivered his soul from all
 sense of guilty compromise. The guileless
 man who has the clearest conscience has the
 softest pillow.

Thou forgavest the iniquity of my sin, v. 5.
 Some Orientals used to have a very simple
 way of keeping their books. They used a
 wax tablet, and when anyone
 owed them money, they took
 a sharp pencil and indented a
 mark in the soft wax. Afterwards, when the
 debtor came and paid his debts, they would
 take the flat end of the pencil and press it
 over the marks in the wax and obliterate
 them all, until there remained no more
 charges against the man. All our sins are
 recorded in the book of God's memory, and
 there they must forever stay, were it not that
 Jesus Christ has made an atonement for
 them, and now, if we confess our trans-

gressions, God will blot them all out, and the
 past will never be charged against us; for
 He has said, "I, even I, am He that blotteth
 out thy transgressions for Mine own sake,
 and will not remember thy sins" (Isa. 43 :
 25).

Kind hearts are here, yet would the tend'rest
 one

Have limits to its mercy : God has none!
 And man's forgiveness may be true and sweet,
 And yet he *stoops* to give it. More complete
 Is love that lays forgiveness at thy feet,
 And pleads with thee to raise it. Only
 heaven

Means "crowned", not "vanquished", when
 it says "forgive".

Thou shalt preserve me from trouble, v. 7.
 Very wonderful are the ways God takes to
 deliver His children from distress. When
 Queen Mary ruled in England,
 Never At a Loss she gave orders near the end of
 her life for a persecution of the
 Protestants in Ireland. The commission
 was entrusted to Dr. Cole, who, on his way,
 stopped at Chester, where he was waited on
 by the mayor. He told him his errand in the
 inn, where he was overheard by its mistress,
 herself a Protestant. This worthy lady
 secretly removed the commission papers, and
 substituted a dirty pack of cards, with the
 knave of clubs facetiously turned uppermost.
 Imagine the doctor's chagrin when he un-
 wittingly presented these unexpected docu-
 ments to the Irish Privy Council! He has-
 tened back to London to get his commission
 renewed, but in the meantime Queen Mary
 died, and the Irish Protestants were thus
 mercifully delivered from a calamity that
 might have involved irretrievable loss of life.
 God is never at a loss to find instruments for
 His purposes, however unlikely they may
 seem. The experience of this psalm will find
 thousands of witnesses.

Many sorrows shall be to the wicked, v. 10.
 There used to be no thistles in Australia, until
 a Scotchman, in mistaken attachment to the
 emblem of his race, sent a few
 seeds out to a friend. He
 thought it was a sad misfortune
 that any country should be without a thistle.
 The seeds could have been stopped on their

Will Not
 Remember

Thistles in
 Australia

entrance, but they were such a little thing, no one could suppose that any serious mischief would follow. Some years afterwards, this same thistle became the farmer's pest and plague. One glass will not harm, one throw of the dice will only amuse. One tiny, ungenerous scheme of revenge,—what great evil can come of it? Alas, many drunkards

are in their graves, many gamblers in the cells of the penitentiary, many homes are ruined and many hearts at lasting feud, because they did not recognize the full danger of a little sin, any more than the Scotchman foresaw the results of the introduction of a small package of thistle seeds to a new soil. Sin inevitably multiplies sorrow.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

"Blessed" means "happy". This Beatitude may therefore be presented in the light of:

1. *The test of happiness*, vs. 1-5. Are we living in sin, or delivered from it? Bunyan's man, with a book and a burden, grew more and more unhappy as he came to understand the nature of sin. Sin is misunderstood when it is made light of. Explain the psalmist's distinguishing terms. "Transgression" is a "going away", "a departure from God". "Sin" is a "missing of the mark",—misdirected aim. "Iniquity" is "something twisted or distorted",—acting crookedly. Happy the man who is delivered from all this: whose burden is lifted from his back (as forgiveness signifies), John 1:29; whose faulty aims are "covered" over, Isa. 61:10; whose distorted actions are not reckoned against him, Isa. 44:22; who is "guileless", or sincere, in his determination to become right. The psalmist from experience has known both the misery of concealing sin (vs. 3, 4), and the happy relief that follows confession and penitent entrance into forgiveness, v. 5. Happiness is found, not in hiding sin, but in forsaking it, Isa. 55:7; 1 John 1:9.

2. *The source of happiness*, vs. 6, 7. This is found not in the sinner himself, but in the Saviour, 2 Cor. 9:15. The more a convicted sinner thinks of himself and his sin, the more miserable he becomes, Ps. 38:4. He cannot dwell too much on the grace of his Saviour, Titus 2:11. The psalmist is happy because he knows his Saviour to be: (1) so accessible (v. 6, first half); (2) so steadfast (v. 6, last

half); (3) so sheltering, v. 7. His "every tear sparkles like a diamond in the sunshine of pardon". In his security, songs of deliverance resound. No harm can overtake those who find refuge in Christ, Heb. 6:18. But how is all this found?

3. *The road to happiness*, vs. 8-11. Every pardoned sinner is happy in the promise of: (1) guidance (v. 8; John 14:5, 6; Romans 10:8, 9); (2) freedom, vs. 9, 10. Turn from sin and show that you are a free being, not driven by evil habits. You are no mere animal, unable to control yourself, v. 9. Get free, and keep free, from the sorrows of sinning, v. 10 (first half). Be happy in the merciful protection in which you trust, v. 10 (last half). Then you will have (3) joy, v. 11. Trust Christ to set and keep you free from sin, and the gloom of struggling with evil gives way to the gladness of the victorious life. John 15:11; Phil. 4:4.

For Teachers of the Boys and Girls

Begin with a talk about psalms. A psalm is a song, and the characteristic of a song is its gladness: make this clear. Then call for the title of the Lesson,—The Joy of Forgiveness, which is the key-note of this Psalm. Have the class examine the Psalm with a view of discovering that the first verse gives the key-note—"Blessed"; and that the closing verse re-echoes it: have this verse read and re-read, till the scholars catch the glad note.

An informal, rather than a formal study of the Psalm, is the more likely to be effective,—children prefer to "pick up" a song by running over it and joining in as others sing it, rather than to sit down and work it out line by line and measure by measure.

☞ First, who wrote this Psalm? David, after

he had grievously sinned, bitterly repented, and been graciously forgiven. It is the song of a forgiven sinner,—such a song as the Prodigal in the parable might have sung, Luke 15 : 24.

Three words for wrong-doing, vs. 1, 2. Explain these,—“transgression”, breaking over a boundary; “sin”, missing the mark; “iniquity”, twisted, distorted. All ugly words, to describe a dreadful thing. For what God thinks of sin, see Jer. 44 : 4.

Three words for the pardon of sin, vs. 1, 2,—“forgiven”, the burden taken away; “covered”, so as to be hidden out of sight; “imputeth not”, does not reckon against one. God hates sin, but loves to pardon it fully and freely. Have the class turn to Ex. 34 : 6; Isa. 50 : 18; 55 : 6, 7; Luke 6 : 36.

Verses 3, 4, are a theme for the study of how conscience works. The scholars will tell of how Nero and Caligula were tortured by the recollection of their foul murders. Shakes-

peare's, Macbeth and Browning's, Pippa Passes afford illustrations. Better still, the scholars will recollect, although they may not speak about it, how sin has wrought wretchedness in their own hearts.

Verse 5 tells how quickly and certainly forgiveness follows sincere penitence and confession, and what joy it brings. Ask for the scripture passages.

In v. 7 there is an enticing theme, God as a Hiding Place. Ps. 18 : 1; Isa. 4 : 6; Jer. 16 : 19; and such hymns as, *Rock of Ages*, are in place. The scholars will suggest other references.

Verse 9 will be sure to arrest attention. Keep the Rev. Ver. in mind—“Else they will not come near unto thee”, will not be controlled. God's way of breaking in the obstinate and unruly is seen in v. 10; and His great goodness to those who trust Him and seek to walk in His ways.

It is only these who can say, or sing, v. 11.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Says Dr. George Adam Smith, in his new book on Jerusalem :

“The bare catalogue of disasters which have overtaken Jerusalem is enough to paralyze her topographer. Besides the earthquakes which have periodically rocked her foundations, the city has endured nearly twenty sieges and assaults of the utmost severity, some involving a considerable, others a total, destruction of her walls and buildings; almost twenty more blockades or military occupations, with the wreck or dilapidation of prominent edifices; the frequent alteration of levels by the razing of rocky knolls and the filling of valleys; about eighteen reconstructions, embellishments, and

large extensions, including the imposition of novel systems of architecture, streets, drains and aqueducts, athwart the lines of the old; the addition of suburbs and the abandonment of parts of the inhabited area; while over all these gathered the dust and the waste of ordinary manufacture and commerce. Even such changes might not have been fatal to the restoration of the ancient topography, had the traditions which they interrupted been immediately resumed. But there also have happened two intervals of silence, after Nebuchadnezzar and after Hadrian, during which the city lay almost if not altogether desolate, and her natives were banished from her.” (See also *QUARTERLIES* and *LEAFLETS*.)

ADDED HINTS AND HELPS

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

Some Test Questions

1. Which are the “Penitential Psalms”?
2. By whom and when is Psalm 32 believed to have been composed?
3. How many words are here used for sin and forgiveness respectively? What does

each one of these words signify?

4. How had God dealt with the psalmist while he refused to confess his sin?

5. What three words are used for the confession of sin? What was the immediate result of confession?

6. To what does the psalmist's experience encourage others? Who are the “godly” ones?

7. What is likened to "floods of great waters"? How can men be safe from trouble?

8. What promises does God make in v. 8? How is the stupidity of sin described?

9. What is the purpose of God in sending sorrows upon the wicked? Why is the believing man safe from all foes?

Something to Look Up

1. David wrote another Psalm confessing his sins. In it he asks God to create in him a clean heart. Find the text.

2. Where are we told that, if we confess our sins, the Lord is faithful and just to forgive us?

ANSWERS (Lesson III.)—(1) 2 Sam. 4 : 4. (2) 1 Sam. 20 : 42.

For Discussion

1. Our need of mercy from God.
2. Forgiveness a free gift.

Prove from Scripture

That we must forgive to be forgiven.

The Catechism

Ques. 101-103 (Review)—The Questions for review cover the first three petitions of the Lord's Prayer. They stand in the forefront, because they deal with God's character and God's claims. In teaching us to pray, our blessed Lord would have us think first of God. His name,—that it may be honored;

His kingdom,—that it may be advanced; His will,—that it may be done: these are things that should concern us, even more than any blessings we desire for ourselves. If we would pray aright, we must rid ourselves of all selfishness, and desire above every thing else, that God may be known and loved everywhere, that everyone may be brought into His kingdom, and that all the world over men may do His will with loving hearts.

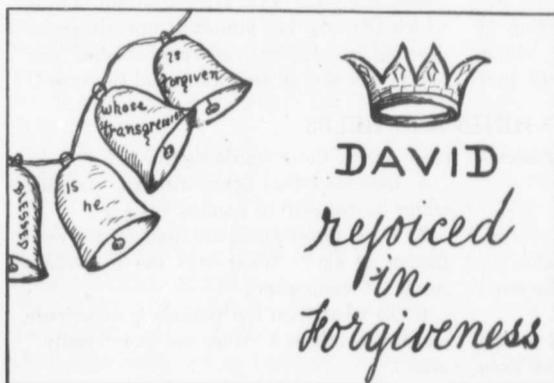
The Question on Missions

Ques. 4. The urgent demand for teachers has led to the appointment of some very poorly qualified men. Some people in a heathen village request a teacher. The missionary has no one fitted for the post; but here is a man, though very limited in knowledge, yet he is a church member and may be able to do some good: hence he is sent. He at least may prepare the way for a better man when he can be found. The real teacher in a heathen village soon becomes the leader in all improvements both material and moral; hence the need for good men and true. The principal work of a teacher in a new field is to speak to the people wherever he can find a hearer; conduct service with them as soon as he can get an audience; teach wherever he can find a scholar. The life he leads is the most powerful factor in his usefulness.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The king rejoicing in forgiveness.

Introduction—A little talk about music will serve to introduce this psalm of rejoicing.



You all love music. So did King David. How many of you have a piano at your house? How many have an organ? I wonder if any of you have a harp. Did you ever see a harp? (You may have seen men on the street playing on the harp, and then passing a hat for coppers.) Perhaps the teacher can show a picture of a harp or draw an outline. King David played beautiful music on the harp, and he wrote the words and sang many beautiful psalms or songs of praise, to God.

Lesson—We always think of King David as a very good, man and so he was. But no one is quite good, and David once disobeyed God's law, and for a while he was very unhappy. At first he did not tell God about it. He did not confess his sin and he was so unhappy day and night. He could think of nothing else but his sin.

Joy in Forgiveness—Now we see David again and he is all joy and gladness. What has made the change? Ah, he has told God all about it. He has confessed his sin to God and he knows that God has forgiven him and he makes up a beautiful Psalm (our Lesson) praising and thanking God.

Prayer—David advises everybody to pray. (All repeat)

"God is in heaven, can He hear
A little prayer like mine?
Yes, that He can! I need not
fear,
He'll listen all the time."

God's Goodness—David tells us so many things about God that should make us also very joyful. Let us print some of these.

God is **MY** { **HIDING PLACE**
KEEPER FROM TROUBLE
TEACHER
GUIDE

Obedience to God—David tells us we should

not be like a horse or mule that needs to be held in by the bit and bridle (explain). We should be gentle, willing followers of God and not have to be "made to obey".

Repeat—

Saviour, teach me day by day
Love's sweet lesson to obey;
Sweeter lesson cannot be—
Loving Him who first loved me.

—Hymn 575, Book of Praise.

Warnings Against Sin—"Many sorrows shall be to the wicked" David tells us. (Tell a story of the unhappiness that followed John or Mary's wrong-doing.)

(Repeat)—

"God is in heaven, can He see
When I am doing wrong?
Yes, that He can! He looks at me
All day and all night long.
God is in heaven, would He know
If I should tell a lie?
Yes, though I said it very low,
He'd hear it in the sky."

Joy Bells—Now we can imagine we hear joy bells ringing as we hear David's burst of song (all repeat), "Be glad in the Lord, and rejoice," etc., v. 11. Outline some bells and print these words on them.

Something to Think About—God will forgive my sin.

FROM THE PLATFORM



Sketch a ladder. Print at the bottom, SORROW. Bring out by questioning that David's sorrow had been caused by his sin. But we shall see how he climbed up out of his sorrow. The first rung in the ladder is CONFESSION. But the moment David confessed his sin he received FORGIVENESS (Print). This is the second rung. The third (v. 7) is SAFETY (Print). Next (v. 9) comes GUIDANCE (Print), and then (v. 10) TRUST (Print), and at last (v. 11) JOY. Have a little talk about each of these rungs as its name is printed. Let the Golden Text be repeated in concert, and, in a few earnest, loving words, impress our need of forgiveness and God's willingness to give it.

"Where does Joy come from? I knew a Sunday School scholar whose conception of Joy was that it was a thing made in lumps and kept somewhere in heaven, and that when people prayed for it, pieces were somehow let down and fitted into their souls. In reality Joy is as much a matter of cause and effect as pain. No one can get Joy by merely asking for it. It is one of the ripest fruits of the Christian life, and like all fruits, must be grown."—Professor Henry Drummond.

*AN ORDER OF SERVICE : Fourth Quarter.

Opening Exercises

I. SILENCE.

II. SINGING. Hymn 320, Book of Praise. (It is expected that this beautiful hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Matthew 7 : 13, 14, 21.

Superintendent. Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat :

School. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Superintendent. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven.

IV. SINGING.

O Saviour, precious Saviour,
Whom yet unseen we love,
O name of might and favor,
All other names above !

*We worship Thee, we bless Thee,
To Thee alone we sing ;
We praise Thee and confess Thee
Our holy Lord and King.
—Hymn 100, Book of Praise.*

V. PRAYER. Closing with the Lord's Prayer in concert.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each LESSON.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental LESSONS.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope.

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

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

Hail to the Lord's Anointed
Great David's greater Son .
Hail, in the time appointed,
His reign on earth begun !
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.
—Hymn 444, Book of Praise.

V. RESPONSIVE SENTENCES. Proverbs 4 : 23, 26, 27.

Superintendent. Keep thy heart with all diligence ;

School. For out of it are the issues of life.

Superintendent. Ponder the path of thy feet.

School. And let all thy ways be established.

Superintendent and School. Turn not to the right hand nor to the left : remove thy foot from evil.

VI. BENEDICTION OR CLOSING PRAYER.

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

Some Special Books from the Upper Canada Tract Society Stock.

THE MASTER OF THE HEART.

By Robt. E. Speer. Net. \$1.00

THE INSPIRATION AND AUTHORITY OF HOLY SCRIPTURE.

In Christian Faith and Doctrine Series. By J. Monro Gibson. Net. 90c.

THE PSALMS.

A devotional commentary in 3 vols. By Rev J. Elder Cumming, D.D. Each. 70c.

THE EPISTLE TO THE PHILIPPIANS.

A devotional commentary. By Rev. F. B. Meyer, B.A. 70c.

THE CHINESE EMPIRE.

A general and missionary survey. Contains over fifty portraits of prominent missionaries to China. Edited by Marshall Broomhall, B.A. \$2.00

ANOTHER MILE.

And other addresses on "The Sting of Sin," "Dealing fairly with God," etc. By J. Wilbur Chapman, D.D. Net. 75c.

TAKING MEN ALIVE.

Studies in the principles and practice of individual soul winning. By Chas. G. Trumbull. 90c.

THE TEACHING OF CHRIST.

In its present appeal. By W. L. Walker. 90c.

LIFE ON THE UPLANDS.

Containing chapters on "A Life in a Love," "A Mid-day Rest at the Well," etc. By Jno. D. Freeman. Net. 75c.

THE GOSPEL OF ST. JOHN.

Westminster New Testament. Authorised version, with introduction and notes by Rev. H. W. Clark. 70c.

THE GOSPEL OF ST. MATTHEW.

Westminster New Testament. Authorised version, with introduction and notes by Rev. David Smith. 70c.

AARON'S BREASTPLATE.

And other addresses. By J. Rendel Harris. 90c.

THE NEW TESTAMENT IN MODERN SPEECH.

An idiomatic translation into every-day English from the text of "The Resultant Greek Testament." By the late R. F. Weymouth. 90c.

JESUS CHRIST AND THE SOCIAL QUESTION.

An examination of the teaching of Jesus in its relation to some of the problems of modern social life. By F. G. Peabody. Paper. 20c.

LETTERS ON LIFE.

By Claudius Clear. Paper. 20c.

JERRY MCAULEY.

An apostle to the lost. Edited by R. M. Offord. Net. \$1.00

MEANINGS AND METHODS OF THE SPIRITUAL LIFE.

By Rev. Henry W. Clark. \$1.25

THE LIFE OF GEO. MATHESON.

By D. MacMillan, M.A. \$1.75

THE APOSTLE PETER.

Outline studies in his life, character and writings. By W. H. Griffith Thomas, B.D. \$1.25

THE FAITH OF R. L. STEVENSON.

By Jno. Kelman, D.D. Net. \$1.25

THE HOLY SPIRIT.

By W. L. Walker. 90c.

THE DAYS OF HIS FLESH.

The earthly life of our Lord and Saviour Jesus Christ. By Rev. D. Smith. Net. \$2.50

THE PROBLEM OF THE OLD TESTAMENT.

Considered with reference to recent criticism. By James Orr, D.D. 90c.

THE BIBLE HANDBOOK.

An introduction to the study of sacred scripture. By the late Joseph Angus, M.A. A new edition, thoroughly revised and in part re-written. By the late Samuel G. Green, D.D. \$1.25

SIDE LIGHTS ON THE BIBLE.

Scripture and Eastern life illustrated from a collection of Oriental curios. By Mrs. Brightwen. Net. 35c.

UPPER CANADA TRACT SOCIETY

JAMES M. ROBERTSON, Depository

102 YONGE STREET :: TORONTO

Please mention THE TEACHERS MONTHLY when writing to advertisers

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1908

[For additional information in regard to certain of the places, see Geography Lessons.]

A-bin'-a-dab. A man of Kirjath-jearim, in whose house the ark found accommodation for twenty years after it was sent back by the Philistines, 1 Sam. 7 : 1, 2 ; 2 Sam. 6 : 3 ; 1 Chron. 13 : 7.

Ab'-sa-lom. A son of David. His mother was Maacah, daughter of Talmi, king of Geshur. After his defeat in the rebellion against David, he was killed by Joab while entangled by his long hair among the spreading branches of an oak, under which he had been riding, his mule having run away.

Ad-o-ni'-jah. A son of David, born at Hebron, (2 Sam. 3 : 2, 4). When his father was stricken in years, he attempted to seize the throne, and, was first pardoned by Solomon (1 Kgs. 1 : 50-53); but, on further offence, was slain, 1 Kgs. 2 : 17-25.

A-hi'-ma-az. The son of Zadok. He was the first to bring David tidings of the victory over Absalom.

A-hi'-o, Uz'-zah. The two sons of Abinadab who drove the cart on which David was taking the ark to Jerusalem, 2 Sam. 6 : 3, 4.

A-hith'-o-phel. One of David's counselors, a man of great sagacity, but morally untrustworthy. He joined in the rebellion of Absalom, and hanged himself when Hushai's counsel was preferred to his own.

Am'-mon. The younger son of Lot, and ancestor of the Ammonites, who dwelt east of the Jordan, on the borders of the Arabian Desert. Their chief god was Milcom or Molech, whose worship was adopted by Solomon (see 1 Kgs. 11 : 5).

Ash'-to-reth. A goddess worshiped by the Zidonians (see 1 Kgs. 11 : 5).

Ba'-a-le. The same as Kirjath-jearim, a town of Judah, eleven miles west of Jerusalem.

Be-nai'-ah. The successor of Joab as commander-in-chief of David's army (see 1 Kgs. 2 : 35).

Che'-mosh. A god of the Moabites worshiped by Solomon, 1 Kgs. 11 : 7.

Cher'-e-thites and **Pel'-e-thites.** Members of two tribes from the Philistine country who belonged to David's bodyguard.

Cu'-shi. In 2 Sam. ch. 18, the Rev. Ver. substitutes for this name, "the Cushite", a native of Cush or Ethiopia, the country lying in Eastern Africa, south of Egypt.

Da'-vid. Son of Jesse and second king of Israel.

E'-phra-im. The tribe descended from Ephraim, the younger son of Joseph. The name was commonly used by the prophets for the ten tribes forming the Northern kingdom, of which Ephraim was the chief tribe.

Eth'-a-nim. The seventh month of the

Jewish year, also called Tisri. It corresponded to parts of September and October.

Ge'-shur. A portion of Syria on the east of the Jordan adjoining the north border of the Israelitish territory. David married a daughter of Talmi, a ruler of this territory.

Gib'-e-ah. See 2 Sam. 6 : 4, where this word occurs : the Rev. Ver. gives instead "the hill".

Gib'-e-on. A city of Benjamin in which the tabernacle was erected for a time in the reign of David and Solomon. Its modern name is el-Jib, about six miles northwest of Jerusalem.

Gi'-hon. A spring probably in the Kedron Valley just outside of Jerusalem from which the city obtained part of its water supply.

Gi'-ioh. A village in the hill country of Judah.

Git'-tite. A native or inhabitant of Gath.

He'-bron. A town in the hill country of Judah, about twenty miles southwest of Jerusalem. It was David's capital during the seven and a half years of his reign over Judah. Here Absalom raised the standard of rebellion.

Je'-hoi'-a-da. A priest, the father of Benaiah.

Jo'-ab. A nephew of David, and the commander-in-chief in his army.

Le'-vites. The men of the tribe of Levi, charged with the duty of helping the priests, by taking care of the tabernacle and making preparation for its services.

Lo'-de-bar. A place in Gilead, where Mephibosheth dwelt.

Me'-phib'-o-sheth. The son of Jonathan. He was lame in both his feet (2 Sam. 4 : 4). David restored to him the property of Saul, his grandfather, and gave him a place at the royal table. (See 2 Sam., ch. 9.)

Mo'-ab. The district east of the Dead Sea inhabited by the Moabites, who were descended from Lot.

Mil'-com, or Mol'-ech. See under Ammon.

Na'-than. A well known prophet in the reigns of David and Solomon.

O'-bed-e'-dom. A man living at Gath-rimmon, in whose house the ark was left for three months by David.

Sol'-o-mon. The son of David and third king of Israel. He reigned forty years. He was famed for his wisdom and the splendor of his court.

Syr'-i-a. Properly Aram, a country occupying a plain to the northeast of Palestine.

Za'-dok. Early in David's reign joint high priest with Abiathar, and later, sole high priest.

Zi'-ba. A servant of King Saul's (see 2 Sam. 9 : 9).

Zi-do'-ni-ans. Or Sidonians, inhabitants of Sidon, an ancient Canaanitish city on the sea coast.



What a Kennedy School education will do for you

THIS young man, a graduate of a business college, was working for \$35.00 a month. He spent a few months with us; we placed him at \$900.00 a year. It paid him to attend the Kennedy School—it will pay

you. We should like to tell you more about this unique school.

Write for our Booklets.

The
Kennedy School
of Shorthand and Business

9 Adelaide St. East
Toronto

The Montrose Paper Co.

LIMITED

MANUFACTURERS OF

**HIGH GRADE BOOK
and WRITING PAPERS**

MILLS AT THOROLD, ONTARIO

TORONTO—HUBBS & HOWE CO., 48 Colborne Street

MONTREAL—T. B. LITTLE & CO.

WINNIPEG—CLARK BROS. & CO., LIMITED

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

Please mention THE TEACHERS MONTHLY when writing to advertisers

ST. ANDREW'S COLLEGE

TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR BOYS



College Buildings from the South

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

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

Calendar sent on application

1825

St. Margaret's College || TORONTO

144 Bloor St. East

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

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

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

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

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

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

ATTENDANCE LIMITED—Classes average 10 each.

JUNIOR SCHOOL—Distinct from the Upper and Middle School.

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

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

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

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

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

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

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

Please mention THE TEACHERS MONTHLY when writing to advertisers

THE BOOK PAGE

Dr. Monro Gibson is known on both sides of the sea as a pastor who is also a scholar, and as a man of conservative mold who has kept abreast of and in sympathy with the newest Biblical scholarship; and, withal, as a man strong in his convictions, and gentle and irenic in the expression of them. There could be no one better fitted to mediate between the old knowledge and the new, as he attempts to do in, **The Inspiration and Authority of Holy Scripture** (National Council of Evangelical Free Churches: Thomas Law, London: Upper Canada Tract Society, Toronto, 246 pages, 90c.). To say that the volume is readable and quotable is high praise on a subject so well worn. It is, however, much more. It is vital. Dr. Gibson, in a Personal Foreword, gives his own experience of a changing point of view on the question under consideration, and follows this by an inductive study of the inspiration and authority of the revelation which the scriptures contain and of the record of this revelation in the scriptures. There may be spots on the sun, but it is the sun, nevertheless, is the conclusion he reaches. The sweet reasonableness of the author and his absolute candor, make the book a safe one, even if the reader is not prepared to follow all the way. Many a puzzled man will read it with eagerness and profit.

The Marvellous Story of the Revival in Manchuria, Transcribed by John Ross, D.D. (the veteran missionary of the United Free Church of Scotland, at Moukden) From the Letters of Rev.

James Webster, will be of special interest to Canadian Presbyterians from the fact that the revival described occurred in connection with a visit to Manchuria of our own missionary to Honan, Rev. Jonathan Goforth. It was truly a remarkable movement, and the record of it will thrill the heart of every Christian reader (Oliphant, Anderson and Ferrier, Edinburgh, U. C. Tract Society, Toronto, paper, 64 pages, 15c.).

A story having for its lurid background an Indian rising in the far Northwest of the United States is, **The Watchers of the Plains**, by Ridgwell Cullom (The Copp Clark Company, Toronto, 306 pages, \$1.25). The secondary title of the book is, *A Love Story of the Bad Lands*. An interesting story, from start to finish, it is, telling of the strange happenings through which a wee girl, saved, almost by a miracle when her father and mother had been murdered by the savages, is won, at last, when she had become a beautiful young woman, by a brave plainsman, for whose sake she turns her back on all the advantages that wealth can purchase in old England. The tale once begun will not willingly be laid down till the last page has been read.

Sowing Seeds in Danny, by Nellie L. McClung (William Briggs, Toronto, 313 pages, \$1.00 post-paid) is a story that touches skilfully and sympathetically many phases of life in the Canadian West. "Danny" is Daniel Mulcahey Watson, aged four, the youngest of the nine children of an Irish section hand. The key to the title of the book is found in the opening chapter, in which Mrs. Francis, a kind but unprac-

25 Pictures for 25c.

For the Lessons of the Present Six Months

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

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

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

NO BETTER INVESTMENT OF 25c.

R. DOUGLAS FRASER

Presbyterian Publications

Confederation Life Building, Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers

tial lady tries to show Mrs. Watson, her washerwoman, how to train the juvenile Danny. The author depicts the characters to be found in almost every Western town, and its neighborhood, with a humor that is keen, but always gentle. In a racy, readable style, she gives a picture of village and farm life easily recognized by those acquainted with the West.

The second volume to be published of the **Westminster New Testament** (Andrew Melrose, London, U. C. Tract Society, Toronto, 256 pages, 70c. net) has appeared. It contains, *The Gospel According to Matthew with Introduction and Notes* by Rev. David Smith, D.D. Those who are familiar with Dr. Smith's, *In the Days of His Flesh*, will welcome this new help from his pen to the understanding of the "Gospel, pronounced by Renan 'the most important book of Christendom' ". It is a real help: the Introduction is complete and up-to-date, and the Notes are just what the ordinary student needs.

A marvel of cheapness is, **The Critical and Expository Bible Cyclopædia**, by Rev. A. R. Fausset, D.D. (Hodder and Stoughton, London, U. C. Tract Society, Toronto), with its 753 large octavo pages, and only \$1.25. But the standard of excellence maintained throughout the volume is as high as its price is low. A vast mine of information on an immense variety of subjects connected with the Bible is here placed within the reach of all. One of the best proofs of its usefulness is the fact that eighteen thousand copies of it have been issued. The

minister or Sabbath School teacher who uses this convenient and complete book of reference will find the profit and delight of his Bible study greatly increased.

Picture Work is a title that suggests palette and brush, or, at least, blackboard and crayon. In reality, the little book of 91 pages with this caption, by Walter L. Hervey, President of Teachers College, New York (Fleming H. Revell Company, New York and Toronto, paper, 25c. net), is chiefly about word pictures and their use in teaching children; especially Bible stories. A charming little treatise it is, in ten suggestive chapters, all turning more or less directly on "how to learn how" to tell a story, which a great authority in education declares to be the chief qualification of a teacher of children. Dr. Hervey, who is evidently a master hand in the craft, will prove a helpful guide to those who wish to acquire this fine accomplishment.

The two latest volumes of Dr. Alexander MacLaren's, **Expositions of Holy Scripture** (Hodder and Stoughton, London, U. C. Tract Society, Toronto, \$1.25 per volume) are on the Psalms, the first containing Psalms I. to XLIX., and the second, Psalms L. to CXLV.

In, **Readings from Dickens** (110 pages, linen bound, price 15 cts. net), Cassell and Company offer *A Christmas Carol, The Story of Little Dombey, and Doctor Marigold*, as arranged by Dickens himself for the many readings he gave in public. Dickens' lovers will welcome this compact little book; the three selections it contains are particularly delightful for reading to children.

INVESTMENT

In these times of financial anxiety you want to know
where to invest with **perfect safety.**

Invest in the **5%** Debentures of
The
Sun and Hastings
Savings and Loan Company

4 per cent. paid on deposits. Write for particulars.

Head Office: Toronto

W. PEMBERTON PAGE, Mgr. WHITFORD VANDUSEN, Pres. AMBROSE KENT, Vice-Pres.

Please mention THE TEACHERS MONTHLY when writing to advertisers



THE BRYANT PRESS

LIMITED

PRINTING AND BOOKBINDING

¶ IT'S JUST AS IMPORTANT TO KNOW
WHAT YOU ARE GOING TO GET AS TO
KNOW WHAT YOU ARE GOING TO PAY.
¶ WRITE US, OR TELEPHONE MAIN 2377
AND WE WILL ANSWER YOU PROMPTLY.

*We
Make
our
own
Type*

**44-46 Richmond St.
West, Toronto, Can.**

*New
Type
for
Every
Job*

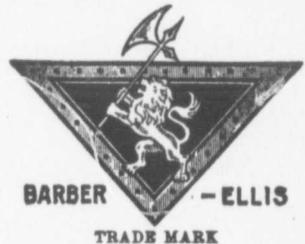
BARBER-ELLIS CORRESPONDENCE PAPERS

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

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

From most Stationers

IRISH LAWN
SHAMROCK LINEN
FRENCH ORGANDIE



THE
BARBER & ELLIS CO.
Limited
72 York Street, Toronto

Please mention "The Teachers Monthly" when writing advertisers