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Rev. R. Douglas Fraser

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The Teachers Monthly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXVI.

Toronto, August, 1920

No. 8

Retirement of Dr. Fraser

At the meeting of the General Assembly in June, Dr. Fraser presented his resignation as Editor and Business Manager of PRESBYTERIAN PUBLICATIONS, on the ground, as he himself expressed it, of "advanced age, and lessening staying power," having entered on the ministry some forty-seven years ago and having now completed twenty-two years of service in connection with the PUBLICATIONS.

The Assembly, in accepting the resignation, expressed its appreciation of Dr. Fraser's long and arduous service, by according him the title of Editor Emeritus, and granting him an allowance of \$2,000 per annum from the funds of the Board of Publication.

When Dr. Fraser assumed charge of the Publications in 1898, they included only the TEACHERS MONTHLY, two Scholar's QUARTERLIES and two Scholar's LEAFLETS. One addition after another has been made to the number as the need developed, until it has now reached twenty-seven. This includes a complete series of Departmental Graded Lesson Helps and three Illustrated Papers. Besides a large business has been developed in general Church and Sunday School and Y.P.S. requisites, while last year a Lantern and Lantern Slide Department was successfully established. The Church has now, in these varied lines of publication and business, an increasingly valuable abiding asset.

From the beginning, the Committee, afterwards the Board of Publication (with the trade name, PRESBYTERIAN PUBLICATIONS) has been closely linked with the Board of Sabbath Schools and Young People's Societies, and, since 1918, has been closely linked up with the other Boards of the Church for cooperation in the matters of publicity.

In every forward step in their career, during this score of years and over, the PUBLICATIONS have had in Dr. Fraser a guide at once prudent and progressive. It is the simple truth that the chief factor in the success of the Publications has been Dr. Fraser's editorial skill and alertness, combined with a rare business shrewdness and energy.

In the retirement of Dr. Fraser, the Publications have suffered a great loss, lessened, however, by the hope that his wisdom and experience may be largely drawn upon during his years of comparative leisure.

J. M. DUNCAN

EDITORIAL

Mr. Mutch's Resignation

The General Assembly had also, before it in the Report of the Board of Publication, the resignation of Rev. J. M. G. Mutch, B.D., who, for three years, has been Associate Editor, having been called to this position by the General Assembly of 1917 from a successful pastorate in Stouffville and Melville Churches, in the Presbytery of Toronto. At the time of his appointment, Mr. Mutch was already a tried worker in the Sunday School field, having, while still a

student at Knox College, served under the Board of Sabbath Schools and Young People's Societies, as an organizer in Northern Ontario and having spent a year, also in his student days, in the employment of the PUBLICATIONS. The resignation, offered with a view to resuming the work of the pastorate, was accepted by the Assembly, on the recommendation of the Board, with expressions of the highest appreciation of Mr. Mutch's services and regret at his withdrawal.

Mr. Mutch's connection with the PUBLICATIONS has been comparatively brief, but his work has been of the greatest value. Quickly identifying himself with organized work amongst boys and girls and young people, he soon reached a position of acknowledged leadership. Several months' experience as a military chaplain, first at the camp at St. John's, Que., and afterwards at Seaford Camp, England, brought him into close touch with soldiers, and enabled him, on his return, to give the view point of the returned men its due place in his editorial work.

The special editorial responsibilities of Mr. Mutch lay with the PATHFINDER and the Departmental Graded Lessons. The growing circulation of the PATHFINDER and the many testimonies to the excellence of that magazine, are a sufficient tribute to the ability which Mr. Mutch brought to its management. As to his work on the Departmental Graded Lessons, it may safely be said that there are no finer materials in this field than the SENIOR TEACHER'S and SCHOLAR'S QUARTERLY, which are the product of his pen.

Mr. Mutch will continue in his editorial duties until September 1st, when his official relations to the PUBLICATIONS will be severed. It is hoped, however, that, although his special activities will be transferred to another sphere, he will continue to be a frequent, as he will be a highly valued, contributor to our various periodicals.

J. M. DUNCAN

Allenby and the Sunday School

A war correspondent, who was with Allenby on his famous expedition from Egypt to Palestine, said that the General remarked that Palestine seemed to be familiar because of the lessons he, as a boy, had learned in Sunday School. Place after place on the march recalled to him the images he had formed of the country, and the historic incidents he had learned, when a Sunday School scholar.

The effect of the Sunday School on Allenby did not likely stop with a knowledge of Biblical geography and history. Other things, which could not be easily traced back, were doubtless also secured in Sunday School. His early training probably had something to do with the respectful way he entered Palestine and Jerusalem, loathing the thought of destroying any of its property or people, doing all that he could to preserve, and acting throughout like a humble-minded gentleman.

A Significant Contrast

A correspondent in the Maritime Provinces refers to a significant contrast which has come under his notice :

"There is a beautiful country road. On one side is a rural school house where forty young minds are being trained for manhood and citizenship. The teacher on whom this high task devolves is paid \$240 a year for her services.

"Across the road is a fox farm, where, as it happens, forty young foxes are being cared for, for the sake of their pelts. The man who takes care of them is paid \$2,400 and a free house.

"A man at a railroad junction down in this country is engaged to have the tracks properly related for the passage of trains. Eight trains pass every twenty-four hours.

"It is his duty to raise and lower a mechanical device eight times each day. For this easy but important task, he is paid a higher salary than any public school teacher in the entire Province in which he works."

On these two contrasts our correspondent comments :

"Do these concrete cases discover what the root trouble is in our social system ? We value things above persons, and Mammon, who is not a Spirit, above God."

A Strong Testimony

The Wall Street Journal some time ago stated that the only solution of the present industrial problems lay in the teaching of Jesus Christ. A similar statement has more recently been made by another financial paper, Finance and Commerce.

No one would accuse such papers of "maudlin sentiment." Sentiment, indeed, is often earnestly eschewed by financial authorities. All the more reason, then, is there for the notice which is being taken of such statements.

The way out of the present social, industrial and international muddle is that of the simple, old gospel. The Sunday School teacher is one who works with the power which shapes the nation's destiny.

Identification by Footprints

A photograph, reproduced in the Scientific American and other illustrated papers, shows a doctor explaining to a mother how, if her little one should go astray, he might be identified by his footprints. The anxious mother who appears in it is seeking the aid of science for the recovery of her child if he should wander away or be stolen from her. She exercises the utmost precaution to prevent harm coming to her darling little one.

There is a world of suggestion here for the Sunday School teacher. It is his business, also, to make the little ones safe amidst the dangers of life, to teach and train them so that they shall be secure against the temptations of which their world will be full.

It is a blessed task,—to help the children to see in Jesus, a friend and guide in whose keeping they will be safe forever and to train them to walk in his ways. There is no difficulty or discouragement that will not seem trifling to the true teacher when he remembers that he is helping to surround the children with safeguards against moral perils and to keep them in the path of true happiness.

"A State of Mind"

There is profound truth in the statement made, not long ago, by the President of a great Canadian University, that the causes of the present unrest are not mainly economic ; they consist in "a state of mind." People, he said, are "irritable."

If this statement is true,—and few thoughtful persons will dispute it,—the duty of every good citizen is to do all in his power to allay this irritation, to replace the spirit of discontent and suspicion by the spirit of cheerful good will. This is one of the greatest desiderata of our troubled times.

The Sunday School teacher has much to do with promoting this attitude of good will in the community. In an astonishingly short time his boys and girls will be men and women, and what they are, in character and disposition, their neighborhood will be.

No opportunity, therefore, should be lost by the teacher of fostering in his scholars the habit of regarding those about them in a kindly and brotherly way. The simple practice of the Golden Rule will do more to bring peace on earth than all the social and economic theories framed by human ingenuity.

A Local Teachers' Institute

Three neighboring churches in Toronto, a Baptist, a Methodist and a Presbyterian, combined to hold during the last winter a series of Institutes for teen age teachers. Men and women met together for supper in one of the churches, each church taking its turn at enter-

taining, and afterwards adjourned into two gatherings, one for the men and one for the women. In each a talk was given by some recognized leader in the teen age group and discussion followed.

This important form of training for efficient service in the Sunday School is being adopted by more and more communities. Many a teacher would be greatly helped in his work if he had a similar opportunity. A teacher is often struggling alone, stumbling along, quite oblivious of the fact that a neighboring teacher with the very same grade of scholars is also having similar difficulties, has solved some, and has not conquered others which his neighbor has mastered. If teachers who teach scholars in the same grade would get together for discussion of their problems, even when there is no expert guidance, much would be accomplished.

Even if only two or three gathered together, from as many different churches in every community, for such discussion, the benefit to the work would soon be marked. It would be all the more noticeable if such groups, failing to get expert personal guidance, would find it by reading together a first class book on their particular department,—Beginners, Primaries, Junior, Intermediate, Senior, Young People or Adult. Every two or three months all in each group might get together for a discussion of common problems.

WITH OUR CONTRIBUTORS

Dramatizing the Lesson

By E. A. Hardy, D.Paed.

The dramatic instinct has been associated with religion in many countries and in many ages. The Greeks were profoundly religious and the great dramas of Sophocles, Æschylus and Euripides are presentations of some of their fundamental beliefs, such as the punishment of certain sins even to the third and fourth generations. In the middle ages, the church used the dramatic form to teach the scriptures and the miracle, as they called these scripture plays, soon passed into the morality, or the allegorical, play, some examples of which are still with us.

The explanation of this association of the dramatic with the religious lies in the fact that both of these powers are inherent in human nature. The little child's play is full of vivid drama, not only in action but in speech; the dreams of the youth and the maiden are often quite melodramatic; and all through life the high quality of imagination is impelling us in both our thought and our action to play all kinds of parts. Life would be deadly dull, if we could not imaginatively be and do far beyond the confines of the real.

Can we utilize this dramatic instinct in our Sunday School work? There seems danger right at the outset, even in the asking of the questions. But we are reassured at once when we look at the facts. We are every Sunday using this very instinct whether we ever stopped to think of it or not. Let us see how we can get the best results.

First of all, we may use the dramatic instinct in our class work. The teacher next Sunday has a certain air of mystery. She does not say anything, but she looks as if she could. The class catch the spirit of it and are more or less keyed up. The fact is the teacher has a surprise for the class and they sense it. She has prepared her lesson so that she can tell it in a fascinating way. She has not only the outline of the story in her mind, but she has dug up all the local detail and she sees every person and every incident in the story as clearly as if she were witnessing the whole affair. She is immensely interested in the telling of that lesson story, and what is the result? The class is fascinated and that dramatic story telling lodges that Bible lesson deeply in those young minds.

Or it may be that she has the class get up the story and one by one they tell her parts of it. Or she may have them to her house on a midweek evening and they tell or act the story, thus making it real and vital for all.

Second, an element of dramatism may be injected into the whole School programme. Here we have a much wider scope and an opportunity for more variety. A superintendent of one of our Toronto Schools frequently asks one of the teachers, who is a skilled elocutionist, to recite a Bible story or some story or poem illustrative of a Bible truth. The intense attention given her indicates how she grips the School. In the Primary Department the telling of the lesson story has become an art and one cannot help wondering why the same art should not be

used more frequently in the main School.

The lantern can be of great assistance in this connection for it helps to visualize the scenery and the costumes. For example, the parable of The Sower is much more lifelike, when the School sees a picture of Jesus with his group of disciples, looking out over the fields and pointing to the sower in an adjoining field. Those Schools which have the pathoscope, or other moving picture machines, have a very great advantage, especially in picturing missionary scenes, photographed from actual life in our home and foreign mission stations.

The dialogue is another form of the dramatic which is frequently used, and, if the costumes are accurate, the dialogue can be of great value, not only in telling the story but also in giving accurate local detail. A still more complete form is the sketch or the cantata. The cantata is possible only in a fairly large School with capable musical leadership, or sometimes in a combination of Schools, where Esther, or a similar work could be given. But the sketch can be given in many Schools. We see it in almost all our Christmas celebrations in some form or other, but it might be used more frequently, say especially as a means of adding interest to our mid-summer programme.

Naturally we are concerned with the elements of success in all these forms of dramatization. The first requisite is exact analysis of the Bible story. Take, for example, the story of Naaman, 2 Kgs., ch. 5. It falls into these main parts:

V. 1.—The Greatness of Naaman.

Vs. 2, 3.—The Hebrew Maid's Suggestion.

Vs. 4-7.—The Syrian King's Embassy to the King of Israel.

V. 8.—Elisha's Message to the King of Israel.

V. 9.—Naaman's Visit to Elisha.

Vs. 9-11.—Elisha's Message and Naaman's Anger.

Vs. 13, 14.—The Servants' Pleading and Naaman's Healing.

Vs. 15-19.—Naaman's Gratitude.

Vs. 20-27.—Gehazi's Tragedy.

WHEN ATTENTION LAGS

It often happens, that one who at first listened to us with all readiness becomes exhausted and gapes and yawns and even unwillingly exhibits a disposition to depart.

When we observe that, it becomes our duty to refresh his mind by saying something seasoned with an honest cheerfulness and adapted to the matter which is being discussed, or something of a very wonderful and amazing order, or even, it may be, something of a painful and mournful nature.

Whatever we thus say may be all the better if it affects himself more immediately, so that the quick sense of self-concern may keep his attention on the alert.

At the same time, however, it should not offend his spirit of reverence by any harshness, but rather win him by its friendliness.—Augustine

Each of these parts is a whole story in itself. Each requires a mastery of the local detail, for example, geography, history, manners and customs. This means the use of Bible dictionaries, encyclopedias, books of travel, etc. Visits to the public library may be needed to supplement the resources of your Sunday School library or your pastor's library.

When the local detail has been mastered then the whole must be fused by your imagination into vivid reality. Then you can tell the story so that the class or the School see the great Syrian captain, the little Jewish maid, the disturbed Jewish monarch, the indignant Syrian, his faithful pleading servants, the miracle of healing and all the rest of that wonderful story. Don't forget that the story must be told with enthusiasm to get the best results.

So, too, with the presentation of this story in the form of dialogue or sketch. There must be that same faithful, laborious working up of the material, the judicious assignment of parts, and the patient drill, hour by hour, till every character is vivid and real.

We have come upon the same bed rock here as everywhere else in our Sunday School work, namely, hard work. But it cannot be escaped. Vivid dramatization of the lesson comes only by the most patient and capable preparation, but it is worth while, for the lasting remembrance it leaves of the scripture story and its lesson.

Toronto

“The Great Desire is the desire to find God.”
“The way to God is through love.”

Life is a school; character is the end; sorrow, disappointment, disaster, are teachers.

Missionary Givings in the Sunday School

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

The place for the emphasis of systematic giving to missions is undoubtedly the Sunday School. In the first place it is the psychological moment in child life for an attempt to develop a fixed habit, and secondly, the young imagination responds quickly to the appeal of the crusading spirit which is never far away from all missionary interests. The ordinary incidents of our mission fields are crammed with interest for our children who have no prejudices and no habits to smother the heart's instinctive reply to God's questions about our duty to his "other sheep."

There is but one reason why our children do not give generously to missions, and that reason is, because they have never been asked. Trial will amply substantiate this. Here is a method which has this for its commendation,—that it works, at least so far as the Junior, Intermediate and Senior Departments are concerned.

Make each class responsible for a five minute period on missions,—a summary of the life of a great missionary, an incident from his life (and there are scores of these), the missionary stories of the PRESBYTERIAN PUBLICATIONS, incidents culled from here and there serve as the basis of this five minute talk. Lan-

tern slides occasionally are good also. Some one must be appointed to see that the class is provided with the necessary material well in advance.

When this programme has been carried on for some time, let the Sunday School Executive, or the whole School, set an objective and then let each class, in consultation with its teacher, undertake as large a portion of that objective as it thinks it can raise. I think in most cases the result will be a most delightful surprise to all concerned.

In some cases, a class decides to make its contributions monthly, in others weekly, but a report of totals is made publicly once a month. A typewritten statement is kept upon the notice board of amounts promised and amounts contributed. This is but one method. It has nothing new in it, but it undoubtedly gets results.

There is little difficulty either in securing good material or in getting good service from the classes as they take their turn from Sunday to Sunday. If any one thinks that five minutes of an already hurried and

crowded session cannot be spared for such work, my impression is that less important things could well be left out and a place for such training found.

Brantford, Ont.

THE SUNDAY SCHOOL AND MISSIONS

One leading Japanese missionary said: "We cannot hope to win more than one in ten thousand of the adult Japanese. We can do anything with children of the Sunday Schools, and the door is wide open for these Schools."

A Chinese missionary said: "One million in the Sunday Schools of China will mean one million Christians ten years hence."

A Hindu said: "We were not afraid of you so long as you were lopping off the old branches (through the conversion of adults) but when you began with the children in Sunday School, then we saw that the axe was laid at the root of the tree; then we began to fear you."

The Sunday School and the Community

By Rev. C. E. Kidd, B.D.

Relatively, the Sunday School counts for more in the life of the community in the smaller congregations, and especially, perhaps, if one congregation serves the whole community. In such places, a real live Sunday School is a centre of activity that may be in vital touch with the whole common life of the people within reach.

One recalls instances from Western mission fields, that could bear out this assertion, and in all of the cases in mind there was no other organization that touched the whole life of the community.

Two or three of the great events of the year were planned and carried out by the Sunday School, and no other organization could have

arranged a successful community excursion and picnic, or a Christmas Entertainment, but the Sunday School.

This is true also of many other wholesome recreations and entertainments arranged on special occasions. The arranging and carrying out of a Sunday School picnic may seem like a small affair to those who look much to numbers and statistics, but it is no small thing when the whole life of the community is touched, and all the people interested.

One thinks of a definite instance where practically all work was suspended for the day, and the men and women spent the day with the children, and so were drawn closer together by a common interest in the welfare of the little ones, at a time when this mutual coming together was sorely needed, because of the nearness of industrial strife.

It was thought that no greater service could be done in the cause of peace, than to organize this particular excursion, and the idea worked out to give fruitage. For people do come closer together in association with the children than at any other time.

It was not a matter of a few, or one small organization among many, going off for their day's outing. Here was the community enjoying itself, and getting acquainted, and all centred in the Sunday School. All were

the better for it, for each one had opportunity to make it a happier day for others, and people are usually interested in that into which they have put something of themselves.

Again, and still thinking of the smaller and the newer places, no other organization is so vitally interested in the continued and progressive life of the community. Certain forms of amusement are discussed, and new elements are brought into the community life, and generally speaking from the point of view of to-day.

But in a live Sunday School organization, teachers and officers together discuss these matters, and theirs is the point of view of to-morrow—the effect on the future life of the community. They are considering and planning for the sake of the children, whether or not these things will help to make these little ones nobler and more useful men and women. From that point of view the matter is decided, which means that the matter is not one that concerns the floating population, and no others, but rather the real life of the community, of to-day and of to-morrow.

The decision carries weight, because of the unselfish point of view of those who are ready to stand for the best things, and to question what is doubtful, for the sake of the children.

Gananoque, Ont.

THE DEPARTMENTS

Illustrating the Stories

By Rae Furlands

We call the leader of a Beginners class the "teacher" from force of habit and for the sake of convenience; but really, the word "teach" should not even creep into her thoughts, in connection with her class.

The Beginners Department is not a Primary School, and the leaders are there to influence and develop, rather than teach. The class should be as much like a serene, ideal home as possible.

Life is overwhelmed by the "alchemy of influence." The Beginners are at the stage when the slightest touch makes its impression and the leader stamps her very life and soul upon the receptive children.

In some subtle way, children seem to feel the under the surface part of the lives of the adults with whom they come in contact. How very necessary is it, then, that we should

live up to our highest self and give of our very best.

Aside from the personal, one of the best ways in which to influence the children in any direction, is through stories. More truth may be conveyed and more ideals toward which to strive given, by means of the right sort of story than by any amount of cramming of abstract facts.

Of all stories, the Bible stories are supreme; for one reason because they go to the point without too much detail; but there are many other stories suitable for Sunday School telling and they may and do illustrate each other.

A simply told story illuminating the every day facts which are part of a little child's life, needs no other illustration; but stories where new features are introduced must have drawing, pictures, objects or where possible, the real thing, to make the new come within the understanding.

These methods of illustrating have been so freely and frequently spoken of, that, good and necessary as they are, more about them would be superfluous.

That the teacher's life shall illustrate her stories to the best of her ability, is taken for granted.

A few words on stories interpreting each other! Is the lesson on Samuel obeying God and obeying Eli? A story either before or after about the way the children themselves render obedience to father, mother, teacher, etc., would be in place. They will act and re-act upon each other and both be

made stronger. The story of Samuel will become more realistic and the need of obedience on their part will be emphasized and made clearer.

Each Bible story told to the little ones has its counterpart in daily life, if not in a similar incident, at least in the truth presented. Let them be so connected and illustrated that the children shall grow to feel the nearness, beauty, love and unity in it all, and thus remove the thought that some children in their early teens have, that Jerusalem, Bethlehem, Joseph, Paul and all the rest, were anywhere but upon this earth.

Primary Department Requisites

BY MISS B. C. JOHNSTON

Children of the Primary Department are those from six to eight years of age. While these little people have more control and power of concentration than those in the Beginners Department still they do not measure up to those who are older. Hence, one of the first requisites after suitable lessons is a separate room where they may have a session programme of their own. Failing this, try separation by screens or curtains, but only consider it a makeshift until a room is available. In this room there should be plenty of sunshine and fresh air. Children love brightness and the teacher who adds to this by suitably decorating the room with pictures, flowers and window curtains, will be repaid by the happiness of the children.

Children in the Primary Department also require to be comfortable during the session. One reason for discomfort in some departments is that boys and girls are left to sit with their heavy winter wraps on, in a warm room. Some provision for the care of these outdoor clothes should be made. Another reason for discomfort is that the children are asked to sit on chairs which will not permit their feet to touch the floor or their backs to reach the back of the chair. Let us then make suitable chairs another of the first requisites and let us see to it that these are not fastened to each other in groups of twos or threes. Small tables of a height to correspond with the chairs and about which the children of a class of six or eight may gather, is with the most of us, an unrealized dream, but worth while working for.

A blackboard is one article of equipment of which every primary teacher thinks and rightly so, since we remember far more of what we see than of what we hear. Some of us have found it difficult to have even one of these, but let us not give up. Some teachers

have used a dark green blind as a substitute, while teachers of small groups might easily use a pad and pencil.

Pictures are another means of teaching through the eye. Primary children should have plenty of these and any which are hung in their class room should be low enough for them to see. Fortunately teachers are not dependent on pictures which have to be bought but may have a collection of their own gathered from many sources, such as magazines, calendars and advertisements. The teacher who is continually on the watch for such pictures of child interest to supplement those which are bought will never lack this kind of illustrative material.

A sand table is also of great assistance in making the stories really live to the children. Through it as through pictures, we have the opportunity of giving correct ideas of Eastern countries and customs. This article of equipment may not be as expensive as at first appears. One superintendent used a discarded kitchen table and with the assistance of a carpenter and tinsmith has now a splendid sand-table.

We must not forget to include among our requisites folders for the children to take home. These contain the lesson story of the day and are silent but effective messengers to the homes. We will also require record books, birthday cards, an offering plate or basket and several good song books. These books are most important, for no matter how complete our denominational Hymn Book may be, it cannot, because of the variety of its purposes, contain sufficient hymns for our Primary work.

Fortunate indeed is the Department which has all the equipment mentioned above, but most of it is in vain if there is not also the most important of all requisites, a sym-

pathetic, eager to learn, God-fearing, prayerful staff of teachers and officers. To the superintendent will fall much of the organization and the planning and conducting of the session programme. An alert, sympathetic pianist or organist is a great assistance to the superintendent and a factor in the success of the service, while a faithful secretary who keeps accurate records, receives visitors, orders and distributes supplies is invaluable. For the large Department teachers of small classes are needed. These will cooperate with the

superintendent in every way, will learn to know the children individually and will do the actual teaching of the lesson.

Are we at times discouraged because we have not been able to accomplish many of the things which would improve our departments and assist us in our teaching? Let us not lose heart but rather prayerfully and earnestly press forward remembering that if we are doing our best, we are carrying out the Master's injunction, "Feed my lambs."

Toronto

Developing Reverence in Juniors

By MRS. MABEL CREWS RINGLAND, B.A.

As a rule the spirit of reverence is not an outstanding characteristic of Junior boys and girls. It seems easy for them to be noisy and boisterous in class, to whisper and look about them during prayer, to scribble in the hymn books or Bibles, and to hatch mischievous plots at all times.

But, after all, when you look right into the matter, isn't their abounding vitality more responsible for this attitude than any feeling of disrespect? They are thoughtless, full of energy and restless by nature, and perhaps if we taxed their powers of restraint less by providing more expressional activities, we might not find so much seeming irreverence.

At the same time, there is a great deal which the teacher can do towards producing an atmosphere in which reverence will be spontaneous and natural and it seems to me that this matter should be given more thought and attention than it usually receives.

One authority makes this statement: "Perhaps the fundamental religious habit toward the formation of which the Junior Department should bend its energy is that of reverence. Religion depends largely on reverence." And again: "He who, during his Junior years, has formed the habit of reverence for God, is rarely turned aside from this attitude."

It is not strange that these things are so, for the habits formed at this impressionable period of life are apt to be the most lasting. Another factor which adds to the teacher's responsibility is the susceptibility of the child to the power of example, especially of his elders and those whom he holds in high regard. Too often thoughtless adults, who doubtless failed to form this habit of reverence in youth, set such a bad example by talking during the service, sitting bolt upright and gazing around at prayer time, or making some neglected preparation when they should be in an attitude of worship, that it is small

wonder our children seem inclined to irreverence. As long as we are guilty of such glaring faults, all our talk about the beauty and need of reverence is as a "sounding brass or a tinkling cymbal."

From the very outset of the service the leader's manner either inspires or discourages reverence. A carefully planned programme denotes efficiency and commands respect, while unpreparedness and indecision on the part of the teacher impart a restless, inattentive feeling that lacks due respect and reverence. Late comers are also a frequent cause of general disturbance. The first part of the service should be pervaded by a spirit of worship, which the children will instinctively sense and respond to. The hymns sung should be chosen with due regard to their application to the truth of the lesson, and the thought of the words emphasized (and explained when necessary) so that there may be no "vain repetition" in place of understanding and aroused feelings.

When the time comes for the prayer, there should be a very real atmosphere of reverence and worship, and it is always a mistake to start before every heart is in harmony with the spirit of the hour, every boy or girl realizing that they are about to talk with God.

Under no consideration should any one be admitted to the room during the prayer, nor the officers of the department be allowed to continue their work, as I have seen done, but every teacher and helper, as well as every scholar, should close the eyes and bow the head in a prayerful attitude. When this is done, there is no trouble about securing reverence, for it follows as a logical sequence.

As it is of the utmost importance for the Juniors to feel that prayer is an outgoing of the heart and not merely a formal repetition of words, it should be simple and direct, free from abstract ideas and diction, and not too long. Expressions of thankful-

ness for the concrete things of life and petitions that come within the heart life and experience of Juniors will make prayer a real thing to them, whereas confessions of sin and guilt totally foreign to their life and experience may make it a hollow mockery and ruin all feeling of reverence.

The greatest antidote for disrespectful handling of the Bible is, I believe, in developing such a love for the stories and heroes of the sacred page, that the child will not only

learn to love it as he would a favorite book, but accord it the first place in all literature. Each Junior should own a Bible and bring it to School every Sunday for use in the class. Through a knowledge of it he will learn love and reverence for God the Creator and all-powerful Father, and for Jesus whose heroic deeds and wonderful personality inspire young and old alike to admiration and reverence.

Toronto

The Intermediate Class

BY REV. WILLIAM SCOTT, B.D.

VII. THE RELIGIOUS GROWTH OF INTERMEDIATES

At the ages of twelve, thirteen, or fourteen, children of the Sunday School are usually expected to take a forward step in religious experience and to become church members on their own volition. Many different views prevail as to what should constitute this new experience and as to the best means for the church or Sunday School to employ to achieve this end. Practically all are agreed that we should look for some consummation in the life of the pupil of all the teaching and training he has received since entering Sunday School. Religion is, or should be, a matter of vital concern as he enters his teen age period.

It is difficult to dogmatize about the type of experience which a boy or girl should have at this age. Certainly we cannot expect that he will have the same experience of conversion that a man of forty will have who may be converted at a revival meeting. The Intermediate has neither the experience of life nor of sin which the adult has. Neither will his experience be like that of the 9 year old who wishes to join the church "because he loves Jesus." The Intermediate realizes that he has considerable personal adjustment to make and cannot sum it up in such a simple way. Then, too, we must remember that the child is largely a product of his environment, and his religious consciousness will take on something of the color of what is expected of him in his church and Sunday School and probably his home. The cataclysmic type of conversion is often secured in communions and individual churches which favor that type of conversion. The principal danger in seeking such an experience is that it tends to give the impression to small children and others to whom no such deep stirring of the emotions has come that they are "outsiders" so far as the church is con-

cerned, whereas it should be the aim of all churches to make the Sunday School children feel that it is *their* church, whether they have become members in full communion or not. It may indeed be necessary to seek an overturning of values especially in cases in which the home is irreligious. A better way however is to seek a definite committal which will be in accordance with the laws of growth. We shall expect that with the larger social meaning which life takes on the Intermediate shall assume a definite personal relationship to Jesus Christ. He will wish to obey him, for obedience will be the outstanding characteristic of this deeper experience. Obedience implies the doing of things that need to be done in order that the kingdom of God may be helped along. Thus far we may expect the Intermediate to go, but we cannot expect that he will be interested in the intricacies and difficulties of theological doctrine. A safe rule is to make large use of the personal element in presenting the claims of Jesus Christ.

There are two main ways of seeking these results. One is to make use of mass meetings to urge to a decision. The other is to take up vital problems of Christian living in the Sunday School class or in a specially arranged communicants' class which shall be in charge of the pastor or some other teacher who is in close sympathy with boy and girl life. The latter course is favored by religious educationalists, because results, while not so large, are usually more substantial, and because it is felt that under the influence of a crowd many ill-considered promises and decisions are likely to be made by such extremely immature people.

Souris, Man.

S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath School and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

The Rally Day Programme

The Rally Day Programme for Sunday, September 26, 1920 is entitled BRING THEM ALL IN. It is intended to be a continuation of the Forward Movement Programme in a definite request to every Sunday School to help in every way possible :

1. To win every available member of the community to the Sunday School.
2. To extend the Sunday School to all communities in Canada and in our Foreign Mission Fields.

The Programme has an attractive group picture on the first page, and a new hymn, The Whole Wide World for Jesus, with music, on the last page.

The interests and needs of the littlest ones are provided for in a special scripture recitation and a special hymn.

No pains have been spared to make this a bright and attractive service, but its value and success depend almost entirely on the amount of preparation that is made in advance by officers, teachers and scholars.

This Programme will be sent out in sufficient numbers so as to reach their destination about the first of September. If they are not on hand by that date or if copies are desired earlier write the office and they will be at once forwarded.

How the Work Goes On in British Columbia

The British Columbia Religious Education Council has just completed a good year's work, and at the annual meeting of the Council held at the time of the Synod meetings in Vancouver, gave a very encouraging report through the General Secretary, Rev. E. R. McLean, who is also Field Worker for our Church, of the progress made during the year.

A very successful series of Twin Boys' and Girls' Work Conferences and District Institutes were held in fourteen centres, conducting 73 sessions, and with an aggregate attendance of nearly 5,000

This constitutes the most extensive piece of promotion work ever done in the Province the results of which have been very apparent.

Over 100 men alone have pledged themselves to leadership in Boys' Work Classes, not only on Sunday but through the week as well. Mid-week organizations for the training of boys and girls and young people in our church increased 50%.

The closest cooperation exists on the part of the field staff which includes Mr. McLean for our church, Mr. Galloway for the Methodist Church; Mr. Hutchison for the Y.M.C.A. in Boys' Work and Miss Harvey for the Y.W.C.A. in Girls' Work.

District Religious Education Councils have been organized in a number of centres. These local organizations must be increased and strengthened throughout the whole Province until the last community is reached with Sunday School Service.

The New International Sunday School Association

The first meeting of the Executive of the re-organized International Sunday School Association was held in Buffalo, June 3, 4, 1920.

This Executive includes one or more representatives from every State in the United States and every Province in the Dominion of Canada, and also one or more representatives from every denomination desiring to have such representation. The meeting was characterized by serious hopefulness, while the utmost harmony prevailed throughout all the discussions.

The officers and chairmen of all Committees were continued until the annual meeting with changes and additions in the membership of Committees as agreed upon.

Professor Athearn of Boston presented a comprehensive survey of the present situation, using for this purpose the results of the Survey on Religious Education of the Inter-Church World Movement and its splendid set of Lantern Slides.

Dr. Chalmers of Philadelphia followed with a definite programme of work for the ensuing year to meet this situation, based on plans already approved by all the cooperating bodies.

This looks to a united front and concerted

action on the part of all Sunday School leaders both denominational and inter-denominational throughout North America.

Fortunately, in Canada this goal has already been reached, and plans are now in actual operation along these lines in every Province.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

MAY, 1920

I. NEW STANDARD TEACHER TRAINING COURSE

Dunvegan, Ont.—Rev. W. A. Morrison, Minister. *The Pupil*: Sarah Campbell.

Innkerkip, Ont.—Rev. H. Bolingbroke, Minister. *The Teacher's Study of the Life of Christ*: Mrs. W. R. Scott, Jean K. Scott, Anni. E. Scott.

Walkerton, Ont.—Rev. W. H. Burgess, Minister. Agnes Warren, Miss E. L. Freeman, Leander Bilgier.

Gorrie, Ont.—Rev. A. Laing, Minister. *The Teacher*: Vera J. Gamble, J. W. Gamble, Mrs. V. A. Irwin, Mabel Lillian Irwin.

Middle Musquodoboit, N.S.—Rev. M. H. McIntosh, Minister. *The Teacher's Study of the Life of Christ*: Mrs. Geo. S. Dickey, Mrs. Wm. H. Guild, Zadiie L. Stoddard, Mrs. Roy Archibald.

Shanty Bay, Ont.—*The School*: Euphemia G. Lyall, Katie Sinclair, Norman Stoddart, Helen J. Ross, Robert J. Williard, Martha Bartholemew, B. Carruthers.

Bishop's Mills, Ont.—Rev. Wm. Usner, Minister. *The Pupil*: Reta Dool, Martha E. M. Patton.

Peterboro Normal School. *The Books of the New Testament*: 24 certificates.

Stratford Normal School. Rev. Robert Martin, D.D., Instructor. *The Books of the Old Testament*: 63 certificates.

Winnipeg Institute of Religious Education. Professor F. W. Kerr, Instructor. *The Programme of Christianity*: 24 certificates.

N.B.—Leaflet giving full information in regard to the New Standard Teacher Training Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

A WORD FROM THE BUSINESS MANAGER

PLANNING FOR RALLY DAY

It is time for Sunday Schools to make plans for RALLY DAY, which comes this year, Sunday, September 26th. Those Sunday Schools which have "carried on" through the summer will, of course, be in the best position to adequately plan for a big, helpful, rousing service, but there is no reason why Schools which have been closed during the "hot months" should not also have successful Rallies.

Superintendents, teachers and officers and classes should make definite arrangements as early as possible to observe RALLY DAY fittingly.

RALLY DAY was primarily a special Day in the Sunday School only, but the Rally idea has spread to such an extent that it now embraces the church in its many organizations, and, instead of a single-day observance, we find many churches engaged in special Rally activities for a whole week, starting, of course, with the big Sunday School Rally on RALLY DAY. Great things may be looked for from the church that gets away to a good start in the early fall.

For the Sunday School end of the Rally, the Board of Sabbath Schools and Young People's Societies in cooperation with the similar Boards of other Canadian churches and the Religious Education Council of Canada, have issued A SPLENDID RALLY DAY ORDER OF SERVICE. It is entitled Bring Them All In. Such a subject leaves nothing to be desired in the way of opportunity for a big, helpful service. Copies, in quantity, will be sent to every Sunday School this month, thus giving plenty of time for preparation. With the equipment thus supplied for a Rally Day Service, all that there remains for the individual Sunday School to supply is the motive power or energy and lots of enthusiasm, and success is assured.

TO ENSURE THE ATTENDANCE OF EVERY SCHOLAR many Sunday Schools send an invitation to every child in the community who is not linked up with any other School. For this purpose make use of RALLY DAY INVITATION POST CARDS. They may be had in several attractive designs suitable for all ages, and each with printed invitation. Sunday Schools that have used Invitation Post Cards strongly endorse them as a means of increasing attendance. They cost **\$1.50 per 100**, all one design or assorted if you wish. **One cent postage carries these cards**, provided that only the blank spaces in the printed invitation are filled in.

Souvenirs for Rally Day are quite the thing in a great many Sunday Schools. This year there is a new RALLY DAY BANGLE that is sure to be popular. It is of celluloid and in the shape of a maple leaf, with the words, "Rally Day" across the face. A pin for attaching to the dress or coat lapel makes it a handy and most attractive souvenir for the boys and girls. The price is **\$2.50 per 100**.

The best way to find out all about the many useful things we have for Rally Day is to send for **Complete Illustrated Folder of Rally Day Supplies**, which includes Promotion Certificates. Write to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

OUR LIST OF PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 50c. per year. Five or more to one address, 40c. per year, 10c. per quarter. (May begin with any month.)

JEWELS. 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12c. a year.

UNIFORM SERIES

TEACHERS MONTHLY. 80c. per year. Two or more to one address, 72c. per year, 18c. per quarter.

PATHFINDER (A Monthly Bible Class and Y.P.S. Magazine). 55c. per year, 14c. per quarter. Two or more to one address, 50c. per year, 13c. per quarter.

HOME STUDY QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

INTERMEDIATE QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

JUNIOR QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

PRIMARY QUARTERLY. Five or more to one address, 24c. per year, 6c. per quarter.

HOME STUDY LEAFLET. Five or more to one address, 9c. per year, 2½c. per year.

INTERMEDIATE LEAFLET. Five or more to one address, 9c. per year, 2½c. per quarter.

JUNIOR LEAFLET. Five or more to one address, 9c. per year, 2½c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

BEGINNERS PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 32c. per year, 8c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

PRIMARY PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 32c. per year, 8c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 48c. per year, 12c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 48c. per year, 12c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars). 80c. per year, 20c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars). 60c. per year, 15c. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars). 80c. per year, 20c. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars). 60c. per year, 15c. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Courses), 80c. one year, 20c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 60c. one year, 15c. each Quarterly Part.

Lesson Calendar : Third Quarter

1. July 4 . . . David in Camp and Court. 1 Sam. 17 : 40-49 ; 18 : 5-9.
2. July 11 . . . Jonathan Befriends David. 1 Sam. 20 : 32-42.
3. July 18 . . . David Spares Saul's Life. 1 Sam. 26 : 7-17, 21.
4. July 25 . . . David Succeeds Saul as King. 2 Sam. 2 : 1-7 ; 5 : 1-5.
5. August 1 . . . David Brings the Ark to Jerusalem. 2 Sam. 6 : 11-19 ; Ps. 24 : 7-10.
6. August 8 . . . The Kingly Kindness of David. 2 Sam. 8 : 15 ; 9 : 1-13.
7. August 15 . . . The Sins and Sorrows of David. 2 Sam. 12 : 9, 10 ; 18 : 1-15.
8. August 22 . . . A Prayer for Pardon. Ps. 51 : 1-17.
9. August 29 . . . Beginnings of Solomon's Reign. 1 Kgs. 3 : 4-15.
10. September 5 . . . The Building of the Temple. 1 Kgs. 8 : 1-11.
11. September 12 . . . The Glory of Solomon's Reign. 1 Kgs. 10 : 1-13, 23-25.
12. September 19 . . . Evils of Intemperance. Prov. 23 : 19-21, 29-35.
13. September 26 . . . Saul, David, and Solomon Compared. Read-Ps. 72.

*AN ORDER OF SERVICE

Opening Exercises

I. SILENCE.

II. CALL TO WORSHIP.

Who shall ascend into the hill of the Lord ? or who shall stand in his holy place ? He that hath clean hands and a pure heart ; who hath not lifted up his soul to vanity nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation.—Ps. 24 : 1-5.

III. PRAYER. Closing with the Lord's Prayer. All remain standing.

IV. SINGING. Hymn 24 (140), Book of Praise.

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to Thee we raise
This our sacrifice of praise.

For Thy Church that evermore
Lifteth holy hands above,

Offering up on every shore

Her pure sacrifice of love,

Lord of all, to Thee we raise

This our sacrifice of praise. Amen.

V. READ RESPONSIVELY. SEE SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each lesson.

VI. SINGING. Hymn 80 (235), Book of Praise.

I've found a Friend ; O such a Friend !

He loved me ere I knew Him ;

He drew me with the cords of love,

And thus He bound me to Him ;

And round my heart still closely twine

Those ties which nought can sever,

For I am His and He is mine

Forever and forever.

VII. READING OF LESSON PASSAGE.

VIII. SINGING. Psalm or Hymn selected. (This selection should usually be one adapted specially to the little children.)

* The numbers of the Praise Selections in brackets are those of the new Book of Praise

Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 541 (721), Book of Praise.

God sees the little sparrow fall,
It meets His tender view ;
If God so loves the little birds,
I know He loves me too.

*He loves me too, He loves me too,
I know He loves me too ;
Because He loves the little things,
I know He loves me too.*

II. 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, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up,

if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. CLOSING SENTENCES.

God be merciful unto us, and bless us ; and cause his face to shine upon us ;

That thy way may be known upon earth,
thy saving health among all nations.

Let the people praise thee, O God ; let all the people praise thee.

O let the nations be glad and sing for joy :
for thou shalt judge the people righteously,
and govern the nations upon earth.

Let the people praise thee, O God ; let all the people praise thee.

Then shall the earth yield her increase ;
and God, even our own God, shall bless us.

God shall bless us ; and all the ends of the earth shall fear him.—Ps. 67.

IV. SINGING. Hymn 396 (329), Book of Praise.

Behold us, Lord, a little space
From daily tasks set free,
And met within Thy holy place
To rest a while with Thee.

Yet these are not the only walls
Wherein Thou mayst be sought ;
On homeliest work Thy blessing falls
In truth and patience wrought.

V. CLOSING PRAYER AND BENEDICTION.

Lesson V.

DAVID BRINGS THE ARK TO JERUSALEM August 1, 1920

2 Sam. 6 : 11-19 ; Ps. 24 : 7-10.

GOLDEN TEXT—Enter into his gates with thanksgiving, and into his courts with praise.—Ps. 100 : 1.

11 And the ark of the LORD continued in the house of O'bed-e'dom the Gittite three months : and the LORD blessed O'bed-e'dom, and all his 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. 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 with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And Da'vid danced before the LORD with all his might ; and Da'vid was girded with a linen ephod.

15 So Da'vid and all the house of Is'rael brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of Da'vid, Mi'chal Saul's daughter looked through a win-

dow, and saw king Da'vid leaping and dancing before the LORD ; and she despised him in her heart.

17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that Da'vid had pitched for it : and Da'vid offered burnt offerings and peace offerings before the LORD.

18 And as soon as Da'vid had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Is'rael, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

Ps. 24 : 7 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in.

8 Who is this King of glory ? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates ; even lift them up,

ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Se'lah.

THE LESSON PLAN

- I. The Ark in the Home, 11.
- II. The Ark on the Way, 12-15.
- III. The Ark in the City, 16-19; Ps. 24 : 7-10.

HOME DAILY BIBLE READINGS

M.—Reverence for holy things, Num. 4 : 4-15. T.—The king's mistake, 2 Sam. 6 : 1-10. W.—David brings the ark to Jerusalem, 2 Sam. 6 : 11-17. Th.—The ark of the covenant, Exodus 25 : 10-22. F.—Sacrifice and song, 1 Chron. 16 : 1-11. S.—Ministering before the ark, 1 Chron. 16 : 37-43. S.—Ascending the hill of the Lord, Psalm 24.

Primary Catechism—*Ques. 107.* Can the washing with water take away our sins? A. No. It is the blood and Spirit of Jesus Christ that cleanse from sin.

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

knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Lesson Hymns—Book of Praise : 25 (91), 115 (285), 394 (464), 402 (497), 387 (56), 388 (325). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—1 Chron. 16 : 23-31. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 1533, King David Bringing up the Ark to the City. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—About B.C. 1040; Jerusalem.

Connecting Links—In last Lesson (see ch. 5 : 5) we saw how David established himself as king in Jerusalem. There his power rapidly increased. (See ch. 5 : 6-25.) The king determined to bring the ark to his new capital from Kirjath-jearim, where it had been resting for seventy years (see 1 Sam., chs. 6, 7). The story of how this was prevented and how the ark was deposited in the house of Obed-edom is told in vs. 1-10. It is commonly believed that Ps. 24 was composed to be sung at the bringing of the ark to Jerusalem.

I. The Ark in the Home, 11.

V. 11. *The ark of the Lord*; an oblong chest of acacia wood, 2½ cubits in length and 1½ cubits in breadth and height (a cubit was about 18 inches), overlaid within and without with pure gold. This sacred chest stood in the Holy of Holies of the Tabernacle, and in it were placed a golden pot containing manna (Ex. 16 : 33), Aaron's rod that budded (Num. 17 : 10); and the two stone tables on which the Ten Commandments were written, Ex. 25 : 16; Deut. 10 : 2. *In the house of Obed-edom.* The name means "Servant of Edom," and may refer to the servitude of some member of the family to the Edomites. *The*

Gittite; a native of Gath, and, therefore, a Philistine. He had, however, been admitted to certain civil and religious privileges amongst the Hebrews, including admission to the worship of Jehovah. *Blessed Obed-edom*; how, we are not told, but probably with riches or children, or both.

II. The Ark on the Way, 12-15.

V. 12. *Because of the ark*; which was a symbol of God's presence. Caring for the ark was doing honor to God himself, and, as an old writer quaintly puts it: "the God of heaven pays liberally for his lodging." Matthew Henry says: "The ark paid well for its entertainment." *Into the city of David*; Jerusalem, the newly chosen capital of all Israel. *With gladness*; with joy expressed in shouting and the sounding of all sorts of musical instruments.

V. 13. *They that bare the ark*; Levites, who had been divinely appointed to this duty and who bore the ark with staves resting on their shoulders. (Compare 1 Chron. 15 : 24, 29 and see also, Num. 3 : 17, 19, 20-31; 7 : 9.) Formerly it had been carried on a cart, v. 3. *Had gone six paces*; far enough to test whether the Lord would be pleased with this new enterprise of David's. It is now seen that Jehovah is graciously pleased to go with David, who thereupon offers a sacrifice of thanksgiving. *Sacrificed an ox and a felling*

(Rev. Ver.). The fatling was any kind of a fattened animal.

Vs. 14, 15. *David danced*; literally, "whirled," like the modern dervishes in their devotional dances. Dancing was a common kind of religious exercise in those days. *Before the Lord*; before the ark which was the symbol of the Lord's presence. *With all his might*; so intense was his gladness. *Girded with a linen ephod*; a waist cloth, like a kilt, such as the priests wore, 1 Sam. 2:18. V. 15 shows how the people shared the enthusiasm of the king. "Michal is deeply offended at what she considers the unkingly behavior of her husband—note the emphasis on "king David."

III. The Ark in the City, 16-19; Ps. 24: 7-10.

V. 17, 19. *Brought in the ark*; into the "city of David" (v. 16), that is Jerusalem. *The tabernacle*; Rev. Ver., "the tent" (compare 1 Chron. 15:1). *Burnt offerings*. In sacrifices of this kind the victim was wholly consumed on the altar. The burnt offering was "the fullest expression of homage to Jehovah on the part alike of the community and of the individual." Here it denoted the entire dedication of king and people to the Lord. *Peace offerings*. The purpose of the peace offerings was to express thankfulness for the successful completion of the enterprise. Its distinguishing feature was the sacrificial meal, in which the worshipers shared after the actual sacrifice. *Blessed the people*. In doing this, as in wearing the priestly dress (v. 14) and offering sacrifices, David combines priestly, with his kingly functions (see Deut. 10:8). *In the name of the Lord*; that is, Jehovah, as he has revealed himself to men. To "bless in the name of the Lord" means "to invoke from Jehovah such blessings as he covenants to give in accordance with his revelation of himself."

Ps. 24:7, 8. "A triumphal army, with Jehovah at its head, is at the gates of Jerusalem demanding entrance" (Briggs). In v. 7 a choir of the army summons the gates to open to admit the king. *Lift up your heads*; as though they were mean and too low for such a king to enter. *O ye gates*; represented and addressed as persons. The gates are those of David's fortress. *Ever-*

lasting doors; ancient doors, reaching far back into history. "Jerusalem was a very ancient city before David captured it, whose origin is so remote that it is earlier than all historical accounts of it" (Briggs). *Who is this King of glory?* This inquiry comes from a choir within the gates and the choir without respond, setting forth who the king is. *The Lord*; the God of Israel, whose representative David is in the kingship of Israel. *Strong and mighty . . . mighty in battle*. The king is a valiant hero, victorious in battle, a great conqueror.

Vs. 9, 10. The choir of the army repeats the demand for entrance in identical terms. The sentinels return an identical challenge. The choir responds in terms that cannot be questioned, giving the divine name, *the Lord of hosts*.

Light from the East

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

UZZAH AND ARK—"Holy" meant at first apparently the same as "separated." What was "separated" from common use to God's use was "holy." Then all that belonged in the neighborhood of deity was called "holy,"—what lies near his presence or has come near, what belongs to him as part of himself or as his property. What this is in any particular case will depend on the kind of God you have. If you define God as the Shorter Catechism does, then holiness will just be the sum of all that your God is. But the men of David's time had a much less adequate idea of what God was like. He was quite imperfectly known, and so holiness was an inscrutable condition or quality. His ways were in the deep waters, and therefore men were not surprised that anything connected with him should act in a way wholly beyond their comprehension. Men grew more and more anxious to draw a thick line between things and persons set apart to God and things and persons not so set apart. Nothing from one sphere might intrude into the other sphere without disastrous consequences. Both holiness and the lack of it were like contagious diseases and required isolation and purification. In some cases, intrusion was fatal; Uzzah touched the ark and died.

THE LESSON APPLIED

By Rev. W. P. Grant, M.A., Truro, N.S.

The ark was only a small wooden chest, but it contained the sacred treasures of the nation, and represented God to the people. It may seem to us like a poor representation, but we must not judge too hastily. The Ten Commandments were there, and stood with fair accuracy for God's moral character. Other symbols set forth with equal fitness various other phases of his nature. At any rate, we cannot afford to smile at their primitive simplicity, any more than a grown man can afford to look with cynical scorn at the blocks of wood, from which he first learned the rudiments of his education. The main thing was that they took the best they knew, and made it central in their life.

Now we see them with an imposing procession bearing it to the Holy City, to establish it at the heart of the nation's capital, and as they are ascending Zion Hill, and arriving at the city's gates, this is the psalm they sing, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come n." Accompanied with the blare of trumpets, it must have been impressive then, yet its majesty has increased as the years added new meaning to its words, until to-day when we would do honor to a great occasion, our full choirs, and mighty organs peal forth the strains of that same grand psalm:

"Ye gates, lift up your heads on high,
Ye doors that last for aye,—
Be lifted up that so the king
Of glory enter may."

Out of the rich suggestiveness of this psalm, so difficult to express in words, we may follow one or two lines of thought.

1. The essence of all religion is that the God of glory enters human life. No thinking person has ever lived, who has not felt that the little world he knows and lives in is only a speck in the total existence of things; that the centre of gravity of truth and reality therefore falls outside the horizon and firmament of his little sphere. The strongest longing of the soul is to have new and glorious things break through from the unseen world into the world of its experience. In this psalm we are taught that God's plan is the

satisfaction of that human longing: that the king of glory does enter in to flood human life with his glory.

Adam and Eve were conscious of his presence as of one walking in the garden in the cool of the day; Jacob felt, "surely God is in this place, and I knew it not;" Moses saw heaven shining through one of earth's windows in the burning bush; Isaiah saw the Lord high and lifted up, in the year that king Uzziah died. And these appearances multiplied until at the beginning of the new Christian era, heaven never bent so low. A star broke through the darkness for the wise men; the heavenly choruses became audible to the shepherds; and although the gates were not open wide, they were sufficiently ajar to let in the king of glory, who came in the form of a babe. The whole spread of Christianity has only been an unfolding of this process, and it will continue until the heaven's gates shall open, and it shall be said, "Behold, he cometh with clouds."

2. Another practical suggestion is that we, on our part, have gates to unbolt and doors to open, before his advent takes place. Needless to say the doors are not those that swing on hinges; they are the receptive mind and the loving heart. Jesus had this in mind when he said,—“Behold, I stand at the door, and knock: If any man will hear my voice, and open the door, I will come in.” Holman Hunt put this picture on canvas in his famous painting, *The Light of the World*. The very title suggests the analogy of natural light, which makes a good illustration. The sunlight is the most powerful, as well as the most beneficent of all nature's forces. It travels millions of miles against the resisting elements, and after coming that distance has strength enough left to melt whole mountains of snow and ice, transform winter into summer, call forests from beneath the ground, and hold all the heavenly bodies in their places, and yet mighty though it is we have the power to shut it out as easily as we can let it in. One common window, besmirched with impurity and dirt can shut out all its glory. So with the windows of the soul; impurity within shuts out all the glory of God.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Recall the chief incidents in connection with David's becoming king, first of his own tribe of Judah, and then of all Israel. Speak of David's encounters with the Philistines, recorded in ch. 5:17-25. And now point out how natural it was that David, having taken possession of Jerusalem, should seek to make it, not only a national centre, but a religious one as well. Make it clear that in those days decentralization of worship led to idolatrous practices, partly learned from the inhabitants of the land. Make it clear, also, that the ark was regarded as representing the presence of God.

1. *The blessing of home religion*, 2 Sam. 6:11, 12. Remind the class of the incidents recorded in 1 Sam. ch. 6, and call attention to 1 Sam. 7:1. The ark had been in the house of Abinadab from the time that it had been removed from Beth-shemesh. What unfortunate occurrence intervened to prevent David from bringing the ark to Jerusalem the first time he attempted to do so? What had been the effect of the presence of the ark in the home of Obed-edom? Does the class think it likely that material prosperity was part of the blessing which came to that home? Help the class to see that, whether religion in the home brings material blessing or not, it always can be depended upon to bring

blessing of soul. Speak of the serious need to-day for emphasis to be laid upon the place of religion in the home. What about family worship? What about the simple matter of grace before meat?

2. *The ark brought to Jerusalem*, 2 Sam. 6:13-19. What encouraged David finally to bring the ark to his capital? Show the class how the predominating note of this passage is plainly a note of rejoicing. The shouting, the dancing, the trumpet, the numerous offerings, the gifts of food to the people, all point in the same direction. The outward expressions of religious joy have somewhat changed since then, but make it clear that joy and religion ought never to be strangers to each other. Point out that the two chief festivals of the Christian church are times of rejoicing,—Easter and Christmas.

3. *Praise in the Christian life*, Ps. 24:7-10. The joy of religion finds its natural expression in such praise as we find in this psalm. Remind the class of how all the great revivals of religion have been accompanied by praise. That was true of the Reformation. It was true of the revival under the Wesleys. It is true of modern revivals. Point out, too, how nothing binds the different branches of the church together so firmly as the praise we use in common.

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

Begin by recalling last lesson, 2 Sam. 2:1-7; 5:1-5. The scholars will remember that David had now become king of all Israel and was established in Jerusalem as his capital. But there was something lacking in the city. It was God who had made David king. Now the symbol of God's presence amongst his people was the Ark of the Covenant. Surely this ought to be in the holy city. Instead, where was it? V. 6 tells.

Recall the description of the ark from Ex. 25:10-22 (see Lesson Explained), and remind the scholars of some incidents in the

history of Israel connected with it: (1) It accompanied and guided the Israelites throughout their wilderness journey; (2) It preceded the people into the Jordan and stood there until they had passed over (Josh. 4:1-11); (3) It was carried by the Israelites as they marched about Jericho, until the walls of the city fell (Josh. 6:1-20); (4) It fell into the hands of the Philistines at the battle of Aphek (1 Sam. 4:1-11 but brought such disasters upon them that they sent it back to Israel (1 Sam. 5:1 to 7:2); (5) It was brought by David to the house of Obed-edom (1 Chron., ch. 13), where it was at the beginning

of the lesson. But now David resolves to bring the ark into Jerusalem. The lesson tells how this was done and gives the psalm which was sung as it was brought up the Temple hill.

Turn again to the thought that the ark was the symbol of God's presence with his people. Wherever the ark was, there God was, if only there were hearts that loved and trusted him. Show, from the lesson, what the presence of God meant to those who enjoyed it.

Take, first, God's presence in the home of Obed-edom. Bring out, from vs. 11 and 12 that the presence of God brought blessing to this home. Will it not always be the case that blessing will come to a home in which father and mother, brothers and sisters, love God and seek, in all things, to do his will.

Next refer to what the presence of God,

represented by the ark, meant to David. Call attention to vs. 13, 14 and 15 of the lesson, with their description of the king's joy before the ark. That is what God's presence in our lives will do for us,—give us enduring joy and true happiness.

Discuss, thirdly, what the presence of God means to a community. Point out how the people sang for gladness when the ark came amongst them. Is it not a good thing for any community to have God amongst them, to have churches in which he is worshiped and to have all the affairs of the community governed by his laws.

Now raise the question what place God should have in our homes, in our lives, in the community. It will be easy to get the scholars to see that this should be the first place. Close by impressing this truth.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY or LEAFLET.

The pupils will recall the closing statement of last week's lesson concerning the uniting of all Israel under David. The new situation presented the need of a new capital. Discuss the suitability of Jerusalem, and how it came into the hands of David.

Seeking the Presence of God, vs. 11-15. From the pupils' knowledge of David's character, have them state what would receive prominence at the new national centre. What would give to the Israelites the greatest assurance of the divine presence? Get some one to tell the incidents connected with moving the ark. The reason for its three months' sojourn in the house of Obed-edom, and the awe with which the ark was regarded are indicated in the verses preceding the lesson. The fear of any untoward incident explains the halt after six paces to sacrifice, and causes the joy attending the successful removal to stand out in bold relief.

An Unsympathetic Critic, v. 16. Whole-hearted joy is not mindful of conventionalities, and David gave vent to his joy with Eastern exuberance. Of course he seemed very undignified as he "whirled" (literal rendering of "danced" v. 14). The modern

Dervish dance is a parallel. Have the class explain the scornful attitude of Michal. Would the lukewarm attitude to religion in her father's house explain her failure to appreciate David's unrestrained and somewhat unseemly celebration of the ark's successful entry into Jerusalem? Emphasize the unfairness of unsympathetic criticism.

An Effort Crowned with Success, vs. 17-19. Have the pupils point out the significance of the tent specially prepared. Ask them to cite an occasion which helps us to appreciate David's feelings on the successful completion of the thing on which he had set his heart. Sacrifices go naturally with thanksgiving. Discuss the relation between our attitude to God and to our fellowmen. Was David's generosity to "the whole multitude of Israel" natural at such a time?

Giving God the Glory, Ps. 24:7-10. The appropriateness of this psalm for the joyful entry of the ark may be traced statement by statement. It is obvious that the writer thinks of Jehovah as coming to take up his abode in the city. Ask why this challenge should be given to the gates to open high and wide. Get the class to take part re-

sponsively as they think the original worshiper would. What is the most significant thing about these verses? Note the religious

character of David shown in thus giving God the glory. The spirit of humble and thankful praise is to the fore in all worship.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Begin by asking in which verse of the Lesson Passage we find another name for Jerusalem, v. 12. What is the name? Why was it given to the city? Tell the story of its capture by David. Situated on hills, surrounded on the east, the south and the west sides by impassible ravines, it seemed to be as impregnable as we believe Gibraltar to be. The Jebusites felt perfectly safe and said that the blind and the lame among them were able to hold the city against David's armies. (See ch. 5:6.) But their boasting was vain. David and his men captured it, then they built a wall around it to keep out invaders and it became the capital of David's kingdom.

David's capital was settled. He had built a beautiful palace for himself, his enemies were conquered and his people were prosperous (see ch. 5:9-25), but there was one thing more for which he wished. Who knows what it was? (See QUARTERLY or LEAFLET.) Where was the ark? How long had it been at Kirjath-jearim? Who knows what the ark meant to the Israelites? (It was the symbol of God's presence.) Give a brief description of it. (See the Lesson Explained.) Recall its capture by the Philistines (1 Sam. 4:11) and its return to Kirjath-jearim, 1 Sam. 7:1, 2. (See Lessons VI. and VII., last Quarter.)

Have the pupils tell the story of David's first attempt to bring the ark to Jerusalem. (See vs. 1-11 and QUARTERLY or LEAFLET.)

David wished to honor God, but he and those who were with him disobeyed one of God's commands and treated the sacred ark irreverently. Obed-edom, on the other hand, cared for and honored it, and God blessed him and his household.

How long did the ark remain in Obed-edom's house? What does v. 12 tell us David learned during that time? What did David decide to do? How was the ark carried this time? What do we learn from v. 13? David now knew that God was with him and he offered thank-offerings to him. Have vs. 14, 15 read silently. What feeling is expressed in these verses? How did David and the people show their joy? Who was not happy? V. 16. Why did she despise her husband? What preparations had David made for the ark? V. 17. The tabernacle (Rev. Ver. "tent") was on Mount Zion.

What ceremonies attended the placing of the ark? Vs. 17-19. The burnt offerings meant that David and the people gave themselves wholly to God. The peace offerings meant that they thanked God for allowing them to bring the ark safely to its place.

V. 19 describes the sacrificial meal. A "flagon of wine" is in the Rev. Ver. "a cake of raisins."

Who can explain why part of Ps. 24 forms part of our lesson passage? Close by having these verses read and emphasizing the reverence for God's house and worship which they teach.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach the blessing that God's presence brings to a home or to a nation; and thus to lay the foundation for true love and thanksgiving.

INTRODUCTION. David dearly loved his country, and it must have made him sad to know that many of his people were neglecting God. God to him was high and holy and

wonderful—greater and more powerful than all the kings of the world, and at the same time a loving, gentle friend who listened to David's prayers, and who comforted and helped him when he was a lonely, sad wanderer hiding from King Saul. If we repeat the Twenty-third Psalm together it will help us to understand how David felt.

Who remembers what very precious thing had been taken from Israel by the Philistines? Something that looked like a box about four feet long and was covered with pure gold? Yes, it was the Ark of the Covenant, which the Israelites had made just as God told them when they were on their way from Egypt to the Promised Land. In all those years when they lived in tents and went from place to place, the Ark always reminded them that God was with them, and wherever it stopped, there was their church.

When David became king, the Ark was still off in the house of a good man named Abinadab. Some of you will remember how glad the Philistines were to send it away from their country. It was safe from harm, but the place it ought now to be was in the capital of the country where it should be loved and honored as God's sign among his people.

But as soon as David became king, the Philistines made war on Israel more fiercely than ever, and it was more than twenty years before peace and quiet came to the land. Then at last King David was free to bring the Ark to Jerusalem with all the joy and praise and thanksgiving that he felt ought to belong to such a great event.

THE STORY. All through the country went the messengers of King David calling for men to go with him to Kirjath-jearim where the Ark had been for seventy years. This time they did not come to him with spears and clubs and bows and arrows; they

came to him with all sorts of musical instruments—harps and cymbals, and whatever else could make sweet music, for they were not an army going to war, but they were God's people trying to show their love to him for giving them so many blessings.

We can imagine how the long procession looked, the musicians playing, the great choirs singing, and King David himself playing on his harp and singing with all his heart. One rule about the Ark was that it must always be carried by priests. The people had not had the Ark with them for so long that they forgot this rule and tried to bring it in on a cart. Because of this and some other mistakes, they did not get to Jerusalem that day. The Ark was left in the house of Obed-edom for three months.

These were wonderful months for Obed-edom, for great joy and blessing came to him and all his family. Your home and mine are happy and peaceful when we have God near us and are praying to him and remembering that he is near.

At the end of the three months, the great procession started again with the ark, and this time it reached Jerusalem and was put into the place that David had made ready for it in the Temple. There was joy all over the land that day. People sang and praised and prayed. To those who were in Jerusalem, King David gave gifts, and they went back to their homes to tell others of that wonderful day in the great city.

David himself wrote the words of some of the songs they sang that day. One of them is found in Psalm 24.

In that long-ago day we feel sure that children helped in the singing. They came softly, gently, into God's house, thinking of his great goodness to them. We are quiet in God's house, not because we are sad or afraid, but because we love him so dearly and want to show him honor and reverence.

FROM THE PLATFORM

Get the scholars to tell you of what the ark was a symbol,—the presence of God. Ask them why David was so eager to get the ark into the city of Jerusalem. Surely it was because he thought the presence of God so important. What place did David give to God? When the scholars have answered this question, print on the blackboard **GOD FIRST**. Now question about some places in which God should be first. Bring out that he should be first **IN THE**

HEART (Print). Discuss what this means,—to love God best of all and serve him in all things. Next, bring out that he should be first in the HOME (Print). Have a little talk about what this

GOD FIRST

IN THE

HEART HOME NATION

means. Lastly, bring out that he should be first in the NATION (Print and discuss). Shall we not all try to make God first in all these places ?

Lesson VI.

THE KINGLY KINDNESS OF DAVID

August 8, 1920

2 Sam. 8 : 15 ; 9 : 1-13.

GOLDEN TEXT—David executed judgment and justice unto all his people.—2 Sam. 8 : 15.

15 And Da'vid reigned over all Is'rael ; and Da'vid executed judgment and justice unto all his people.

Ch. 9 : 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. And when they had called him unto Da'vid, 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 Now when Mephib'osheth, the son of Jon'athan, the son of Saul, was come unto Da'vid, he fell on his face, and 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 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, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat : but Mephib'osheth thy master's son shall eat bread always 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 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 Mi'cha. And all that dwelt 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 was lame on both his feet.

THE LESSON PLAN

- I. David, a King, ch. 8 : 15.
- II. David, a Friend, ch. 9 : 1-5.
- III. David, a Benefactor, 6-13.

HOME DAILY BIBLE READINGS

M.—The kingly kindness of David, 2 Sam. 9 : 1-13.
 T.—David's prayer, Ps. 26 : 1-12. W.—"Ye did it unto me," Matt. 25 : 34-40. T.—David's kingly desire, 2 Sam. 7 : 1-11. F.—Blessings for obedience, Deut. 28 : 1-14. S.—A heart of kindness, Col. 3 : 12-23.
 S.—Royal precepts, 1 Thes. 5 : 14-24.

Primary Catechism—*Ques. 108. What does our baptism teach us ?* A. Our baptism teaches us that we belong to Christ, and must be true to Him.

Shorter Catechism—*Ques. 98. What is prayer ?* A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Lesson Hymns—Book of Praise : 19 (146), 91 (261), 3 (138), 307 (602), 527 (769), 404 (494). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Col. 3 : 12-17. (To be read responsively or in concert by the whole School.)
Lantern Slide—For Lesson, B. 1043, David's Kind-

ness to Jonathan's Son. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—About B.C. 1035 : Jerusalem.

Connecting Links—Vs. 20-23 of ch. 6 contain David's rebuke of Michal's contemptuous pride (see v. 16). She was condemned to perpetual childlessness, the sharpest privation to an Oriental woman. In ch. 7, which forms a literary unit by itself, we are told of David's desire to build a house for God's worship,—a desire at first approved, and then, at the Lord's direction, discounted, by the prophet Nathan, who had been consulted by the king, vs. 1-7. Nathan's message to the king "contains three elements: (1) a reminder of God's gracious dealings with Jacob in the past (vs. 8, 9a); (2) an assurance of the continuance of the same to David and to Israel in the future (vs. 9b—11a); (3) the crowing promise of the permanence of David's seed upon the throne of Israel, 11b, 12, 14-16" (Century Bible). The remainder of the chapter is occupied with David's thanksgiving prayer. Chapter 8 : 1-14 contains an account of David's wars with surrounding nations, while he was establishing and developing his kingdom.

I. David, a King, ch. 8 : 15.

V. 15. "A summary notice of the internal administration of the kingdom, with a list of David's chief officers of state, is appended to the account of his wars" (Cambridge Bible). *Executed judgment and justice.* In this he proved himself a true representative of Jehovah, whose attributes these are (Ps. 33 : 5 ; 89 : 14) and a true type of the perfect Messianic king, Isa. 9 : 7 ; 32 : 1 ; Jer. 23 : 5, 6.

II. David, a Friend, ch. 9 : 1-5.

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, Ishbosheth, 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.

Vs. 4, 5. *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 Ishbosheth. *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.

III. David, a Benefactor, 6-13.

V. 6. *Fell on his face ;* the customary act of obeisance in the East. Complete prostration, with the forehead touching the ground, is still practised 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.

V. 7. *Fear not.* Mephibosheth had nothing to dread. Loyalty to Jonathan and compassion for himself would constrain the king to *shew him kindness*. Besides motives of policy may have had a place in influencing the king's conduct. 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.

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. *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 dwelt 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

LOYALTY TO FRIENDS—The Arabs and their kinsfolk (like the Hebrews) have always been distinguished for loyalty to their friends. The Arabs would say praising a man, he is "more loyal than Samawal." Samawal had a castle near Medina where he had always friends about him. It is related that Imrul-Kais, while fleeing, hotly pursued by his enemies, towards Syria, took refuge with Samawal, and before proceeding on his way left in charge of his host five coats of mail which had been handed down as heirlooms by the princes of his family. Then he departed, and in due course arrived at Constantinople, where he besought the Emperor to help him recover his lost kingdom. He got assistance but died on the way home. Meanwhile his old enemy the king of Hira sent an army against Samawal, demanding that he should surrender the coats of mail. Samawal refused to betray the trust committed to him, and defended himself in his castle. The besiegers, however, captured his son, who had gone out to hunt. The enemy captain asked Samawal, "Dost thou know this lad?" "Yes, he is my son." "Then wilt thou deliver what is in thy possession, or shall I slay him?" Samawal answered, "Do with him as thou wilt. I will never break my pledge nor give up the property of my guest-friend." He smote the lad with his sword and clave him through the middle. But Samawal did not falter in his loyalty.

THE LESSON APPLIED

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 Ziba said unto the king,

Jonathan hath yet a son, which is lame on his feet, v. 3.

What a beautiful example of generosity!

David, the king, taking a poor cripple, and treating him like a lord; giving him a seat at the royal board; and admitting him to all the rights of the court. He was a son of Jonathan, David's bosom friend, and of course that was enough to account for any kindness that could be shown him; but he was, at the same time, the grandson of Saul, David's worst enemy. He had this double heredity in him that complicated matters. If old grudges had a larger place in David's heart than friendships, he would have had him exterminated as one of the house of Saul, and a possible rival. So Saul himself would have done. David, however, instead of copying the imbecilities of a demented king, and making the spleen of a man now dead the guiding principle of his conduct, chooses a higher model, and exclaims in never-to-be-forgotten words, "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" David in all his glorious reign, never played a more honorable part than when he made himself the exponent of divine kindness.

How are we going to act in similar circumstances? We are placed face to face with such tangled social relationships. We meet people every day, who carry the double heredity of good and evil. If our nature is spiteful, if we make much of old family misunderstandings, if our conduct is governed by suspicion, we can find enough in mostly any one to provoke distrust and bad feeling. But if, on the other hand, we act like David; forgetting old quarrels, and facilitating friendships, it is surprising how we can get the most unlikely to fit into our circle. Shakespeare called such action "twice blessed," in David's case it was thrice blessed. It was the best policy for himself; it was assuredly the best policy for Mephibosheth; and God found in him an instrument to dispense his great kindness to the needy.

"That I may show the kindness of God" is a little expression that is worth looking into. David felt that in this gracious act, he was not only expressing his own finest sentiments, but carrying out what is always in God's heart and what God always desires to see done. It was the kindness of David:

it was in a yet deeper sense the kindness of God.

But we must remember that David's kindness at its very best was only a very faint copy of the kindness of God. That was best seen in David's greater son. He would bring all men and make them sit down at the table of God. He was not ashamed to call them brethren. He condescended to put himself on a level with the lowest. He washed the disciples' feet. He ate and drank with sinners. He pictured the pitiable beggar escorted by angels to Abraham's bosom. He commanded his disciples to go out into the highways and hedges with a free invitation to all to have a place at the royal feast. He came that we might be "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

The story of the lesson goes on to tell us how the poor cripple was overcome when he received the invitation to the king's feast. Robert Murray McCheyne tells how every one should feel in view of the kindness of God:

"When I stand before the throne,
Dressed in beauty not mine own,
When I see thee as thou art,
Love thee with unsinning heart,—
Then, Lord, shall I fully know,
Not till then, how much I owe."

It is the mission of the church to show the kindness of God, not to one here and there, but to all. David selected Mephibosheth partly because he was the scion of royalty, partly as he said himself for Jonathan's sake, and to him he restored all the estate of Saul and gave him many servants. How often has our kindness been narrow and selective! How often has it flowed only through the channels of heredity and personal friendship!

The principle that the good things of life should run in hereditary channels is being discredited in Canada. The fact that the Kaiser is the grandson of Victoria the good has done much to kill the idea. The prophet's idea is that the blessings of life should not run in channels at all, but that the rivers of God should swell till they overflow their banks, and cover the land. Not because he is of the house of so and so; not for some other body's sake; but because he is a

human creature; because of his need; because of his handicap, whether crippled in the feet or in the soul; for his own sake and for God's sake, we should do our best for all men.

One of the darkest blots on our civilization has been that the lame and the blind have

had to beg their all too scant living; and one of the most hopeful signs of the times is that hospitals are being built for the sick, homes for the age and infirm, asylums for the feeble-minded. And may God grant that the good work may go on till the last unfortunate in the land may fare like a king.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

In our last lesson we found David bringing the ark to Jerusalem in order to centralize the worship of his people there. This event is followed by David's desire to erect a fitting temple to take the place of the tabernacle which was hardly in keeping with the more prosperous and settled life which Israel was now beginning to live. Why was David prevented from carrying out his good desire? Have some person read 1 Chron. 22:8. Also call attention to David's words in 2 Sam. 7:2. Is there any lesson for us here? Ought we to be satisfied to dwell in good homes while we worship God in an inferior type of building? Is a beautiful church a good thing for a community to possess? Now turn to the lesson passage, and encourage the class to find in them suggestions as to elements of strength in the character of David:

1. *Judgment and justice*, ch. 8:15. Show how in the previous part of the chapter we have an account of David's dealings with the neighboring nations, while in this verse we are told of his relations with his own people. Remind the class that in those days, and for long afterwards, the king was the great source of justice. If he ruled unjustly, the lot of the people was most unenviable. How did David acquit himself in this regard? Is it likely that David's experience as an exile, and such experiences as he had with men

when he lived in the cave of Adullam, would help him now in his administration of justice? Is there such a thing as judgment apart from justice? Call attention to the danger which results when people become suspicious of the administration of justice.

2. *Jonathan's lame son*, ch. 9:1-4. Speak of the ancient custom by which kings were in the habit of bringing about the death of possible rivals to the throne. As an example, have some one read 2 Kgs. 11:1. Probably it was the dread of some such fate that had kept Mephibosheth in hiding at Lo-debar. What steps did David take to find out whether any descendant of Jonathan was still alive? What special reason had David for being kindly disposed toward any descendant of Jonathan he might find? Remind the class of the covenant between David and Jonathan. See 1 Sam. 20:12-17, especially v. 15. Dwell upon the sacredness of such a promise.

3. *David's kingly kindness*, ch. 9:5-13. Point out that once David decided to show kindness to Mephibosheth he went about the task thoroughly. Question the class as to the details of the arrangements which he made. Emphasize the invitation to the king's own table, speaking as it does of David's personal interest in his old friend's son. Show how a great deal of our charity fails because it lacks such a personal touch.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of LEAFLET.

Begin the lesson by recalling that, in the last lesson but one, we saw David established as king in Jerusalem, while, in the lesson for last Sunday, we learned about his bringing the ark to Jerusalem,—the ark, which was the

symbol of God's presence with his people. In the lesson for to-day we are to see how David acted after he became king and shall learn whether he proved himself worthy of his high position. Three questions may be discussed.

1. *How did David act toward his people?* (See ch. 8 : 15.) He "executed judgment and justice." He saw to it that the laws of the land were fair and right and that they were obeyed by all. This is a good opportunity for the teacher to dwell upon the duty of obedience to law on the part of all good citizens, young and old. Speak, too, of our advantages in living under the reign of a good and wise king, who himself obeys the laws of the land. Bring out also the fact that David, as king, cared for the interests of "all his people." The rich were not favored at the expense of the poor, but all got fair play. Is this the case in our land? And, if it is not, what should be done to make it so?

2. *How did David act towards his friends?* (See ch. 9 : 1-5.) The scholars will readily recall the name of David's great friend,—Jonathan—and what had befallen him. Did David forget his friend? V. 19 gives the answer. He remembered how Jonathan had loved him, and he was eager to do something to show his love for Jonathan. The story of how Mephibosheth, the lame son of Jonathan, was sought out and brought into the king's

presence should be elicited by question and discussion. The story may be used to illustrate and enforce the duty of loyalty to our friends, stress being laid on loyalty to the best friend of all, even Jesus. David sought out Mephibosheth for Jonathan's sake: What should we do for Jesus' sake?

3. *How did David act toward the needy?* (See ch. 9 : 6-13.) Bring out the details of the provision which David made for Mephibosheth. Dwell on the considerate kindness of the king. Would not some kings have been ashamed to have this awkward cripple about their court? Not so David. He treated Mephibosheth with all the respect due to his royal rank. Again, many a king would have made Mephibosheth feel his dependence; but David continued Mephibosheth in the possession of his family states, in this way preserving his self-respect.

Make the application very practical. We are not kings but we all have friends. Are we loyal to them as David was to Jonathan? There are those whom we can help. Are we as kind and considerate as David was?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY or LEAFLET.

The pupils' ideas of characteristics which make a man "every inch a king" will make a good starting place. These ideas may be drawn out by carefully prepared questions, and by following up clues given in the answers to these. It will be interesting to note whether any pupil who has not looked at the lesson will mention kindness as kingly.

Fulfilling Earlier Expectations, ch. 8 : 15. It should not be surprising that David "executed justice and righteousness unto all." The class will recall his magnanimous treatment of Saul's special friends, the men of Jabesh-gilead. His sincere regard for the divine will has been observed frequently. The difficult position of judge was added to that of ruler in David's times. It laid him open to the temptations of carelessness and favoritism to the rich and powerful. Have the pupils show the inter-relations of courage

and fairness, of the habit of seeking the divine guidance and wise judgment.

Remembering an Earlier Covenant, vs. 1-5. Ask some one to read the covenant of David and Jonathan recorded in an earlier lesson. Show how David was true to the spirit as well as the letter of that pact. He went out of his way to seek a service "for Jonathan's sake." Question the class concerning the danger in allowing one of Saul's descendants, of the rival house, to live in a prominent position. Is Ziba's mention of Mephibosheth's lameness a plea for pity?

Unexpected Kindness, vs. 6-8. It is not unlikely that Ziba feared for Mephibosheth's safety. Certainly the unfortunate prince shows disquietude by his attitude, and David's words, "fear not," are revealing. Kings in the East have never been scrupulous about getting rid of rival claimants. If fear was strong in the prince's heart, his joyful

surprise would be correspondingly great. Ask for illustrations of the extra self-depreciation (v. 8) in Eastern lands to-day.

The Kingly Promises Amply Fulfilled, vs. 9-13. Emphasize the great kindness of David. To spare the life of a possible rival was a generous act in those days. Have the class enumerate the various additional kindnesses. It surely was a very gracious act to

appoint the old family steward to manage the restored property. Even more royal kindness is found in the providing of a place for the prince at David's table. This generous treatment evoked a loyalty that continued to the very end of Mephibosheth's life. Test the pupils' ideas of kingly qualities to see whether any change has been effected through this lesson.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY OF LEAFLET.

Have the Golden Text repeated, and discuss what is meant by executing justice and judgment, then ask the scholars to name some of the classes of people to which David executed justice and judgment. Lead them to understand, that in order to govern justly and honestly, a king must decide and do what is best for all his people, those who dislike and oppose him as well as those who love and assist him. Does v. 15 tell us that David was such a king?

David was just and wise, but our lesson story tells of another quality that he possessed. Who can name it? Is kindness a good quality for a king to possess? "There is nothing so kingly as kindness, and nothing so royal as truth."

What do we learn from v. 1? Public duties were now less insistent and David had time to think of private affairs. Who knows what had become of four of Saul's sons? (See 1 Sam. 31 : 2 ; 2 Sam. 4 : 5-7). Who can tell of a reason, other than his love for Jonathan, for David's doing this? Have 1 Sam. 20 : 14-17 read and refer to the renewal of this promise. (See Lesson II., July 11, 1 Sam. 20 : 30-42.)

After vs. 2-4 have been read silently, ask one pupil to tell the part of the story learned from them, another to explain the cause of

Mephibosheth's lameness (ch. 4 : 4 and QUARTERLY OF LEAFLET) and a third to suggest reasons for David's not knowing these things himself. On your map of Palestine show that Lo-debar was across the Jordan, near Mahanaim, and so a considerable distance from Jerusalem. Tell them that in next week's lesson we shall find this same Machir showing kindness to David.

Using some such story as that of Prince Arthur and King John, to illustrate, lead your pupils to realize Mephibosheth's dismay and alarm when the king's summons arrived, v. 5. Why did he not refuse to obey? What did he do when he came into David's presence? V. 6. Why? What did David say to him? V. 7. Who besides his own family are, in the East, admitted to a king's table?

Picture Mephibosheth's feelings when he realized that instead of imprisonment or death, he was to receive love and bounty. How did his feelings find expression? V. 8. Explain the Eastern custom of prostrating oneself in token of gratitude and humility.

Have vs. 9-13 read verse by verse, making any necessary explanations. Note Ziba's reward. Close by a discussion of how David's kindness to Mephibosheth resembled "the kindness of God" (v. 3), to David and to all men.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To show a picture of true Christian kindness and enduring friendship.

INTRODUCTION. Show the picture of David and Jonathan, and review with the children

the story of their friendship.

Many, many years had passed since David and Jonathan had promised to always love each other. The brave Prince Jonathan had died in battle, and his friend David was now

king of Israel, the place that Jonathan as King Saul's son would have had if Saul had been faithful and good.

David had made a wise and good king. He had had to fight many battles, but we learned last Sunday how he had set apart a time for praising God and for bringing the holy Ark to Jerusalem. He had chosen wise and good men to help him rule the country. People loved him and were proud and happy to see their nation growing rich and great. With Saul as king it had grown weak and poor, but now all was changed.

THE STORY. One day David called one of his servants to him and said to him, "Is there any one left of Saul's family to whom I can show kindness, for Jonathan's sake?" This servant was a man who had been a servant of King Saul, and his name was Ziba. That must have seemed a strange question, for it was so many years since Jonathan had died, that only the older people remembered him. But we may imagine that often David thought of his dear friend and still missed him, and somehow, this day he began to wonder if there might not be somewhere some member of Jonathan's family alive. And there was.

It was a secret, and Ziba was one of the few people who knew about it, and it sounds just like a fairy story.

When the brave Prince Jonathan was killed by the Philistines, there was in his home a little boy about five years old called by the long, queer name of Mephibosheth. You know that when a king dies, his son becomes king in his place. When Saul died, that made Jonathan the king; and when Jonathan died, that made his little boy, by his royal birth, the next king. The Philistines had killed Saul and Jonathan, and if they could only kill little prince Mephibosheth, too, they would have ended that line of kings. God had taken care of that by choosing a king in a different way, but they did not understand that.

So when news of the terrible battle came to the palace, Mephibosheth's nurse picked him up in her arms and ran away to hide him. But she was so frightened and in such a hurry that she fell with him and hurt his legs so badly that he was always lame. He was taken away to another country where some

of his mother's people lived, and there he had lived and grown up to be a man. He did not live like a prince, for he was poor.

When David asked Ziba, Ziba told him this story, and David was full of joy. He seemed to remember the name of Mephibosheth. I think that perhaps Jonathan had talked to him about that little boy, just as fathers to-day tell their friends about their baby boys, and perhaps David had even seen him and held him in his arms. Anyway he believed Ziba's story and sent messengers away to get Mephibosheth.

Show picture in the picture roll or the PRIMARY QUARTERLY. When David sat on his throne waiting for Mephibosheth to come in, how he must have wondered about him. Would he look like Jonathan? Would he be gentle and fine like a prince, or would he be rough and unpleasant?

By and by the lame man came in on his crutches. Very different from handsome Jonathan in his princely clothes was this shabby cripple who came in and knelt down at David's feet. But David saw him with the eyes of a loving friend, and he had him come up and sit beside him.

He gave the command that the rich lands that had belonged to Saul should belong to Mephibosheth, and that he should have servants of his own and should live with David in the palace.

Mephibosheth was gentle and polite, and acted like a true prince, and was very grateful and happy. Perhaps as he took the journey across the country at King David's command his heart might have been full of fear, because he did not know David, and he might have thought that since Saul had been so cruel to David, David would want to kill every one of Saul's family. But David's kindness took away every bit of his fear at once.

Perhaps you know the little verse which says, "There is nothing so kingly as kindness," and David's kingly kindness is one of the reasons that through all these many hundreds of years David had been so dearly loved.

There was nothing but love that that poor cripple could give David in payment for all his kindness. He did not bring King David any riches or any power; he only meant a

great deal of expense to the king and his household. But David had pledged love to Jonathan and his family and it filled his heart with joy to be able to keep his pledge.

I wonder how well we can prove our love to mother or to some one else this week by doing kind, loving, helpful things without being told to do them?

FROM THE PLATFORM

A KING'S KINDNESS

Print on the blackboard, A KING'S KINDNESS, and question rapidly as follows. Who is the king referred to? What sort of ruler was he? Who had been his great friend? How did he show that he had not forgotten his friendship for Jonathan? For whom did the king send? What did he ask? What was the answer? What was the name of Jonathan's son? Where was he living? How did he act in the king's presence? What reason had he for fear? How was his fear removed? What did David promise? What provision did David make for Mephibosheth? For whose sake did David do all this for Mephibosheth? Who is our best friend? How has he shown his friendship for us? How should we treat others for Christ's sake?

Lesson VII.

THE SINS AND SORROWS OF DAVID

August 15, 1920

2 Sam. 12 : 9, 10 ; 18 : 1-15.

GOLDEN TEXT—*Whosoever a man soweth, that shall he also reap.*—Gal. 6 : 7.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uri'ah the Hit'tite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Am'mon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uri'ah the Hit'tite to be thy wife.

Ch. 18 : 1 And Da'vid numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And Da'vid sent forth a third part of the people under the hand of Jo'ab, and a third part under the hand of Ab'ishai the son of Zeru'ah, Jo'ab's brother, and a third part under the hand of It'tai the Git'tite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Jo'ab and Ab'ishai and It'tai, saying, Deal gently for my sake with the young man, even with Ab'salom. And all the people heard

when the king gave all the captains charge concerning Ab'salom.

6 So the people went out into the field against Is'rael: and the battle was in the wood of E'phraim;

7 Where the people of Is'rael were slain before the servants of Da'vid, and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 And Ab'salom met the servants of Da'vid. And Ab'salom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Jo'ab, and said, Behold, I saw Ab'salom hanged in an oak.

11 And Jo'ab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

12 And the man said unto Jo'ab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Ab'ishai and It'tai, saying, Beware that none touch the young man Ab'salom.

13 Otherwise I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.

14 Then said Jo'ab, I may not tarry thus with thee.

THE LESSON PLAN

I. David and Uriah, ch. 12 : 9, 10.

II. David and Absalom, ch. 18 : 1-15.

HOME DAILY BIBLE READINGS

M.—David and Uriah, 2 Sam. 11 : 6-17. T.—Joab's message, 2 Sam. 11 : 18-27. W.—Nathan's parable, 2 Sam. 12 : 1-14. T.—David's sorrow for sin, 2 Sam. 12 : 15-23. F.—Absalom and Ammon, 2 Sam. 13 : 23-36. S.—Absalom's rebellion, 2 Sam. 15 : 1-12. S.—Absalom's death, 2 Sam. 18 : 24-33.

Primary Catechism—*Ques.* 109. *Why are the children of Christians baptised?* A. Because they are members of the Church, and are to be cared for and taught to love and serve Jesus Christ.

And he took three darts in his hand, and thrust them through the heart of Ab'salom, while he was yet alive in the midst of the oak.

15 And ten young men that bear Jo'ab's armour compassed about and smote Ab'salom, and slew him.

Shorter Catechism—*Ques.* 99. *What rule hath God given for our direction in prayer?* A. The whole word of God is of use to direct us in prayer ; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

Lesson Hymns—Book of Praise : 22 (93), 116 (280), 168 (495), 123 (413), 559 (761), 151 (410). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Prof. 1 : 7-16. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 80, Absalom Rebels Against David. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—B.C. 1035 and 1023 ; Jerusalem and Mahanaim, a fortified town east of the Jordan and its neighborhood.

Connecting Links—Chs. 10 : 1 to 11 : 1 give an account of a war made on the Ammonites by David, to avenge an insult to his ambassadors. During this war, David remained in Jerusalem. In ch. 11 we have the sad story of David's great sin, and to-day's lesson begins with two verses from the prophet Nathan's rebuke of the king, which was followed by the death of Bathsheba's child and the birth of Solomon. (Ch. 12 : 1-25). The narrative then takes up again the thread dropped at ch. 11 : 1, and tells of the capture of Rabbak, which was evidently the result of Joab's second summer campaign. Chs. 13-17 are occupied with the story of David's domestic troubles. These culminated in the rebellion of Absalom, whose fate forms the subject of to-day's lesson.

I. David and Uriah, ch. 12 : 9, 10.

Vs. 9, 10. *Despised the commandment of the Lord.* Compare Num. 15 : 31 ; 1 Sam. 15 : 23, 26. David's sin against Uriah and Bathsheba was very great ; but greater still was his sin against God in breaking two of the Ten Commandments. (Compare Ps. 51 : 4.) *Hasst killed Uriah ;* a breach of the Sixth Commandment. *Taken his wife ;* and thus broken the Seventh Commandment also. *Hasst slain him.* "Murdered him" the words really mean. *With the sword of . . . Ammon.*

See ch. 11 : 14-17. David's sin was all the greater that he had employed the Ammonites, the enemies of God's people, as the instruments for its commission. *The sword shall never depart from thine house.* "Never" means here "all the days of thy life." This prophecy was fulfilled by Amnon's murder (ch. 13 : 28) ; Absalom's death as a rebel (ch. 18 : 14) ; and Adonijah's execution as a traitor, 1 Kgs. 2 : 24.

II. David and Absalom, ch. 18 : 1-15.

Vs. 1, 2. *David numbered the people ;* organized and reviewed his army. *Captains of thousands . . . hundreds ;* the usual divisions of an army. *Sent forth . . . people ;* that is, the soldiers. David, in the dividing of the army into three parts, followed the example of Gideon (see Judg. 7 : 16) and Saul (see 1 Sam. 11 : 11). *Under the hand of ;* under the leadership, command of. *Joab . . . Abishai ;* David's nephews (1 Chron. 2 : 16) and well known generals. *Zeruiah ;* David's sister. *Ittai the Gittite ;* that is, a native of Gath. The refusal of this foreigner to leave David even when everything seemed to be going against the king is an example of unselfishness and intense personal devotion ranking with that of Ruth (see ch. 15 : 19-22). *I will . . . go . . . with you.* The king did not feel strong enough to take the chief place, but he wished to have some share in the battle.

V. 3. *Thou shalt not go forth.* The soldiers dissuaded David from his purpose. See a similar protest in ch. 21 : 17. *Not care for us.*

Even though the army should be defeated the purpose of the enemies would not be accomplished so long as David remained alive. *Worth ten thousand of us*; "a common estimate of a valued leader." *Better that thou succour us*. In addition to the army sent into battle in the three divisions, there was a body of reserves kept in Mahanaim (see Time and Place) under the king's personal command.

Vs. 4, 5. *The king said*, etc.; wisely yielding to the counsel of his soldiers. *Stood by the gate side*; of Mahanaim. An Eastern city had two gates, an inner and outer one, with a gate house between. It was in this gate-house that the king remained. *The people came out*. There was a great march past before the king. *Deal gently . . . with Absalom*. David had no thought for himself in this hour of crisis, or even for his loyal troops or the future of his country, but only for the wayward son, who had cast to the winds every vestige of loyalty to his king and affection for his father.

V. 6. *So the people*; that is, David's army. *Went out*; to make the attack. *Against Israel*; Absalom's forces. Almost the whole nation had forsaken David to follow his rebellious son. *The wood* (literally "the jungle") of Ephraim. The powerful tribe of Ephraim, though it dwelt west of the Jordan, had given its name to this place east of the river. It is not otherwise known.

Vs. 7, 8. *People of Israel* (the followers of Absalom) . . . *slain . . . twenty thousand men*; so that the rebel army was likely much larger than the king's even though the original 600 men of ch. 15 : 18 had been greatly reinforced. *Scattered over . . . all the country*. The defeat became a rout. *Wood devoured*. Perhaps the meaning is that the fugitives dropped into the clefts between the rocks covering the surface of the region and concealed by the jungle growth. *More . . . than the sword*. A greater number perished in the pursuit than in the battle.

V. 9. *Absalom met*; as he was fleeing from a party of the enemy, separated from his men. *The servants of David*; the king's body guard. *Upon a mule*; probably David's royal mule, a sign that Absalom claimed the kingship (compare 1 Kgs. 1 : 33). *Caught hold of the*

oak. As he rode at full speed, his head got wedged into the fork of a branch. There is no support in the narrative for the idea that Absalom owed his death to his long hair (see ch. 14 : 26).

Vs. 10, 11. *A certain man*; one of David's soldiers. *Told Joab*; his commanding officer. *Why didst thou not smite him . . . ?* Joab had not such feeling for Absalom as the king had. *Ten shekels*; "half crowns," each worth a little more than sixty cents of our money, but, of course, having in those days much greater purchasing power. *A girdle*. The girdle was often richly wrought and worn as an ornament.

Vs. 12, 13. *A thousand shekels . . . yet would I not*, etc. This brave soldier could not be bought to commit what he thought to be a crime. *The king charged thee*. Joab is reminded of the words of David (see v. 5) *Dealt falsely against his life* (Rev. Ver.); acted in a cowardly and treacherous manner towards one who was helpless. *No matter hid from the king*. David was sure to know whatever was done. *Thou thyself . . . against me*. Joab would not have lifted a finger to save the man from the king's anger.

Vs. 14, 15. *I may not tarry*. Joab abruptly breaks off the conversation. *Three darts*. The Hebrew word means "clubs." If these had a sharpened point they could be used as spears. *In the midst of the oak*. We are to think of a mass of thick-set branches in which Absalom was struggling. *Ten young men . . . slew him*; completing the cruel work which their heartless leader had begun.

Light from the East

THE FOREST OF EPHRAIM (v. 6)—The uplands of western Palestine are to-day almost treeless, and they seem always to have been bare. Apart from figs and olives, which are cultivated, there are very few trees and they are solitary. These few trees in a treeless land assume a strange importance. Men have a superstitious regard for them; they are associated with invisible beings and inscrutable powers. Men used to listen to the rustle of their leaves and think they heard divine voices; they found gracious gifts in the shadow of a tree or in its leaves. To-day many trees are hung with strips of clothing torn off as offerings, or as charms to bring the

givers within the magic circle of the tree-spirit's gracious activity. A plow left under such a tree is safe from theft ; a thief is more afraid of a spirit than of a man.

Whenever a Hebrew of the central highlands thought of a wooded country he turned his eyes to Carmel, "Carmel of a thousand valleys," Carmel that is always green, or to

towering Lebanon visible from every elevated spot in Palestine, or to the tableland of Gilead in the East. And to-day you have to cross the Jordan to find a forest. Yet it is not a forest in our sense ; it is not thick and there are no tall trees. The wood is open, the trees are yards apart, and they are low and stunted with scarcely any trunk.

THE LESSON APPLIED

It is almost incredible that David should have such a downfall ; that the conqueror of Goliath could show such petty weakness ; that the beautiful soul that created so much of the world's best poetry and music should become the villain in such a mean and ugly plot ; that the heart that uttered its wealth of emotion in the Twenty-third Psalm could be the home of such base passions ; that he who stands out, even among the good men of the Bible, as the man after God's own heart, should be guilty of adultery and murder.

We repeat it is almost incredible. It is as hard to account for as the spots of darkness on the sun. If some loose wastrel of the underworld had followed an illicit love, we should not wonder ; but when David, the idol of a nation, falls : when men like John and James say, "Is it I, Lord, that shall basely betray thee ?" it is then that we are awakened to the possibilities of sin, even in the very best.

If we only knew more about human psychology on the one side, and the nature of sin on the other, we should not wonder so much at David, and we should certainly be less confident about ourselves. To make the matter clearer, then, let us consider these two great facts of life :

1. *The double nature of man.* George Matheson accounted for the inconsistencies of David in a rather remarkable way. He found in the history of Israel two streams, which he christened, The Lion and the Lamb. "Ever," he says, "we are confronted with this pair. Cain and Abel, Abraham and Lot, Isaac and Ishmael, Jacob and Esau, Joseph and his brethren. And," he continues, "these streams, which hitherto ran in separate channels, met in David. So we have in him

a double nature." But Matheson, in his matchless interpretations, follows more the freedom of an artist, than the accuracy of a photographer. David was not the first or the last in whom we find this double tendency. Were not Jacob in the Old Testament, and Peter in the New, almost as striking types of inconsistency as David himself ? Do we need, as a matter of fact, to go beyond ourselves to learn what this struggle means, and how difficult it is to curb our unworthy desires ?

2. *The double aspect of sin.* Sin always presents itself in two forms : first in its most attractive appearance, and later in its true colors and deadly reality. We feel first the soft touches of its velvet glove, and only afterwards do we realize that an iron hand is concealed within. It is only when sin is finished that it brings forth death ; only at the last "it biteth like a serpent and stingeth like an adder."

Nowhere is this striking difference seen more clearly than in the experience of David. The first view he had of his fatal sin was one of surpassing charm. He had risen from his afternoon's nap, and was walking on the balcony of his palace. It was eventide, and the setting sun cast a soft radiance over the grounds. A woman of high rank, fairer, we are led to think, than she was modest, allowed herself to become the centre of his picture. It was a beautiful scene, and captivated David's imagination until, under its spell, he went forth to his doom ;—went forth deceived into thinking that he was following love and beauty, while all the time he was only charmed by the fascinating light of the serpent's eye.

Farther in the background of the picture were other stern things that David might

have seen if his eye were not bewitched. There was Uriah the husband of the woman, with the treachery and murder necessary to get him out of the way, the parable of Nathan bringing the condemnation of the Lord, the countless embarrassments of his own home, if he brought in a strange woman, the gossip of the bazaars, the flight from Jerusalem bare-headed and bare-footed, the rebellion and death of Absalom, with David's unavailing lament, "O Absalom, my son, my son." When the picture of sin looked so lovely, these were all out on the very fringes of his consciousness, but they very soon became the centre of the field.

It is hardly necessary to make conspicuous the moral of this story, where he that runneth

may read. Sometimes, especially to the young, it seems that the most of the pleasant fields are outside the fences that bound the straight and narrow path of virtue. We look beyond the old landmarks to forbidden ground, realizing only that stolen waters are sweet.

Let us always think of the pursuing Nemesis. Let us think of David at sixty in his flight, cursed by foul-mouthed Shimei, and when one of David's trusted followers would silence him forever, David said only, "Let him curse." We will not, however, follow the sad story any further except to say that the way out through penitence and pardon to purity and peace will be the theme of our next lesson.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Introduce the lesson by recalling the fact that last week we were thinking of some of the elements of strength in the character of David. Our lesson to-day presents us with a sad contrast to that, and we are to think now of elements of weakness in the character of our hero. Emphasize the well known feature of Bible biography,—that it always gives a true portrait of its characters. It does not seek to cover up the weaknesses and sins even of those whose lives, upon the whole, are regarded with favor. Cite such examples as Moses and Elijah and Peter. And now we have David. Speak of the temptation which power brings to those who possess it, and ask the class whether that may help to account for David's fall. Be sure not to overlook the bearing of the Golden Text, and the law which it expresses, upon the lesson. Proceed to discuss :

1. *Nathan and David*, ch. 12 : 9, 10. Say something about the despicable plot planned by David in order to get rid of a man who was loyal to himself. Point out how true it is that one sin leads naturally to others, and quote from Sir Thomas à Kempis : "Yet we must be watchful, especially in the beginning of the temptation ; for the enemy is then more easily overcome . . . on his first knocking." Now go on to speak of the courage of Nathan in delivering his message

to the king. Was it an easy task he had to do? Remind the class of the very skillful way in which Nathan used the parable of the poor man and the ewe lamb, thus leading the king to condemn himself. What does it mean to "despise the word of the Lord?" How does the prophet describe the punishment which is to fall on David?

2. *The rebellion of Absalom*, ch. 18 : 1-8. Sketch briefly the rise of Absalom's rebellion showing how he won the people over by promises of better and speedier justice if they would only make him their king. Suggest that David was not free from blame because of his fitful dealing with Absalom. At last the conspiracy reached the point at which David had to oppose it by armed force if he was to keep his kingdom. What arrangements did he make to attack the rebels? Try to have the class appreciate the conflicting emotions of David in fighting against his own son. What plea does he make for the safety of Absalom? What was the result of the battle?

3. *Absalom's death*, ch. 18 : 9-15. Have some one describe the method of Absalom's death. What reasons can be given for the action of Joab in face of the expressed desire of David? Speak of the effect of Absalom's death upon the king. Remind the class once more of the law contained in the Golden Text.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

It is the purpose of this lesson to help the scholars to a fair and just estimate of David's character. Begin by asking: Would it be fair to judge David by the standards of our own time? Should as much be expected of him as if he had lived in a Christian century? It should not be difficult to get the scholars to recognize that, in judging David, account should be taken of the moral conditions under which he lived. Another question to ask is: Was more to be expected of David than if he had belonged to the heathen nations of his time? Here the scholars will readily see that, since the Israelites knew more of what God required and had greater reasons for obedience to God, David should be judged more strictly than a king amongst the heathen.

Two incidents are referred to in the lesson, which help us to form a true estimate of David. These should be taken up one by one.

1. *David and Uriah*, 2 Sam. 12:9, 10. Bring out, by questioning, that these verses belong to the rebuke which Nathan the prophet, speaking in God's name, addressed to David after the king's great sin against Bathsheba and Uriah. Elicit the story of how David, to gratify his own selfish and sensual desires, brought about the death of a brave soldier. Emphasize the plain, direct accusation of the prophet, "Thou hast killed Uriah the Hittite." Show that the king's sin was made to stare him in the face. What is to be thought of one who could commit so base a crime? What element of weakness does it show in David? Surely lack of self-control and selfishness cannot be too severely condemned. Dwell on the striking phrase, "the sword shall never depart from thine house," as illustrating the permanent results of sin. "We are nowhere taught to believe

that pardon of sin relieves us of all its consequences" (See HOME STUDY QUARTERLY OF LEAFLET).

2. *David and Absalom*, 2 Sam. 18:1-15. The teacher should read chs. 13 to 17, for the story of David's troubles in his own home, which, as The Lesson Explained points out, "culminated in the rebellion of Absalom." Run rapidly over the incidents in the account of David's flight from Jerusalem and his preparations for battle. Bring out the old warrior's desire to take part in the battle himself (v. 2) and the people's refusal to allow him to do so, v. 3. Picture the king waiting in the city gate for news of the battle. Bring out the details of the fight and of Absalom's death.

Now take up the question of how David's weakness was shown in his treatment of Absalom. The point to emphasize is, that the father's foolish indulgence was responsible, in large measure, for the wrong-doing of the son. As an illustration of David's weakness towards Absalom, refer to the incident of Absalom's being allowed to return to Jerusalem from Geshur, whither he had fled after killing his half brother Amnon, while David refused to see him. For two years Absalom had lived at Jerusalem without being the king. David neither punished his son for his crime nor restored him to favor. And all the while the king "mourned for his son every day" and his soul "longed to go forth unto Absalom." (See ch. 13.)

Why then, it may be asked, is David given so high a place in the Bible? Does it not help us in understanding this to read the story of his repentance? He sinned, it is true, and sinned greatly, but he repented. Repentance is a true sign of greatness and of goodness.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

A review of the outstanding characteristics of David's life, as shown in the preceding

lessons, will serve by contrast to show the grievous stain of his sin. The childlike

mental attitude, which classifies a person as entirely good or entirely bad, will here receive a corrective idea. In spite of many excellent qualities, which are in no way discounted by this sin, David succumbs to temptation. Human nature at its best has to maintain a vigilant watch against evil, and all the more because sin brings a train of evils.

David's Sins, vs. 9, 10. Without dwelling upon its sordid features, the sin against Bathsheba, and in its aggravated forms against Uriah, may be indicated. The fact that such sins were common among kings of those times probably lessens the blackness of David's guilt, but does not excuse him. His conscience quickly sees the righteousness of Nathan's judgment. By questioning lead the class to see that one after one the commandments were broken: first he coveted, then he committed adultery, then he killed. His final sin against Uriah was an indirect murder. All this is made plain by the prophet, and no less plain is the announcement of the penalty to follow.

David's Sorrows—Absalom's Rebellion, ch. 18:1-7. Ask why this campaign was particularly sorrowful for David. The pathos of the situation stands out in the "deal

gently" of v. 5. Show the serious nature of the rebellion from the extent of the preparations, and from the numbers reported slain. Ask for the evidence of David's courage, and note the reverent esteem in which he is held. Perhaps it may be well to emphasize the truth in the statement, "worth ten thousand of us." To-day we need to be reminded that all lives are not of the same value to the nation. But for David to remain at home just then was a real hardship. His heart was with Absalom.

David's Sorrows—Absalom's Tragic Death, vs. 8-15. During the Great War a morass on the eastern front engulfed great numbers of the retreating Russians. The "forest" of v. 8 has been described as "a rocky surface covered with jungle growth, which concealed the clefts between the rocks into which the fugitives dropped and perished." The terror of Absalom's followers can be easily imagined. And this rebellious youth has not the courage to rally his men. Have pupils tell the details of his flight and miserable end. In what way were David's sins responsible for the sad career of Absalom? Ask the class to state the "law of the harvest" (INTERMEDIATE QUARTERLY or LEAFLET). Discuss this paragraph in relation to the Golden Text.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Introduce this lesson by asking who spoke the words which form the first part of the lesson passage, and to whom they were spoken. Who was Nathan? What can we find in vs. 1 and 7 to prove that he was not speaking on his own authority? Whose messenger was he?

By questioning, test the knowledge the pupils have gained from their QUARTERLIES or LEAFLETS about David's sin and Nathan's visit to him. Tell the story of the pet lamb (vs. 1-4), and have vs. 5 and 6 read by one pupil and v. 7 by another. Have last week's Golden Text repeated and contrast the David who "executed justice and judgment" with the David who, in this week's lesson, is on trial before the judge of all mankind. Ask what the judge's verdict was, v. 9. Dis-

cuss the justice of this verdict and ask what the sentence was, v. 10.

Bring out the relation between the lesson title and the second part of the lesson passage, then have the Golden Text repeated and impress the truth that sin always brings suffering. Speak of the sorrows that came to David on account of his son's quarrels and ask the name of the first son who brought the sword into his family. What do the pupils know about Absalom? Refer to his charming manners and handsome appearance (ch. 14:25, 26), the clever schemes by which he "stole the hearts of the men of Israel" (ch. 15:1-6), and his conspiracy against his old father, ch. 15:10-12. With the aid of a map, try to make the pupils see David fleeing to Mahanaim while Absalom played king at Jerusalem. (See ch. 15:13; 17:29.) It

will interest them to learn that Mephibosheth's benefactor (see last lesson) was one of those who befriended David. (See ch. 15 : 27-29.)

Ask some pupil to explain the state of affairs at the time referred to in ch. 18 : 1. This part of the lesson is a powerful drama in three acts. There is little for the teacher to do but to direct the pupils' study of each act, and to explain any words or references that are difficult for them to understand.

Remind them of the former lesson in which

Abishai figured (Lesson III.) and tell them of Ittai's refusal to forsake the fugitive king. (See ch. 15 : 19-22.) Picture as vividly as possible the scene described in v. 5 in which the love of the father triumphs over all other feelings.

Save time at the end of the lesson to tell how David received the news of the success of his army and to read his heart-broken lament for his son, v. 33.

Close by having the fifth Commandment and the Golden Text repeated in unison.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' material in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach that sin always brings sorrow.

INTRODUCTION. David lived among heathen kings who did not know God and did not obey his laws. David was a rich and powerful king, and he could have what he wanted and do as he pleased, and by and by he wanted some things that were not right for him to have. Then he did as the heathen kings did, even though it was not what God wanted him to do—he did as David pleased and not as God pleased.

At the time, David's act did not seem so very wrong, but his friend, Nathan the prophet, came and talked to him, and told him how it looked to God. Then David understood, and was very sorry. And all the rest of his long life he was sad about the wrong he had done.

THE STORY. David was sad about something else, too, and that was his boy, Absalom. You will wonder why that was, for the Bible tells us that Absalom was wonderfully beautiful, and that his father loved him dearly. He had a strong, perfect body, a handsome face, and beautiful hair, like no other prince.

When he was a little boy, we may suppose that he was beautiful, too, and perhaps people talked about it before him. You know how unpleasant a boy or girl is who thinks about his or her good looks or good clothes until they cannot see anything beautiful about any one else. I think that there was where all the trouble began with

little Prince Absalom ; the teachers he had did not know stories like the poem which tells about the "beautiful hands" that are beautiful because they are always helping someone ; and it does not matter whether the hands are rough and red or white and soft ; and the "beautiful feet" that run on kindly errands, no matter whether the shoes are ugly or fine ; and the "beautiful faces" that have on them sweet and loving looks. For we feel quite sure that almost all of Absalom's beauty was on the outside and not on the inside.

His father, David, was very, very busy, for when Absalom was a boy, all those terrible wars with the Philistines were going on. One sad thing was that Absalom's mother was a heathen woman. How thankful we all ought to be for Christian mothers who teach us God's laws ! Right there in Jerusalem when our story happened was the beautiful Ark of the Covenant, and inside of it was the tablet of stone on which was written, "Honor thy father and thy mother," and probably Absalom was taught to repeat that when he was a little boy, but it doesn't do us any good to say things with our lips if we do not mean them in our hearts.

Absalom was so used to having his own way and doing just as he pleased, that by and by, when he grew up, he began getting into trouble with other people and he had to go away from Jerusalem and stay a long time. This made David very sorry, but he was kind and patient.

Absalom wanted everyone in the land to

admire him and like him so he made a wicked plan. He would stand outside the city gate when people were coming into Jerusalem, and he would talk to them about how much better he himself could manage the kingdom than David was doing it. Then he would be so polite and kind to the travelers that they thought he was the most wonderful young prince they ever saw.

One day he asked permission of his father to go down to Hebron to worship God. Very gladly David let him go. David's heart was perhaps full of joy that day for he thought, "Now my selfish boy is feeling sorry and is going to ask God to help him to be better." But there was no such good, pure thought in Absalom's selfish heart.

You never, never can guess what he did in Hebron. Instead of worshipping and praising God, he called the people together and had himself proclaimed king!

What terrible news that was to David who dearly loved his handsome son. Sadly David gathered together his faithful friends and his family and went away from Jerusalem, for Absalom had gathered an army and was coming to fight against his own father. There were brave soldiers and great generals with David, and they could very quickly have killed Absalom and all his followers, but poor David begged them not to do that.

But at last came a day when Absalom's men had followed David and his people and they had to fight or all be killed—men, women, and little children. David himself would not go, and he begged them not to hurt Absalom. The soldiers loved their king David so truly that they obeyed him, even though they were angry enough at the selfish young prince to want to kill him. But as he was riding along through the forest, his wonderful hair caught on the low-hanging branches of a tree, and he could not get away, and there he died.

David waited for news of the battle. By and by he saw the runners coming—the young men who were chosen to run swiftly with messages. It was a hard message for the young men to tell their beloved king, but the second one had to do it, and he told David that Absalom was dead.

Sadly the great and noble king bowed his head like an old man and went up to be alone with his sorrow in his own upper room. He would have died gladly in his son's place, but that he could not do. How proud and happy he would have been if Absalom had been the kind of a young man that David was. Let us all be sure while we are boys and girls to begin being loving and kind and respectful, so that we may bring joy and not sorrow to ourselves and our parents.

FROM THE PLATFORM

A STERN
REBUKE

A BLOODY
BATTLE

A TRAGIC
DEATH

Draw on the blackboard three frames, and tell the scholars that these are to represent three pictures to be found in the lesson. In the first frame, print A STERN REBUKE. The scholars will tell you, in answer to questions, by whom this rebuke was uttered, by whose authority, to whom and for what reason. Print in the second frame, A BLOODY BATTLE. Question about how this battle was brought about, between what forces it was fought, some of its details and its issue. Now print in the third frame, A TRAGIC DEATH. Ask the scholars whose death is referred to and bring out the details of how it came to pass. Show that the battle and Absalom's death, which brought so much sorrow to David, may be traced back to the king's sin, and impress upon the minds of the scholars that sin, sooner or later, is sure to bring suffering in one form or another.

Lesson VIII.

A PRAYER FOR PARDON

August 22, 1920

Psalm 51 : 1-17.

GOLDEN TEXT—Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Ps. 51 : 2.

1 Have mercy upon me, O God, according to thy lovingkindness : according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions : and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God ; and renew a right spirit within me.

11 Cast me not away from thy presence ; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation : and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

THE LESSON PLAN

- I. Confession, 1-4.
II. Cleansing, 5-12.
III. Praise, 13-17.

HOME DAILY BIBLE READINGS

M.—A prayer for pardon, Psalm 51. T.—The blessing of forgiveness, Psalm 32. W.—Forgive and be forgiven, Matt. 6 : 5-15. T.—Humility and forgiveness, Luke 18 : 1-14. F.—Seventy times seven, Matt. 18 : 15-22. S.—A call to pardon and peace, Isaiah 55 : 1-13. S.—The joy of salvation, Isaiah 12 : 1-16.

Primary Catechism—Ques. 110. *When Jesus Christ was about to leave the world, how did He ask to be remembered ?* A. Jesus appointed the Lord's Supper, and said, "This do in remembrance of Me."

Shorter Catechism—Ques. 100. *What doth the preface of the Lord's prayer teach us ?* A. The preface of the Lord's Prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us ; and that we should pray with and for others.

Lesson Hymns—Book of Praise : 4 (136), 216 (483), 163 (428), 152 (435), 583 (783), 162 (600). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 32 : 1-7. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 79, The Joy of Forgiveness. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Connecting Links—This is the first of eighteen psalms bearing the name of David, eight of them having titles connecting them with historical incidents in his life, this with the startling awakening of David's conscience concerning his sin in the case of Bathsheba and Uriah, 2 Sam., ch. 12. The contents and tone of the psalm agree closely with the occasion indicated in its title. It is the prayer of a penitent, oppressed with the sense of guilt, and seeking pardon. The parallelism which is characteristic of Hebrew poetry will be observed—the same thoughts with slight variation repeated in each of the two clauses of the verse.

I. Confession, 1-4.

V. 1. *Have mercy upon me* ; "be gracious to me," show favor. The word usually refers to redemption from enemies, evil and sins. Guilt is acknowledged, and the appeal made to the mercy and compassion of God. *According unto* ; in proportion to. *Loving-kindness* ; the loving disposition to do acts of kindness. *The multitude of thy tender mercies* ; "compassion," affectionate sympathy, especially of parent to child. The accumulation of expressions shows the urgency of the prayer. The psalmist's guilt is so great that he feels it will require the infinitude of God's mercy to pardon it.

His view of the vastness and tenderness of God's love recalls Ex. 34 : 6, 7, whence, likely, he obtained his language. *Transgressions* ; sins conceived as rebellion, transgression of the Law or will of God. The plural is used because there was a combination of evils, adultery, treachery, murder, in his great sin.

V. 2. *Wash me thoroughly* ; wash me repeatedly. So complete, the psalmist feels, is his defilement by sin. *Cleanse me from my sin*. "Sin is described in three different aspects, the Hebrew for 'transgression' meaning defection from God or rebellion against him ; for 'iniquity,' the perversion of right, depravity of conduct ; for 'sin,' error, wandering from the right way, missing the mark in life. The removal of guilt is also triply described—'Blot out,' as a debt is canceled or erased ; 'wash,' literally to wash clothes as a fuller does (compare Rev. 7 : 14 ; 22 : 14) ; 'cleanse,' as from the impurity of leprosy, 2 Kgs. 5 : 10-14."

Vs. 3, 4. *For I acknowledge*. The pronoun is emphatic. *I* am knowing. God had all along known. Now David knows,—a present, active, personal, experimental knowledge of sin, as staining, soiling, polluting. *Ever before me* ; as a constant burden upon his conscience. *Against thee, thee only*. He has done the greatest possible wrong to Bathsheba and to Uriah (2 Sam. ch. 11), but he regards the head and front of his offending to be a sin against God, an open insult to his holiness. *That thou mightest be justified when thou speakest* ; vindicated as a just judge in his condemnation of David's sin. "Man's sin brings out into clearer light the justice and holiness of God, who pronounces sentence upon it."

II. Cleansing, 5-12.

Vs. 5, 6. *I was shapen in iniquity* ; born with a depraved nature, Job. 14 : 4 ; Ps. 58 : 3. He is not pleading his depraved nature as an excuse for his sin, but as an addition to their weight. *Thou desirest truth in the inward parts*. God desires conformity to the right, not only in external conduct, but in thoughts and feelings. To this requirement the psalmist felt himself opposed. *To know wisdom*. This is God's gift, and its presence will result in "truth."

Vs. 7, 8. *Purge me with hyssop*. The tenses are future and express a well-grounded confidence. The reference here is to the ceremonial purification of the leper, Num. 19 : 19, a bunch of hyssop, a common herb which grew upon walls being used for the sprinkling. *Whiter than snow* ; the image of perfect purity, Isa. 1 : 18. *Make me to hear joy and gladness* ; that the reproaches of conscience and law doom might distress him no longer. *The bones which thou hast broken*. His heart agony was like that of broken bones.

V. 9. *Hide thy face from my sins* ; look at them no longer. (See Jer. 16 : 17.) "The foundation of all other possessions is the assurance of the forgiveness of sins" (Delitzsch). *Blot out all mine iniquities* ; expunge them from thy record. If even one single sin were allowed to remain, it would be offensive to the all-seeing eye of God, and fatal to David's salvation. God represents himself as delighting to blot out sin, Isa. 43 : 25 ; 44 : 22.

V. 10. *Create in me a clean heart* ; "the heart into a pure one transferr for me" (Briggs). The psalmist prays for a pure heart, in which there would be no taint nor tendency to sin, Matt. 5 : 8. Such a change could be wrought by God alone. It is truly a creation. *Renew a right spirit within me* ; a steadfast spirit as opposed to one pliant and wavering.

Vs. 11, 12. *Cast me not away from thy presence*. "To be shut out from God's presence is to be excluded from his favor and love" (W. H. Green). *Take not thy holy spirit from me*. The Spirit had been poured out upon David when he was anointed king, 1 Sam. 16 : 13. To be deprived of the Spirit of God is to be given up to evil. *Restore unto me the joy of thy salvation* ; joy springing from the conscious possession of God's love and favor. *Uphold me with thy free spirit* ; Rev. Ver., "a free spirit." The thought is that the "steadfast spirit" of v. 10 becomes a "free, voluntary spirit, or disposition to serve God, especially in songs of praise." Upheld or sustained by such a spirit, the psalmist will not fall.

III. Praise, 13-17.

Vs. 13-15. *Then will I teach transgressors thy ways*. "An endeavor to undo the evil

effects of a sin whereby he had given great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12 : 14), "would be one of the most fitting fruits of repentance." *Sinners shall be converted unto thee.* The story of God's forgiving love to David would win their hearts. (See Luke 22 : 32.) *Deliver me from bloodguiltiness.* 2 Sam. 13 : 5, 13, gives the key to this strong language. *Thou God of my salvation.* Note the singular appropriateness of the title. *Thy righteousness*; "that attribute according to which God gives to every one his due," and which is shown in pardoning the penitent, as well as in punishing the impenitent. *Open thou my lips.* God's pardon opens the lips that the guilt of sin has closed.

Vs. 16, 17. *For thou delightest not in sacrifice* (Rev. Ver.). "'For' gives the reason for the nature of this thank offering which he proposes to give—not material sacrifice, which God does not desire, but the sacrifice of a contrite heart" (Cambridge Bible). The Mosaic law allowed no sacrifice for the sins of which David was guilty. *The sacrifice of God*: true sacrifices, those in which he has pleasure. *A broken and contrite heart.* "The inward part of a man is said to be broken . . . when he is, in himself, become as nothing and when God is everything to him."

Light from the East

A BABYLONIAN PRAYER FOR PARDON—Like the Hebrews, the old Babylonians who were

like an uncle to Israel, had their collections of "Psalms"—the praises and prayers of that far Eastern country. In the following—a very good example—it will be felt how the intimacy and greatness of our 51st Psalm is wanting.

"May the anger of my lord's heart be appeased !

May the god whom I know not be appeased ;
The goddess whom I know not be appeased !

O lord, my sins are many, great are my misdeeds:

My god, my sins are many, great are my misdeeds.

My goddess, my sins are many, great are my misdeeds.

The lord in the anger of his heart looked upon me.

The god in the wrath of his heart visited me.
The goddess was angry with me and brought me to grief.

To known and unknown god I sigh aloud ;
To known and unknown goddess I sigh aloud.
O lord, look upon me, accept my prayer.

O lord, cast me not down.

In the miry waters take me by the hands.
The misdeed I have done, let the wind bear it away !

Rend in twain my wickedness like a garment !"

THE LESSON APPLIED

Last Sunday we left David in an awful plight, in which everything precious in his life was involved: his character, home, throne and kingdom. He felt himself, to use his own words, to be in an horrible pit, and the miry clay. In such a condition, his one and only concern was to find a way out, if, indeed, such a way existed. In searching for this way David tried:

1. *Concealment.* It appeared to him at first as if the sin was in being found out, so he would hush it up, and trust to get away with it. We can easily imagine him and Bathsheba agreeing that the story should go

no further. As the statesmen of Europe in the fall of 1914 thought they could circumscribe the area of the conflagration, which began in Serbia, so David thought he could encase his sin, and forestall the consequences.

It turned out that this way was a complete failure. Instead of leading him out, it led him much more deeply in. Silence, in the first place, was impossible. A man of David's good sense might have known very well that his sin would have found him out. He staked all on silence, but silence soon gave rise to suspicion, suspicion broke out into faint whisperings, faint whisperings developed

into a public scandal, and the public scandal led to angry and armed rebellion. But had his policy of silence succeeded, would it have made the situation much better? He could not hide it from himself. Let us listen to his own words describing how he felt: "When I kept silence, my bones waxed old through my roaring all the day long." It was not when the matter was public property, but during the silence that he aged so rapidly. He could say with Richard III.:

"My conscience hath a thousand several tongues,

And every tongue brings in several tale,
And every tale condemns me for a villain.

All several sins
Throng to the bar, crying all, Guilty,
Guilty!"

And God knew. When Samuel would anoint a king over Israel, he was about to choose Eliab, and would have done so, only the Lord said, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." And when David was brought in, the Lord said, "Arise, anoint him: for this is he." David could never banish this scene from his mind. He knew the principle of his promotion, and the foundation of his throne; and he could not hope to succeed by reversing the divine plan. He might doctor the outward appearances as he would, but in his heart of hearts, he knew that God's eye was not on them at all.

2. David next tried *the way of penitence and prayer*. If he would be free from the whole ugly Bathsheba affair, the separation had to take place, first of all, in his own heart. There the trouble began, and there it must end. By his penitence he cut himself loose from his sinful past; by his prayer he linked

himself anew to the God of purity and strength; and in this dual act found pardon and peace.

He found a large measure of pardon from the world. Some of the consequences were irrevocable it is true, but immediately after his repentance his troubled sky began to clear. The nation recognized that he was his old self again, and rallied around him as of yore. The world is reputed to be cold, and no doubt deserves the most of its reputation; but nevertheless it loves to see a man come back. Why it is so often loath to forgive is because it has no positive proof of any reform in the life that sinned. But where repentance is genuine and sincere, even the cold world has a remarkably short memory, and will readily forget.

What was better still, pardon was written in his own soul. When a person sins, conscience speaks very loudly in condemnation, but when that same person repents, if the penitence is true, the same conscience speaks equally loudly in tones of reconciliation and peace. And conscience is in both cases the voice of God. This was the beauty of it all: in the inward voice that whispered peace to his heart, David recognized the voice of God, who pardons with overflowing love, and puts our sins as far from us as the east is from the west. So real was God's pardon that he could say, "From thee, thee only, have I received pardon," even as in his offence he felt, "Against thee, thee only, have I sinned."

Last day, we said it was almost inconceivable that he who wrote the twenty-third psalm could be guilty of such a crime. Today we learn that it could only be written by one who passed through experiences like that of David. Who else could say with such feeling, "He restoreth my soul?"

It is splendid to know that such heights are possible for those of us who have gone most astray.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

It may be well to remind the class that the titles which are prefixed to a number of the psalms, including the one we are to study to-day, are not part of the original text of the

psalms. The result is that we cannot be absolutely certain as to whether they represent the real circumstances under which these psalms were written. At the same time,

of course, we can recognize how appropriate this Fifty-first Psalm is to the circumstances of David's great sin and repentance. Point out that the psalm has been used again and again throughout the history of the church by those who have been seeking pardon for sin, and speak about the place of penitential prayer in the Christian experience. The concluding two verses of the psalm are omitted from our lesson. It is generally regarded that they are a later addition to the psalm when it came to be used in the services of the temple.

1. *A prayer for pardon*, vs. 1-9. Draw attention to the very significant fact that the psalmist found his hope of pardon upon what he knows of the character of God. He feels that the mercy and love of God, already often experienced in the past, are greater than his sin, great as it is. Help the class to discover in these verses something of the psalmist's view of sin. It is clear, for example, that he believed in his personal responsibility for the sins he had committed. Question the class as to illustrations of that fact. It is clear, also, that he regarded his sin as something directed against God himself. Show how

this adds to the serious nature of sin. Point out that the psalmist desires no superficial cleansing, v. 6. Emphasize the fact that the psalmist expects forgiveness to be followed by real joy. Can there be any real joy apart from the sense of forgiveness? Can there be any forgiveness apart from confession and repentance?

2. *A prayer for purity*, vs. 10-12. Help the class to see that forgiveness for the past is not enough. If we are serious about it, we long for some assurance that the future will be better than the past. Point out that the psalmist would find this assurance in the presence of God's spirit in his life.

3. *A vow of service*, vs. 13-17. Speak of the place of gratitude in the Christian life. After we have been forgiven, are we in danger of forgetting what we owe to God? Remind the class that the best proof of our gratitude is to be found in our loyal service. What obligation rests upon us of telling others concerning our experience of God's goodness? Say something in conclusion about the true view of sacrifice contained in vs. 16, 17, practically the same view as expressed by such prophets as Isaiah and Micah.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

Point out that the title of Psalm 51, which forms the lesson for to-day, ascribes it to David, representing it as the king's prayer of penitence after his great sin had been brought home to him by Nathan the prophet. Whether this title is correct or not, there is no doubt as to its suitability to the occasion suggested by it. It is a prayer for all those who have sinned and realize their sins and sinfulness. The psalm may be divided for study as follows:

1. *A prayer for pardon and cleansing*, vs. 1-4. The first point to bring out is the ground on which alone David looks for pardon. This is the grace, that is, the undeserved kindness of God. Dwell on the words used to describe this attribute of God—"have mercy," that is, "be gracious;" "lovingkindness," a beautiful word denoting the loving disposition to do acts of kindness; "tender mercies,"—"com-

passion," affectionate sympathy, like that of parent toward child.

Call attention to the three words for sin: "transgression," meaning rebellion against God; "iniquity," the perversion of right, depravity of conduct; "sin,—" error, wandering from the right way, missing the mark in life. The use of these three words signifies what a dreadful thing sin is.

Corresponding to the three words for sin are three words for pardon and cleansing: "blot out," as a debt is canceled or erased; "wash . . . thoroughly,"—wash repeatedly, so as to remove the deepest stains; "cleanse,"—as from the iniquity of a loathsome disease, like leprosy.

"Grace,"—that is in God, and it is greater than all David's sin,—or ours. Confession,—it is that which is required of David,—and of us. Bring out the fulness and frankness of David's confession in vs. 3 and 4.

2. *An acknowledgment of a sinful nature, which only God can renew*, vs. 5-8. "Shapen in iniquity." Did David make his inheritance of a sinful nature an excuse for his actual sins? Or was he simply declaring the infection of his whole nature by sin? "Truth in the inward parts." This is what God requires—"truth," that is conformity to right, not only in outward conduct, but also in the heart. The psalmist knew how far he was from fulfilling this requirement. "Purge me with hyssop,"—a reference to the ceremonial cleansing of the leper, Num. 19 : 19. "Whiter than snow!" How could cleansing be more complete? And this cleansing God, and he alone can impart. "Joy and gladness." No longer the stinging reproaches of conscience or the threatenings of the divine law.

3. *A repeated prayer for pardon, cleansing*

and renewal, vs. 9-12. "Hide thy face,"—the psalmist could not bear the gaze of God's displeasure. "Blot out,"—see v. 1. "Create in me," etc.,—this is the psalmist's greatest need,—"a clean heart." "A right spirit,"—a steadfast, constant spirit, fixed and settled in its allegiance to God and standing firm against temptation. "A free spirit" (Rev. Ver.),—that is, a willing spirit, a spirit that freely thinks and does the things that are right.

4. *Resolutions of thanksgiving*, vs. 13-17. This forgiven sinner will teach others how to do God's will, and he will praise God from the heart for his grace.

Close by impressing the lesson that when we fall into sin, the first thing for us to do is to humbly and frankly confess our sin and receive its forgiveness. Then we are fitted for God's service and will find joy in it.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

Introduce this teaching by questioning the class about David's sins referred to in last week's lesson. If the question of the authorship of the psalm is raised, the pupils' own opinions may be sought concerning its reflection of David's probable confession and prayer, when convicted of his sins against Bathsheba and Uriah.

A Prayer and a Confession, vs. 1-4. Draw attention to the twofold nature of the prayer, for forgiveness and for cleansing. The plea for mercy indicates the belief in impending judgment. The psalmist wants the score against him canceled. But with equal earnestness he pleads for cleansing from his defilement. Emphasize the desire shown for thorough treatment. Note the faith in God's readiness to forgive sin, coupled with the conviction that he cannot look upon it leniently. What ground does the writer state for his hope of pardon and cleansing? Lay stress upon the acknowledgment that the sin against man is a sin against God in its final bearing. Use the illustration of this truth in Matt. 25 : 40. Ask for the indications that the psalmist's penitence is real.

Sin Deep-Seated: but Thorough Cleansing Possible, vs. 5-8. Point out the fact there

stated that this sin is recognized as the issue of a corrupt nature. Over against this is the recognition of God's stringent requirements. Ask the class to state any of Jesus' teachings which make a similar call for inward holiness. Note the fact that the penitent one will be enabled to meet this claim. Ask the class to explain the significance of the reference to hyssop, v. 7. The gladness of the leper readmitted to the sanctuary suggests the rejoicing of the restored sinner.

Pleading Again for Pardon, and for Complete Renewal, vs. 9-12. The repetition of the prayer for pardon indicates the depth of this penitence. Get the scholars' opinions concerning the need for the renewal sought. The statements of Matt. 5 : 8 that, "the pure in heart shall see God" is vividly suggested by the plea of v. 11 as following that of v. 10a. A purified inner life, that will be the outcome of a regenerated spirit, is the only hope for fellowship with God. Get the class to explain the association of joy and salvation. If possible, interpret to them the salvation they are experiencing. What is their joy as victories are gained over bad habits and evil thoughts?

Resolutions about Expressing his Gratitude,

vs. 13-17. What does your class think about this comment on vs. 12, 13; "It is not our perfection of character that wins another to Christ but the faithful struggle toward perfection?" Point out our special duty to seek to win others from sin, because the evil of our lives has helped to lead them astray. See whether the pupils will see the probable

reference in "blood-guiltiness." Give any illustration of a forgiven and restored man who was outstanding in rejoicing and praise. The insight of the psalmist into the divine pleasure in spiritual worship is a foreshadowing of Jesus' teaching. Be sure your scholars will know the path of return to God from the place of sin.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Ask the name of the book of the Bible from which the lesson passage is taken and have a short talk with your pupils about the book of Psalms. This will furnish a good opportunity for testing their knowledge of the names of the books of the Bible and for urging all the members of your class to memorize these names in order. Refer to the other two psalms which have been studied in this course of lessons, Ps. 23 and 24. Ask who is believed to have written them and what feelings the pupils think he wished to express when he wrote each of them.

Then ask who is believed to have written the psalm which forms this week's lesson passage. What name does the lesson title give to the Fifty-first psalm? On what occasion did David first use this prayer?

Speak of Nathan's visit to David. Ask one pupil to tell what David said about the rich man, and another to tell how Nathan answered him. (See 2 Sam. 12:5-7.) Impress the truth that many times before this David's conscience must have said, "You have done wrong," but he had not listened to it. Now God spoke through his prophet and he must listen.

For Junior pupils, a good way to study the lesson passage would be to have it read verse by verse, pausing after each verse for explanations and discussion. Show that David

confessed his sin, asked for forgiveness and cleansing, then declared his determination to forsake his sin and, with God's help, live such a life that, through him, others would learn of God's great love and mercy.

Ask for opinions from the class as to the need for this prayer in the lives of each of us. Contrast David's sincerity when he said to Nathan, "I have sinned against the Lord" (See 2 Sam. 12:13) with Saul's insincerity when he used the same words to Samuel. (See 1 Sam. 15:24, lesson for June 6.) David's whole thought was that he had offended and disobeyed God, while Saul only wished to escape the consequences of his sin.

Impress the truth that it is only by repenting as David repented and praying for help as David prayed that we can have our sins forgiven and be enabled to live clean strong lives. Emphasize particularly, necessity for purity in thought, word and action. There is no part of the lesson more important than this.

Speak very frankly to your pupils about associating with those whose influence is lowering, and of reading impure books or seeing questionable pictures. Remind them that they are created in the image of God and urge them to keep that image clean and untarnished.

Close by having the lesson passage read in unison.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach the children that confession of sin must come before peace and pardon.

INTRODUCTION. In this lesson we have the

opportunity of teaching not only the fact that confession of sin is necessary, but that it is a brave and noble act. A coward hides his sin. As children hear those at home

speak of childish sin as "being naughty" or "doing wrong," I think it means more to the average child in telling these Bible stories to use a familiar word most of the time or to explain that it means wrongdoing.

THE STORY. David is one of the very best loved of all the men in the Bible, and one reason for it is that he was so fair and true. When he did wrong, he was not afraid to say so.

He lived so close to God, that most of his life was beautiful and good; and during that part of his life he was happy, no matter how many wars and troubles he had. By and by when he became very rich he began to be a little bit like the heathen kings around him, for they always did exactly as they pleased, no matter what trouble and sorrow they made for other people.

One of David's brave soldiers had a beautiful wife. David loved her and wanted her for his wife, so when his soldiers marched to battle he had the husband of this beautiful Bath-sheba put in the front row where he was killed. Any heathen king would have thought nothing of doing a thing like that, and for a while King David did not worry about it, but when Nathan the prophet came and talked to him and showed him how wicked and unkind he had been and how he had broken God's holy laws, David was filled with sorrow.

He could not undo what he had done. None of us can. But he did not say, "Well, I cannot help it now, so I will not tell any one, and I will try to forget it and be happy." David was too brave and great and good for that.

He said at once, "I have sinned," and he begged God to forgive him. Our lesson today tells of the beautiful prayer that he made to God, telling how sad he was and how he wanted God to forgive him.

"My sin is always before me," he said, which meant that he thought about it night and day.

God gladly forgave David, for he knew that David was truly sorry and would never do

such a thing again.

Jesus told a story about two men who one day went together into the beautiful Temple in Jerusalem to pray. As soon as they were inside the gate, one man walked away from the other. This man was a Pharisee, perhaps a rich Jew in beautiful clothes. He was proud to have people see him go to pray, and he chose a place where many could see him. He wanted them to say, "How good that man is!" It was not the regular hour for service, but people could go any time to the Temple to worship.

So the Pharisee stood looking very pious and good, but Jesus could see into his heart, and he knew that the prayer he was making was very selfish. Perhaps his lips repeated a good prayer, but he was really thinking in his heart how good he was, and he was telling the Lord how he gave money to the poor and prayed every day and kept the Jewish laws. Not one word did he say about the wrong thing that he had done that day. He thanked God because he was not like the publican.

Now the publican was the man who had come in with the Pharisee, but he was poor and belonged to a different class of people that the Pharisees looked down upon. The publican did not choose a public place in which to stand. He stood off in a quiet place. He thought of how great and high and holy God was, and he made just this prayer over and over, "God be merciful to me a sinner." God washed away his sins and made his heart pure and beautiful, and he went home with his face full of peace and joy.

But the Pharisee walked away proudly as he had come, with no blessing from the heavenly Father because he had not asked for any.

We all do wrong things every day. God knows all about it. We cannot hide anything from him, but we need not want to hide anything, for all God wants us to do is to tell him about it and let him help us to do right.

David said, "Wash me, and I shall be whiter than snow."

FROM THE PLATFORM

Let the scholars repeat the verse printed on the blackboard until they all know it. Then it may be sung. Make it very clear what it means. Here, for illustration, is a piece of cloth all stained and soiled. But it is plunged into water and rubbed with soap, and it comes out

quite clean. Now, something has stained our hearts. What is it? Every one will answer, "Sin." Who alone can cleanse this stain from our hearts. It is God. Ask the scholars to repeat, "Create in me a clean heart, O God." Now, before that stain of sin could be taken

**THERE IS A FOUNTAIN FILLED WITH BLOOD
DRAWN FROM IMMANUEL'S VEINS;
AND SINNERS, PLUNGED BENEATH THAT FLOOD,
LOSE ALL THEIR GUILTY STAINS**

away, Christ the Son of God had to pour out his blood, that is, die, on Calvary. This is what we mean by saying that his blood cleanses from sin. Have we anything to do, to have our stains made clean? Yes, just what David did, confess our sin. Let the whole School join in repeating, 1 John 1 : 9.

Lesson IX. **BEGINNINGS OF SOLOMON'S REIGN** August 29, 1920

I Kings 3 : 4-15.

GOLDEN TEXT—The fear of the Lord, that is wisdom; and to depart from evil is understanding.—
Job 28 : 28.

4 And the king went to Gib'eon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 In Gib'eon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jeru'salem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

THE LESSON PLAN

- I. A Great Opportunity, 4, 5.
II. A Great Choice, 6-9.
III. A Great Addition, 10-15.

HOME DAILY BIBLE READINGS

M.—David's charge to Solomon, 1 Kings 2 : 1-11.
T.—Solomon's wise choice, 1 Kings 3 : 4-15. W.—The worth of wisdom, Prov. 4 : 1-15. T.—A wise woman, Prov. 31 : 10-20. F.—A godly woman, Prov. 31 : 21-31. S.—Youthful choices, Eccl. 12 : 1-14. S.—God's gift of wisdom, James 1 : 5-17.

Primary Catechism—*Quest.* 111. *What is meant*

by the bread in the Lord's Supper? A. The body of Christ, who is the bread of life.

Shorter Catechism—Review Questions 97-100.

Lesson Hymns—Book of Praise : 25 (91), 363 (658), 150 (564), 127 (446), 590 (758), 213 (463). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 101. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 88, Solomon Chooses Wisdom. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—B.C. 1015; Gibeon 5 or 6 miles northwest of Jerusalem.

Connecting Links—Solomon had secured himself in the possession of his throne by the removal of the leaders of the opposition to his rule. Adonijah fell first (ch. 2:13-25); Abiathar was deposed and banished to Anathoth (ch. 2:23, 27), while Zadok became sole high priest (v. 35); Joab was slain by Benaiah (vs. 28-34), who thereupon succeeded him as commander-in-chief of the army, v. 35. Shortly afterwards, Shimei, a violent partisan of Saul's house (see 2 Sam. 16:5-13), was put to death, vs. 38-46. These events are laconically summarized in v. 46: "The kingdom was established in the hand of Solomon." Ch. 3:1-3 tell of Solomon's marriage with an Egyptian princess and the consequent introduction of idolatry into Israel.

I. A Great Opportunity, 4, 5.

V. 4. *The king*; a young man, probably not much older than twenty. Along with him were a great company of Israel's chief men, 2 Chron. 1:2, 3. *To Gibeon*; the modern el-Jib, situated on one of the roads between the Jordan Valley and the Maritime Plain, and a natural fortress between Northern and Southern Israel. *To sacrifice there*; to make a great offering to the Lord, who had made him king, and thus enter upon his reign under the auspices of the God of his fathers. Such sacrifices, along with which services of prayer and praise were held, formed the medium amongst the Hebrews for expressing their gratitude and consecration to God. *The great high place*. Gibeon was situated on a hill, and a hilltop was the favorite location for a sanctuary amongst the Canaanites and old Hebrews; hence "high place" came to mean a sanctuary. Gibeon was the "great," that is, "chief," high place, possibly because of its central position and nearness to Jerusalem. *A thousand burnt offerings*. The thankful heart will not stint its gifts (see John 12:3; 2 Cor. 9:7). Immense quantities of flesh were needed to feed the multitude. Only a small part of the victim offered in sacrifice was actually burned,—little more

than the fat of the kidneys and intestines. The rest went to priests and people.

V. 5. *The Lord appeared . . . in a dream*. The dream came when the mind of Solomon was elevated by religious fervor after the events of the day, while the untried task of ruling his people lay like a heavy burden on his spirit. "The Hebrews were always dreaming about the things of God. Abraham, Jacob, Joseph, Solomon, Daniel, in the Old Testament and Joseph (Matt. 1:20) and Paul in the New, all dreamed of God and caught a glimpse of his plans. Their life was shot through with the divine." *Ask what I shall give thee*. The Hebrew may be translated, "Whatsoever thou askest, I will give it thee."

II. A Great Choice, 6-9.

Vs. 6, 7. *Thou hast shewed . . . David . . . great mercy . . . this great kindness*. It was God himself (see 2 Sam. 7:12-14) who had put Solomon in the position where he had special need of help; therefore God, by his own act, was pledged to give that help. *Made thy servant king*; and therefore Solomon was bound, on his part, to be a good king, while he had the strongest claim on God's guidance and blessing. *I . . . a little child*; an expression of true humility, which does not refuse the task which God sets, but seeks to be made fit for the task. *Go out or come in*; a proverbial expression for the management of one's daily business (see Deut. 31:2; Josh. 14:11).

Vs. 8, 9. *A great people, etc.*; and the young king felt deeply the responsibility of caring for and guiding them. *Give . . . an understanding heart*; literally, "a hearing heart," sensitive to the indications of God's will without and to the inward whisperings of conscience. *Discern . . . good and bad*; so as to be able rightly to apportion reward and punishment. *To judge*; settle disputes, one of the chief functions of an Oriental king.

III. A Great Addition, 10-15.

Vs. 10-13. *The speech pleased the Lord*; because it showed that Solomon's character made him worthy to be trusted with heaven's choicest blessings. *God said . . . Because, etc.* For the very reason that, to Solomon's mind,

wisdom was more valuable than outward greatness or military glory, God would give him material good as well as wisdom. *Given thee . . . also given thee.* First, Solomon received the gift of wisdom for which he had asked, a gift promised to all who seek it (James 1 : 5), and secondly, there were given to him, in great abundance, the things for which he had not asked.

Vs. 14, 15. *If thou wilt, etc.*; an additional promise of long life, on condition that he should obey God. This condition, alas! Solomon did not fulfil (ch. 11 : 1-8), and hence he forfeited his right to the promise. He died at about sixty, ten years younger than David.

V. 15. *Solomon awoke . . . a dream*; not something illusory, but full of significance, a message from on high. *Came to Jerusalem*; where, in recognition of the divine favor, he continued the sacrifices, with a feast to all his servants and great jubilation, in proof of his confidence in God's promises, and of his joy in the divine favor.

Light from the East

"A WISE AND AN UNDERSTANDING HEART"
(v. 12)—The books associated with Solomon's

name (Proverbs, Ecclesiastes, and the Wisdom of Solomon) consist of observations on nature and on human life. Sometimes these observations take the form of pithy sayings, sometimes they are longer discussions of moral questions. The book of Proverbs opens with several chapters of discussion of common vices. The earliest examples of proverbs are found in Jotham's Fable (Judg., ch. 9), much in the manner of Aesop; and in the sayings of 1 Sam. 10 : 12; 2 Sam. 5 : 8; 20 : 18, etc. Arabic literature abounds in such aphorisms, and one Arabian collection of proverbs, that of Maidany, is published in three large volumes. As among the Hebrews, they are often comparisons between nature and human life; and they are often arranged in groups of three, or four, or seven (see Prov., ch. 30). The Arabs too are fond of stories of astute judges who see through a weak cause or cleverly disentangle an intricate case. The example given in this chapter (1 Kgs., ch. 3) to demonstrate the gift granted to Solomon is one of shrewd discernment. In later Jewish legends Solomon's wisdom became more and more a marvelous ingenuity in propounding and solving riddles.

THE LESSON APPLIED

In this lesson we have :

1. *A marvelous offer.* The Lord appeared to Solomon and said, "Ask what I shall give thee." It is a red-letter day in the life of a boy, when he is asked what he would like for his birthday, or what he wants Santa Claus to bring him for Christmas. Although he knows that he must not ask for too much, the thought that of the lesser gifts he can have just what he wishes, is enough to fill his heart with bounding joy. But in the lesson story such an offer was made without any qualifications or limitations whatsoever. Anything in earth or heaven! Why, the wonder is that Solomon didn't waken with a start at the mere prospect of such good fortune!

Mostly every boy who reads these lines will be saying to himself, "I wish I were in Solomon's shoes, or night-clothes, or whatever he was in, so that such an offer might be made to me." The fact is that God does make a very similar offer to every boy and

girl in the land. All the countless alternatives of life are set before them. If one chooses wealth, fame, power, pleasure, learning, crime, or piety, it is all the same : God puts into his hands the key that will open the doors along the path chosen. The key is freedom. And this is not only true of the worldly courses just mentioned. It is true of the highest and most eternal blessings as well.

"'Tis heaven alone that is given away,

'Tis only God may be had for the asking."

2. *Some facts to consider before making up one's mind.* For Solomon to have acted thoughtlessly or hastily in the face of such an offer, would have been unpardonable folly. It was the chance of a life time, and he must make the most of it. To have based his decision on a passing whim or fancy would have been an irrevocable mistake : such a momentous choice must be broad based on the sure foundation of permanent facts and

realities. It is very fortunate for us that these facts, and the process of his mind in going over them, are preserved for us in vs. 6, 7 and 8. Just notice what they were :

1. The secret of David's success. "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart."

2. The source of his own blessings and promotion heretofore. "Thou hast given him a son to sit on his throne, as it is this day." "Thou hast made thy servant king instead of David my father."

3. His insufficiency for the task. "I am but a little child : I know not how to go out or come in."

4. Consideration of others. "Thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or counted for multitude."

3. *The wise choice.* A choice based on the above considerations could hardly be other than wise. This was what makes Solomon's choice worthy of our study and emulation. "Give me an understanding heart." What a matchless prayer for a public leader! If German leaders had only offered this prayer, what suffering it would have saved the world!

Too many choose an understanding mind—intellectual keenness and cleverness—that they may outwit others, and gratify selfish ambition ; but this wise leader wanted an understanding heart that he might do justice to the people. This is the mark of all true leaders, and the outstanding characteristic of the greatest leader of all.

"That I may discern between good and bad" is the highest criterion of wisdom. *Good* and *bad* are little words—among the first to enter into the vocabulary of the child,—but the real purpose of life is to discriminate between them and take a strong and decided stand for the right.

4. *One or two other important considerations.* This offer made to Solomon,—and by the way to everybody,—seems too good to be true. We can't resist the temptation of asking, "Will God be as good as his word? Is there any string to such a bargain?" The answer to the first question is found in vs. 12 and 13, where we see that God is better than his word, or, perhaps we should say, better than our expectations, and interpretations of his promises. There is, we admit, a string attached, which is discovered in v. 14. "If thou wilt . . . then I will." We must not only *choose* but *walk* in God's ways.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Begin by quoting : "David's reign was more important and critical than any other in the history of Israel, both from a secular and from a religious point of view." Encourage the class to suggest reasons for that statement. Help them to see the significance of the fact that David united in the kingdom the tribes that had been more or less jealous of one another. Point out, also, that David, by the zeal which he showed for religion, and his readiness to listen to the prophets, gave religion a stronger place in the nation. Briefly review what was previously studied in regard to the strength and weakness of David's character. Brief reference should be made to the attempt, recorded in 1 Kgs., ch. 1 of Adonijah to obtain the succession to the throne, and to its defeat through the agency of Nathan. Call attention to the

chief points in David's last charge to Solomon. Now discuss :

1. *A prayer for wisdom*, vs. 4-9. Why did Solomon go to Gibeon to offer his great sacrifice? Ask some one to read 2 Chron. 1 : 3. Remind the class that the ark was not at Gibeon, David having provided a tent for it at Jerusalem. We can see the need for the building of a temple at Jerusalem. Now ask the class for evidence of humility in Solomon's prayer. Point out that the king's reference to himself as a child likely refers to his consciousness of need rather than to the fewness of his years. Question the class as to other qualities in Solomon's prayer. Bring out : (a) the sense of responsibility which he evidently felt in assuming his high office. High position involves corresponding duties.

(b) Solomon's recognition of the fact that such wisdom comes from God.

2. *Wisdom granted*, vs. 10-12. Emphasize the splendid nature of the king's choice. What were some of the things which a king might naturally have requested in the circumstances? See v. 11. Are there some prayers which are not pleasing to God? Suggest to the class that prayer is not only a privilege but also a responsibility. Were the disciples wise when they made the request: "Teach us to pray?" Dwell for

a short time on the Golden Text with its suggestion that true wisdom has something to do with our relation to God.

3. *God's gifts*, vs. 13-15. Help the class to recognize the great truth involved here, that the lesser gifts of God come to us when we are seeking the highest gifts. The man who seeks true wisdom gets other things as well. The man who is seeking to do his duty finds peace and joy as by-products of duty. Remind the class of Jesus' words about seeking first the Kingdom.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

The Topic for the Department is True Wisdom and How to Get It. In the lesson we have the story of Solomon's quest for wisdom and its result. From this story we may learn what true wisdom is and how we may get it. The following are the main points in the story.

1. *Solomon began his reign with the acknowledgment of God*, vs. 4, 5. The conversation will bring out how Solomon secured himself in the possession of the throne by the removal of leaders of the opposition to his rule (see Lesson Explained). Attention should be called to the new king's age,—he was a young man of about 20, just at the beginning of life, with all the hopes and ambitions of youth. The details of the visit to Gibeah should be brought out, with some explanation of "the great high place." There will be an interesting discussion, too, of dreams as a way in which God's will may be made known. Other Bible examples should be asked for. It should be impressed on the scholars that Solomon, at the very beginning of his reign, made a public acknowledgment of God, whom he, as king, was bound to serve. Speak of ways in which young people may and ought to do the same thing.

2. *Solomon realized his need of divine*

guidance, vs. 6-9. Bring out, in connection with v. 6, the young king's sense of the kindness of God in bringing him to the throne of his father. In v. 3 his comparison of himself to "a little child" should be dwelt upon. The Seniors will be quick to recognize the beauty of humility. Vs. 8, 9 show how keenly Solomon felt the greatness of the tasks which lay before him as the ruler of God's people. Of course, the great point to dwell upon is Solomon's choice of wisdom to fit him for service. The importance of the choices made by young people should be insisted upon. There should be some talk about the different choices which are possible and which of them are wise and safe.

3. *Solomon's choice brought him God's approval and reward*, vs. 10-15. Talk about the things compared with wisdom in v. 11,—long life, riches, power over enemies. Bring out God's judgment as to the relative value of these things. Talk of the way in which God showed his approval of Solomon's choice.

Sum up what the lesson teaches us about the Topic. Does it not teach us that the way to get true wisdom is to go to God for it and make it our resolve that we will seek it above all things?

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

Intermediates want to know the "why" of things. The lesson may be opened by

considering why Solomon, instead of Adonijah, succeeded David as king. In these early days

of the monarchy, succession was not fixed, as with us, by the law of primogeniture. David's choice of Solomon was the deciding factor in this instance. That the choice was wise is proven by subsequent events.

Solomon at Worship, v. 4. The prevalence of these places of sacrifice may be pointed out. "High places," located as their name indicates, upon the hill-tops, were relics of the Canaanitish worship. Later, worship at them was forbidden, but at this time they provided legitimate places of sacrifice. Have the class point out Gibeon on the map, and discuss why it was "the great or chief high place." Its central position and proximity to the capital are probable geographical reasons. In 2 Chron. 1 : 3-5 we find further light upon its importance. We can easily imagine how the youthful king would be impressed by these sacred associations. The munificence of his sacrifices is evidence that to him this was a great occasion.

A Significant Dream, vs. 5-9. Question the pupils to get their ideas of this dream. To what extent is it likely a reflection of his waking thoughts? Note the gratitude to God for kindness to David, crowned by this coronation day. The appreciation of his father's character, and the recognition of its relation to the divine favor, are also com-

mendable, v. 6. The statement "a little child" is an exaggeration of excessive humility. It is likely that he was already a father. Show the recognition of responsibility manifested by Solomon in his reference to "thy people," and in his request for wisdom.

His Request Granted, and More, vs. 10-14. Discuss any historical illustrations of Solomon's coronation desire. The pupils may suggest Queen Victoria's words, "I will be good," uttered when the message came that she had succeeded to the throne. Have the class give reasons why God was well pleased with Solomon's choice. Jesus' attitude in the Temptation scene, as he recognizes the authority of the Father only, is called up by Solomon's decision. Get a scholar to repeat the New Testament promise suggested by these things "added," v. 13. What commandment finds a parallel promise in v. 14?

Solomon Awake, v. 15. Solomon awake is loyal to the attitude of his dream. Our difficulty is to live up to the resolves of our highest experiences. Discuss the meaning of these sacrifices at Jerusalem in relation to his decision to be guided by the direction of Jehovah. Point out the importance of confirming our worthiest resolutions by use of the means of grace. Which of life's gifts are your pupils choosing?

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

In preparing to teach this lesson, teachers should compare the lesson passage with the parallel passage in 2 Chron. 1 : 1-13, and read the preceding part of the first book of Kings.

Introduce the lesson by asking the name of the hero of the lesson story and who he was. Tell the class that the word Solomon means "peaceful," and draw from them what their QUARTERLIES or LEAFLETS tell about why he was chosen to succeed his father as Israel's king, and the manner in which he secured and held the throne.

Ask which verse of the lesson passage tells how Solomon began his reign (v. 4), and discuss the probable reasons for his going to Gibeon. Explain that the tabernacle that

Moses made in the wilderness was at Gibeon, and that before it was a great altar for sacrifices. To a Jew, it would surely seem most fitting that a great national service should be held there.

Picture this service, in which the twenty-year old king, surrounded by all the chief men of Israel, thanked God for his great goodness to him and his people, and consecrated himself and them to God's service; then ask one pupil to tell what we learn from v. 5. Have the pupils tell of any other times at which God appeared to his people in dreams. Have them mention some of the things they would like to ask for if they were given the same opportunity that Solomon was given,

and some of the things any young king might be expected to ask for.

In which verse do we find what Solomon's choice was? V. 9. What does *discern* mean? Have v. 9 read in unison and ask why the members of the class think that Solomon chose wisely. Tell them that in vs. 6-8 we find the reason Solomon himself gave for choosing as he did. Have these verses read and discuss what they reveal about Solomon. From v. 6 we learn that he realized the source of his father's success. From vs. 7, 8 we learn that he felt his own weakness and inexperience and the magnitude of the task which confronted him. But v. 9 tells us that he knew to whom to apply for help.

Ask the class to read vs. 10-14 silently, and ask different members of the class to tell one thing that God promised to give Solomon. Ask why God added other gifts to the one for which Solomon asked, vs. 9, 10. Show that the young king's choice proved that he was capable of using wealth and power wisely, and so God entrusted him with them.

Discuss Solomon's awakening, v. 15. What did he do? What did this signify? Solomon was now assured of God's approval and help, and before taking up the duties of his position, he showed his thankfulness by worshiping before the symbol of God's presence. Before closing, assure yourself that every member of the class can repeat the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach that true wisdom, God's wisdom, is of more value than anything else.

INTRODUCTION. Perhaps you have heard people speak of Solomon, the wisest man who ever lived, but perhaps you did not know that he was the son of King David. He was born not long after Mephibosheth, the lame son of Jonathan, came to the palace, and God chose him to be the one who was one day to be Israel's king after David. His mother was Bath-sheba, a very beautiful woman, and his name means "peaceable."

THE STORY. By this time David was a very old man, so weak and feeble that he had to stay nearly all of the time in his bed. He had other sons beside Solomon, and one of them, Adonijah, was almost as wicked and selfish as Absalom. He knew that Solomon was the one chosen by God to be the next king, but he decided that he would have himself made king instead.

David in his quiet room, cared for by those who loved him, did not know much about what was going on in the kingdom. He had always let Adonijah do as he pleased, so now Adonijah did not ask the old king what he wanted to do. (The next time that father, or mother, or your teacher cannot let you do something that you want very much to do, just think about Prince Adonijah.)

Adonijah made a great feast and invited the men of the court and the soldiers and others. He had a chariot, and before him ran fifty footmen. Solomon was a quiet, younger brother, and Adonijah thought there would be no trouble at all about his being the new king.

While Adonijah's feast was going on, something was happening at David's palace. Wise Nathan, the prophet, heard about Adonijah's wicked plan, so he hurried to Bath-sheba, and she hurried to David. The feeble King David was not too old and ill to remember that he had told her that Solomon, her son, was to be Israel's king. "Solomon thy son shall reign after me, and he shall sit upon my throne in my stead."

Like the strong, young David of other days, he began making wise plans. He sent for Nathan the prophet, and Zadok the priest, and told them to make Solomon king at once. The priest went to the tabernacle where the holy Ark was kept, and he brought out a horn filled with sweet-smelling oil which he poured upon the head of young Prince Solomon and he proclaimed him King of Israel. The people of the city of Jerusalem gathered together and shouted, "God save king Solomon," and they blew the trumpets and played other instruments and were full of joy.

The people who were gathered with Adonijah in another place heard the far-off shouting and the noise of music and they asked, "What does it mean?" When a message came telling that Solomon was made king, they were all afraid, and Adonijah most of all. All his guests quickly and quietly hurried away, and Adonijah went into the tabernacle to pray. Solomon forgave him and sent word to him to go to his home. Soon after that King David died.

Solomon loved the Lord, and he and his people went often to offer sacrifices and to worship. As soon as his work at court allowed him to do so, he called together the great men of his kingdom and they went to Gibeon, the high hill near Jerusalem, for a great service. Many hundreds of people gathered to sacrifice and pray and praise God.

That night as Solomon slept, God came to him in a dream and said, "Ask what I shall give thee." Did you ever wonder what you would take if somebody should tell you that you could have anything in the world that you wanted? Perhaps Solomon when he was a little boy had played that way with the other little princes, but now that very thing was happening; only it was far greater than if any person in the world had been speaking to him, for it was God who made the world.

Very meekly and modestly Solomon an-

swered. He spoke lovingly of David his father, and of the people that he now must govern in David's place, and he asked of God wisdom to know how to rightly rule Israel. He did not ask for power over his enemies; he did not ask for gold or silver or cattle or lands; but he asked the thing which pleased God.

And God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

"And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

"And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

Then Solomon awoke from his dream and went back to Jerusalem and stood before the Ark and praised God. In the next stories you will hear how the dream came true.

FROM THE PLATFORM

SOLOMON'S GOD'S PRAYER PROMISE

Point out that, in the lesson, there is a PRAYER (Print) and a PROMISE (Print). Bring out, by questioning, that the prayer was SOLOMON'S (Print) and that the promise was GOD'S (Print). Question about the circumstances under which the prayer was offered. Here the details of Solomon's visit to Gibeon at the beginning of his reign should be brought out,—the offering of sacrifices, the appearance of the Lord in a dream and the choice offered to Solomon in v. 5. Next, elicit from the scholars what it was that Solomon asked for,—wisdom rather than wealth or happiness. Now take up God's Promise, bringing out that it included not only the wisdom for which Solomon had asked, but, in addition, wealth and long life. Impress the lesson that true wisdom is the best gift which we can receive from God and that this gift will be bestowed on all who ask it.

AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

Sheepskins and Grey Russet (McClelland and Stewart, Toronto, 308 pages, profusely illustrated, \$1.50 net) is a charming series of sketches by E. Temple Thurston. The illustrations are by Emile Verpilleux. The thread on which the sketches are strung is furnished by the erratic movements of Cruikshank and Belwattle, of whom the author says in his opening chapter, that they shared the quality of temperament that made them vagabonds. This adventurous pair are followed in their wanderings, which lead them into many an amusing situation. The buying and selling of a house are followed by the purchase of a farm, which is worked according to methods in harmony with the vagabondish spirit of its owners. Once, for example, Cruikshank went to market to buy a cow and returned with a ferret, for which he had paid half a crown while it was worth one and six. The book is not all fun, however; there is pathos in it as well. When Belwattle has to go to a nursing home for a critical operation, and after days of anxious waiting, which put ten years into his face, Cruikshank was allowed to see her just for one second in which she smiled at him, the friend whom he told of the visit, said: "I am beginning to understand what he means by the sacrament of matrimony." A pleasant hour or two may be spent browsing through this delightful book.

Perhaps the treatment that Andy Dunne, the professional trainer in **Wanted: A Husband** by Samuel Hopkins Adams (Thomas Allen, 257 pages, price \$2.00) was a little more vigorous than most girls would care to try, even to become ravishingly beautiful, but the results fully justified the means so far as Darcy Cole, the little artist, was concerned. Plain and uninteresting to a degree, and spoken of always as "poor Darcy" by her two companions who were so soon to be married, Darcy finds life a very unhappy and very unlovely thing indeed. In her despair and dismay she goes to Miss Gloria Greene, the playwright, for sympathy, and gets instead such strong and seemingly harsh advice that she flares up and promises to take it. The larger part of a legacy left her by an old aunt goes into the hands of the professional trainer whom Gloria has selected, and for long months the little artist works

and rebels—but keeps on working with him, until with a glow at her heart that well matches the glow in her cheeks and the sparkle in her eyes, she finds that she is indeed made over and a person who will be noticed in any gathering. But all this training and buying of new clothing has not given her the one thing she had assured herself she wanted, a husband, so in order not to be undone by her two engaged friends she has imagined for herself a fiance whom she has chosen from Burke's peerage. How the two friends finally are married and start off on a honeymoon trip on the same train that carries Darcy and the man whom she persuades to act as her husband during the short train journey, make very amusing reading and the reader is heartily glad that in the end the vigorous training, so protected against while in progress, has given the charming little heroine not only a stronger and a straighter body and a clearer manner of thinking, but a poise that was so sadly lacking in the beginning.

For those who love adventure, Ralph D. Paine has written his latest novel, **Ships Across the Sea** (Thomas Allen, Toronto, 347 pages, 9 illustrations, price \$2.00). It is a collection of exciting adventures with the United States navy. The stories are fiction, but they cover nearly every feature of the work—and play—of the "silent" service. There are stories of submarine warfare, anti-submarine warfare, including the work of the Air Force in this connection, the work of the destroyers, and the intensely interesting work of the naval secret service. The book deals with the navy of the United States, but it also depicts the unrivaled exploits of the British naval force and reveals the admirable will and cordial cooperation which existed between these Allies. There is a thrill in every story, and the book gives us some little idea of the hardships incident to naval service, as well as some idea of the marvelous work accomplished by it.

A Candle in the Wind, by Mary Imlay Taylor (Moffat, Yard & Co., New York, J. M. Dent & Sons, Toronto, 365 pages, \$1.60) is the story of a man, who, as a member of an Antarctic exploration expedition, in a fit of cowardice, failed his friend and leader

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in a moment of supreme testing. But the man who had once played the coward won his way back to a place in the respect and esteem of brave men, first because he loathed and hated himself for the base act of which he had been guilty; and secondly because of the nobility of the friend whom he had abandoned and the love of a true woman. This is a story of real power and alive with human interest.

If you look at the book one way it is **Oh! Well! You Know How Women Are** by Irvin S. Cobb. If you look at the same book another way, it is, **Isn't That Just Like A Man?** by Mary Roberts Rinehart. The truth is it is a new departure in bookbinding, with two books in one. One story starts from one end, and the other commences at the other end. Anyway, it is published by Geo. H. Doran Co., New York, McClelland and Stewart, Toronto, with 64 pages, at \$1.25. The publishers asked Mrs. Rinehart to write about what women meant when they exclaimed, "Isn't that just like a man?" Irvin S. Cobb was asked to write about mere man's conception of women. Mrs. Rinehart has a husband and three sons. She should know whereof she speaks. Many men will say that Cobb "hits the nail on the head." But women readers are likely to say, he writes "just like a man."

A book crammed full of adventure, with sudden and surprising situations following one upon the heels of another in bewildering rapidity is **The La Chance Mine Mystery** by S. Carleton (McClelland and Stewart, Toronto, 304 pages, \$2.00). Involved in the tale is the strange love story of "Nicky" Stretton and "Paulette Brown," who turns out not to be Paulette Brown at all, but Tatiana Paulina Valenka, who had been mixed up with the loss of a priceless emerald necklace before she found her way to La Chance. Readers looking for thrills will find them a-plenty in this book.

Conscripts of Conscience by Caroline Atwater Mason (Fleming H. Revell Company, New York, 156 pages, \$1.00 net) is the story of Mary Earle, an American Red Cross worker, returned from War service in France, who, after her graduation in medicine, faced the choice between settling down in a comfortable practice in the home land or becoming a medical missionary to China, decided to go to the foreign field. Her decision was influenced by her fellow student, a young Chinese girl, Ilien Sin, who, just ready to return to work for the women and children of her own land, was run down by an automobile in New York, and, as a result, died in the hospital, ministered to by her old friend. But Ilien had the joy before she died, not

only of knowing that Mary Earle was going to the work denied to her, but also that Major Balfrey, a medical officer who had won high distinction in France, was also to go to China. When the dying girl heard this, she murmured: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Mary Earle, Major Balfrey and Ilien Sin were all "conscripts of conscience." The missionary obligation had for them the force of an absolute imperative.

Was Von Muller of the notorious Emden a real hero? He almost became a popular idol amongst Britishers. Lewis R. Freeman, in **Stories of the Ships** (John Murray, London, Eng., J. M. Dent & Sons, Toronto, 290 pages, \$2.00) tells from the inside the gruesome story of the Emden's capture by the Sydney. He also lets us into what really happened at the Battle of the Falklands when Von Spee's squadron was sunk. The author, a journalist of experience, and consequently an attractive writer, was Official Correspondent with the Grand Fleet into the life of which, as it did its wonderful patrol of the North Sea, he gives us glimpses. The American Squadron, which formed a part of the Grand Fleet, receives due notice, and some interesting comparisons are made between British and American sailors.

He was marrying her for her money. That was the story Marie the young bride-to-be, heard the night she married the man she had adored from childhood. **A Bachelor Husband** by Ruby M. Ayres (Hodder and Stoughton, Toronto, 286 pages, \$1.60) is the story of how this marriage, based on such a suspicion, worked out. There was reason for the wife believing the statement. He went his own way, with his men friends, and enjoyed the things her money bought. She became much interested in another man. What the outcome was is the story.

The Modern Novel by Wilson Follett (Alfred A. Knopf, New York, J. M. Dent & Sons, Toronto, 336 pages, \$1.50) while giving a good deal of historical information does not aim mainly at a history of the English novel during the two centuries of its existence. It brings to the surface the principles which underlie the work of our novelists and shows how these principles have changed and developed, and what are peculiar to certain types of novels. This book helps the reader to be a judge of novels, to know their weakness and their strength, to select the good from the bad, to recognize the class to which a novel belongs, and to know something about the virtues or failings of that class. The principles brought out are, Romance, Sentimentalism, Didacticism,

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Satire, Realism, Tragedy, Comedy, Humanism, Design and Entertainment. An extensive bibliography is given with hints for further study.

Abraham Lincoln, a play by John Drinkwater (Houghton, Mifflin Co., Boston and New York, Thos. Allen, Toronto, 112 pages, \$1.35) is a dramatization of that great American by an Englishman. The play was originally produced in Birmingham, England, and later won a notable place amongst the attractions of the London theatre. It has received unstinted praise from high authorities, both English and American. The dramatist's whole concern is with the character of Lincoln. "Local color," historical incident and political philosophy sink into the background before the simple and yet dramatic unfolding of the personality who was rugged, indifferent to appearance, tender-hearted, humorous, sensitive to the feelings of others, and sympathetic with every noble passion; but firm in resolve and immovable from the line which once he has decided upon as just or magnanimous."

The formative idea in **Architecture and Democracy**, by Claude Bragdon (Alfred A. Knopf, New York, J. M. Dent & Sons, London and Toronto, 213 pages, fifteen full page illustrations, \$2.00 net) is expressed in an introductory quotation from Louis Sul-

ivan's *What is Architecture*, in which the following sentences occur: "Throughout this stream of human life, and thought, and activity, men have ever felt the need to build. So, as they thought, they built, for, strange as it may seem, they could build in no other way. Whatever the character of the thinking, just so was the character of the building." Mr. Bragdon's book is an interesting discussion of architecture in the United States, as an expression of the national mind. It is not the professional architect alone who will find this book of value,—though to him it will be full of suggestion and stimulus; those, also, to whom the things of the soul are the matters of supreme control, will be challenged by its pages to fruitful thought. The book will not have been written in vain if it impresses its readers with the thought behind an architecture in which there is real beauty, there must be truth and honesty in the hearts and lives of the people whose character it expresses.

My Neighbor the Workingman by James Roscoe Day, Chancellor of Syracuse University (The Abingdon Press, New York, 373 pages, \$2.50 net) is a frank and outspoken discussion of present day social and industrial unrest. Chancellor Day writes in full sympathy with the working men, freely and fully recognizing the existence of wrongs in his lot that ought to be and must be re-



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ressed. At the same time, the book does not hesitate to condemn in the plainest fashion many of the methods by which it is sought to remove these wrongs. "If it may be thought," writes Dr. Day in his preface, "that I have used severe language in characterizing the working man's enemy, the destructive socialist, the obtrusive and patronizing leader, and the cowardly assassin of innocent men and women and children, the bomb-planter, the incendiary, and murderer, I have no apology to make." One turns with special interest to the chapter headed, "My Neighbor Has a Just Remedy" and finds that the author has no cure for the ills of the body politic that does not rest on a recognition and practice of the Golden Rule. This is going to the root of the matter and getting at the one essential condition of peace for this strife-worn world.

"The first seven years bring up as a child
The next to learning, for waxing too wilde ;
The next keepe under sir hobbard de hoy.
The next a man, no longer a boy."

The above old English rhyme suggested the title, *Sir Hobbard De Hoy*, for a recent book by Rev. E. F. Brailey, M.A., LL.M. (The Macmillan Co. of Canada, Toronto, 153 pages, \$1.50). It is a simply written, sensible, practical book on the religious education of the adolescent. The volume contains a

course of lectures delivered in 1919 at Nottingham University College, England. Though dealing especially with English circumstances, the book is one which will repay reading by the teachers of "the teen age."

Shakespeare for Community Players by Roy Mitchell, Fully Illustrated with Useful Diagrams, by J. E. H. Macdonald (J. M. Dent & Sons, Toronto, 142 pages, \$2.00) is a most useful manual of direction for amateurs who wish to produce the plays of the great dramatist. The drawings by Mr. Macdonald greatly enhance the value of the book, giving as they do detailed suggestions as to scenery and costumes.

In *The Christian Faith and the New Day* by Cleland Boyd McAfee (The Macmillan Company, New York, The Macmillan Company of Canada, Toronto, 74 pages, \$1.00) three points are made with great clearness, namely: that the Church, if it is to meet the testing requirements of the time, must recognize the claims of democracy as against an outworn autocracy; that the Church must clarify and hold with stronger grip its conception of God; and that there must be a restatement, in terms of modern thought and experience, of the doctrines of salvation proclaimed by the Church.

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