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# THE TEACHERS MONTHLY

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Home Study  
Series

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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser,

Editor & Business Manager,

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# The Teachers Monthly

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

Vol. XXI.

Toronto, May, 1915

No. 5

**MOTHERS' DAY**—the second Sunday in May. This beautiful recognition day is now widely observed in churches and Sunday Schools. For full details of various supplies to aid in the observance see "A Word from the Business Manager," on page 211.

**PATRIOTIC SUNDAY**—the last Sunday in June, being the Sunday nearest before the first of July. The topic for the Order of Service issued by the General Assembly's Board of Sabbath Schools and Young People's Societies, and which other Canadian churches are joining us in using, this year, is, **LOYALTY**. There could be none more appropriate. Canadians, like their fellow subjects all over the Empire, have felt, as never before, the grip that loyalty to King and country has of their hearts. They are learning, too, the sacrifices it requires. Then, there is loyalty to the great Lord and Master of us all. This needs to be called out, expressed and crystallized.

Copies of the beautifully printed Order of Service including supplement of recitations, can be procured from **PRESBYTERIAN PUBLICATIONS**, Church and Gerrard Streets, Toronto, at the usual price of 50c. per 100 copies. Besides, we have a most attractive outfit of supplies such as Patriotic Day Post Cards, Buttons, British and Canadian Flags for decorating, Flag Pins, etc. *Send to us for complete Illustrated List of Patriotic Day Supplies.*

## A Sinful World God's World

Ours is a sinful world. It is set against the love of God. But just because it is a sinful world, more than for any other reason, it is God's world. For the true God, the God who has shown Himself in Jesus Christ, is a sin-

forgiving God. His kingdom is a kingdom of redeemed sinners.

It is in the light of God's forgiving love that sin is seen to be exceeding sinful. To spurn the hand that seeks to lift the load of guilt that is crushing us, to wound the heart that seeks to flood our lives with its grace, to flee from those strong feet that follow us only to make our blessings real blessings,—these are the hateful pictures of what sin really is.

But the worse sin is seen to be, the greater also appears the love of God. Sin can never be so determined in opposing God as God is in forgiving sin. There are no depths into which sin can drive us where God will not follow us with His forgiving purpose.

This is the Christian's faith. He believes that the world is sinful. But he believes that God is forgiving. And he believes that God, by the sheer force of His forgiving love, is drawing the world to Himself and making it more than ever His own.

## "Our Echoes"

*By Rev. Herbert C. Ross, D.D.*

Not long ago, a workman was seen in a street of one of our large cities, looking with evident interest at a picture in a window.

It was the picture of Margaret, the maiden martyr of Scotland, fastened by relentless persecutors to a stake on the seashore, and over whose face, illumined by "the light, that never was on sea or land," the waves were creeping to kill. Dead for centuries, her heroic faith, her noble courage, her divine patience appealed to him, and shall we not hope, inspired him to live a nobler life?

It is the lot of most to work in obscurity, but every one can make his life fruitful in good works, fragrant with gracious words,

powerful with a divinely human personality. The poorest can afford to be kind, the least gifted can practise the great art of being good, and men will feel the influence of these simple virtues like the scent of a bank of violets perfumed with the hidden sweetness of the spring.

No man liveth, and no man dieth, to himself. Long after the quiet grave has received the sunshine and the shower, deeds of kindness, words of love, the life of faith and hope, shall still shed their Christlike influence to comfort and to bless. One may live, not in the memory only, but also in the lives of others. It is a great responsibility. It is also a great privilege.

Let us not be weary in well-doing. The alabaster box of ointment, the two mites dropped into the treasury, the lad's five barley loaves and two small fishes have multiplied through the centuries. "Our echoes roll from soul to soul."

St. Andrew's East, Que.

### Misjudging One's Work

*By Rev. N. D. Keith, B.D.*

"I have laboured in vain," was the prophet's lament, "I have spent my strength for nought." And what faithful worker in the master's vineyard but has, at some time, voiced a similar confession?

Anxiety about the results of our work is more or less natural, and especially in persons of a sanguine temperament.

This anxiety is not of itself a vicious thing. It may indeed be indicative of an acute sensitiveness, which, if not controlled, may become an instrument of daily torture, impairing the quality and volume of the day's work.

But, on the other hand, this personal concern as regards results, if kept within due bounds, may act like the sandbox of a railway engine, giving grip and grit to life's endeavors, and keeping the worker from carelessness and stagnation.

Life is a high trust, a solemn obligation, a divine gift. Its years are few enough for all the work that awaits the doing; its hours are brief enough for all that is to be accomplished; and therefore it is well to be con-

tous of every day that each may be turned to worthy account.

For the true man, who is a laborer together with God, a co-worker with Jesus Christ, failure is only apparent not real, temporary not final. "Why art thou cast down, O my soul? . . . Hope thou in God."

Red Deer, Alberta

### The Lamp and the Light

*By Rev. William Forbes, B.A.*

God's temple had now been in ruins for nearly seventy years. The prospect of rebuilding seemed all the more hopeless because of the fruitless effort of fifteen years before. Zerubbabel, Israel's civil leader, was disheartened. The prophets of that period, Haggai and Zechariah, were discouraged. Zechariah was "wakened" to see the vision of the golden candlestick, for he had become practically oblivious to the possibilities and privileges of God's people. Yet the sleeping prophet must be the eyes of the nation, hence the vision.

There was the single candlestick of gold, denoting the unity and value of God's people. The seven lamps around the central stem, and common bowl, fed through seven stems, denote the various gifts and parts of the church and their means of light and power. These lamps were dark, unilluminated things, but gave light as they were supplied of oil from the common bowl,—symbol of the divine Spirit by whom come all gifts and graces for life and service, from the heavenly sources of redeeming grace,—the living olive trees.

Zerubbabel had been looking at the task, counting his people, measuring their powers and their poverty. Their apathy and weakness, and the opposition of the surrounding heathen, appalled him. He was saying: "We cannot do it; the temple can never rise again." But God arose, and suddenly His message through the prophet came with power,—made vital and mighty by the vision, saying,—God's work must be done, and can be done, and that, too, by God's people, but *only* in God's way. "'By My Spirit,' saith the Lord."

Do we sometimes forget this? Zerubbabel's problems are not ours, but they have

points of similarity to ours. Sabbath School workers have greater temples to build,—temples of true character and right living. The obstacles are great. Sometimes there is indifference in scholars and parents; sometimes there are opposing attractions; sometimes, as in the case of Zerubbabel and Zechariah, the difficulty is with ourselves. We go to sleep in the thought of our own supposed possession of eternal life, forgetting that life is essentially active; or, we grow discouraged in the task as we measure the work to be done with our meagre resources. Sometimes we vainly strive to win the child for

Christ by the sheer force of our excellent modern Sabbath School machinery.

The vision and the ancient message are God's word to the self-sufficient, the disheartened, the sleeping servants, "By My Spirit, by My Spirit." He only can animate and illumine the workman, and He only can make the truth of Christ effective in the hearts of scholars.

Oh! for grace to enable us all to take the place of the lamp, that we may be supplied and illumined by that Spirit from the light of life.

Tatamagouche, N.S.

## TALKS WITH PRIMARY TEACHERS

*By Miss Bessie B. Maxwell*

### SHOWING A PATTERN—IV. IN LITTLE DEEDS OF KINDNESS

"Little deeds of kindness, little words of love, Make this earth an Eden, like the heaven above."

Ever since the love of God gave to us the wonderful gift of His Son, the awakened love in each Christian heart has longed to give something in return. How we sigh for the ability to do great things for God and for humanity! But only to the favored few is this grace given.

After all, it is the average man, woman and child who largely people this earth, and the one-talented person is not nearly so rare as the one of the ten talents. Our business is to see that our precious talent—all the more precious because single—is carefully kept in circulation. And let us thank God that the opportunities for small service lie all about us. What we need to pray for is the discerning eye, the hearing ear, the understanding heart, and the habit of doing the next thing, not looking beyond the near and little need, to seek a greater need and a greater service which may perhaps prove too large for our powers.

We teachers of the Primary class may find exceeding comfort in the rich promises attached to little things, for our service is so largely a ministry of little things. Let us not regret it, but rejoice that this very fact

peculiarly fits us to "show a pattern" in little kindly deeds to these young immortals, so eager to do something, and so delighted when they learn that their smallest loving service to others is accepted by Christ as done unto Him.

This is the thought that sweetens service, and the point to be emphasized with the children,—"Ye have done it unto Me." With this the pre-eminent motive in her own heart the teacher must go forward, missing none of the numerous little kindly actions which lie always straight in the pathway of the watchful Primary teacher, and remembering as well those which otherwise enter into the daily life. These acute little minds strike precise balances, and these sharp eyes will readily detect any difference between our preaching and our practice.

We may have to guide the childish minds by suggesting some particular kindnesses that are most likely to come in the way of our class members, and thus little duties, which were formerly considered somewhat onerous, will be performed with pleasure in the transforming light of service for Christ. These hints, with the constant and consistent example of the teacher, will eventually form in the child-heart a desire for, and a habit of, kindness, with increasing keenness in discovering just

where their kindness is most needed, and so we and they shall finally claim from Him who "went about doing good" the reward which belongs to the "cup of cold water" offered in His name.

Westville, N.S.

### Teaching the Lesson

*By E. A. Hardy, D.Pæd.*

Teaching the Lesson is not keeping the class quiet during the opening exercises, nor marking the class books, nor greeting the class individually with personal interest in each. Teaching the Lesson is not even the careful preparation during the week from Bible, Lesson Help, meditation and prayer.

Teaching the Lesson is a use of the Lesson period of twenty to thirty minutes in a definite manner and for certain definite purposes. The activities previously mentioned are part and parcel of the teacher's work, but are supplementary to the teaching proper. And just what is this teaching?

Teaching the Lesson means, First, to treat the prescribed scripture passage in such a way that the pupil comes to have some familiarity with and understanding of these verses. There must be some addition to his stock of knowledge. He should add new facts to his present store and understand more clearly

some former facts and ideas. In a word, increase of knowledge must be his.

Secondly, teaching the Lesson means some training in thinking. The pupil is led to place several facts together and to draw conclusions from them. His conclusions are compared with those of others in the class, including the teacher's, and his power of judgment is thus improved and his mental alertness stimulated.

Thirdly, teaching the Sunday School Lesson means that the application of the truth in the scripture passage is brought home to the life of the pupil. In Adult Bible Classes this is decidedly the most important of the three processes of teaching herein mentioned, and should have the bulk of the time, but in every class it is vital. To no other part of his Lesson preparation should the teacher give so much thought and prayer, for right here is the heart of Sunday School teaching.

As to the form of teaching, whether it be by the story method, or the lecture method, or by question and answer, or by general discussion on the part of the class, that must be determined by the nature of the class, the kind of Lesson prescribed, and the skill and personal bent of the teacher. The method is far less important than the results that should be sought, namely, knowledge, training, and moral and spiritual quickening.

Toronto

## A BOYS' BRIGADE

*By Rev. A. W. Shepherd*

We are trying to solve the boy problem by promoting an all-round or fourfold development,—intellectual, physical, spiritual and social, and we find that the Boys' Brigade admirably serves this purpose. We have military drill and discipline, promotions, uniforms, rifles, and are laying the foundation of a Euple Band.

The uniform is very attractive and inexpensive. The rifles we use are light and fire only percussion caps. The drill and discipline is similar to those of the Cadets, and obedience is very strongly insisted on. Needless to say, the boys are very enthusiastic and loyal, and we do not fear giving any taste for militarism.

We have a march out on Saturday afternoons, led by a Union Jack and two snare-drums. All the boys are in parade uniform with rifles. We have had sham battles, scouting, etc. Part of our plan is to have suppers and other social entertainments.

Our Brigade is definitely religious. A Bible Class is held on Friday nights at 7.15, followed by drill and physical exercises.

We are meeting with good success. We have all the boys we want, and have enlisted a number of new workers in our church, and thereby have discovered talent of which we had not been aware.

The following are the object and rules of the Leamington Boys' Brigade :

The Object—The advancement of Christ's Kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect and all that tends to a true Christian manliness, and to cooperate with the parents for this end.

Rule 1—Members must be obedient and willing, and set an example to their comrades at all times and in all places.

Rule 2—Members must attend Sunday School, and at least, one church service every Sunday.

Rule 3—Members must be punctual at all meetings and parades, cleanly in dress and appearance.

Rule 4—Members must not use profane language, tobacco or intoxicating liquors in any form. Any infringement of this law will be severely dealt with. If persisted in, the penalty is dismissal.

Rule 5—Members are asked not to be on the streets after dark, and to avoid bad company.

Rule 6—Promotions will only be for regular attendance, good conduct and efficiency. Members are asked to salute their officers at all times.

Rule 7—Membership fee will be 10 cents per year and a small weekly collection.

Rule 8—Members are asked to pray every day for God's blessing upon them and the work of the brigade.

Rule 9—Remember the motto, "Sure and Steadfast."

Rule 10—Be Loyal.

Leamington, Ont.

### Organizing the Young People

*By Rev. W. J. Knox, M.A.*

The object in organizing the young people of any congregation is to produce results : to equip them with knowledge, to inspire them with the Christ spirit and to train them for service. The form of organization is of secondary importance. That method of organizing is best which most surely accomplishes the threefold object : instruction, inspiration and action.

A number of congregations are endeavoring to simplify their organization and accomplish this threefold object by means of the church School. Instead of having two or more separate organizations, they are arranging for the School through the organized classes to look after the complete religious education of their young people. For the smaller congregation more especially, where available material for leaders is not very plentiful, it would seem that this plan is full of promise.

The Organized Class of young men or young women, boys or girls, with their leader, who is at the same time the teacher of the Class, can lay plans for the three phases of their work. This would involve Bible Study on Sunday, with the devotional element introduced, and various activities, such as social service, debating and athletics during the week.

Time alone will tell if this plan will be more efficient than that which has obtained very generally in the past and which involved a complete separation in organization of the Sunday School and the Young People's Society. Whatever name be used and whatever method be followed in organization, these various activities must be looked upon as one work.

London, Ont.

### "It Rained Boys"

Some three years ago, says a Sunday School worker in Men at Work, when I took my present field, I found two small classes of boys in the Sabbath School. One was of little fellows, seven to ten years of age, another of five boys between twelve and fourteen. Neither class had a steady teacher, and as a consequence the attendance was spasmodic and the interest was zero. Only one or two boys belonged to church and few of them ever even attended the preaching service. We tried several plans in an effort to remedy this condition. They all failed. Then we tried this one and it works.

The pastor became the regular teacher of the five boys. He got their confidence, chummed with them, and they went on a hike together. They talked as they walked. They wanted to become boy scouts. The teacher promised to investigate and report. Did so, and the upshot of it was he took out a commission as scoutmaster and initiated the five.



Then it rained boys! That class swelled like Mad river! Had to divide it finally and still had twenty-five boys left. Now we have about sixty boys enrolled in the boys' department and more coming. Two classes have regular organizations. Forty boys are scouts. Twenty-three boys and five young men have joined the church all on profession of faith. We played together, prayed together, hiked together, and fought sin and bad habits together. We are all brothers, friends, comrades.

But we did not stop here. We had another problem even worse. Our young people and children, especially the boys, would not stay for morning worship. The superintendent and pastor got together and consolidated the Sabbath School and the preaching service into one continuous unbroken service. We begin half an hour later and close fifteen minutes earlier than before. Now the whole family come and go together. All the Sabbath School are at church. All the children hear the morning sermon and keep good order sitting as classes with their teacher. All the congregation are in the Sabbath School studying the Bible.

These two plans completely and delightfully solved our two great problems.

### The Roll that Never Gets Stale

It is an unusual roll that never becomes stale. Many people are so insistent upon hav-

ing strictly fresh bread and rolls that they expect the baker to have them fresh not only every day but every morning and afternoon. Many Sunday Schools use rolls too,—large Picture Rolls, containing thirteen pictures each, illustrating the Lessons of a Quarter.

These Picture Rolls are eagerly desired by every missionary on every foreign field. They are used in teaching the Bible both in Sunday Schools and in the pulpit. A crowd can always be gathered on a street corner where one of these colored pictures is shown, and the gospel is preached with the pictured truth as the graphic text. The rolls thus become to many the very bread of life.

Have you some old Picture Rolls in your Sunday School rubbish box or stored away in a closet accumulating dust? When they have served you, please don't throw them away. You can send them out on another mission of blessing. The World's Sunday School Association has a plan for keeping rolls fresh,—a Department for Utilizing Surplus Material—which will assist you in placing these pictures and other gifts in the hands of a missionary of your own denomination. For full particulars address the Superintendent of that Department, Rev. Samuel D. Price, 216 Metropolitan Tower, New York, or the Superintendent for the Ontario Sunday School Association, Rev. Aquila Lucas, R.R. 7, London, Ont. In either case, indicate your religious denomination by its full and exact name, and enclose a stamp for reply.

## WHY DEPARTMENTS?

*By Rev. J. C. Robertson, B.D.*

General Secretary for Sunday Schools and Young People's Societies

All the work of a Sunday School should be intelligible and helpful to all who take part in that work. When this principle is accepted the need for departments is self-evident.

Let the superintendent apply this principle to the opening exercises of the School, where all meet together, and he finds that he can make these exercises intelligible only by adapting all the work to the age and attainments of the youngest scholars. By doing this the work is neither so interesting nor so

helpful to the older scholars as it would be if these scholars were in a separate department. This is, no doubt, one main reason why so many older scholars drop out of the Sunday School.

The solution of the problem is plainly to arrange the School, so far as possible, in departments, and to include in each department all the scholars similar enough in age, attainments, and capabilities to be satisfactorily grouped together for the work which the School should provide for them. The younger



scholars would then meet by themselves, with their own leader, and with all their work suited to their own needs. Intelligent provision could then be made for the requirements of the older scholars, who might reasonably be expected to remain in the School under these conditions. Graded Lessons suited to the needs of each department would then be welcomed and could be introduced without any difficulty.

Wherever possible, the Sunday School should include the following departments:—Beginners, about 4 and 5 years of age; Primary, 6, 7, 8; Junior, 9, 10, 11, 12; Intermediate, 13, 14, 15, 16; Senior, 17, 18, 19, 20; and Adult, 21 and upwards. But the immediate urgent need in most of our Schools to-day is for separate grouping of the under-teen and the teen age scholars.

### Our Graded Lessons

#### WHAT THE USERS OF THEM SAY

Our Departmental Graded Lessons were launched at the New Year. Here are a few things people are saying about them; and we quote only some out of a great number of similar testimonies from all parts of the Dominion and beyond:

"We are adopting the Graded Lessons in our Beginners and Primary Department, and our Superintendent is very enthusiastic in her praise of this new method of teaching. Her assistants also speak highly of the Lessons and like them very much. The Picture Rolls are very much appreciated.—*Rev. Wm. Taylor, St. Giles' Church, Montreal.*

"I have received the Sunday School supplies (Graded Lesson Series) in good condition, and find them a great improvement on the International for the Primary and Junior Classes. We will certainly order them for the rest of the year.—*Miss Luella Crockett, Newfoundland.*

"So far as we are concerned, the Graded Lessons obtained from your office have given every satisfaction and are certainly very well liked by those who are using them.—*Mr. E. Scruton, Superintendent, Hillhurst Presbyterian Church, Calgary.*

"As to how we like the new Graded Lessons, I may say that it is now no trouble to get teachers for our classes, as they find the Lessons so easy. The children also like them very much.—*Mr. David Gellatly, Secretary, Westbank Union Sunday School, Gellatly, B.C.*

"We like the new Graded Lessons and are endeavoring through our Union to have all the Sunday Schools in

town use the Graded Lessons."—*Miss Kate Andrew, Owen Sound, Ont.*

"I find the Senior Lessons particularly well adapted for my class; and I think that the class like them. All the other teachers like the Lessons."—*Rev. A. B. Layton, Kentville, N.S.*

"The Graded Lessons are splendid, I think. We seem to have a better attendance and more interest in shown than formerly."—*Miss Kate S. Robertson, Main River, N.B.*

"I am enjoying the work of the Beginners Course although very much handicapped by not having a School-room."—*J. E. Haig, the Manse, West Lorne, Ont.*

"So far, they have given perfect satisfaction."—*Mr. D. K. Allan, Vulcan, Alta.*

"I was very much pleased with the samples of Graded Lessons for Primary work, especially the hand-work leaves for the little ones."—*Mrs. Geo. W. Anderson, Belleville, Ont.*

"I may say the new system seems to be working all right so far and seems to be giving satisfaction all round, and I think I can safely say we shall continue with the Graded Lessons."—*Hugh Scott, Winnipeg.*

"I am using the Primary Graded Lessons, and Picture Roll. I find the Primary Lessons suit my class and think they are the best I have ever used. I would advise all Sunday Schools to use the Beginners or Primary Lessons, especially for the younger children."—*Mrs. A. Murray, Caledonia, Ont.*

"So marked has been the increase of interest in some of our Sunday School classes since taking up the new Graded Series of Lessons, that I am obliged to order more supplies for the present Quarter."—*Rev. Wm. McDonald, St. Andrew's Manse, Sudbury, Ont.*

### The Treasurer in the Graded Sunday School

*By Rev. Alex. Macgillivray, D.D.*

I do not see that the change from Uniform to Graded Lessons will call for any special change in the management of the finances of the School. Already some Schools have two treasurers, a treasurer of the general fund, taking care of the monies contributed for School purposes—that is, the offering made Sabbath by Sabbath for the purpose of equipping the School with Illustrated Papers, Scholars' and Teachers' Helps; and a missionary treasurer who takes charge of the offering made Sabbath by Sabbath, or less frequently as may be in the case in many Schools, for missionary purposes.

In any School, be it large or small, there is room for very great development along the line of giving. The writer has always maintained that the School is an integral part of the congregation, that the scholars should be encouraged to give not only for missions, or, speaking more broadly, for the church Budget, but also for the maintenance of the School. If they are going to be systematic, regular and liberal givers in mature years, children should begin acquiring the habit early.

Every School, no matter what its size, should have its finance committee to administer the funds collected, and to promote systematic and regular giving.

Every School, irrespective of size, should have a missionary committee to see that missionary information is given and that opportunities are afforded every member of the School to give to the missionary enterprises of the church. The treasurer or treasurers will be members of this committee and will be leaders in every movement towards intelligent, systematic and proportionate giving.

In large Schools the treasurer of the general fund and also of the missionary fund may need an assistant.

The way of making the offering will vary in Schools and probably will vary in classes of the same School. Some teachers will count the money and enclose it in the envelope furnished for this purpose, to be taken up and handed to the treasurer. Organized Classes with a class treasurer will, no doubt, in many instances, have their own separate account and make their weekly offering and pay the weekly proportion of what they have pledged, by cheque. This custom is followed by several of the classes in the writer's School, and he knows from experience that it tends to develop the class spirit and to promote regular and conscientious giving and the formation of business habits.

In our 3,700 Schools there is a great undeveloped field. Given the right organization with the proper instruction as to the needs of the church, and a treasurer with a finance and missionary committee alive to the responsibility and opportunity, there will be such an increase in the givings for the general work of the church as will save the boards of the church from all embarrassment and that will ensure for the near future a generation of intelligent, systematic and generous givers.

Toronto

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## HOW THE WORK GOES ON

There are now in Canada and the United States approximately 100 directors of religious education in local churches.

At the last annual picnic of the Sunday School of St. Andrew's Church, Perth, Ont., reward badges were conferred to a number of pupils who had been punctually in their places without missing a single Sunday for as long as three years in succession.

From the report of the Toronto Presbytery's Committee on Sabbath Schools and Young People's Societies, it is learned that about 50 per cent. of the congregations in the Presbytery are trying to relate the recreation feature to other church and Sunday School work.

A novel Sunday School event was an outing

given to the teachers and officers of St. Andrew's Sunday School, Westmount, Que., accompanied by the church officers and choir members to a "sugaring-off" at Foster, Que., and to Knowlton, where addresses were given relative to the maple industry of Canada.

So many things are hard hit by the war. We notice, for instance, that the French *Journal des Ecoles Du Dimanche* (Sunday School Journal), issued by the Sunday School Society of France, has dwindled from a portly little magazine to a mere sixteen pages containing simply the exposition of the Lessons.

The pupils of Knox Sunday School, Goderich, may obtain each Sunday 4 marks for being present, 2 marks for being at church the previous Sunday, and one mark each—prepara-

tion of the Lesson, reciting the memory verses, having their Quarterly and their behavior in class—making a total of ten marks. Each pupil securing 90 per cent. of the total is entitled to a diploma, or a seal in case a diploma was obtained the previous year. Thirty-seven pupils received diplomas or seals during 1914.

The memory of Rev. Dr. H. M. Hamill, of Nashville, Tenn., President of the International Sunday School Association, who has recently died, and of Mr. B. F. Jacobs, who was an inspiring force and leader in the International Sunday School Association a generation ago, is to be honored by the erection of memorial buildings on the grounds of the Association Training School at Lake Geneva, Wis. This Summer School, which has had a steady growth since its beginning, enrolled last season 221 students, representing 34 states, 6 provinces, and 3 countries outside of North America.

The collections in Knox Church Sunday School, Toronto, are all turned over to missionary and benevolent objects, each class being credited with a definite allocation. The offerings last year reached a total of over \$700, and were distributed amongst such varying objects as native helper in Honan, Pointe-aux-Trembles Bursary, Mackay Fund (Formosa), Immigration Chaplain, Children's Aid Society, City Poor Fund, Belgian Relief Fund, Patriotic Fund, Weston Hospital for Consumptives, Sick Children's Hospital, Christmas Cheer. On "Help Others Sunday" before Christmas, the scholars brought clothing, groceries, books and toys to the value of over \$50, which were distributed amongst 37 deserving families.

A Methodist church in the village of Cookstown, Ont., has, for more than two years, combined its Sunday School with the Sunday morning service. The congregation, including the Sunday School, assembles at 10.30 a.m. After the ordinary service, somewhat shortened, including a sermon, those belonging to the main School, without any dismissal by the benediction, go to the School rooms for Bible study, while a large Adult Bible Class, led by the minister, remains in the auditorium. The Bible study is concluded by 12.10 when the classes are dismissed without reassembling in the auditorium. The results of this method are so far entirely favorable.

At the meeting of the Sunday School Council of Evangelical Denominations in Cleveland, Ohio, last January, the 28 bodies represented in the Council reported a Sunday School enrolment of 17,029,936, an increase of 373,715 over last year. Very earnest attention was given by the Council and its various sections to the improvement of Teacher Training Courses, the fixing and promoting of Standards for Sunday School, the development of Study Courses for adult students and the correlation of the work of Sunday Schools and Young People's Societies. The Council is now represented by eight of its members on the International Lesson Committee, the same number of representatives being appointed by the International Sunday School Association, while each denomination represented in the Council has also the right to a representative in the Committee. The Council and the Churches now have, therefore, a large and effective part in the making of Lesson Courses for Sunday Schools.

## A WORD FROM THE BUSINESS MANAGER

### MOTHERS' DAY

MOTHERS' DAY—the Second Sunday in May—is now generally celebrated throughout churches and Sunday Schools on this continent. This one Sunday is set aside to show honor to mothers, and to bring home to men and women and the boys and girls and young

people, the great debt they owe their mothers.

The Service prepared for Mother's Day this year is more attractive than ever before. The cover shows "Whistler's" famous painting of his mother, and a pretty design of white carnations. The Service itself consists of appropriate hymns, recitations and responsive

readings. It is beautifully printed on heavy coated paper.

Last year, which was the first year that we provided Mother's Day supplies, we ran out of them before Mother's Day. We were surprised at the largeness of the demand. This year we are laying in a larger stock, but would caution you to send in your requirements very early, so that you will be sure of them before our supply is exhausted.

The following are the supplies and prices :

**MOTHERS' DAY SERVICE**—A handsome booklet—40c. a dozen.

**MOTHERS' DAY INVITATION POST CARDS**—An attractive design showing sprays of white carnations—\$1.00 per 100.

**MOTHERS' DAY CELLULOID BUTTONS**—With a neat carnation design, very suitable for souvenirs—\$1.75 per 100.

All prices post-paid. Send orders to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

JANUARY 16 TO MARCH 15, 1915

#### I. FIRST STANDARD COURSE

*Lakeview, Maine*—Rev. F. W. K. Harris, Minister. *The Teacher* : Florence K. Harris.  
*St. Paul's N.S.*—Rev. P. K. Ross, Minister. *Diplomas*—Muriel M. Cameron, Flora Cameron, Annie L. Dawson.

*Sunny Brae, N.S.*—Rev. D. K. Ross, Minister. *The School* : Margaret Kathryn MacFarlane, Muriel M. Cameron, Flora Cameron, Jennie MacInnis, Helen Thompson, Annie L. Dawson, Mary B. Thompson.

*Fergus, Ont.*—Rev. R. W. Crow, Minister. *The School* : Arline E. Armstrong.

*Cheltenham, Ont.*—Rev. Herbert E. Thornloe, Minister. *The Old Testament* : Millie McCulloch, Margaret Breadner, Bell McClure, Grace H. Hunter, Ella M. Poyntz, Myrtle Anthony.

*Toronto, Ont.*—Rev. J. W. Stephen, Minister. *The New Testament* : Rena Pooler, Isabel Edwards, Mary L. Rutherford, Mary Graham.

*Winnipeg, Man.*—Rev. W. A. MacLean, Minister. *The Pupil* : Jessie Mitchell, Myrtle Green, Myrtle Burns, Thelma Wasdell, Nellie Daek, Gladys Anderson, Thelma Shiels.

*Brandon, Man.*—Rev. R. S. Laidlaw, Minister. *The New Testament* : Margaret Muller, Ruby E. M. McDonald, Olive T. Thirine.

*Innisfail, Alta.*—Rev. J. S. Shortt, Minister. *The Old Testament* : Rachel Flangan, Anna M. Murray.

*South Vancouver, B.C.*—*The Old Testament* : Fred Rogers, Margaret Davidson.

#### II. ADVANCED STANDARD COURSE

*Hamilton, Ont., Normal School*—Rev. S. B. Russell, Instructor. *The Books of the Old Testament* : 53 Students.  
*Espanola, Ont.*—*The Books of the Old Testament, Life and Times of our Lord Jesus Christ, Christian Doctrine, From One to Twenty-One* : George Tester.

*Sibbald, Alta.*—Rev. E. G. A. Steele, Minister. *The Teacher and the School* : Grace C. Bray.

*Vancouver, B.C.*—Rev. G. Robb, Minister. *The Life and Times of our Lord Jesus Christ* : Ella M. Smith, Mrs. James Gibson, Florence Ward. *The Books of the Old Testament* : Mrs. James Gibson, Ella M. Smith, Florence Ward, Isabella Bruce, Christina Cameron.

Correction : In the February number, the class reported as "Shakespeare, Ont.—Rev. P. J. McLaren, Minister," should have been reported as "New Hamburg, Ont.—Rev. Peter Jamieson, Minister."

**N.B.**—The next regular examination will be held the end of June. Information may be had from Rev. J. C. Robertson, at the above address.

## OUR SUNDAY SCHOOL PERIODICALS, 1915

### UNIFORM SERIES

TEACHERS MONTHLY, per year.....\$0.70	PRIMARY QUARTERLY, per year..... 0.20
2 or more to one address..... 0.60	5 or more to one address, each..... 0.14
PATHFINDER (A monthly Bible Class and Y.P.S. Magazine), per year..... 0.50	HOME STUDY LEAFLET, 5 or more to one address, per year, each..... 0.07
2 or more to one address, each..... 0.40	Per Quarter..... 0.02
HOME STUDY QUARTERLY, per year..... 0.20	INTERMEDIATE LEAFLET, 5 or more to one address, per year, each..... 0.07
Five or more to one address, each..... 0.14	Per Quarter..... 0.02
INTERMEDIATE QUARTERLY, per year.... 0.20	PRIMARY LEAFLET, 5 or more to one address, per year, each..... 0.07
5 or more to one address, each..... 0.14	Per Quarter..... 0.02

COLORED LESSON PICTURE ROLL, per year, each.....	3.25
Per Quarter, each.....	0.82
(Includes American postage)	
COLORED LESSON PICTURE CARDS (Corresponding to Roll), per year, each.....	0.12
Per Quarter, each.....	0.03
(Includes American postage)	

### ILLUSTRATED PAPERS

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

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

FOR THE TEACHER:	
BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.	
BEGINNERS PICTURE ROLL: \$4.25 per year, \$1.07 per quarter (American postage included).	
BEGINNERS TEACHER'S GUIDE. Free for each teacher using our Beginners material.	
FOR THE SCHOLAR:	
BEGINNERS BIBLE STORIES, 20c. per year, 5c. per quarter.	

#### PRIMARY DEPARTMENT

FOR THE TEACHER:	
PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.	
PRIMARY PICTURE ROLL: \$3.25 per year, 82c. per quarter (American postage included).	
PRIMARY TEACHER'S GUIDE. Free for each teacher using our Primary Graded material.	
FOR THE SCHOLAR:	
PRIMARY LESSON STORIES. 20c. per year, 5c. per quarter.	
PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.	

#### JUNIOR DEPARTMENT

FOR THE TEACHER:	
JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.	
JUNIOR TEACHER'S GUIDE: Free for each teacher using our Junior Graded material.	
FOR THE SCHOLAR:	
JUNIOR WORK AND STUDY LESSONS, 24c. per year, 6c. per quarter.	

#### INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHERS MANUAL, 60c. a year, in four parts, 15c. a part.	
PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 12½c. a part.	

#### SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL, 60c. a year, in four parts, 15c. a part.	
STUDENT'S TEXT-BOOK, in four parts, 12½c. a part.	

### Lesson Calendar: Second Quarter

1. April 4...Saul Rejected by the Lord. 1 Samuel 15: 10-23.
2. April 11...David Anointed King. 1 Samuel 16: 4-13.
3. April 18...The Shepherd Psalm. Psalm 23.
4. April 25...David and Goliath. 1 Samuel 17: 38-51.
5. May 2...Saul Tries to Kill David. 1 Samuel 19: 1-12.
6. May 9...Friendship of David and Jonathan. 1 Samuel 20: 32-42.
7. May 16...David Spares Saul. 1 Samuel 23: 5-16.
8. May 23...David King over Judah and Israel. 2 Samuel 2: 1-7; 5: 1-5.
9. May 30...David Brings the Ark to Jerusalem. 2 Samuel 6: 12-15; Psalm 24.
10. June 6...Nathan Rebukes David. 2 Samuel 11: 22 to 12: 7a.
11. June 13...The Blessedness of Forgiveness. Psalm 32.
12. June 20...A Prayer for the Tempted (Temperance Lesson). Psalm 141.
13. June 27...REVIEW—David, the Shepherd of Israel. Read Psalm 78: 65-72.

Lesson V.

### SAUL TRIES TO KILL DAVID

May 2, 1915

1 Samuel 19: 1-12. Study 1 Samuel, ch. 19—\*Commit to memory, vs. 4, 5.

GOLDEN TEXT—Whoso putteth his trust in the Lord shall be safe.—Proverbs 29: 25.

1 And Saul spake to Jon'athan his son, and to all his servants, that they should kill Da'vid.

2 But Jon'athan Saul's son delighted much in Da'vid: and Jon'athan told Da'vid, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself<sup>1</sup> until the morning, and abide

in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and<sup>2</sup> what I see, that I will tell thee.

4 And Jon'athan spake good of Da'vid unto Saul his father, and said unto him, Let not the king sin

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



against his servant, against Da'vid; because he hath not sinned against thee, and because his works have been to theeward very good:

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay Da'vid without a cause?

6 And Saul hearkened unto the voice of Jon'athan: and Saul swore, As the Lord liveth, he shall not be slain.

7 And Jon'athan called Da'vid, and Jon'athan shewed him all those things. And Jon'athan brought Da'vid to Saul, and he was in his presence, as in times past.

**Revised Version**—<sup>1</sup>slay; <sup>2</sup>in the; <sup>3</sup>if I see aught, I will; <sup>4</sup>Omit did; <sup>5</sup>smote; <sup>6</sup>victory; <sup>7</sup>put to death; <sup>8</sup>beforetime; <sup>9</sup>before him; <sup>10</sup>an; <sup>11</sup>spear; <sup>12</sup>And Saul sent; <sup>13</sup>the.

#### LESSON PLAN

- I. Saul's Command, 1-3.
- II. Jonathan's Appeal, 4-7.
- III. Saul's Attack, 8-10.
- IV. Michal's Stratagem, 11, 12.

#### DAILY READINGS

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

M.—Saul tries to kill David, 1 Sam. 19: 1-12. T.—Saul tries to kill David, 1 Sam. 19: 13-24. W.—The power of envy, Prov. 27: 1-12. Th.—The Lord searcheth the heart, Jer. 17: 5-10. F.—Saul's envy, 1 Sam. 18: 10-16. S.—Envy worketh evil, James 3: 13-18. S.—God's timely presence in fear, Acts 27: 20-29.

**Shorter Catechism**—*Ques. 15. What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

**The Question on Missions**—5. What is the aim of our missionaries in their educational work? To win

8 And there was war again: and Da'vid went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and Da'vid played with his hand.

10 And Saul sought to smite Da'vid even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and Da'vid fled, and escaped that night.

11 Saul also sent messengers unto Da'vid's house, to watch him, and to slay him in the morning: and Michal Da'vid's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 So Michal let Da'vid down through a window: and he went, and fled, and escaped.

young people to Christ by giving them a Christian education, which will prepare them to become useful working members of the church and good citizens; also to train young men for the ministry.

**Lesson Hymns**—Book of Praise: 254 (Supplemental Lesson), 111, 80, 105 (Ps. Sel.), 16 (from PRIMARY QUARTERLY), 404.

**Special Scripture Reading**—1 John 3: 1-12. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 12, David's Escape from Saul. For Question on Missions, I. 654, The First Class of Theological Graduates at Indore, with Rev. Dr. Wilson in centre. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, Gass, Lowland Stronghold of the Philistines, from the Southeast (Underwood & Underwood, 417 Fifth Ave., New York City), set of 10 stereographs for this Quarter's Lessons, \$1.67. Five for May, 84c.; less than five in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

**Time and Place**—About B.C. 1070; Gibeah, Saul's capital, about 5 miles north of Jerusalem.

**Correcting Links**—After the slaying of Goliath, David was received permanently into Saul's service, and a close friendship sprang up between David and Saul's son, Jonathan. Chs. 17: 55 to 18: 4.

Ch. 18: 5-30 gives an account of David's incurring Saul's envy by his success in battle and the king's first attempt on David's life, of Saul's treacherous offer to David of Merab, the king's eldest daughter, in marriage, of David's marriage to Michal, Saul's younger daughter, and of Saul's growing hatred towards David, as David grew in favor with the people.

### I. Saul's Command, 1-3.

V. 1. *Saul spake; flaming out in sudden*

passion, like the English Henry the Second's against Thomas à Becket. No definite command seems to have been given. *To Jonathan; Saul's eldest son; his name means "Jehovah hath given."* In chs. 13, 14 he appears as already a brave and successful warrior. *To all his servants; that is, courtiers and attendants.*

Vs. 2, 3. *Jonathan. . . delighted much in David.* Ch. 18: 1-4 has already described the friendship between the two. *Jonathan told David; love for his friend prevailing over dread of his father's wrath.* *In the morning* (Rev. Ver.). The conversation took place in the evening. *A secret place. . . in the field; "no doubt some garden or quiet place, whither the king was in the habit of resorting with his friends and counselors."* *Where thou art; so that David might hear the conversation*



between father and son and thus judge for himself as to Saul's intention, or, at any rate, might receive immediate tidings. *I will tell thee.* Jonathan would inform David at once whether or not he had been able to influence Saul.

## II. Jonathan's Appeal, 4-7.

V. 4, 5. *Jonathan spake good of David*; endeavoring to persuade Saul that David was one of the best supports of his kingdom. *He hath not sinned against thee.* There had been in David no disloyalty to the king. *His works have been . . . very good.* He had proved himself to be a faithful servant. *Put his life in his hand*; freely risked his life on the skill of his hand. *The Lord wrought a great victory.* Jonathan's ascribing the victory over Goliath to the Lord was a proof of his own piety and was, at the same time, fitted to allay Saul's jealousy. *Thou . . . didst rejoice.* David's victory over Goliath had brought joy to Saul (ch. 17 : 55-58); why should it now excite jealousy?

Vs. 6, 7. *Saul hearkened*; moved by the unselfish appeal of Jonathan, who, after all, would suffer most should David obtain the throne. *Sware.* The oath which follows means that, as surely as God lived, David's life would be safe from Saul. The king was no doubt sincere in his promise, but there was in his heart no real repentance for his murderous design. *Jonathan called David*; from his nearby hiding place (see vs. 2, 3 for the plan). *Jonathan shewed him*; the outcome of his conversation with Saul. *Jonathan brought David to Saul*; to resume his former place at court. The threefold repetition of Jonathan's name in v. 7 emphasizes the nobility of his conduct.

## III. Saul's Attack, 8-10.

Vs. 8-10. *War again*; after the war in which Goliath had been slain. *David went out*; and by a great victory over the Philistines was again pointed out as the man who was destined to be Israel's ruler. *The evil spirit*; the messenger of Satan who had entered Saul's heart before and stirred up in it insane jealousy against David (see ch. 18 : 10, 11). *From the Lord*; permitted by the Lord to exercise power over Saul. *Javelin ("spear") in his hand.* The king's spear was

used as a sceptre: it was held in his hand when he sat in council or in his house; kept at his side when he sat at table; and stuck in the ground by his pillow as he slept in camp. So the sheikh's tent in a modern Arab encampment is known by the tall spear standing against it. *David played*; seeking, by music, to drive out the evil spirit (compare ch. 16 : 19-23). Saul threw his spear at David, meaning to pin him to the wall, but David, by his quickness, avoided the weapon thrown with such force that it entered the wall and stuck there quivering. David escaped to his own house.

## IV. Michal's Stratagem, 11, 12.

Vs. 11, 12. *Saul sent messengers*; a body of armed men. *To watch him*; to make sure that he did not leave the house during the night, their purpose being to kill him when he came out in the morning. *Let . . . down through a window.* Compare the escape of the Hebrew spies from Jericho (Josh. 2 : 15) and of Paul from Damascus, Acts 9 : 25. David's house, like Rahab's, may have been on the town wall, whence escape would be easy. *Went . . . fled . . . escaped*; to Samuel at Ramah, v. 18.

Vs. 13-17 tell how Michal, David's wife, deceived Saul's men by placing in his bed an idol image of human form, thus gaining time for the fugitive to get well away before the pursuit began. In vs. 18-24 we have an account of Saul's following David to Ramah.

## Light from the East

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

THE "ASSASSINS"—The men whom Saul sent to David's house were sent to slay him secretly. That kind of thing has always been more or less common in the East. The very name for such men, "assassin," comes to us from the East. The "Assassins" were a religious society of Mohammedans founded in Persia in the eleventh century; spreading to Syria the adherents of the order settled mainly in the Lebanon mountains. The members of the society regarded their chief, generally known as the "old man of the mountain," as endued with a divine spirit so that his commands were obeyed as if they came from God Himself. Blind obedience was exacted of all but the more privileged mem-

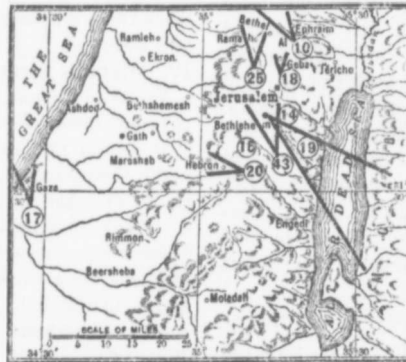
bers. Such a society soon became influential in politics and for almost two centuries their barbarous chieftains spread terror far and near. At times they fought openly, for example, against the Crusaders, but their characteristic method was to remove their enemies by treachery. The devotees charged with such an errand were first partially intoxicated with an opiate called "hasheesh," prepared from the juice of hemp leaves, and

granted a foretaste of the sensual joys at the disposal of their chief; thus fortified they were ready for any desperate deed. Because "hasheesh" was used they were called "assassins," that is, "hasheesh-men." The East has always been full of such desperadoes. I am told that to-day you can always find a man who, for a reasonable sum of money, will remove your enemy without involving you in trouble.

### THE GEOGRAPHY LESSON

Our map marks with the number 17 a spot near the Mediterranean seashore, about forty-five miles southwest from Bethlehem. We will stand there, at the point of the heavy V, and face nearly northward. We find ourselves looking from a low hill over a broad expanse of nearly level ground thickly dotted with oaks and olive trees, and divided by

cactus-hedges into many little fields of uneven size and shape. Half or three quarters of a mile away ahead the whitewashed house-walls of a town crown another low hill. The tall, slender towers of mosques, rising far above the other buildings, show it is a town of Moslem folk. The land hereabouts has always been much better than the stony



upland pastures of the Hebrews. Travel down here was always easier, too. A road which passed Gaza here led off (behind us toward the left) to rich Egyptian cities four or five hundred miles away, and (ahead at our right) to Syrian Damascus, half as far away at the northeast. Philistine people, living on this great trade route, had many

more opportunities for business than the Israelites did, up in the Highlands. They learned the arts and crafts of foreign people. They exchanged surplus products of these farms for foreign goods.

Use a stereograph entitled, Gaza, Lowland Stronghold of the Philistines, from the Southeast.

### THE LESSON APPLIED

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

1. *Jealousy plays havoc with our higher nature.* It destroys the spirit of generosity. Saul was a king. It is part of the privilege of a monarch to be generous beyond other men. But jealousy had slain generosity in Saul so far as David was concerned. Jealousy does more. It destroys the very spirit of justice. We may not always be called upon to be generous, but it is always our duty to be just. But jealousy had slain justice in Saul so far as David was concerned. The thing which Saul could not stand was that David had succeeded in the very task in which Saul had

failed. David had succeeded in conquering the Philistines. It is the people who are doing the same task as ourselves, and doing it better, who are likeliest to arouse our jealousy. It is the boy in the same gymnasium class who does his work more skilfully than we who is likely to make his companions jealous. It is just here that we must be most carefully upon guard.

2. *It is easy to forget past service.* David had performed great and brave deeds for Saul and for the nation. Jonathan is careful to point this out to his father. But after

the deeds were done, and the fear of the Philistines removed for the time being, Saul found it very easy and convenient to forget the past service and patriotism of the young warrior. History is only too full of the record of men whose service to their nation or to humanity has been quickly forgotten by the very people who have been most benefited. Browning has a striking poem entitled *The Patriot*, and he calls it "an old story." A year ago the hero was welcomed by everybody, and it was "roses, roses, all the way." Now he is going to execution, and the same people who a year ago were most grateful fling stones at him to-day. But the hero comforts himself with the knowledge that, if men forget, God remembers, and rewards.

3. *Discretion is sometimes the better part of valor.* David was no coward. He faced Goliath when duty called him. But he knew that it would be foolish to run unnecessary risks, and so he hid from Saul. In the same way Jesus refused to run the risk of His life until such a time as it was necessary. Then He went bravely to the cross. Martin Luther was no coward. At the call of duty he was ready to face the emperor and the rulers of Germany. Had there been as many devils in Worms as tiles on the roofs he said he would go. But when risk was unnecessary he was ready to remain in hiding.

4. *It is our duty to defend the right.* Jonathan must have been strongly tempted to say nothing in defence of David. It was difficult to tell Saul, with his uncertain temper, that he was doing what was unjust. Jonathan might have said: "Let me just keep silent. It will be enough if I do not say anything against David." But Jonathan knew that that was not enough, that his duty was to speak out. There are some people who think they are doing quite well because they never do anything positively bad. But God is

not satisfied with that kind of negative goodness. Christ brought that truth out very plainly in His story about the man who fell among thieves. The priest and Levite didn't do the poor, wounded man any harm. They just passed by. Their fault was that they did nothing. The Samaritan has been called the *good Samaritan* ever since because he actually did something to help the wounded man. He was actively good.

5. *David was no sulker.* How easy it would have been for David to have said: "I will do no more for King Saul. He has treated me in such a mean spirit that I am not going to fight his battles again." But that was not like David. He knew that two wrongs do not make a right. And so, instead of making himself miserable by sulking, he made himself happy by forgiving Saul. In that respect, he was a Christian before the time of Christ. And he became a better man by putting aside the anger he might have felt against Saul. A street car conductor once said to the writer: "Yes, people sometimes get angry with me on the crowded cars. But I have discovered that I do myself more harm than I do them if I get angry in return." That was good philosophy.

6. *It is one thing to make promises; it is another thing to keep them.* Saul takes an oath to spare David's life. Not long afterwards he is doing his best to break that oath. Is it any wonder that Saul was counted unworthy of the throne? We all know people who are lavish with promises, but who rarely keep them. Fortunately we all know those who regard their promises as sacred. They form the moral backbone of the world. After Livingstone had crossed Africa he had an opportunity to sail home to England and ease. But he turned back into the heart of Africa, because he had given his word to a few black men that he would return them to their homes.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Jealousy must be a strange passion to set before us the spectacle of a powerfully built

king, armed with a spear, thrown into panic at sight of an unarmed lad playing on a harp. Trace:

1. *The transition from jealousy to dread*, vs. 1-6. Mark the grounds Saul had for fearing David. Picture the tragedy of the

king's soul. Recall the first stirrings of jealousy over the enthusiastic demonstration by the women who sang David's fame after the exploit with Goliath, ch. 18 : 6-9. Show how "human" it is to envy those who out-shine us. Every one is not as humble as John the Baptist, John 3 : 30. Looking at David, Saul felt like a "phantom king." He recognized substantial kingliness in the lad whom he envied. The superiority of strong spiritual character terrorizes those whose character is weak. Bring in Saul's interview confessing his dread (v. 1), and the wise course taken by Jonathan to allay it, first sending David into hiding (vs. 2, 3), thus removing a potent cause of irritation : then reasoning with the moody morbid king till he brought him into a better frame of mind, vs. 4, 5.

2. *The transition from moody suspicion to murderous impulse*, vs. 6-9. Alienists in modern murder trials speak of "brain storms." Apart from its notoriety, it is an exceedingly vivid term. Saul's tumultuous mind had quieted down under Jonathan's persuasion, v. 6. David returned to court, v. 7. Sent on remote service (ch. 18 : 12-15), his valiant behavior won for him further golden opinions. On the renewal of Philistine hostilities he distinguished himself yet more, v. 8. Saul's jealousy flamed afresh. The intensity of it was so furious as to seem a superhuman spirit of divinely prompted evil, v. 9. As he toyed with his javelin, the "brain storm" broke, wild, furious, madly impetuous.

3. *The transition from the inward desire to the overt act*, vs. 10, 11. Describe David's narrow escape from the hurled spear (v. 10), and his escape from his house through the subterfuge of his wife, which, gaining time, gave him a good start from his pursuers. Read to the end of the chapter. Most battles are fought out by the generals the night before they occur. As a man thinketh, so is he.

Application : (1) Watch the beginnings of jealousy, and on principle resist at once. "A tiger pup can be held in, and its claws cut, but a full grown tiger cannot." (2) Keep the mind filled with lofty thoughts, and mean envyings will find no room. An envious mind is empty ; and Jesus described an

empty mind as the gravest menace (see Matt. 12 : 44, 45).

### For Teachers of the Senior Scholars

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

Recall the familiar saying of Virgil that the descent to the lower world is easy, and show how it is illustrated in Saul, who started out in life full of noble impulses but who yielding himself to envy and jealousy and malice played the fool, and went from bad to worse till he publicly revealed his murderous intents. Question out the origin and development of Saul's hatred of David (ch. 18 : 7-12), and make clear what an awful thing it is to allow any evil thought to get possession of us, for we can never tell what it will bring us to. The Lesson to-day reveals :

1. *Jonathan's Beautiful Spirit*, vs. 1-7. Show how Jonathan manifested this beautiful spirit in his dealings with David, in warning his friend of the danger and directing him what to do, although he must have known that David was destined to supplant him in the succession to the throne. This is a beautiful spirit to cultivate. Help the scholars to understand that we cannot make much headway in doing so unless we allow the loving Christ to get possession of us. Show how Jonathan manifested this beautiful spirit in dealing with his father, in saying all the good things he could about David and in saying them in the most effective way. Bring out that our friendship is not worth much to others if we fail them in the trying times. When others are saying evil of our friends silence is never golden. How Jonathan must have rejoiced in bringing about a reconciliation, vs. 6, 7. Note that this is a kind of work which comes at some time within the reach of every one.

2. *Saul's Murderous Deed*, vs. 8-10. What had reawakened the evil spirit in Saul's heart ? (V. 8.) Every victory David won made Saul madly jealous of him. There is something of this evil spirit in the world still. Refer to the man who said that he could never tell some of his friends of any very good fortune which had come to him. They always looked so queer and confused that he knew that they were sorry to hear what he was telling. It is easier for some people to mourn with those

who mourn than to rejoice with those who rejoice.

3. *David's Hasty Flight*, vs. 10-12. How did David escape? Note that this was the beginning of David's weary life of wandering which lasted through so many troubled years, the trying experiences of which afforded helpful material for the immortal psalms he wrote. God overruled it all for good. Make clear that God will overrule every disappointment and hardship to our good if we will permit Him.

### For Teachers of the Boys and Girls

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

Recall the wonderful story of last Lesson,—how David slew the giant Goliath and thus started the rout of the Philistine enemies. Point out that, after this great victory, David, the shepherd, became a soldier and leader in Saul's army, ch. 18 : 2, 5. Direct attention, also, to the friendship which sprang up between David and Jonathan, ch. 18 : 1, 3, 4. Picture the popularity which David soon won and the envy which filled the heart of Saul, ch. 18 : 7-9. Refer to Saul's first attempt on David's life, ch. 18 : 10, 11. Bring out the further references to David's growing popularity in ch. 18 (see vs. 16, 30). Having set David's favor with the people and Saul's consequent envy as the Lesson background, take up :

I. SAUL'S EVIL PURPOSE, v. 1. Why did not Saul again try directly to take away David's life? Was he still afraid? (See ch. 18 : 12.) Apparently he wished some one else to do for him what he feared to do for himself.

II. JONATHAN'S GENEROUS INTERCESSION, vs. 2-7. Have a little talk with the scholars

about Jonathan, the king's son, and himself a brave and skilful warrior (see ch. 14). Contrast his generosity towards David with Saul's envy. Now take up the details of the plan which Jonathan arranged with David for persuading Saul to give up his wicked designs on David's life and for letting David know the result of Jonathan's effort. Question as to the happy result of the plan in David's restoration to his old place at Saul's court.

III. DAVID'S ESCAPE, vs. 8-12. But David's life was not safe very long. Question about the new war with the Philistines and David's success in it. Bring out how this success would excite Saul's envy once more. Talk about "the evil spirit from the Lord" to which the king's envy is ascribed. Have the details of the scene in Saul's house brought out,—the king sitting, spear-sceptre in hand, David trying to banish the evil spirit with his sweet music, Saul's sudden hurling of the spear, David's quick avoidance of the weapon, which stuck quivering in the wall, and David's flight to his own house.

Bring out, by questioning, what happened at David's house, the guarding of the house by Saul's soldiers, so that David might not escape but be slain in the morning, the plan contrived by Michal, David's wife, and his flight to the home of Samuel.

All through the teaching of the Lesson it should be kept before the minds of the scholars, that Saul's attempts to kill David resulted from the spirit of envy in the king's heart. Talk about the things which the scholars are apt to envy in their companions, and impress upon them what a very evil thing envy is, when it can lead to such results.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where is the story of the apostle Paul's escape from Damascus in a basket lowered from a window?

2. "If a man say, I love God, and hateth his brother he is a liar." Find the saying.

ANSWERS, Lesson IV.—(1) Ps. 27 : 3.

(2) Rom. 8 : 37.

#### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Should the commands of earthly rulers always be obeyed?

2. Is God responsible for the evil in the world?

#### Prove from Scripture

That we should put away envy.



### The Question on Missions

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

Ques. 5. *What is the aim of our missionaries in their educational work?* (See also Scholars' Answer on page 214.) The primary aim is to win to Christ individual young men and women who are not Christians, and, in the case of those who are already Christians, to strengthen and develop the faith already begun. A further aim is to bring the gospel to bear on the local and national political

and social conditions, so that a new civilization may be created in which Christian principles are supreme. There is urgent need of native leaders both amongst those who are not Christians, so that these may have set before them the spiritual and social ideals of Christianity; and amongst those who are Christians, to serve as preachers, teachers and trustworthy industrial guides, and to stand for a high type of life in the ordinary Christian, as well as in the professional Christian worker.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—Our story to-day tells us about David being saved from death. Recall the wonderful story we heard last Sunday (outline a crook and a crown). Everybody praised and loved the brave lad because he had killed the giant and conquered the enemy.

*Jonathan's Friendship*—King Saul brought David into the palace. He became the friend of Jonathan, the king's son. They loved each other very much. Jonathan gave David his

robe and his sword and his bow and his girdle. David often played on the harp for King Saul.

*Saul's Jealousy*—Tell the song the women sang, ch. 18 : 5-9. This was the beginning of Saul's jealousy. Samuel had told Saul that God was going to take his kingdom from him and give it to another and Saul was afraid that David was the one chosen and he began to hate David. He could not bear to hear David praised and was angry because the people loved him, but Jonathan had none of these nasty feelings. He liked to hear David praised. He was proud of his friend.

*Beware of Jealousy*—Are you glad when another boy or girl leads in the game or wins the game or gets praise in school, or carries off any prize?

*A Boy Lost*—I know a little boy whose mother says when he is naughty : "Oh, where is my Charlie gone ! He is not here ! Another cross, bad, little boy has come in his place !" and she hunts all around the room

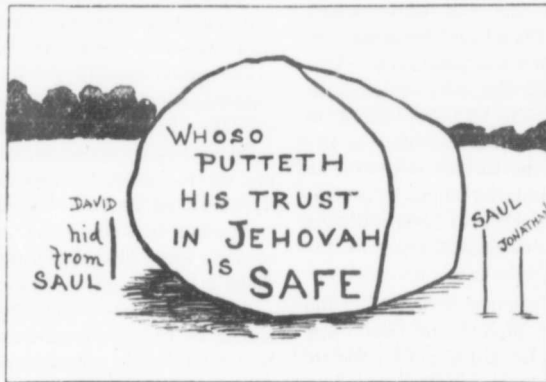
for her lost Charlie. In the meantime bad Charlie is getting sorry that he was bad, and soon comes running to mother, saying, "Here is your Charlie, mother dear—the bad boy has gone away !"

*A King Lost*—A story is

told that Frederick William IV. of Germany was one day raging over a servant's neglect. Queen Elizabeth stood still and looked and looked around the room till he asked her what she was looking for. "I am looking for the king," she replied, and the angry king became silent. He realized that he had been acting in an unkingly manner.

To-day we shall have to "hunt" for brave King Saul, for we shall see him acting in such a manner towards David that we should not know it was the king.

*Jonathan's Plan to Save David*—The angry king told Jonathan and all his servants that they must kill David. Jonathan will not harm his friend. Let us see how he helps to





save David's life, vs. 1-3. Describe the field where David is hiding behind this great, big rock (sketch rock, stroke beside it for David). See! here comes King Saul and Jonathan (two strokes on other side of rock). Tell their conversation, vs. 4, 6. Saul's anger quiets down. He spares David's life. Jonathan brings David to Saul and he lived in the palace and played on the harp for the king, as before.

*Saul Again Gives Way to Jealousy—Con-*

tinue the story, vs. 7-12. Picture the scene,—David playing on the harp, Saul hurls his javelin at him. David escapes. He hides in his own home. Saul sends men to watch for him. David's wife, Michal, helps him to escape from an upper window. It was God who was helping David through Jonathan and Michal.

*Golden Text—Repeat Golden Text.*

*What the Lesson Teaches Me—I SHOULD TRUST GOD.*

### FROM THE PLATFORM

# DAVID'S <sup>FOE</sup>FRIENDS

Print on the blackboard, DAVID'S FOE. The scholars will be able to tell at once who this was. Now ask how Saul showed his enmity in the Lesson. What previous attempts had he made to kill David? (See ch. 18 : 10, 11.) Question the School closely as to Saul's reasons for hating David. Was Saul's enmity at all the fault of David? Now mention that while the king was against him, David had several FRIENDS (Print) on his side. Who were these friends? Jonathan will be mentioned first. Why was he not jealous, too? How did he show his friendship? Who else in the Lesson helped David? Saul's daughter, Michal, will be suggested by reference to the last two verses. Ask if they think she was disloyal to her father? What invisible friend had David also? The answer will be found in the Golden Text. Impress the truth that God is the protector of those who trust Him and serve Him, as David did. Those who are good friends with God will also have the friendship of those whose friendship is best worth while.

## Lesson VI. FRIENDSHIP OF DAVID AND JONATHAN May 9, 1915

1 Samuel 20 : 32-42. Study 1 Samuel, ch. 20—Commit to memory v. 42.

**GOLDEN TEXT—A friend loveth at all times.—Proverbs 17 : 17.**

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

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

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

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

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jon'athan had shot, Jon'athan cried after

the lad, and said, Is not the arrow beyond thee?

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

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

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

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

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

**Revised Version**—<sup>1</sup> should ; <sup>2</sup> put to death ; <sup>3</sup> his spear ; <sup>4</sup> put David to death ; <sup>5</sup> Omit out ; <sup>6</sup> weapons ; <sup>7</sup> South ; <sup>8</sup> shall be.

### LESSON PLAN

- I. A Brave Defence, 32-34.
- II. A Timely Warning, 35-40.
- III. A Touching Farewell, 41, 42.

### DAILY READINGS

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

M.—Friendship of David and Jonathan, 1 Sam. 20 : 1-10. T.—Friendship of David and Jonathan, 1 Sam. 20 : 11-23. W.—Friendship of David and Jonathan, 1 Sam. 20 : 24-34. Th.—Friendship of David and Jonathan, 1 Sam. 20 : 35-42. F.—The friendship made, 1 Sam. 18 : 1-9. S.—Friendship remembered, 2 Sam. 9 : 1-7. S.—The friendship of Christ, John 15 : 9-17.

**Shorter Catechism**—*Ques. 16. Did all mankind fall in Adam's first transgression?* A. The covenant being made with Adam, not only for himself, but for his posterity ; all mankind, descending from him, by

ordinary generation, sinned in him, and fell with him, in his first transgression.

**The Question on Missions**—6. What are the various kinds of educational work? There are elementary and high schools, with studies similar to those in our home schools, Bible study being made prominent; industrial schools for the teaching of trades; training schools for teachers; an arts college at Indore, Central India; and theological seminaries for training native ministers.

**Lesson Hymns**—Book of Praise : 254 (Supplemental Lesson), 116, 45, 106 (Ps. Sel.), 404 (from PRIMARY QUARTERLY), 205.

**Special Scripture Reading**—2 Sam. 1 : 17-27. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 14, David and Jonathan; B. 384, David and Jonathan. For Question on Missions, F. 65, Class and Teachers, Oxford College, Tamsui. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Gibeah of Saul, North from Field Below the Little Modern Village (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 214).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1070; Gibeah, Saul's capital, about 5 miles north of Jerusalem.

**Connecting Links**—There is no break between last Lesson and to-day's.

David, alarmed by the presence of Saul in Ramah, returned to take counsel with Jonathan. The two friends enter into a solemn covenant with each other, and arrange a plan by which Jonathan is to find out whether Saul is still determined to kill David and to let David know that he may escape. One day, at table, Saul suddenly demanded the reason for David's absence, and when Jonathan offered excuses for his friend, the king, in fierce anger, ordered him to produce the fugitive that he might be put to death. Vs. 1-31.

### I. A Brave Defence, 32-34.

Vs. 32, 33. *Jonathan answered Saul*; making one more brave effort to turn away his father's wrath from his friend. (See on vs. 1-31.) *Cast his spear* (Rev. Ver.). The meaning is, so some think, that Saul brandished the spear threateningly without actually throwing it, as he had done in the case of David, ch. 19 : 10. The king's rage got quite beyond his control at his son's suggestion of opposition. *Jonathan knew*, etc. If Saul had threatened the life of his own son for taking the part of his absent friend with whom the king was angry, what could that friend himself expect from the king's wrath?

V. 34. *Jonathan arose in fierce anger*; and yet, grievously insulted as he had been, loyal son that he was, he spoke no word against his father. *The second day of the month*; the day after that on which the new moon was first seen, and on which the new moon feast was celebrated. This feast was amongst the most ancient and important Hebrew observances (see vs. 5, 18, 27 and compare Ps. 81 : 3). *He was grieved for David*. Jonathan cared for the wrong done to his friend far more than for anything which he himself had suffered. *Father had done him shame*. Saul had insulted and wronged David by publicly charging him with treasonable intentions.

### II. A Timely Warning, 35-40.

Vs. 35, 36. *Jonathan went out*; in accordance with the plan described in vs. 18-22, in the morning of the day after the festival. *Into the field*; the open country surrounding the capital. *At the time appointed*. A better translation is, "to the place appointed," that is, with David (see v. 19). *A little lad*; too young to suspect the real purpose of Jonathan's shooting : a vivid touch of reality in the story. (See v. 21.) *Run, find . . . arrows . . . I shoot*. The three arrows were shot as arranged (v. 20), and the lad started to find them. *Shot an arrow beyond him*; Margin, "to pass over him."

Vs. 37-40. *Is not the arrow beyond thee?* The plan of signaling agreed upon in vs. 19-22

is followed out : Jonathan shot an arrow, and started the boy to find it. As the lad ran, Jonathan shot another arrow beyond him. If the boy had been called back, then David would have known that he might safely return, but since he was sent forward, he knew that he was to flee for his life. *Make speed, haste, stay not* words spoken to the lad, but meant for David, to impress the urgency of the situation. *Lad knew not. Jonathan and David knew.* The sign was the secret of the two friends. *Artillery*; a word used of missile weapons, including bows and arrows, long before the days of gunpowder and cannon. *Go. to the city.* The boy was not to be able to tell of David's whereabouts.

### III. A Touching Farewell, 41, 42.

Vs. 41, 42. *David arose*; "from behind the heap of stones" the Greek version of the Old Testament reads. *Fell on his face*; a sign of reverence and loyalty to a superior in rank, still customary amongst Syrians and Arabs. *Kissed one another*; also an Oriental custom. *Wept. until David exceeded*; with true Oriental demonstrativeness. *Go in peace*; the peace of God's care and protection. *We have sworn.* In these words Jonathan reminds David that they two have made a covenant of brotherhood closer than any natural connection. *The Lord be between me and thee.* So the modern Arab says: "There is none between us but Allah (God)."

### Light from the East

THE NEW MOON—The events that tested Jonathan's friendship for David as told in this chapter occurred at the time of the new moon festival. The observance of the day when a new moon appeared seems to have been a very ancient and widespread custom among the Hebrews and related peoples. So primitive was it that it was associated with family life; it was to be expected that David might want to go to his own people at Bethlehem, 1 Sam. 20 : 5, 6. Perhaps we are to understand also that Saul had a claim on David's presence that day, for David was at the time a member of Saul's court and son-in-law of the king. During the days of the kingdom the new moon celebration seems to have ranked in importance with the Sabbath. It enjoys high rank in Ezekiel (Ezek., ch. 46), and in the priestly legislation, Num. 28 : 11-15.

Among the later Jews great care was taken to note precisely the first appearance of the new moon. The Sanhedrin assembled early on the morning of the 30th day of each month, and continued sitting till some one brought news that the thin crescent was visible or till the evening sacrifice. When the fact of the moon's appearance was established the holy celebration began at once and a new month counted from that day. Sometimes by pre-signals, sometimes by carriers the news was spread throughout the country.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The royal home at this time was at Gibeah, a place close by the ground where our map (page 216) shows an encircled 18 attached to a heavy V. If we stand to-day at the point of that V and look north over the space between its arms, we have in plain sight before us a hillside which the two friends must have known well. A field at our feet, its thin soil half covered with loose stones, is strikingly different from the good farm land we saw last week down in old Philistia. It helps us to understand one of the many reasons why the Israelites, generation after generation, struggled to get possession of the Philistines' better territory down along the seacoast. A couple of Arabs, one mounted on a horse and one on a donkey, are crossing the field a few rods from where

we stand. Beyond them the long upward slope of a hill rises gradually before us. Parts of the hillside are planted with olive trees; other parts may once have been used for vineyards or gardens, but the ground is now neglected. Extortionate taxation by the present Turkish masters of the land discourages industry. Above the fields, on a shoulder of the hill, the little stone houses of a modern village stand clustered together near one of larger size; very bare primitive homes they are, with hardly a window opening to break the heavy plainness of their low walls. They are, in fact, much like the Hebrew homes that stood here three thousand years ago.

One may see the very ground of the beautiful old story by using a stereograph entitled,

Gibeah of Saul, North from Field Below the Little Modern Village.

### THE LESSON APPLIED

1. We should not sin so often as we do if we were more willing to listen to reason. Jonathan tries to reason with Saul, but Saul will have none of it. He allows his impulse and his hatred to becloud his reason. The man who takes time to think saves himself many a false step, and God's invitation is often: "Come now, and let us reason together." It was when the prodigal in our Lord's parable sat down to thoughtfully consider his situation, and to compare it with the situation of even the servants at home, that he came to himself and turned home again. Emotion has a large part to play in right living, and the person who has never acted under the influence of a great, uplifting emotion has missed much out of life. But emotion will often lead us astray, as it led Saul astray, unless it is controlled and guided by reason. If we should only take time to consider what sin does for us and what God can do for us surely our path would be quite clear.

2. Some people make the mistake of thinking that a blow is an argument. When Jonathan tries to reason with his father, Saul's answer is to throw his spear at Jonathan. As if that were any answer! Usually it is only the resource of sin and cowardice and of an accusing conscience. One of the best of boys' books is Hughes' story of Tom Brown's Schooldays. The new boy, Arthur, has just come to Rugby, and the first night after his arrival he kneels down by his bedside before the other boys in order to say his prayers. One big, brutal fellow picked up a slipper and shied it at the kneeling boy. It was the only argument he could think of against prayer. But it was not very convincing. Such an argument never is.

3. True friendship always involves true sympathy. Sympathy literally means "feeling with" or "suffering with." And it was just that in the case of Jonathan. He felt David's sufferings as if they were his own. He could not even eat while he burned with indignation at the injustice which Saul was practising against David. Now Jesus has revealed Himself to us as our best friend.

That means that His friendship is full of a real sympathy. He feels with us. He suffers along side of us. When trouble comes to us, He feels that trouble as if it were His very own. When temptation threatens us, He stands beside us in understanding sympathy, for He Himself suffered being tempted.

"Thou, who hast trod the thorny road,  
Wilt share each small distress;  
The love, which bore the greater load,  
Will not refuse the less."

And the friendly sympathy which Jesus shows to us, we are in duty bound to show toward our fellow Christians. It is by bearing one another's burdens that we fulfil the law of Christ.

4. True friendship should be practical friendship. Just as soon as Jonathan realized how things stood with his friend David, he devised a practical plan for warning David, and then proceeded to carry it out. That was as it should have been. Psychology teaches us that one of the most serious evils we can work to our moral and spiritual natures is to allow our sympathies to be aroused, and then to do nothing to practically express them. It is not right for us to be sympathetic with a beggar unless we really do something to help him if it is at all possible for us to do so. There was a fine lady once in the city of Petrograd who went to the theatre one cold, stormy night. She wept over the sorrows of some character in the play, but all the time she allowed her coachman to remain outside the door of the theatre nearly frozen to death by the cold.

5. It is a good thing to take God into account in the matter of our friendships. David and Jonathan could, and did, ask God's blessing upon their friendship. There is a sense in which the characters of young people are moulded by their companions, and the greatest power in any life is likely to be the power of personal influence. Neither books nor institutions affect us as our friends affect us. And so to choose a friend is to take a step of the most serious import for

time and for eternity. A good friend is a veritable gift from God. So Joseph Addison believed when he wrote in *The Spectator* of his friend Richard Steel :

"Thy bounteous hand with worldly bliss  
Has made my cup run o'er,  
And in a kind and faithful friend  
Has doubled all my store."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

1. *The loyalties of friendship*, vs. 32-34. Contrast Saul's jealousy with Jonathan's attachment. He refuses to regard David as a rival to the throne. He resents his father's suspicions. He demands proof, v. 32. He braves an exhibition of the royal violence, v. 33. He withdraws in angry indignation over the grave injustice to his friend, v. 34. He is deeply grieved over the jeopardy in which his threatened friend stands, v. 34. We say blood is thicker than water : but Jonathan by his act of leaving the royal table declared "right is thicker than blood." Only true men can be true friends. Ideal friendship is best promoted when men stand true to Christ (see John 15 : 13, 14) and are manly enough not to try to maintain an incognito in the circle of Christ's enemies (see John 18 : 16, 17). The openness of Jonathan's loyalty was based on a courage that was steadfast to principle.

2. *The freemasonries of friendship*, vs. 35-40. The secret Sign of the Shot Arrow was pre-arranged as a means of safe communication, vs. 20-22. The touchstone of friendship is resourcefulness in extending practical and timely help. Whilst the lad in the field where David lay hidden thought he was merely attending the king's son at archery practice, he was the unconscious medium of telegraphing important news. We scarcely know all the "influences that are shed off the sides of our characters" and all the comfort we bring to the distressed. A friend in Edinburgh once told me of timely help received, when, into the sick-room where a loved one was just passing away, came the strains of "O rest in the Lord," sung on the street by a noted prima donna who had wrecked herself through drink. We live an unconscious life, as well as an intentional.

3. *The intimacies of friendship*, vs. 41, 42. Dwell on the idea of : (1) Companionable-

ness, v. 41. It was not enough to get the news conveyed : they wanted to be together, which the withdrawal of the lad made practicable. Friends who think much of each other want to be near. (2) Emotion, v. 41. Close friends can give way to this in each other's presence without being misunderstood. (3) Pledged fidelity, v. 42. When Jonathan's career was ended, David recalled how well the pledge was carried out (see 2 Sam. 1 : 26).

#### For Teachers of the Senior Scholars

Tell the class how a few years ago a London paper offered a prize for the best definition of "A Friend." Among the answers received were the following : "The Sunshine of calamity ;" "A volume of sympathy bound in cloth ;" "A watch which beats true for all time and never runs down." The first prize was awarded to the following : "The first person who comes in when the whole world has gone out." Note that the friendship of David and Jonathan was all this and far more. All the finest qualities, human and divine, made these two souls one. In all the history of the world there is no match for this except in the divine friend who sticketh closer than a brother. Bring out the illustrations of this friendship which we have in this passage :

1. *An Earnest Appeal*, vs. 32-34. Why was Saul's anger so fiercely kindled? (Vs. 24-31.) What could Jonathan do? He could make one more appeal to his father for David. Perhaps he might subdue his angry passion and awaken the voice of reason within him. If Saul will try to answer Jonathan's questions (v. 32), he may see what a mad fool he is. What effect did Jonathan's appeal have? (Vs. 33, 34.) Browning, in *Saul*, says : "Tis not what man does which exalts him, but what man would do." Show what a beautiful illustration of this we have in Jonathan at this time.

2. *A Warning Signal*, vs. 35-40. What was this warning signal which Jonathan and David had pre-arranged? Show that it



must have been with a sad heart that Jonathan shot the arrows that day and that David in his hiding-place read his fate. It meant that these two friends must part, that David must seek refuge in flight. It was a sad day for both. Bring out that it was Saul's sin which made that day so sad for these two young men, and show how much vicarious suffering there is in the world.

3. *A Heart-breaking Parting*, vs. 41, 42. Note what an affecting scene this is, two of the noblest and bravest men who ever lived weeping as if their hearts would break; and remind the scholars that all great souls have a feminine tenderness as well as a masculine strength. Which of the two friends suffered the more, Jonathan at home with his mad, melancholy father who had lost all self-restraint, or David in his lonely wanderings? Bring out very tenderly to the scholars the boundless love of Christ who suffered so much for us, who wept over those whom He could not save.

### For Teachers of the Boys and Girls

Recall the main items in the thrilling, but sad, story of Saul's attempts on David's life: the first hurling of the king's spear (ch. 18: 10, 11); the command to Jonathan and to all the king's servants (ch. 19: 1); the second hurling of the spear (ch. 19: 9, 10); and the sending of soldiers to lie in wait about David's house, ch. 19: 11. In the story of to-day's Lesson we turn from the efforts of Saul to kill David to those of Jonathan to save his friend's life. The Lesson contains a series of rapidly moving pictures, which the scholars should be helped to see.

1. *David alone in the field*, v. 24. Point out that this was part of the plan (see v. 5).

2. *The king at the feast*, v. 24. Question about this, bringing out that it was a religious feast (Ps. 81: 3),—a social meal after a

solemn sacrifice. Show from vs. 25-27 how Saul's envy of David goes with him even here.

3. *A friend's defence*, vs. 28, 29. It is not necessary to justify the deceit practised here, but the scholars should be helped to see what a genuinely brave man Jonathan was, facing even the king's wrath for his friend.

4. *A severe test*, vs. 30-33. Bring out what Jonathan had to endure from his own father,—more than the son had believed was possible. His mother was insulted, he was called a fool for allowing David to stand in his way to the throne, and he is ordered to give up his friend immediately. Point out the patience of Jonathan and the respect which he shows to his father. At last a still harder test comes: Saul attempts Jonathan's own life, an attempt meant to be followed by one on David.

5. *Pierce anger*, v. 34. Raise the question: Was Jonathan's anger right or wrong? Is it ever right to be angry? Refer to Mark 3: 5 and Eph. 4: 26 as helps to the true answer.

6. *A clever stratagem*, vs. 35-40. The scholars will be interested in following out the details. Use it as an illustration of how true friendship always finds a way to serve.

7. *A solemn pledge*, vs. 41, 42. Bring out the following points in this scene of wondrous interest: (a) David's bowing low before Jonathan as the superior in rank; (b) The kissing a common custom in the East, and indeed in Europe, amongst men; (c) The weeping, also truly Oriental. Why was David more moved than Jonathan? Was it because David was receiving, while Jonathan was giving? (d) The farewell words: David's heart too full for words; Jonathan ready to risk all for his friend.

Do not fail, in closing, to point the scholars to Him whose friendship, Jonathan's, beautiful as it is, only faintly and imperfectly illustrates. Who would not have Jesus for a friend?

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "There is a friend that sticketh closer than a brother." Where are the words written?

2. Where does Jesus say: "Greater love hath no man than this, that a man lay down his life for his friends?"

ANSWERS, Lesson V.—(1) 2 Cor. 11: 33. (2) 1 John 4: 20.

#### For Discussion

1. Is it possible to be too unselfish?



2. Which was the nobler character—Jonathan or David?

### Prove from Scripture

That friends should be carefully chosen.

### The Question on Missions

Ques. 6. *What are the various kinds of educational work?* (See also Scholars' Answer on page 222.) The agencies employed are of three different classes: (1) those teaching Government courses of study or the equivalent; (2) those affording development in industrial work; (3) those training native

pastors or teachers. In the first class are to be included the many village schools, in almost all the stations of our fields, the secondary schools and high schools in the larger centres, and the arts college at Indore, Central India. The industrial schools give a practical technical course in several useful trades. The third class includes the theological seminaries in Trinidad, Central India, Honan and Formosa, where young native Christians are trained for the ministry. It includes also the training school for teachers in Trinidad, and Normal School at Weihwei, Honan.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear some more about the two friends, David and Jonathan. Outline a crook and a crown.

*Review*—Review again what you know about David and Jonathan. They were alike in many ways.

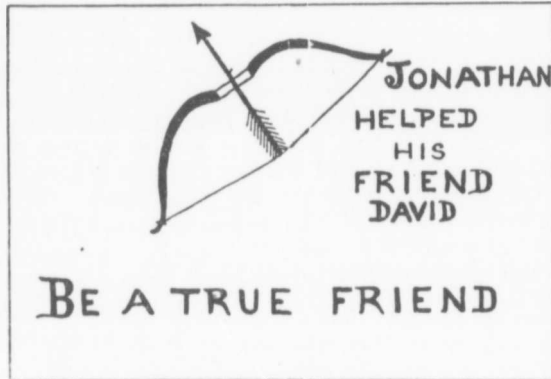
They were both brave (recall how Jonathan attacked the Philistines with only his armor-bearer), and they both trusted God. (It is good to have for a friend one who is a "cadet" in the army of Christian soldiers.) They

were friends from the first time they met (recall). Jonathan loved David. When two boys are always together ("chums") and think a great deal of each other, we call them "David and Jonathan."

*David and Jonathan*—These two friends were together in the palace for a while enjoying each other's company. Recall Saul's jealousy of David and his desire to have him killed. David had to leave the palace and hide from King Saul (recall last Lesson). David could not go to the palace. He longed to see his friend Jonathan. They met in a field near the palace, and there they promised to be friends all the days of their life.

*Jonathan's Plan*—They made a plan by which Jonathan was to let David know if it were safe for him to come back to the palace to stay or not. Tell vs. 1-10. Jonathan could not believe that Saul would really take

David's life. He said his father would not do anything great or small without telling him. Have you used a bow and arrow? (Outline or show one.) They were used in David's time, as well as slings and spears (no guns in those days).



Our story tells us how Jonathan used his bow and arrows to let David know that King Saul was determined to kill him and he must keep away from the palace and hide himself some place. Explain the plan, vs. 18-23.

*The Vacant Seat*—Picture the dinner at the palace, vs. 24-34.

*The Warning Given to David*—Out here in the field we again see David hiding in the shelter of this great rock (outline; stroke for David). See! There comes Jonathan into the field with a little lad.

Jonathan draws his bow and says to the lad, "Run, find out now the arrows which I shoot,"

and he shot an arrow beyond the lad (what did that sign mean?), and called out, "Is not the arrow beyond thee? Make speed, haste, stay not." (Imagine how David felt when he heard these words!) The lad gathered up the arrows and Jonathan sent him home, vs. 35-40. Picture the sad farewell between the two friends, vs. 41, 42.

*Golden Text*—Repeat Golden Text. We should always be ready to help our friends. "Teddy'll look out for me. Teddy

O'Rourke's my chum, you see," said a street arab.

### GIVE FRIENDSHIP GET FRIENDSHIP

*Our Best Friend*—If you want friends, you must be a loving, true friend to others. We have a beautiful hymn about our best friend. Sing, "What a friend we have in Jesus," etc. Be a true friend to Him.

*What the Lesson Teaches Me*—I SHOULD BE A TRUE FRIEND.

## FROM THE PLATFORM

# A SHARP PERIL SHREWD PLAN SOLEMN PLEDGE

Recall the two friends from last Sunday's Lesson. Their names, of course, will be on the tips of the scholars' tongues. Ask how they had become friends, and how their friendship had already been tested. In what SHARP PERIL (Print) was David now? Bring out how David's absence from court enraged Saul, and put Jonathan also in peril. Ask the girls to tell how Jonathan's friendship stood the test. Now question the boys about the SHREWD PLAN (Fill in) which Jonathan had arranged with David in order to warn him. They will be eager to tell about the shooting of the arrows, and the lad's part. Ask the School lastly about the meeting of the two friends, and about the SOLEMN PLEDGE (Fill in) which they made between one another. Emphasize in conclusion that in order to have a true friend one must be a true friend, and that being a true friend means being a friend at all times, and when things go ill, as well as when they go well (Golden Text). Who is the one best friend that every one of us may have?

### Lesson VII.

### DAVID SPARES SAUL

May 16, 1915

1 Samuel 26 : 5-16. Study 1 Samuel, ch. 26—Commit to memory vs. 11, 12.

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

5 And Da'vid arose, and came to the place where Saul had pitched : and Da'vid beheld the place where Saul lay, and Ab'ner the son of Ner, the captain of his host : and Saul lay <sup>1</sup> in the trench, and the people pitched round about him.

6 Then answered Da'vid and said to Ahim'elech the Hit'tite, and to Ab'ishai the son of Zerui'ab, brother to Jo'ab, saying, Who will go down with me to Saul to the camp? And Ab'ishai said, I will go down with thee.

7 So Da'vid and Ab'ishai came to the people by night : and, behold, Saul lay sleeping <sup>1</sup> within the trench, <sup>2</sup> and his spear stuck in the ground at his <sup>3</sup> bolster : but Ab'ner and the people lay round about him.

8 Then said Ab'ishai to Da'vid, God hath delivered <sup>4</sup> thine enemy into thine hand this day : now therefore let me smite him, I pray thee, with the spear <sup>5</sup> even to the earth at <sup>6</sup> once, and I will not smite him the second time.

9 And Da'vid said to Ab'ishai, Destroy him not : for who can <sup>7</sup> stretch forth his hand against the Lord's

anointed, and be guiltless?

10 <sup>8</sup> David said furthermore, As the Lord liveth, the Lord shall smite him ; or his day shall come to die ; or he shall <sup>9</sup> descend into battle, and perish.

11 The Lord forbid that I should <sup>2</sup> stretch forth mine hand against the Lord's anointed : <sup>10</sup> but, I pray thee, take thou now the spear that is at his <sup>11</sup> bolster, and the cruse of water, and let us go.

12 So Da'vid took the spear and the cruse of water from Saul's <sup>11</sup> bolster ; and they gat them away, and no man saw <sup>12</sup> it, nor knew <sup>13</sup> it, neither <sup>14</sup> awaked : for they were all asleep ; because a deep sleep from the Lord was fallen upon them.

13 Then Da'vid went over to the other side, and stood on the top of <sup>15</sup> an hill afar off ; a great space being between them :

14 And Da'vid cried to the people, and to Ab'ner the son of Ner, saying, Answerest thou not, Ab'ner? Then Ab'ner answered and said, Who art thou that criest to the king?

15 And Da'vid said to Ab'ner, Art not thou a *saliant*

man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As

**Revised Version**—<sup>1</sup>within the place of the wagons; <sup>2</sup>with his spear; <sup>3</sup>head; and Abner; <sup>4</sup>up; <sup>5</sup>Omit even; <sup>6</sup>one stroke; <sup>7</sup>put forth; <sup>8</sup>And David said, As; <sup>9</sup>go down; <sup>10</sup>but now take, I pray thee, the spear; <sup>11</sup>head; <sup>12</sup>did any awake; <sup>13</sup>the mountain; <sup>14</sup>watch over; <sup>15</sup>watch over your lord; <sup>16</sup>now, see, where.

#### LESSON PLAN

I. David's Opportunity, 5-8.

II. David's Forbearance, 9-12.

III. David's Reproach, 13-16.

#### DAILY READINGS

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

M.—David spares Saul, 1 Sam. 26: 1-12. T.—David Spares Saul, 1 Sam. 26: 13-25. W.—A prayer in distress, Ps. 5. Th.—"Avenge not yourselves," Rom. 12: 9-21. F.—David's love to enemies, Ps. 7: 1-10. S.—Christ's prayer for His enemies, Luke 23: 32-43. S.—Christ's teaching, Matt. 5: 33-48.

**Shorter Catechism**—*Ques. 17. Into what estate did the fall bring mankind? A. The fall brought mankind into an estate of sin and misery.*

the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

**The Question on Missions**—7. What is industrial mission work, and why is it needed? Industrial mission work is the teaching of boys and girls and men and women some useful trade. It is needed because in many cases those who become converts to Christianity are, on that account, unable to find employment among their heathen fellow countrymen.

**Lesson Hymns**—Book of Praise: 254 (Supplemental Lesson), 216, 200, 28 (Ps. Sel.), 42 (from PRIMARY QUARTERLY), 196.

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

**Lantern Slides**—For Lesson, B. 15, David Refuses to Slay Saul. For Question on Missions, I. 368, Famine Sufferers Rescued by Our Mission Workers. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, A Bedouin Camp in the Wilderness Where Saul Pursued David (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 214).

## THE LESSON EXPLAINED

**Time and Place**—About B. C. 1065; near the hill Hachilah, on the western shore of the Dead Sea.

**Connecting Links**—Chs. 21 to 25 narrate David's wandering life, chiefly in the Wilderness of Judah. Some outstanding events in this period of some two years are: David's flight to Nob and his succor by the priests there (ch. 21: 1-10), and Saul's terrible vengeance on the priests for this kindness (ch. 22: 9-19); the last meeting of Jonathan and David (ch. 23: 16-18); the sparing of Saul's life at Engedi; Samuel's death and burial; and the churlish behavior of Nabal and its results.

Saul learns that David is hiding in the Wilderness of Judah and sets out, with 3,000 men, to capture him. David finds out, by means of spies, where Saul has fixed his camp. Vs. 1-4.

### I. David's Opportunity, 5-8.

V. 5. *David arose*; in the dead of night. *Came where Saul had pitched* ("camped"); near the hill named Hachilah, on the western shore of the Dead Sea. *Where Saul lay*; in the centre of the camp, the place being marked by the king's spear stuck upright in the earth, just as an Arab sheikh's tent is distinguished to-day. *Abner*; Saul's cousin, chs. 9: 1; 14: 51. *Captain of his host*; commander-in-chief of Saul's army. *In the*

*trench*; Rev. Ver., "within the place of the wagons" (Margin, "barricade"), probably a military term for "camp," which, amongst the Hebrews, seems to have been arranged in a circle.

V. 6. *Ahimelech the Hittite*; "a soldier of fortune belonging to the powerful race which had their principal seats on the Carchemish on the Euphrates and Kadesh on the Orontes," far to the north of Palestine. *Abishai the son of Zeruiah*; David's sister, 1 Chron. 2: 15, 16. *Brother to Joab*; David's most famous general. Since David was the youngest of a large family, these nephews might easily have been of his own age. *Who will go with me...?* Ahimelech refused the venture, but Abishai eagerly accepted David's challenge.

Vs. 7, 8. *Came to the people*; to Saul's army. *Saul lay sleeping*; in his royal tent. *Spear stuck in the ground*. See on v. 5. Saul used his spear also as a sceptre (see ch. 22: 6). *Bolster*; Rev. Ver., "head." *God hath delivered thine enemy*, etc. Abishai sought to persuade David that the opportunity to have his bitter enemy slain was of God and that it would be foolish and sinful not to take advantage of it. *Let me smite him*; as Saul had thrice tried to slay David.

### II. David's Forbearance, 9-12.

Vs. 9, 10. *David said*; probably at the time only shaking his head decidedly, keeping

his reasons until there was a chance for safe and quiet talk with Abishai. *Destroy him not.* Such splendid self-control was a striking proof of David's greatness. *Stretch forth his hand*; to inflict injury or death. *Against the Lord's anointed*; the one set apart to be king by anointing with oil as a symbol of the Holy Spirit imparted to the one anointed. *Guiltless*; free from sin against God, whose representative the king was. *As the Lord liveth*; as surely as God lives,—a solemn oath. *The Lord shall smite him.* Saul was God's choice as king and only God had the right to remove him. *Either* (Rev. Ver. Margin) *his day shall come*; to die a natural death. *Or . . . into battle, and perish*; as actually happened, ch. 31 : 1-6.

Vs. 11, 12. *The Lord forbid*, etc. David's sparing Saul was good policy, since he himself expected to be king and would not, for the sake of his own future safety, set the example of assassinating a king. But more than this, David loved Saul in spite of all the wrongs which Saul had done him. The chief reason, however, for David's sparing Saul was that David believed in God and was content to leave God to work out His own plans. *Took the spear and the cruse.* The cruse was a small jar with two handles, used for carrying water on a journey. "In a hot climate a draught of water is very refreshing at night; hence a vessel filled with water is always kept near where a person sleeps." *A deep sleep.* Arabs sleep heavily, especially when fatigued. *From the Lord*; that is, supernaturally caused (see Gen. 2 : 21 ; 15 : 12).

### III. David's Reproach, 13-16.

Vs. 13, 14. *On the top of an hill*; whence he could look down upon Saul's camp. *Afar off*; so as to be in safety from Saul whom he trusted less than when he had formerly spared the king's life (see ch. 24 : 9-16). *David cried to the people*; in Saul's camp. This would be easy in the clear air of Palestine. Shepherds talk with one another across ravines and from hill to hill, though

separated by an hour's rapid walking, every word being heard.

Vs. 15, 16. *David said to Abner*; the king's chief officer and therefore, according to Eastern custom, responsible for the king's life. David bitterly reproaches Abner for lack of fidelity, and as proof that Abner had permitted some one to come near enough to the king to slay him, shows the spear and the cruse. David's reproach was meant for Saul's ears, that the king might know that David was more faithful than Abner.

### Light from the East

THE CAVES OF SOUTHERN JUDAH—David's life as a fugitive from Saul's court was spent in the south of Judah, in the foothills near the Philistines on the southwest, and in the wild wilderness to the southeast. His quasi-alliance with the Philistines made him safe at times among the foothills. The lack of permanent settlements in the region of Ziph, Maon, Carmel, south of Hebron, favored David in his life as an outlaw from Saul's kingdom; he was almost beyond the reach of Saul's hand. He was only in danger when the unsettled tribesmen of the region threatened to betray him to the king. But the wilderness that stretched from south to north between these places and the Dead Sea and Jordan Valley was the safest hiding place of all. The hills are of limestone and are full of great rents and cavities that have always offered ready asylum to noble and hermit alike. In this "wilderness of Judea" I saw a hole half-way up the sheer face of a cliff out of which just before a band of robbers had been dislodged by Turkish soldiers. And half-way down many a precipice you can discover a Greek monastery. In every age these caves have been hiding places for robbers and insurgents and a refuge for those "of whom the world was not worthy." In a place such as is to-day pointed out as the Cave of Adullam, David and his men could defy half a kingdom and there was not enterprise enough in all Israel to starve them out.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Last week we visited Gibeah, the place where spies carried a report as to David's

retreat, ch. 26 : 1. To-day we will take our stand at the spot marked 19, where twentieth

century Bedouins have pitched a tent of their own, so like Saul's that it seems a part of the story's ancient setting. We stand on a downward sloping hillside and look across a narrow valley to another height, where ledges of bare, gray limestone push out through the hill's thin coat of soil. On the slope directly before us a party of Bedouins are encamped. They have set up six or eight poles and stretched over them a long strip of heavy, dark colored cloth, held in place by tightly drawn ropes of twisted leather which are "pegged" by anchoring with heavy stones. We can plainly see how

the tent cover was made by sewing together two narrow pieces of coarse goats' hair canvas. Some women of the family (perhaps one of whom we have a glimpse now inside the tent) spun the yarn and wove it with her own hands. It is the same kind of shelter as that in which Saul slept when he and his company pitched their tents in this lonely hill-country.

You can see for yourself the modern tent and its owners, by using a stereograph entitled, *A Bedouin Camp in the Wilderness Where Saul Pursued David*.

### THE LESSON APPLIED

1. God often educates us through difficulty. David was leading the life of an exile. It was hardly a pleasant life, not the life a man would be likely to willingly choose for himself. In addition to the physical hardships, there was the fact that he had been chosen out by Saul for revenge, by Saul whom he himself had helped in the conflict with the Philistines. It certainly looked as if God had forsaken David. And yet it was Saul whom God had forsaken. Saul, with his many advantages, had not learned God's lessons. But difficulty was teaching David,—teaching him military tactics, teaching him patience, teaching him to understand and sympathize with his future subjects. And when God wishes to prepare us for some great task He often gives us hard training. When we are tempted to cry out against it, let us remember that.

2. Two heads are better than one. Possibly David could have accomplished his mission to the camp of Saul had he gone all by himself. But he felt the need of companionship during his night expedition. And it was certainly a good thing for Abishai that he had David with him to restrain him from a rash act. Two heads are better than one in the life of Christian service. That is doubtless why Jesus sent out His disciples two by two to preach the gospel when He was training them for the larger work which awaited them. They would be able to give each other mutual support and encouragement. The cautious disciple would help the impetuous one. The cheerful disciple would help the one who was inclined to be gloomy. We help our friends

and we help ourselves when we persuade them to join us in Christian service.

3. David was willing to bide his time. He had faith to believe that in God's good time Saul would be removed from the throne of Israel, and so he restrained the impetuous desire of Abishai. When the Battle of the Plains of Abraham was being fought, Wolfe gave orders that the British were not to fire until he gave the order. It was hard work for the British soldiers to wait, harder work than to fight. But they stood there patiently while the French advanced against them, and one after another fell before the fire to which they were not allowed to reply, yet "bayonet after bayonet would suddenly flash out of the line and fall forward, as the stricken redcoat, standing there with shouldered arms, quivered and sank to the ground." Wolfe carefully watched the advance of the enemy, until he came within a hundred paces, within seventy-five, within fifty, within forty. Then the order was given, the British began their volleys, and soon the French were in retreat. The long, patient waiting was rewarded with final victory. So must we, as Christians, learn how to wait patiently, to bide our time. Victory will be all the sweeter when it comes.

4. One of the highest tests of character is the readiness to forgive. In his forgiveness, David proved himself an infinitely better man than Saul. Once General Robert E. Lee spoke in the highest terms to President Jefferson Davis concerning a certain officer. Another officer who was standing by heard



him, and, greatly astonished, said : "General, do you not know that the man of whom you spoke so highly to the President is one of your bitterest enemies, and misses no opportunity to malign you?" "Yes," replied General Lee, "but the President asked my opinion of him; he did not ask his opinion of me." That was spoken like a Christian gentleman. We have far less excuse than David would have had if we do not forgive our enemies, for we have the teaching and the example of our Saviour.

5. Forgiveness brings its own reward. It is worth while noticing that David did not suffer in any way because he held out against the impulsive advice of his companion, and spared Saul's life. He had the approval of his own conscience. He had the sense of not trying to run before the plans of God. And in good time David was acknowledged king, and he was all the better king because of his readiness to forgive. Not only so, but all the while he knew that he had done the right

thing. Thackeray, the great novelist, once wrote an article in *Punch* which greatly offended a certain man. Thackeray heard that he had been offended, and wrote him an apology. In a letter sent afterwards to a friend, he said : "I am glad I have done it,—and my mind is an immense deal easier."

6. It is not pleasant to have our duty pointed out by our enemies. As a matter of fact, we should be careful never to give them the opportunity to do that. David rebukes Abner for his carelessness in not watching better over the life of King Saul. Abner should have known better. He should have been more faithful to his trust. Sometimes we, as Christians, are rebuked by others who do not call themselves by the name of Christ. And sometimes, alas, the rebuke is altogether deserved. We have been faithless. We have neglected our obvious Christian duty. And we should not be above learning humility from the rebukes of our enemies. Such rebukes should make us examine ourselves.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

However wrong in principle war is, as a factor in history it has been an extraordinary theatre for the display of noble qualities.

1. *An act of physical courage*, vs. 5-7. Show the daring of David's proposal. Ahimelech would not venture: only Abishai, v. 6. Grasp the situation: the bold thought awakened by a glimpse of Saul's camp (v. 5); the bold challenge (v. 6); the actual penetration to the centre of the camp, v. 7. Discuss the admirable qualities of physical courage, and the superiority of moral courage. When both work together, however the battle issues, there is irresistible triumph in all that is noblest in humanity. David triumphed most in:

2. *An act of moral courage*, vs. 8-12. Fiercely urged by Abishai to dispatch his powerless foe, he spared him. Analyze the motives of this moral courage: (1) Respect for Saul's station, v. 11. We have outlived belief in "the divine rights" of kings—to be inhuman. A throne to-day, in order to stand, has to be broad built on the will and

love of the people. (2) Confidence that succor would ultimately come, either by the "act of God," natural death, or in the fortunes of war. Extol David's fortitude in resting his case on such contingencies. It needs moral courage to wait for vindication through the operation of unseen compulsions stronger than brute force. Advocates of peace are humbled, but not disheartened, by the conflict in Europe, which has not only demonstrated our imperial solidarity, but has given colossal proof of the arguments for peace and the contention that ethical questions can never be really settled by a resort to force. This Armageddon may have been divinely permitted as a war to end war.

3. *The final appeal of vindicated courage*, vs. 13-16. Let the class hear David's voice ringing out through the still night air from the hillside where he chides Abner for his lack of protection to Saul and pleads with Saul himself to have done with the resort to animal passion.

Apply the lesson by interpreting Daniel's vision (Dan., ch. 7) of the beasts rising from the raging political sea, that appear, all dripping, on the field of history; and in the

end make way for one like to the Son of man, Dan. 7 : 13, 14. Work out the principle in Tennyson's Idyls of the King of the "beast" in history becoming less and less, and "Man" becoming more and more ; till, in the sway of Christ, and Christian principle, Man reaches his full rightful sovereignty in the dominance of the humane, instead of the brutal. David in his brave treatment of Saul anticipates David's greater son (see Matt. 5 : 44).

### For Teachers of the Senior Scholars

Question the class about some of the memorable experiences of David since he parted that sad day with Jonathan (see chs. 21-25). How did Saul continue to manifest his bitter enmity ? Why was the romantic incident contained in to-day's Lesson recorded ? What light does it throw on David's character ? Discuss the following :

1. *A Hazardous Adventure Planned*, vs. 5, 6. Ask one to describe the scene. Why did David propose so dangerous an enterprise ? Was it merely a romantic impulse, or was it another means of convincing Saul that he cherished no ill-will towards him ? Who volunteered to accompany David ? Note that a daring feat like this makes an earnest appeal to some natures, while others are deterred. Daring deeds done merely for show are foolish, but when done for service are noble.

2. *A Beautiful Spirit Manifested*, vs. 7-12. Picture David and Abishai as they creep silently into Saul's camp by night and look upon the king and all his men asleep, Saul's spear sticking in the ground at his bolster, and the cruse of water by his side. What thought did this night-scene suggest to Abishai ? (V. 8.) How did David receive this suggestion ? He saw clearly the evil of such a course (v. 9), and he realized that in God's own time and way Saul would be removed, v. 10. We never make a greater mistake than when by evil-doing we try to hurry Providence. Recent events will probably furnish a painful illustration of some one who ruined himself trying to get rich quick, trying to hurry Providence. A spirit of patient waiting and honest service is worth a great deal to us. What did David decide to do that night ? Why ?

3. *A Bantering Cry Heard*, vs. 13-16. Note that in revealing what he had done David administered a sharp rebuke to Abner. The absence of the king's spear and cruse of water was positive proof that David had it in his power to kill the king and yet had refrained from doing so. Will mercy in this case be twice blest ? David is blessed in showing it : will Saul be blessed in receiving it ? Make clear that we are always blessed in manifesting this heavenly spirit, and that a spirit of revenge is a curse to any life.

### For Teachers of the Boys and Girls

The scholars are all familiar with moving pictures. Tell them that the Lesson contains a wonderful set of moving pictures in words, and then help them to see these pictures one by one :

*Moving Picture I.* David (v. 5), in his wilderness camp, rises by night and comes to a high place where he can see the camp of Saul, who has come in pursuit of David, the king's tent in the centre and the tents of his army ranged round about. Discuss any points in the verse which need to be made plain.

*Moving Picture II.* David (v. 6) challenges two of his followers to go down with him to Saul's camp. Call for the names of the two and ask which accepted the challenge.

*Moving Picture III.* David and Abishai (vs. 7-12) go down together to the camp of Saul and find their way to the tent where the king lies sleeping, the spot being marked by a spear stuck in the ground. Abishai urges David to permit him to kill Saul, but David refuses, and the two go away, taking with them the king's spear and the cruse of water that stood by his head. There are plenty of points for question and discussion in these verses, in order that the whole scene may stand out vividly.

*Moving Picture IV.* Here (vs. 13-16) we see David standing on a high hill, with Saul's camp away in the distance. David cries out to Abner, the next in command to the king, and when Abner answers, David reproaches him with having been so careless as to allow the king's life to be in danger. In proof of what he says, David holds up before Abner's

sight the spear and the cruse which had been taken from Saul's side as he slept.

*Moving Picture V.* In this picture (vs. 17-25), we see Saul and David talking together. David reproaches Saul for pursuing one who has never done him any harm, while Saul expresses his sorrow for the wrong that he

has done to David and promises not to pursue him any more.

Now call for the Golden Text, and help the scholars to see, in David's sparing Saul's life, an illustration of the text. Urge the scholars to take it as the rule of their conduct towards all who injure them.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Vengeance is Mine; I will repay, saith the Lord." Find these words, used by St. Paul.

2. Where does the Bible tell us not to be overcome of evil, but to overcome evil with good?

ANSWERS, Lesson VI.—(1) Prov. 18 :

24. (2) John 15 : 13.

#### For Discussion

1. Was David wise or unwise in sparing Saul's life?

2. Is doing right always the best policy?

#### Prove from Scripture

That we should be merciful.

#### The Question on Missions

Ques. 7. *What is industrial mission work*

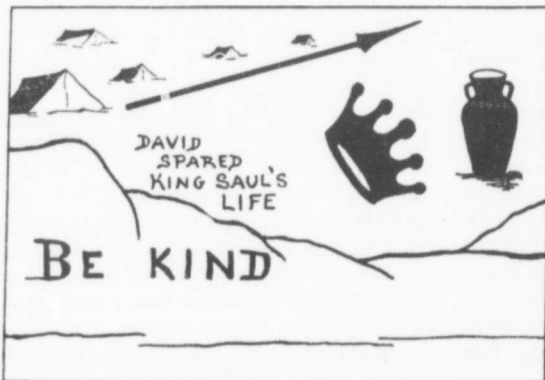
*and why is it needed?* (See also Scholars' Answer on page 229.) The famines of 1897 and 1899 in India thrust into the care of our missionaries many hundreds of orphans and widows, multitudes of the widows being mere children. These had to be trained in practical work, that they might be able to face the world again. Hence our orphanages where boys and girls are taught useful occupations such as rug weaving, lace making, etc. Surrounded by Christian influences, the children are strengthened in character, taught the Bible and prepared for useful Christian citizenship. Many devote their lives to Christ as workers in His kingdom. Besides, many converts to Christianity are ostracized by their heathen fellow-countrymen and find it impossible to obtain employment. To these the industrial missions give the work by which they can earn for themselves an honest living and the training which will make them more efficient.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear to-day how David spared King Saul's life, instead of "paying him back" for the way Saul treated him. (Outline a crook and a crown.)

Recall last Lesson. The friends, David and Jonathan, said goodby (weeping, and kissing each other) and parted. David ran away to hide for fear of Saul. Jonathan went back to the palace.

*Hide-and-Seek*—Do the children like to play "hide-and-go-seek?" You are glad when you find a safe hiding place. David goes first one place, then another, till at last he finds a good hiding place. It is a cave (explain and sketch), ch. 22 : 1, 2. All David's relations came to the cave to visit him, and many others besides. All the people who for any reason did not like King Saul



gathered around David, and he became their leader, and quite an army was formed.

Speak of David's kindly care for his father and mother, ch. 22 : 3, 4. This is a good example for the boys and girls.

*Saul in David's Power*—All this time King Saul was hunting for David in order that he might kill him. At last some one told Saul where David was. Picture Saul coming with his army to capture David, ch. 26 : 1-4.

*In the Trench*—Now we'll peep at King Saul as he, with his army of 3,000 men came to the place where David was hiding. It is night. There is a camp in the form of a circle (outline). Within this camp King Saul and his captain Abner are sleeping, the men forming a guard around them, vs. 2, 3.

*A Night Attack*—Picture David and Abishai as they creep quietly down the hill to King Saul's camp. If even a twig should crackle, the guards might hear it ! How carefully they must creep along in the shelter of rocks and bushes ! They are near the camp now ! See ! There lies King Saul asleep within the camp, his spear stuck in the ground at his head, a cruse of water beside him. (Outline these.) How easy it would be for David to

spring upon Saul and kill him ! Will he do it ? Why not ?

*David Spares Saul's Life*—Tell how David spared the life of his enemy when he might have killed him, vs. 9-12. Why did David act in this way ? He remembered that God said, "Vengeance is Mine ; I will repay." He knew that God would punish Saul. Picture David standing on the hilltop shouting to King Saul's men, showing them the king's spear and cruse which he had taken from beside the sleeping king. Tell Saul's words when he heard how David had spared his life, v. 21. Noble David even sent King Saul's spear back to him. Tell the happy ending to this long quarrel, v. 25.

*Golden Text*—Although David did not know it, he was obeying the words of Jesus, who many years later was born into the family of David, in the same town of Bethlehem. (Repeat Golden Text.) Did you ever hear of tit-for-tat ? There's a better way than that,—a better way than tit-for-tat. David's way was the better way. (Tell a simple story to illustrate.)

*What the Lesson Teaches Me*—I SHOULD DO GOOD TO THOSE WHO HARM ME.

### FROM THE PLATFORM

BY **S**AVING SAUL  
HE **S**AVED HIMSELF

Begin by printing the word **BY**, and asking what kind of life David had been living since he had been forced to part with Jonathan. Emphasize the provocation and persecution that David was suffering, and then ask for the title of the Lesson. It is the story of David's sparing or **SAVING SAUL** (Print). Focus attention on Saul's spear by asking what he had tried to do with it before. (Recall his attempts to spear David and Jonathan.) Now ask what Abishai proposed to do with Saul's spear, when it came into his own hands, and his enemy and David's enemy lay at their mercy. Try to convey some idea of the struggle that must have gone on in David's mind. Then ask what he did with Saul's spear. What were the results of David's saving Saul's life ? How did it affect Saul ? How did it affect David's chances of becoming king ? How did it affect David's own character ? Bring out that by saving Saul David escaped from the temptation of revenge, and so **SAVED HIMSELF** (Print), his better self. He had to wait longer before he became king, but he was a better king when his time came. Remind them finally of **Jesus'** teaching that in loving our enemies we save ourselves.

## Lesson VIII. DAVID KING OVER JUDAH AND ISRAEL May 23, 1915

2 Samuel 2 : 1-7 ; 5 : 1-5—Commit to memory ch. 5 : 2, 3.

**GOLDEN TEXT**—The Lord is my strength and my shield ; my heart hath trusted in him, and I am helped.—Psalm 28 : 7 (Rev. Ver.).

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

2 So Da'vid went up thither, and his two wives also, Ahin'oam the Jezreel'ess, and Ab'igail Na'bal's wife the Carmelite.

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

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

5 And Da'vid sent messengers unto the men of Ja'bes-gil'ead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the Lord shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing.

**Revised Version**—1 the wife of Nabal the Carmelite ; 2 Omit That ; 3 Now therefore ; 4 strong ; 5 Saul your lord ; 6 Omit Also ; 7 it was thou that ledest ; 8 prince ; 9 covenant.

**LESSON PLAN**

I. King Over Judah, 1-7.

II. King Over All Israel, ch. 5 : 1-5.

**DAILY READINGS**

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

M.—David, king over Israel and Judah, 2 Sam. 2 : 1-7. T.—David, king over Israel and Judah, 2 Sam. 5 : 1-10. W.—God's promise and favor, Ps. 89 : 19-29. Th.—David's good desire, 2 Sam. 7 : 1-11. F.—David's thanksgiving, 2 Sam. 7 : 18-29. S.—The greater kingdom, Isa. 11 : 1-9. S.—King for evermore, Mark 11 : 1-10.

**Shorter Catechism**—Ques. 18. *Wherein consists the sinfulness of that estate wherinto man fell ?* A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature,

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

Ch. 5 : 1 Then came all the tribes of Is'rael to Da'vid unto He'bron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that ledest out and broughtest in Is'rael : and the Lord said to thee, Thou shalt feed my people Is'rael, and thou shalt be a captain over Is'rael.

3 So all the elders of Is'rael came to the king to He'bron : and king Da'vid made a league with them in He'bron before the Lord : and they anointed Da'vid king over Is'rael.

4 Da'vid was thirty years old when he began to reign, and he reigned forty years.

5 In He'bron he reigned over Ju'dah seven years and six months : and in Jeru'salem he reigned thirty and three years over all Is'rael and Ju'dah.

which is commonly called Original Sin ; together with all actual transgressions which proceed from it.

**The Question on Missions**—8. What industrial mission work does our church carry on ? At Rasal-pura, India, our missionaries train Christians and inquirers in rug and carpet making, cotton and silk weaving, furniture making and carpentry, tailoring, gardening, printing and iron working. At Hwai King, Honan, women are taught lace-making.

**Lesson Hymns**—Book of Praise : 254 (Supplemental Lesson), 19, 134, 56 (Ps. Sel.), 537 (from PRIMARY QUARTERLY), 193.

**Special Scripture Reading**—Ps. 2. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1298, David Anointed King at Hebron ; B. 1462, Rejoicing of the People at the Accession of David to the Throne. For Question on Missions, I. 367, Boys at Work in Carpenter Shop, Rasal-pura. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, He'bron, the Home of Abraham, Isaac and Jacob (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 214).

**THE LESSON EXPLAINED**

**Time and Place**—About B.C. 1060 ; Hebron.

**Connecting Links**—David, after the happenings of last Lesson, not feeling safe in Saul's dominions, went to dwell in the land of the Philistines. The story of his adventurous life there is told in 1 Sam., chs. 27-30. In these chapters we are told also of Samuel's death and of Saul's consulting the witch of Endor. Ch. 31 describes the death of Saul and Jonathan in a battle with the Philistines. David, learning of this event (2 Sam. 1 : 1-16), uttered the beautiful and touching lament over the dead king and his son, known as The Song of the Bow, ch. 1 : 19-27.

**I. King Over Judah, 1-7.**

V. 1. *After this ;* after he had learned of the death of Saul and Jonathan, 1 Sam., ch. 31 ; 2 Sam. 1 : 1-16. *David inquired of the Lord ;* sought divine guidance by proposing a question to his priest to be answered with "Yes" or "No." The priest secured a response from God by using the ephod, some sacred instrument for casting lots,—quite a different thing from the ephod worn by the priests. It was a crisis in David's life. Saul had driven him from his own land, and now Saul was dead. Might he, therefore, return ? *Shall I go up into . . . Judah ?* (the first question). Judah was the home of his own family and tribe, and there, during his wandering



life, David had made many friends. His common sense judgment prompted him to go thither, since Ziklag, which had been his headquarters, was destroyed (1 Sam. 30 : 1) and the Philistine country was not safe for him, 1 Sam. 29 : 3, 4. Besides he had just cemented his friendship with the clansmen of southern Judah by presents from the spoil of the Amalekites, 1 Sam., ch. 30. *Go up.* The Lord confirmed David's own judgment. *Whither...?* (the second question). David sought the Lord's guidance step by step. *Unto Hebron*; 20 miles southwest of Jerusalem. The name may mean "Confederacy," indicating that Hebron was the centre of a league of neighboring cities. It was thus the natural capital for a southern kingdom.

Vs. 2-4. *So David went up.* The hilly country of Judah would be "up" from Ziklag in the "South" or "Negeb." *His two wives.* See 1 Sam. 25 : 42, 43. *Cities of Hebron*; the neighboring towns and villages. Another translation, however, is, "citadel of Hebron." *Men of Judah*; the elders or chief men (sheikhs) of the tribe. *Anointed David king over...Judah.* This second anointing signified the choice of David as king by his fellow tribesmen, as the former anointing by Samuel in private (1 Sam. 16 : 13) had indicated God's choice. *They told David*; the story of 1 Sam 31 : 11-13. (See 1 Sam. 11 : 1-15.)

Vs. 5-7. *David sent messengers, etc.*; his first recorded act as king. *Blessed be ye of the Lord*; a message of praise and thanks for the kindness shown in the honorable burial of Saul's body. The proper burial of the dead was regarded as an act of true piety. *The Lord shew kindness and truth*; a wish and prayer that the Lord may deal with the Gileadites as they had dealt with Saul. *I also will requite you, etc.* David counts the kindness shown to Saul as if it had been shown to himself, so completely had he forgiven his old enemy. *Be strong* (Rev. Ver.)...*valiant... Saul...dead...anointed me king.* This was a politic message, virtually an invitation to the people of Jabesh-gilead to be as brave and devoted in David's service as they had been in Saul's.

Chs. 2 : 8 to 4 : 12 tell the story of the war carried on between David's kingdom and that of Ishbosheth, Saul's son, who was set up as

king of Israel by Abner,—a conflict which ended in the assassination of Ishbosheth and the collapse of his kingdom.

## II. King Over All Israel, ch. 5 : 1-5.

Ch. 5 : 1, 2. *Came all...Israel*; seeking to make David king of the other tribes as well as king of Judah. *Thy bone and thy flesh*; the first reason for seeking to make David their king : he was of their own race. *Thou...leddest out and broughtest in Israel*; a second reason : David, even in Saul's reign, had proved his ability as a general. *The Lord said, etc.*; a third reason : God Himself had appointed David to shepherd (feed) and lead (*be a captain*) His people.

Vs. 3-5. *Elders...come*; representing the people. *Made a covenant* (Rev. Ver.); an agreement. David accepted the kingdom which was offered to him; but there was evidently an understanding between him and the people as to rights and duties. *Before the Lord*; who thus became a witness to the agreement between the king and his subjects. *Thirty years*; the age at which the Levites entered upon their official duties, Num. 4 : 3. Compare Joseph (Gen. 41 : 46) and Jesus Himself, Luke 3 : 23. *In Jerusalem*; which became David's new and permanent capital. Its capture is related in vs. 6 to 10.

### Light from the East

DIVINATION—At Saul's death David wanted to know what he should do. If he went up to Hebron, at the heart of Judah, what chance was there of his countrymen rallying about him? He wanted to know what the future had in store; in other words, he wanted to know the secret of God. That is indeed one of the primitive reasons why men resort to a deity; they want to know the future. The Greeks and Romans sought to secure this knowledge by methods never practised by the Hebrews; they observed the flight and sounds of birds, they inspected the entrails of slain beasts, and such like. The Hebrews knew that Babylonians divined by arrows and by observing the twitching liver of a sacrificial victim, Ezek. 21 : 18-23. They knew that the Egyptians read cups, Gen. 44 : 5. They themselves believed that God made the future known in dreams, or that you could call up and question the dead (1 Sam.,

ch. 28) as our own spiritualists do.

The Arabs divined or drew lots with arrows. We read of Imrul-Kais, an Arab chieftain before he set out against his enemies, shuffling three arrows before his idol-god. They were marked "Commanding," "Forbidding," "Waiting." When he drew the second he broke the arrows, flung them in the idol's face, and went off defiantly to war.

On this occasion David inquired perhaps of the "ephod" in the hand of Abiathar, 1 Sam. 23 : 6. This ephod was, of course, different from Samuel's garment called an ephod, 1 Sam. 2 : 18. It was perhaps a portable image (compare Gideon's ephod, Judg., ch. 8), and Micah's, Judg., ch. 17. If so David would use arrows or rods much in the same way as Imrul-Kais.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Our Judea map on page 216 marks with the number 20 a spot from which we can get an excellent idea of David's capital city as it is in 1915. We will stand at the point of the heavy V and look nearly west. A grove of olive trees with feathery silver-green foliage covers a gentle downward slope of the ground directly before us. We look over these tree tops and across some small fields to where gray and whitewashed stone houses, packed quite closely together, occupy the space between two hills and a part of their lower slopes. Many houses have but a single story; others are larger. Some roofs are

flat; some round slightly upwards like very low domes. Near the farther edge of the town, off towards the right, two tall towers reach much higher than any other buildings in the town. A large hill rises beyond those towers, and other hills show still farther away before us—some green with orchard trees, olive and almond, some wooded, some that may be used for sheep-pastures. It is, on the whole, a pleasantly fertile bit of country. It was here at Hebron that David lived the first seven years of his reign.

Use a stereograph entitled, Hebron, the Home of Abraham, Isaac and Jacob.

### THE LESSON APPLIED

1. David recognized it as his duty and privilege to consult God in regard to his conduct. He asked for God's directions as to what he ought to do. That was one reason why he succeeded where Saul had failed. The resources which were open long ago to David are still open to us. How can we consult God as to our conduct? How can we discover His will for us? In two ways. We can seek His guidance in prayer. And we can study our Bibles. The psalmist discovered that God's Word was a lamp unto his feet and a light unto his path. And those who humbly seek for God's guidance can do so with the assurance that He will not disappoint them.

2. David's patience was at last rewarded. Long before he had been anointed king by Samuel in a more or less private way. Now he is publicly anointed king by the men of Judah. David had waited upon the Lord, and the Lord had been faithful. True worth is always recognized, sooner or later. Sometimes the recognition is long in coming.

There have been cases where it has not come until the man was dead and gone. But often it comes in a man's own lifetime. And that was what happened to David. Our part is to be patient, sure that the reward of our patience will come in God's own good time.

3. Kindness is always recompensed in some way. The men of Jabesh-gilead show kindness to the dead Saul. Saul cannot recompense them, it is true. But David, recognizing the true loyalty which prompted their action, rewards them for it. It would have been very easy and convenient for the men of Jabesh-gilead to have said: "Saul is a dead king. Why should we bother showing kindness to one who can do nothing more for us?" When William the Conqueror lay dead there were none among his courtiers who took the trouble to see that he was entombed in the royal burying place. The men of Jabesh-gilead would not allow their dead king to be so dishonored. And they were rewarded for their kindness. There is a

legend which tells of how one of the early Christians showed kindness to a lion in the desert by extracting from its foot a troublesome thorn. Later on, the Christian was thrown as a martyr into the arena. But the lion which was released to devour him only fawned at his feet. For it was the same beast toward which he had shown kindness in the desert.

4. David's largeness of heart is disclosed in this incident. Saul had been his enemy, continually thwarting him. He might have rejoiced at any indignities done to the dead Saul. After Charles II. came to the throne he allowed the bodies of Cromwell, Bradshaw and Ireton, the men who had opposed his father, to be torn from their graves, and to be hung on gibbets at Tyburn. But David had too big a heart for that sort of revenge. The real qualities of men are often disclosed in the manner in which they treat their defeated enemies. It is said that after

Waterloo, Blucher wanted to blow up one of the beautiful French bridges, and had actually mined it for that purpose, but Wellington balked him by placing a British sentry on the bridge and daring him to blow the gallant fellow up.

5. Faithfulness in small tasks is the best possible preparation for larger ones. It was David's conduct as a military leader under Saul which led Israel to trust him when he was made king. He had so proved his qualities in a subordinate position that the people believed he could be safely entrusted with a position of leadership. Too many of us want to be put at the top without all the trouble of climbing the ladder. But that is not the way God does things. His leaders must be trained leaders. Even Jesus, the great captain of our salvation, passed through a time of preparation in Nazareth and in the wilderness before He began His public ministry, and the servant is not greater than his Lord.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

With the death of Saul and Jonathan, David comes to the front and shows his kingliness by refusing to play the little man. His greatness, however, is not without its defects and limitations.

1. *A disputed throne*, ch. 2 : 1-7, and on to ch. 5. Quickly sketch Judah's acknowledgment of David as king. Touch lightly on his going to Hebron (vs. 1-3), his enthronement (v. 4), and the revelation of his character in regard to the men of Jabesh-gilead, vs. 4-7. There was nothing small in his conduct towards his fallen foe : and nothing small in his subsequent attitude in regard to deeds of treachery that filled the tumultuous times which followed his enthronement at Hebron.

Go into the story of Abner setting up his puppet Ishbosheth, as a pitiable kinglet at Mahanaim. Outline the five years' war with the Philistines, so successfully waged that Abner felt free for an invasion to subjugate Judah. Describe the battle of the "Field of Edges," or "Sword Field," ch. 2 : 12-17. Lead up to the estrangement of

Abner from Ishbosheth, and the treachery through which he met a violent death, for which David disclaimed responsibility. Picture Ishbosheth, more helpless than a child, falling an easy victim to the strategem by which he died, ch. 4 : 6, 7. These events must all be treated in order to connect the two passages in the Lesson.

2. *An undisputed throne*, ch. 5 : 1-4. At thirty, David had risen from the sheep-cotes to the highest position of power. Sketch his acknowledgment by Israel (vs. 1, 2); the ceremonies connected with it (v. 3); and the establishment of the new capital at Jerusalem, which the Jebusites had counted so impregnable that a garrison of cripples could hold it. Outline David's energetic action in organizing the national religion, and the standing army; developing the national constitution; and extending the Hebrew dominion till it took a place amongst the nations of the world.

David was a faulty man : but his virtues made his defects appear like rust on the true steel of his character. In any fair analysis of his personality, he still deserves to be called "the far-off father of Jesus Christ." In his unwillingness to play the little man, he anti-

ipated one of the most distinctive principles of the Christian life: generosity towards those who hate and injure us.

### For Teachers of the Senior Scholars

Glance at what went to the making of David's royal manhood, to the development of his ideal kingly qualities,—his home, his natural endowments, physical and intellectual, his faith in God, his exile, his military experience. In to-day's Lesson the handsome shepherd lad whom Samuel had anointed ten or twelve years before comes to his own.

1. *David Made King of Judah*, vs. 1-4. What tragic event had opened the way for David to ascend the throne? Show how deeply moved David was by the death of Saul and Jonathan (ch. 1: 17-27), and how much he felt he needed divine guidance, v. 1. Bring out that there is no time when we need God's guiding hand more than in the transition period from adversity to prosperity. There is danger then that we may forget God and feel that we are ourselves sufficient for these things. What divine intimation did David receive and what did it lead to?

2. *The First Act of the New King*, vs. 4-7. Show how a noble act like this must have confirmed the people in their choice of a king. They had made no mistake, for a king who could be so generous to those who had shown kindness to one who had been his bitter enemy was worthy of their love and loyalty. Quote what some one has said, that we always respect a man who has a kind word for his predecessor. We always respect a man who can find something good to say about others. If we cannot say anything good it is usually better to keep silent.

3. *David Made King of Israel*, ch. 5: 1-5. How long had David been reigning over Judah before the Israelites chose him for their king? What national events had happened during these years? (See chs. 2-4.) What reasons did they give for making David king? (Vs. 1, 2.) Note that David had won his way to the throne of the united kingdom by the confidence which his wise and generous statesmanship had inspired. Impress upon the class that goodness is sure to win out in the end, that honesty is far more than the best policy.

### For Teachers of the Boys and Girls

A few words will suffice to put the Lesson before the scholars in its setting. Saul was dead, and Jonathan also, and David, when he heard of their being slain in battle had composed a beautiful lament. Now the way was clear for David's becoming king, and the Lesson tells how this was brought about. The following are the steps in the story.

1. *David sought divine guidance*, vs. 1-3. Question about the way in which direction was sought. Bring out the reasons why David should have felt inclined to go into Judah, and also why Hebron should have been chosen as a capital. Note, too, how David took with him the followers who had been so faithful to him during his life of wandering.

2. *The people of Judah chose David as king*, v. 4a. His rule was founded on the will of the people, as well as the divine choice. His subjects would be all the more likely to obey him, since they had had a say in making him ruler.

3. *David showed a kingly character*, vs. 4b-7. Bring out the new king's hearty appreciation of the kindly conduct of the Gileadites towards Saul, his old enemy. Emphasize the generosity of the new king in reckoning the honor shown to Saul as if it had been shown to himself. Dwell, too, on the good policy shown in David's effort to attach those faithful friends of Saul to himself and his new kingdom.

4. *The kingdom of David was soon extended*, ch. 5: 1-3. Bring out the three reasons given in vs. 1, 2 by the people of bigger Israel, why David should be their king as well as the king of Judah. Point out how success in a smaller sphere leads to the opening up of a larger one for kings and plain people alike.

5. *David brought his people, as well as himself, to the Lord*, v. 3. It is a good time, in these days of stress and strain, to impress the need on the part of the rulers and ruled, of divine help and guidance.

6. *David's reign was long and useful*, vs. 4, 5. And no career will be a failure which God guides and blesses.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. After many years Judah and the rest of Israel were again divided into separate kingdoms. Read the story in First Kings.

2. "God is our refuge and strength, a very present help in trouble." Find the verse.

ANSWERS, Lesson VII.—(1) Rom. 12 : 19. (2) Rom. 12 : 21.

## For Discussion

1. Does God reveal to people now what they ought to do ?

2. Which are oftener in the right, majorities or minorities ?

## Prove from Scripture

That there is a kingdom for Christ's followers.

## The Question on Missions

Ques. 8. *What industrial mission work does*

*our church carry on ?* (See also Scholars' Answer on page 236.) Our chief industrial work is at Rasalpara, in Central India. The shops here are coming to be recognized in the adjoining country as the chief source of supply for the various articles produced in them. Furniture is sent to the north of India and a request for school furniture came last year from the south. A Bombay tailoring house gave an assurance of the whole of its trade, if a heavier grade of silk suiting could be provided. This is at present being imported from China. The printing department is one of the most important. Last year the presses turned out over 4,000,000 pages of Christian literature, as well as a large amount of job and Government work. In Hwai King, Honan, a building for industrial work, provided by a friend of the mission in Montreal, was recently completed, in which women are taught the manufacture of yarn and knitting of gloves, mitts and hosiery.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are to see David crowned king of Judah and Israel. (Outline a crook and a crown.)

*Review*—Last week we saw how David might have killed King [Saul and have been made king himself (recall story), but he waited till God's time came for him to become king. He would not try to make himself king until God's time

came. There was a great battle between the Israelites and the Philistines. The enemy won and King Saul and Jonathan were slain, and all Saul's sons except one. We have been hearing of David as a shepherd lad, and

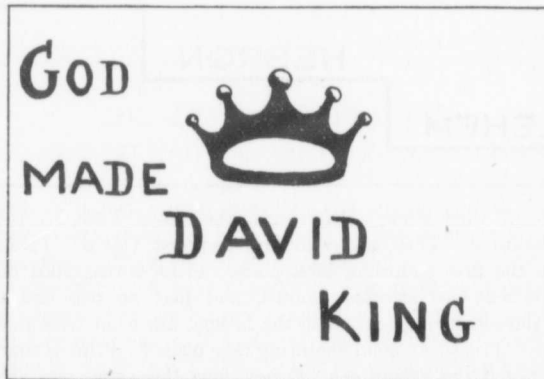
as a fugitive, hated and hunted by Saul (recall).

*Lesson*—Now the scene changes and we see

David being crowned king. God had already chosen him and had been preparing him, and now the people themselves choose him for their king.

*God's Guidance*—David prayed about everything, asked where he should go and

what he should do. Again we hear him asking God where he shall go, v. 1. God replies to Hebron (map). Why, that is really to his old home, for Hebron is only fifteen miles from Bethlehem ! He knows all





the hills and valleys and streams. How glad he is to go back again! Hebron is high up on a hill, a fine city, the capital of the tribe of Judah.

*David Crowned King of Judah*—Imagine the scene as David with his family and all his men with their families, start from Ziklag to Hebron, the children all riding on mules or donkeys, the women beside them, the men walking near them, carrying spears and clubs. They had to travel over a very rough, hilly country at first. Then they came to a part where there were farms and apricot, fig and olive trees and pretty villages, till at last they came to Hebron, and there the people of Judah made David their king.

*David's Grief for Jonathan*—David grieved over the death of his friend Jonathan. He "made up" a beautiful song in praise of Saul and Jonathan. David thanked the men who had been kind in burying his enemy, Saul, vs. 4-7.

*David's Gratitude*—David was always kind and pleasant with every one and very grateful for any kindness shown to himself or his friends.

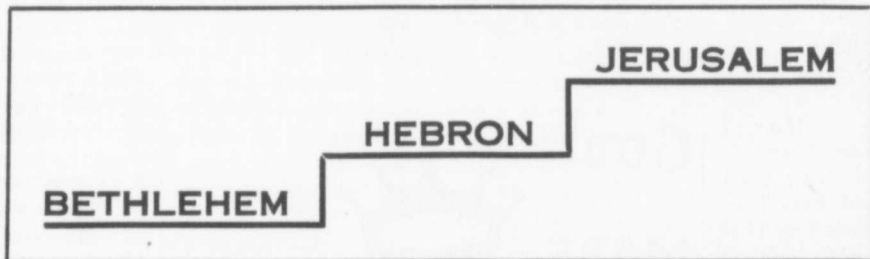
*David Crowned King of Israel*—For a while Saul's only living son, Ishbosheth, was king over part of the tribes. David might have gone to war with him and made himself king of Israel, but he again waited God's time. Soon Ishbosheth died and the people came to David and asked him to be their king also (ch. 5 : 1-5), and then David went to live in the beautiful city of Jerusalem. (Show pictures, or sketch.)

*Golden Text*—Repeat Golden Text. This was the secret of David's power. He trusted and loved God. He loved everybody. He was kind and thankful for kindness shown. He was brave and patient. "Let's choose Tom for our leader, he's always so agreeable," shows that ven children recognize this quality.

*A Crown for Us*—God has a crown for each of us if we love and trust Him. Sing, "There's a crown for little children," etc., Hymn 590, Book of Praise, v. 4. God has also a reward for us here in putting us in places of honor.

*What the Lesson Teaches Me*—GOD HAS A CROWN FOR ME.

### FROM THE PLATFORM



Draw on the board three steps. Referring to the Lesson Title, ask the School how many times David was anointed. Then ask, who first anointed David. Taking up the answer, Samuel, ask where the first anointing took place. Print BETHLEHEM on the lowest step. Remind the scholars that God directed Samuel, and that no one else thought of David as king. Turning the scholars' attention to the Lesson, ask what tribe now anointed David as their king. Where does this second anointing take place? Print HEBRON (ch. 2 : 3, 4) on the second step. See if the School can tell how long this event was after the Bethlehem ceremony. Could David have brought it about any sooner? (Recall last Sunday's Lesson.) Now ask what other tribes came to Hebron to anoint David as their king. Where does he now make his capital? Print JERUSALEM. How much later was this? (Ch. 5 : 5.) Might he have forced the event any sooner? Recall the story of how he treated the slayers of Abner and Ishbosheth. Bring out the lesson that David preferred to wait God's time, rather than win the crown earlier by cruelty and crime, and that when he did become king it was over a

willing and united, instead of a conquered and divided, people. God's way is always the safest even if it not always the shortest.

Lesson IX. DAVID BRINGS THE ARK TO JERUSALEM May 30, 1915  
2 Samuel 6 : 12-15 ; Psalm 24. Study 2 Samuel 6 : 1-19 ; Psalm 24—Commit to memory  
Ps. 24 : 7-10.

GOLDEN TEXT—I was glad when they said unto me, let us go unto the house of the Lord.—Psalm 122 : 1 (Rev. Ver.).

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. <sup>1</sup>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 <sup>3</sup> oxen and fatlings.

14 And Da'vid danced before the Lord with all his might ; and Da'vid was girded with a linen e'phod.

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.

Psalm 24 : 1 The earth is the Lord's, and the fulness thereof ; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

Revised Version—<sup>1</sup> And David ; <sup>2</sup> joy <sup>3</sup> an ox and a fatling ; <sup>4</sup> And who ; <sup>5</sup> and hath not ; <sup>6</sup> a ; <sup>7</sup> after him ; <sup>8</sup> God of ; <sup>9</sup> the ; <sup>10</sup> yea, lift.

#### LESSON PLAN

I. The Procession, 12-15.

II. The Psalm, Ps. 24 : 1-10.

#### DAILY READINGS

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

M.—David brings the ark to Jerusalem, 2 Sam. 6 : 1-11. T.—David brings the ark to Jerusalem, 2 Sam. 6 : 12-19. W.—David brings the ark to Jerusalem, Ps. 24. Th.—The pattern of the ark, Ex. 25 : 10-22. F.—Worshiping before the ark, Ps. 132. S.—Preciousness of worship, Ps. 84. S.—Preparation for worship, Isa. 1 : 12-20.

Shorter Catechism—Review Questions 15-18.

The Question on Missions—9. What medical

3 Who shall ascend into the hill of the Lord ? <sup>4</sup> or who shall stand in his holy place ?

4 He that hath clean hands, and a pure heart ; who hath not lifted up his soul unto vanity, <sup>5</sup> nor sworn deceitfully.

5 He shall receive <sup>6</sup> the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek <sup>7</sup> him, that seek thy face, O <sup>8</sup> Ja'cob. Se'lah.

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 <sup>9</sup> this King of glory ? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates : <sup>10</sup> 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.

mission work is our church doing ? Our medical mission work is carried on in India, Formosa, China and Korea, where, in our 14 hospitals and 17 dispensaries, over a quarter of a million treatments were given during the year 1913-14 by our 14 doctors and 7 nurses, with their native assistants.

Lesson Hymns—Book of Praise : 254 (Supplemental Lesson), 97, 100, 16 (Ps. Sel.), 387 (from PRIMARY QUARTERLY), 90.

Special Scripture Reading—Ps. 125. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 76, David and the Ark of the Covenant. For Question on Missions, M. 99, A Group of Our Medical Missionary Agencies. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jerusalem, from Across the Valley of Hinnom to Olivet, Looking Northeast (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 214).

## THE LESSON EXPLAINED

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. 1-11. It is commonly believed that Ps. 24 was composed to be sung at the bringing of the ark to Jerusalem.

### I. The Procession, 12-15.

V. 12. *The Lord hath blessed ;* how we are not told, probably with riches or children, or both. *Obed-edom ;* a Gittite (vs. 10, 11), a native of Gath, and therefore a Philistine, who was in David's service and had been admitted to some of the religious privileges of the Israelites. *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. (See 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. *Sacrificed an ox and a falling* (Rev. Ver.). The fatling was any kind of a fatted animal. The sacrifice was a thankoffering because God was pleased with David's purpose.

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.

#### II. The Psalm, Ps. 24 : 1-10.

Vs. 1, 2. These verses would be sung as a chorus by the procession winding its way up the hill to the fortress gates. *The earth*; not one country only, but all lands. *The Lord's*. He is the absolute owner. *The fulness thereof*; all that fills it,—its contents, its creatures. *The world*; the habitable earth. *They that dwell therein*; all its peoples. *Founded it*; created it.

V. 3. This verse may be regarded as sung by a single voice or group of voices. *Who shall ascend*; he counted worthy to ascend. *The hill of the Lord*; the hill on which the ark was to be placed and on which the ark afterwards stood. *Who shall stand*; as an accepted and approved worshiper. *In his holy place*; the place set apart for God's worship.

Vs. 4-6. We may picture a second voice or group of voices answering the question of v. 3 in vs. 4, 5, whilst all join together in chanting v. 6. *Clean hands*; innocent of violence or wrong-doing. *Pure heart*. The worshiper must be free from sin within as well as without. *Not lifted up his soul*; in desire or purpose. *Unto vanity*; "to a lie."

Worship of God must be sincere. *Nor sworn deceitfully*; so as to deceive his neighbor. The worshiper must be true to man as to God. *The blessing*; which belongs to the pure in heart. *Righteousness*; the assurance that God regards him as righteous. *God of his salvation*; the God who saves him and thus bears witness to his righteous character. *Generation*; class of men. *Seek*; in praise and prayer. *Thy face*; Thy presence. *O God of Jacob* (Rev. Ver.); who will fulfil to them the promises made to Jacob.

Vs. 7-10. Vs. 7 and 9 were sung by a single voice or by one part of a choir. The challenge in vs. 8 and 10 came from the warders within the gates and the answer in both cases from the whole multitude. *Lift up your heads*; exalt yourselves, as though too mean and low for such a king to enter. *O ye gates*; the gates of David's fortress, here addressed as persons. *Everlasting doors*; ancient doors, reaching far back into history. *King of glory*; God Himself represented by the ark. Then follows a twice repeated challenge and answer.

#### Light from the East

HOLINESS—It is of some importance to note that the word "holy" meant perhaps in earlier times the same as "separated." What was separated unto God from common use or common life was "holy." But it is of much more importance to recognize that all that belongs to the sphere of the deity is called "holy,"—what lies near His presence or has come into it, 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 after the manner of the Shorter Catechism, then "holiness" will just be the sum of all that your God is. But the men of David's time had a very crude idea of God. He was but very imperfectly known, and so holiness was an uncanny, 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.

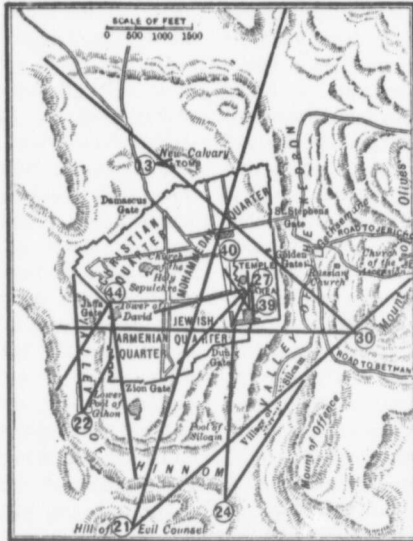
Nothing from one sphere might with impunity intrude into the other sphere. Both holiness and the lack of it were like contagious diseases

and required isolation and purification. In some cases intrusion was fatal; Uzzah touched the ark and fell dead.

### THE GEOGRAPHY LESSON

The number 21 on our Jerusalem map marks a spot on a hill outside the city, from which we can see the southeastern part of modern Jerusalem and the adjoining hillsides. Let us take our stand at the point of that largest V and face northeast. As the spreading arms indicate, we shall be able to see across one corner of the city and beyond it to heights at the east and north. The hill on which we stand is steep, descending abruptly into the deep valley of Hinnom.

The valley makes a broad curve around the base of another height at its farther side. The opposite slopes before us are covered with orchards, gardens and little fields. High up on the shoulder of those heights a long, high wall of brownish gray stone marks a curiously



MAP PATENT No. 856,569 BY UNDERWOOD & UNDERWOOD

irregular boundary line, and beyond it we have glimpses of some of the city's buildings, the most conspicuous one crowned by a magnificent dome. The city wall turns a sharp corner at a very steep place where the hill overlooks another deep valley, that of Kidron. The exact location of the nation's new shrine nobody knows to-day; but we may feel confident that the procession of devout Israelites climbed that slope which we see now below the farthest corner of the modern city wall, which is seen from the standpoint across the Hinnom valley.

To see with your own eyes the place of the celebration, use a stereograph entitled, Jerusalem, from Across the Valley of Hinnom to Olivet, Looking Northeast.

### THE LESSON APPLIED

1. Religion in the home always brings blessing. The ark was the symbol of the religion of Israel, and it brought blessing to the home of Obed-edom. Obed-edom and his household were probably blessed in basket and in store. It may be that religion does not always bring material prosperity, although we have the promise that those who trust in God will not want any good. But of one thing we can be certain. Religion of the right sort will always bring blessing to the soul. There is serious need to-day for emphasis to be laid upon the place of religion in the home. There are homes where no family worship is observed. There are homes where the simple matter of grace before meals is neglected. The children who go out from

such homes go out with a sad handicap laid upon their lives. We easily slip into the idea that the church and the Sabbath School are the places where religion is to be taught. But the home must lie behind and beneath these.

2. Religion and joy ought not to be strangers to each other. David believed that the bringing of the ark to the capital was a proper opportunity for joy. The Christian church has always recognized the place of joy in religion, for two of her chief festivals are festivals of rejoicing,—Christmas and Easter Day. Not that the joy of Christianity is to be confined to any special time. It should permeate all our religious life. "Rejoice evermore," said the great apostle, "rejoice, and again I say, Rejoice." There is a differ-

ence between mere happiness and joy. Happiness is something that happens to us. It depends upon the circumstances of our life. But true joy is something deep-rooted, something independent of circumstances, and the surest foundation for it is a belief in the care and love of God and in the presence of Christ with us through all the vicissitudes of life.

3. Praise is a part of worship. It is the natural expression of the joy which we ought to feel in worship. All the great revivals of religion have been accompanied by praise. That was true of the Reformation, and we still sing the hymns of Reformation times. That was true of the revival of religion which is associated with the names of the Wesleys, and we still sing the hymns of Samuel Wesley. Modern evangelists would not think of conducting their meetings without giving a large place to praise. Nothing binds the different branches of the Christian church together so firmly as our hymns. We do not stop to ask whether it was a Presbyterian or a Methodist or an Anglican who wrote such and such a hymn. If it is a good hymn we all use it. And when John wishes to describe for us the worship of heaven he tells us that in heaven they sing.

4. God's love and power are over all the world. That is the teaching of the first part of our psalm. Not only does God exercise His power over the world of nature. He exercises it also over human life. It is true, of course, that God has bestowed upon us

a freedom of choice, and often we choose what is wrong, and then things go astray. But when we turn again to God He is able even to overrule the evil for good ends. He can make even the wrath of man to praise Him. It is harder to believe this at some times than at others. But it is the Christian faith, and many a man has borne testimony to it. Robert Louis Stevenson tells us of a change which took place at one time in his life. And he tells us that so far as he could see the change was made for him by Some One Else. "It came about," he says, "like a well-handled ship. There stood at the wheel that unknown steersman whom we call God."

5. Unless the heart is right nothing is right. That teaching is brought out in the second part of our psalm. The man who can ascend to the hill of the Lord is the man with a pure heart. John Bunyan had an interesting experience. He married a good woman. She was poor, and all she brought from her father's house was a couple of good books. These books led Bunyan to change the outward conduct of his life. He began to go to church regularly, and to read his Bible. He was changed from a careless youth into a strict Pharisee. But one day he heard some poor women talking on a door-step about the things of God, and he saw that they had something he did not possess. He learned that outward respectability is not enough, and that the heart must be right with God.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Call for the facts that indicate David's intense joy and enthusiasm over bringing the ark to Jerusalem: the eager anticipations; the sacrificial offerings; the ecstatic dances; the shouts of triumph. Then explain the figure in the processional hymn (Ps. 24), which represents the mighty God as entering human life and making it His dwelling place.

1. *What kind of men dwell with God?* Ps. 24: 1-6. Follow the procession that carries the ark up the steep. As they climb, the view widens, and the divine omnitude is

recognized. The eye finds no spot without God. He dwells everywhere. He possesses everything, vs. 1, 2. Who may "ascend," who "stand," in that sacred presence? The symbol of His presence had brought disaster to some (1 Sam., ch. 5; 2 Sam. 6: 7); prosperity to others, 2 Sam. 6: 11. Our character must correspond with God's, if we are to dwell with Him, without disaster. That demands purity in thought and service, honesty in purpose and performance. Our pledges must be redeemed, even if put on "scraps of paper." Final vindication awaits those who act as if they were never off their oath, never out of the presence of God (see Matt. 25: 34). Final separation from God



is reserved for those who persist in practising evil (see Matt. 7 : 23). Pure, honest character that delights in God, is the truest blessedness that can reward those who seek to live with God, and the culmination of such a character is "salvation," vs. 5, 6. He who imitates God "ascends" highest and "stands" nearest to Him.

2. *What kind of God dwells with men?* vs. 7-9. Picture now the procession with the ark reaching the gates of Jerusalem amidst the shouts and the blare of trumpets. "The hill of the Lord" is climbed. In the processional hymn, God is represented as entering gloriously. A choir of singers, stationed within the gates, bursts into song, taking for theme the character of God. The gates need to be lifted very "high," particularly for Christ, whose stature fills space and time, and cannot be dwarfed by the background of eternity. God is described as (a) "the King of glory" (vs. 7, 9; 2 Pet. 1 : 17); (b) the invincible "champion," vs. 8, 10. The divine forces are a great army, conquering and to conquer. "Right is right, since God is God, and right the day shall win."

### For Teachers of the Senior Scholars

What place did David choose as the capital of the united kingdom? How did David plan to make Jerusalem a religious place, the great religious centre of the nation? Our Lesson to-day tells how he in the end succeeded in this.

1. *The Ark in the House of Obed-edom*, v. 12. How did it get there? Recall the romantic history of the ark from the time it was taken into battle against the Philistines till it was left in the care of Obed-edom. How did it fare with Obed-edom during the time the ark was with him? (V. 12.) No doubt the presence of this sacred symbol awakened a spirit of reverence in the hearts of the members of that family, and led them to feel that God was with them. Remind the class that the presence of Jesus always blesses a home. He comes into our home-life and makes it richer and sweeter. We all know what it is to miss some loved one from the home. We feel that something is wanting to make our home life complete. Use this as an illustration of what home life is without Christ.

2. *David Brings the Ark up to Jerusalem*, vs. 12-15. Note the care taken this time that no unfortunate incident should mar the joy of that great festal day. This was one of the happiest days in the life of David and his people for it was a time of religious revival and restoration. Dwell upon the power of a great religious revival to increase the joy of the nation. (See Ps. 33 : 12.) It can do what material prosperity can not do, what social reforms and wise legislation, good as they all are, cannot do.

3. *The National Anthem Sung That Day*, Ps. 24. Note the wonderful conception of God's world-wide possessions (v. 1), and the beautiful ideal of life (vs. 3-5) which we have in this psalm. We are not our own and what we possess is not our own, so we cannot do what we like with ourselves and our money. We must have clean hands and a pure heart. We must do good honest work with these hands of ours out of love for what is good. What do the closing words of the psalm mean? What application have they to our own lives? We must live with minds and hearts open to everything divine.

### For Teachers of the Boys and Girls

Recall briefly the history of the ark from the day when it was captured by the Philistines (1 Sam. 4 : 11); the disasters which its presence brought upon its captors (ch. 5) and its return to the city of Kirjath-jearim in Judah (ch. 6); then, seventy years later, David's first attempt to have it brought up to Jerusalem (2 Sam. 6 : 1-11), the failure of which led to its being placed for three months in the house of Obed-edom. Then take up the Lesson according to the Lesson Plan, questioning somewhat as follows :

I. THE PROCESSION. Who was Obed-edom? Why had the Lord blessed him? In what did the blessing consist? Who was told about this? What did David resolve to do? What was the city of David? In what spirit did David set about bringing up the ark? (V. 13.)

By whom was the ark carried? In what manner? Where had directions been given about this matter? How far did the bearers first move? What was their purpose in this? What was then done? How did

David and his people show their joy? What was the ephod?

II. THE PSALM. Bring out the likelihood that the psalm was composed to be sung at the bringing up of the ark. Have the verses read by the scholars as indicated in The Lesson Explained. Then take up some such points in the psalm as the following:

1. We belong to God (v. 1), and therefore owe to Him the worship of our hearts and the obedience of our lives.

2. Those only can worship God aright who are pure in thought and desire as well as in outward deed. Vs. 3, 4.

3. The reward of worshipping God is blessing from Him, vs. 5, 6.

4. God is the king of glory, and therefore we should show towards Him the highest reverence. Vs. 7-10.

Call for the Golden Text, and impress the truth that our worship of God should be glad and full of joy.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Read in the First Book of Samuel the story of the capture of the ark by the Philistines.

2. Where does the psalmist say that one day in God's courts is better than a thousand?

ANSWERS, Lesson VIII.—(1) 1 Kgs., ch. 12. (2) Ps. 46: 1.

#### For Discussion

1. Was David to be praised or blamed for dancing before the Lord?

2. Should people wait until they are righteous before they begin to serve God?

#### Prove from Scripture

That our reverence is due to God.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—Our story to-day shows us King David honoring God. (Draw a crook and a crown.) Recall last Lesson.



#### The Question on Missions

Ques. 9. *What medical mission work is our church doing?* (See also Scholars' Answer on page 243.) We have 14 hospitals and 17 dispensaries in India, China, Formosa and Korea. The extent of the work may be imagined by noting that over a quarter of a million treatments were given last year. This is an almost incredible amount of work for 14 medical men, 7 medical women and 7 nurses, with their native assistants, especially as medical missionaries engage also in other kinds of missionary work. New hospitals have recently been erected and equipped at Taipeh, Formosa, at Changte, Honan and at Wonsan, Korea. The hospital at Changte covers about three acres of ground, being built almost entirely one story, and has accommodation for 150 patients.

*Lesson*—King David is settled in his palace in Jerusalem, made of stone and cedar. He has a new wall built around the city (outline). But something is lacking. Jerusalem must have a great place for the worship of God. Give history of the ark, 1 Sam., ch. 4. (Draw outline.) King David had a tent prepared to receive it at Jerusalem, till a beautiful temple could be built in which to place it.

*Gladness*—We are told that in Iceland when friends meet they say, "Be happy." Very

few of us are "happy" enough.

*David's Joy in Bringing the Ark to Jerusalem*—Our Lesson story tells us about the joy of David and his people in bringing up the ark to Jerusalem. Picture the scene. Describe the clashing of cymbals, the music of psalteries and harps, or cornets and trumpets. Tell of the dancing and singing.

Read the Twenty-fourth Psalm to your class. Listen to that grand chorus of voices as the people climb the hill towards Zion, singing that God owns the world and everything in it, vs. 1, 2. Then listen to one sweet voice above the others asking, "Who shall ascend into the hill of the Lord?" (v. 3); and from the whole company comes the reply (v. 4), and the promise of blessing swells higher and higher, vs. 5, 6. Now the procession bearing the ark (God's presence) stands before the gates of Jerusalem! Listen to the great chorus now! (V. 7.) Hark! a voice is asking a question (v. 8), and the strong, proud reply comes from that great company, v. 8. They remembered God's power over the battlefield, and again comes the demand that the gates shall be opened and the king of glory allowed to come in and take up His abode in their midst, vs. 9, 10.

*First Truth*—God owns everything and everybody in the world. Our whole life

should be given to Him to use. A story is told of a party of hunters and their Indian guide. Sunday came. They spent the day quietly and while resting began to talk to Jake the Indian guide, asking if he knew about God.

*Jake's Sermon*—For a while Jake did not answer. Then slowly and with difficulty he said: "God is the boss of us fellows, every man, all of us. Us fellows have been mean to God, every man, all of us. Christ died for us fellows, every man, all of us. If we do right us fellows go to heaven, every man, all of us." Jake preached a very good sermon, don't you think so? Try and remember to tell it when you go home. (Repeat it together.)

*Second Truth*—If we would be friends of God, we must have "clean hands" (explain), pure hearts, be humble, be true.

*Third Truth*—God promises great blessing to those who serve Him.

*Golden Text*—David loved God's house. (Repeat Golden Text.) Do you love your church and Sunday School? Are there some little people who have no "God's house" near them? How can we help to build one for them? (Outline church.)

*What the Lesson Teaches Me*—I SHOULD LOVE GOD'S HOUSE.

#### FROM THE PLATFORM

## THE PROCESSION PSALM

Begin by asking what had become of the ark since Eli's death. Where was it during Saul's reign? See if the scholars can tell what it contained and what its presence meant to the Israelites. Now ask some one to describe the route followed by THE PROCESSION (Print), and some one else to tell about the procession itself. How did the joy of the people show itself? Was David acting like a king in dancing "with all his might?" Lead the scholars to connect the joy of the procession with the words of the PSALM (Print). Ask for the Golden Text, and raise the question why we should go to church gladly. This should bring out such answers as, Because it is the house of God; It helps us to live better lives; It is a place of sacred song and music; It is a place where people are kind and friendly; It is a place where we can learn more about Jesus; It is a place where God likes us to be.

• AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

God, the All-terrible ! King, who ordainest  
Thunder Thy clarion, and lightning Thy  
sword,

Show forth Thy pity on high where Thou  
reignest :

Give to us peace in our time, O Lord.

—Hymn 507, Book of Praise

II. PRAYER.

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

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

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

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

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

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

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

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

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

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

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

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Hymn 123, Book of Praise.

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 210, Book of Praise.

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

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

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

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

IV. SINGING.

Now to Him who loved us, gave us  
Every pledge that love could give,  
Freely shed His blood to save us,

Gave His life that we might live :

Be the kingdom

And dominion,

And the glory, evermore. Amen.

—Hymn 614, Book of Praise

V. BENEDICTION.

# PATRIOTIC DAY



Will be observed throughout the Church this year on **Sunday, 27th June, 1915**, which is the Sunday immediately preceding our National Holiday—Dominion Day.

The subject chosen for this year's Patriotic Day Service is **"LOYALTY."**

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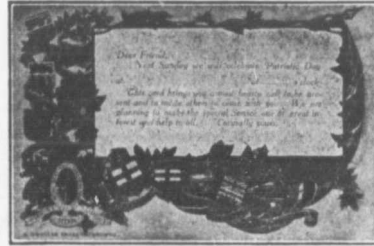
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## THE BOOK PAGE

Canada has few sons of whom she may more justly be proud than Major-General S. B. Steele, whose **Forty Years in Canada** is just now published (McClelland, Goodchild and Stewart, Toronto, 428 pages, and 17 full page illustrations, \$3.50 net). Canada within the past century has not afforded many opportunities for a military career; nevertheless General Steele, enlisting at the time of the Fenian Raid, as a boy of sixteen, has made a name for himself as soldier and commander known throughout the Empire, and in this portly volume he gives us the reminiscences of his soldier career, including the story of the Red River rebellion, the North West Mounted Police, the Indian troubles of 1885, his great work at the time of the gold rush to the Yukon, and his South African campaigns. It is not often that a man of deeds has the gift of the writer, as has General Steele. The result of this combination is what one may coolly describe as a marvelously interesting book. It has the charm of autobiography; its pages are alive with constant action; his deeds of heroism and the record of his really great services to his country and to the Empire is modestly given. Colonel Steele was a County of Simcoe boy, Canadian through and through. It is interesting to come upon a strong testimony to the work of some of the early missionaries to the Klondyke. Speaking of Rev. Dr. A. S. Grant, the present General Superintendent of Presbyterian Missions, and of his Good Samaritan Hospital at Dawson City and the dreadful plague of scurvy which had spread through the creeks, General Steele says: "That good clergyman was an authority on the disease, and had gone to much trouble to get at the root of it. He was unremitting in his attention to the sick, often going to the Council to press them to do even more than was within their power,"—a true touch. **Forty Years in Canada** will surely be in every public and large private library in Canada; and one can hardly think of a better investment, where there is a growing family of boys, than the purchase of this book, in which a brave, strong, effective man has so simply and picturesquely told the story of memorable deeds.

"War is an act of violence which in its application knows no bounds," a maxim of Clausewitz, the father of Prussian military tradition, is the key to the "Usages of War on Land," issued by the Great General Staff of the German army, and translated for us by J. H. Morgan, M.A., Professor of Constitutional Law at University College, London, under the title, **The German War Book** (McClelland, Goodchild and Stewart, Toronto, 152 pages, 75c.). Professor Morgan's book is of interest, first of all, as a literal and integral translation of the *Kriegsbrauch in Landkriege* (Usages of War on Land), issued and reissued by the German General Staff for the instruction of German officers, and taking precedence over all other publications whether military or legal. Many other than soldiers will find most curious information in these apparently technical details, including as they do such subjects as captured enemies, treatment of prisoners, the death penalty, the question of spies, wounded and sick soldiers, non-combatant inhabitants. Not less interesting are the fifty pages of Introduction by Professor Morgan, in which he discusses the German view of war, diplom-

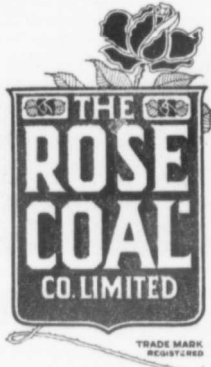
acy and statecraft, German culture, the academic garrison, German thought, and Treitschke, and showing that "the peculiar logic of the book consists, for the most part, in ostentatiously laying down unimpeachable rules and then quietly destroying them by debilitating exceptions." Professor Morgan's exposé of the spirit of brutality that pervades these "exceptions," the spirit that is responsible for the "frightfulness" which the Germans believe to be the essence of successful war, is damning. His book is most illuminating in showing German militarism from within.

When a great preacher's popularity has for its foundations, a thorough study of the scriptures, a keen knowledge of the human heart, a rich acquaintance with the best in literature, and a strong, masculine style, his sermons should be good to read, as well as to hear. Such is the case with the seven discourses of Professor Robert Law, of Knox College, Toronto, comprised in the little volume **The Emotions of Jesus** (T. & T. Clark, Edinburgh, Upper Canada Tract Society, Toronto, 154 pages, 60c., postpaid). The field is pretty much a virgin one, so far as consecutive treatment is concerned. The field includes the joy, geniality, compassion (for the suffering), compassion (for the sinful), anger, and wonder, of Jesus, with the emotion involved in the world "straitened." The book is one of the Short Course Series, edited by Rev. John Adams, and in which Professors McFadyen and Jordan have already appeared and Professor Kilpatrick is to appear. We have seen no finer example amongst present day volumes, of soul-enriching exposition.

"**Billy**" Sunday: The Man and His Message, by William T. Ellis, LL.D., author of *Men and Missions* (McClelland, Goodchild and Stewart, Toronto, 464 pages, including 32 pages of illustrations, \$1.00 net). This well printed, well bound, and beautifully illustrated book is fixed at a popular price in order that its circle of readers may be as wide as possible. It is a description of a remarkable evangelist and his message by a thoroughly trained journalist. Whether one is disposed to agree or disagree with "Billy" Sunday's methods, they are at least interesting, and the testimony of sane and serious men in the many cities in which tens of thousands at his call have "hit the sawdust trail," is that his work is real and lasting. Dr. Ellis's book gives ample materials for a judgment of the man and his methods, and, what is better, will carry that pungent and compelling message, which it freely quotes, to a vast audience in all parts of the world.

Richard Le Gallienne's **The Silk Hat Soldier and Other Poems**: In War Time (John Lane Company, New York; Henry Frowde, Toronto, 32 pages, 50c.) is inscribed to His Majesty, Albert, King of the Belgians, "the heroic captain of an heroic people," and the profits and royalties of the book go to the Belgian Relief Fund. The seven poems which it contains touch times and events in England in the first months of the war. Richard Le Gallienne needs no introduction. He is recognized as probably the greatest living lyric poet, and in *The Silk Hat Soldier* (the man who has begun to train even before he has doffed his silk hat), *The Cry of the Little People*, *Christmas and the War Time*, he embalms the spirit of a memorable

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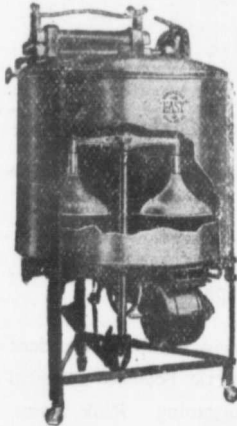
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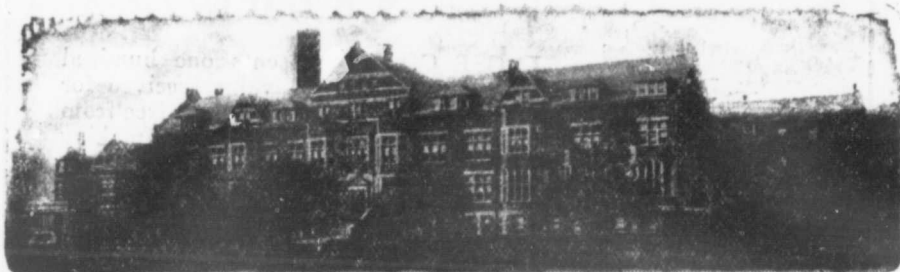


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"Old Kentucky," and the stirring and romantic times of the Civil War in the United States a half century ago, form an ideal background for a story of love and heroism; and James Lane Allen uses them charmingly in **The Sword of Youth** (The Copp Clark Co., Toronto, 261 pages, 21 full-page drawings, \$1.25, postage 10c.). A hot-hearted, but stern Ken'ucky mother has lost her husband and four stalwart sons in the army. Her youngest, an undergrown boy of seventeen, resolves to follow in their footsteps. The announcement of this resolve meets with absolute refusal of his mother's consent. But, nevertheless, he goes, and with the sweet consent of his girl-love. When, two years later, not having had a word from home, he receives a letter saying that his mother is dying and is heartbroken to see him once more, he makes up his mind to desert and go home to see her, knowing that to desert means the risk of death and dishonor. How he does desert, and afterwards verifies his honor in the sight of his fellow soldiers, and how love finds its reward, is all told, and with such an intermingling of the atmosphere of the time and places as gives the telling an unusual fetching power.

Three new books for Sunday School people: **The Sunday School Organized for Service**, by Marion Lawrance (Pilgrim Press, Boston, 87 pages, boards 50c., cloth 75c. net). This is the last word from a Sunday School expert of international fame. It discusses the whole question of the relation of the Sunday School to the church, and the organizing of the School in its various departments and divisions, with details for each of the several grades. The book is a *sage mecum* which Sunday School workers will find convenient and valuable. **The Sunday School in Action**, by Charles W. Brewbaker, D.D., Ph.D. (the Otterbein Press, Dayton, Ohio, 211 pages, 75c.). Dr. Brewbaker is the General Secretary of Sunday Schools and Brotherhoods of the Church of the United Brethren in Christ. He has given in this volume a plain, readable and useful exposition of Sunday School organization and the various Helps and Supplies necessary to the successful carrying on of Sunday School work. **A Sunday School Tour of the Orient** (Doubleday, Page and Company, New York, 374 pages, illustrated, \$1.00), a book of 1914, but still fresh and interesting if for nothing else, for its 196 illustrations. It consists of the account of a Commission of the World's Sunday School Association, which visited the East in the early part of 1914, ending its tour at the Geneva World's Sunday School Convention. The story of the tour is vividly told by Frank L. Brown, Joint General Secretary of the World's Sunday School Association, and includes, in addition general descriptions of travel, glimpses of mission and Sunday School work in many parts of Japan and China. The travelers returned by Siberia, Moscow and Petrograd.

Dr. E. Morris Fergusson is one who believes that the superintendent is really the biggest man in the Sunday School, and that the opening and closing exercises are great opportunities for real worship and in-

struction. He believes also that everything should be done decently and in order, as regards the routine and the worship of the classes of the School. Hence, **The Westminster Superintendent's Service Book, 1915** (Presbyterian Board of Publication, Philadelphia, price 35c., postpaid), a neat little manual of 68 pages, with everything in it that a Sunday School superintendent should know and do, for the proper conducting of his School. Quite conspicuously valuable are the eight complete Services of Worship, including hymns, scripture sentences, and prayers. We could wish that every Sunday School superintendent in our church should have and use this excellent manual.

Two recent publications issued by The University of Chicago Press, Chicago, Ill., are **The Sunday School Building and its Equipment**, by Herbert Francis Evans, Professor of Religious Education in Grinnell College (116 pages), and **Graded Social Service for the Sunday School**, by William Norman Hutchins (135 pages). Professor Evans' book is enriched with forty-two illustrations and plans. These, with the lucid setting forth of principles in the letterpress, will be of incalculable service to those who are planning for a modern Sunday School building. Mr. Hutchins discusses, with great fulness and breadth of knowledge, the various forms of social service suited to the several grades in the Sunday School. The price of each book is 75c. net.

Readers of previous volumes of sermons to children and young people by Dr. Charles Jerdan, will welcome the new collection of such addresses published by Oliphant, Anderson and Ferrier, Edinburgh, and entitled **Seed-Corn and Bread: Sixty-one Addresses to Young People** (415 pages, \$1.15 postpaid). As suggested in the title, Dr. Jerdan's discourses are not only good reading, but are full of suggestion to those who, like himself, are preachers to children as well as grown-ups. The same publishers have added to their series on children of foreign lands, **Children of Wild Australia**, by Herbert Pitts (90 pages, 60c.). The youngster will be delighted with this book, and their pleasure will be enhanced by the eight characteristic colored pictures. The sixpenny booklet by Lauchlan MacLean Watt (same publishers, 51 pages, paper), **The Saviour of Men**, is an exposition of Isaiah 53: 4.

**The Training of Sunday School Teachers and Officers**, by Franklin McElfresh (The Methodist Book Concern, New York, 230 pages, 75c. net), belongs to a series of modern Sunday School Manuals edited by Professor Charles Foster Kent. In this compact volume, Dr. McElfresh, who is Secretary of the Committee on Education, International Sunday School Association, discusses, with great freshness and clearness, the whole subject of the training of Sunday School workers. Of special value are the suggestions as to methods by which the work of teacher training may be carried on.

**Thy Kingdom Come** (Missionary Education Movement of the United States and Canada, 62 pages, 25c.), by Ralph E. Diffendorfer, is a compilation of "social prayers for public and private worship."



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