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# THE TEACHERS MONTHLY



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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser

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### PUBLISHERS NOTICE

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# The Teachers Monthly

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

Vol. XXVI.

Toronto, July, 1920

No. 7

## The Board of Publication, 1919-20

Extracts from the Report of the Board of Publication (Presbyterian Publications) to the General Assembly of its work during the year May 1, 1919 to April 30, 1920

The Board of Publication has three chief objectives, namely :

I. To supply the Sunday Schools and young people and congregations with Lesson Helps and Illustrated Papers, for the purposes of Religious Education, including training for missionary and other Christian service and Christian patriotism and citizenship.

II. To provide Ministers, Sessions, Boards of Managers, and Congregations, with the various items of equipment and supplies designed for the better carrying on of their work.

III. To aid the various Boards and Committees of the Church, with which, by action of the General Assembly of 1918, this Board was interlocked for purposes of publicity, in the efficient and economical production of the literature and other material required in the promotion of their work.

The Board is self-sustaining, deriving its income entirely from its business in the three above-mentioned spheres of activity. Its profits from year to year are employed, by direction of the General Assembly, in the betterment of its output and the production of such additional periodicals and supplies as from time to time are found to be necessary.

This report gives a brief summary of the operations of the Board during the year ending April 30th in these various lines of activity.

### THE YEAR

Your Board has pleasure in reporting an excellent year, notwithstanding the still further advances in costs and the unsettled conditions that have prevailed both in regard to manufacture and employment.

For this success they have largely to thank the loyalty of our congregations and Sunday Schools and young people, and the admirable spirit of cooperation on the part of the staff and employees of the offices. It may be mentioned, that, in conformity with the fixed policy of the Board and of the office, the interests of the employees have been carefully considered, and in view of the increasing cost of living, satisfactory advances have been made in all the salaries of employees during the year.

### THE YEAR'S BUSINESS

TOTAL SALES—\$264,806.93 ; increase of \$73,584.11 over previous year.

NET RECEIPTS—\$253,267.89 ; increase of \$61,354.14.

EXPENDITURES—\$245,855.75 ; increase of \$55,221.52.

ASSETS, at date—\$151,360.37.

LIABILITIES—\$65,242.12.

EXCESS OF ASSETS OVER LIABILITIES—\$86,118.25, being an advance of \$14,781.29 on previous year.

## SUBSCRIPTIONS TO PERIODICALS, at date :

ILLUSTRATED PAPERS—141,306 ; increase of 12,935.

UNIFORM LESSON HELPS—146,790 ; increase of 4,835.

DEPARTMENTAL GRADED LESSONS—78,031 ; increase of 10,455.

TOTAL SUBSCRIPTIONS—368,127 ; increase of 28,225.

It may be added that the growth in circulations has been in the face of increased subscription rates made necessary by the advances in cost of production, and to which subscribers have readily responded.

## LANTERN DEPARTMENT

The financial statements above, include the business of the LANTERN DEPARTMENT for the year, as follows :

SALES—\$17,258.72.

RECEIPTS—\$14,281.20.

EXPENDITURES—\$23,120.90.

ASSETS, present—\$9,888.89.

LIABILITIES—\$1,816.65.

EXCESS OF ASSETS OVER LIABILITIES—\$8,072.33.

The Lantern Department was set up a year ago, in adjacent rented premises. These required repair and outfitting.

The stock and apparatus of the previous Lantern Slide Department taken over cost \$4,879.90, and the repairs and outfitting, \$1,136.74, making a total initial expenditure of \$6,016.64.

If this amount be subtracted from the \$8,072.23, excess of assets over Liabilities, there remains \$2,055.69, which represents the profits of the first year's business, after payment of initial costs.

It should be further mentioned that, in order, as far as possible, to extend the conveniences of the Lantern Department equally to every portion of the Dominion, Sectional LANTERN DEPOTS have been established, namely at :

TRURO, N.S.—Mr. J. D. MacKay, representative for the Maritime Provinces.

WINNIPEG—The Manitoba College Association, representatives for Manitoba.

SASKATOON—Extension Department, Presbyterian Theological College, representatives for Saskatchewan.

CALGARY—Rev. H. D. Marr, Canadian Bible Society, 796 Centre St., representative for Alberta.

Arrangements are in progress for a depot at Vancouver, for British Columbia.

## THE BOARD AND THE FORWARD MOVEMENT

The Board of Publication was not embraced in the Forward Movement Peace Thank-offering Fund, as this Board has been self-sustaining from its inception.

It has been its privilege, however, to render help in the Financial Drive as well as the other objectives of the Movement, through the columns of its various periodicals and, as publishing agent of the Forward Movement Committee and the various Boards.

## EDITORIAL

### The S. S. and Y. P. S. Board

The Report to the General Assembly of the Board of Sabbath Schools and Young People's Societies is a record of a year's enthusiastic and successful work, with a courageous and hopeful outlook on the future.

The executive leaders of the Board have been abundant in labors. Dr. J. C. Robertson, the General Secretary, spent about one half of his time during the year in work for Summer Schools, Boys' Conferences, Institutes, Conventions, Young People's Rallies and Forward Movement Meetings, in the Maritime Provinces and in Ontario and Quebec. The Associate Secretary, Rev. C. A. Myers, gave most of his time to promotion work in Ontario and Quebec, with one extended trip to the Western Provinces, besides rendering much valuable service in the re-organization of cooperative work. The two Western Field Secretaries, Rev. J. W. Little in the Synods of Manitoba and Saskatchewan and Rev. E. R. McLean in the Synods of Alberta and British Columbia, are doing work of incalculable importance in promoting the organization of new Schools and in furthering the efficiency of Sunday School work in general. Rev. F. M. Milligan has entered on his duties as Field Secretary in the Maritime Provinces with most encouraging prospects. In the interests of Girls' Work, Miss Gemmell visited a number of centres in Ontario, including a month in the district of Fort William and Port Arthur, a month in the Province of Quebec and two months in the Maritime Provinces.

Mention is properly made in the Report of the large amount of time and well directed energy which the Chairman, Rev. W. J. Knox, has put into all its enterprises. The Chairmanship of such a Board is a heavy additional burden to lay on the shoulders of a busy minister in a large city congregation, and Mr. Knox has borne it with the utmost cheerfulness and rare efficiency. To Rev. W. R. McIntosh, a former Chairman of the Board, also, and to all the Synod and Presbytery Conveners, a just tribute is paid in the Report for their fidelity and effectiveness.

A notable feature in Sunday School work in Canada, and, indeed, all over the continent, is the increasingly large place of cooperative effort. The formation of the Religious Education Council of Canada and the reorganization of the various Provincial Sunday School Associations as Provincial Religious Education Councils, may justly be regarded as marking a new era in organized Sunday School work. This statement in the Report is fully warranted: "It is confidently expected that as a result of this reorganization there will be soon an entire elimination of overlapping on the part of denominational and interdenominational forces with a more economical and efficient programme of work than before."

The Report includes some very interesting statistics. Some figures of outstanding importance are 140 of an increase in the number of Schools, 738 in the number of officers and teachers and 9,256 in the number of scholars. These figures are of most encouraging significance, especially in view of the large decreases in Sunday School enrolment and attendance reported in the United States.

There is an increase of \$17,087 in the Budget contributions of the Sunday School, and of \$1,265 in the givings to Rally Day Fund. Altogether, the Schools gave \$104,320 to the Budget and \$20,134 to Rally Day Fund.

It is a great Forward Movement Continuation Policy for the current year that is outlined in the Report. It includes:

1. The carrying on of an aggressive campaign in the interests of home religion.
2. The training of all the children of the church in worship.

3. The pushing of Sunday School extension work, by making a careful survey of the field, the establishment of 1,000 new Schools for the 100,000 Canadian boys and girls not now in any Sunday School, the promotion of Sunday School work amongst non-Anglo-Saxon children and young people in Canada, provision for the religious training of children and young people in isolated homes and the promotion of Sunday School work in our foreign mission fields.

4. A complete and adequate equipment in the local church for the carrying on of the work of religious education.

5. The development of an intelligent interest in the missionary enterprises of our church amongst the children and young people.

6. The enlistment and training of the older boys and girls in definite Christian service.

7. The training of young people so that they shall be good citizens and efficient church members.

8. The securing of trained leaders in the church's fundamental task of religious education.

The Board is not content with enumerating these objectives ; it describes in detail, and with great sanity and clearness, the plans by which they are to be reached.

The Board of Publication has always worked in closest cooperation, and with the utmost harmony, alongside of its sister Board of Sabbath Schools and Young People's Societies. There is no plan adopted by the Administrative Board which the Publishing Board does not stand pledged to advocate and support through its papers and periodicals, circulating in a constituency now grown to large proportions, and constantly increasing.

### The Sunday School and the Home

The teachers and officers of the Sunday School should eagerly seize upon every means for keeping in close and sympathetic touch with the home.

One of the most effective ways of doing this is to manifest a ready and sincere interest in the home joys and sorrows.

In one of the Annual Congregational Reports which have come to us, a paragraph is given to a notice of the death of one of the members of the Beginners Class, a bright little boy, and a message of comfort to the bereaved and sorrowing parents.

It is certain that the father and mother will take the deeper interest in the Sunday School, which showed its concern with their loss and grief.

After all, it is the human touch that counts, and the School which, through its teachers and officers, shows that the well being and happiness of the children in the home really matter to them, is not likely to lack an answering appreciation of its work from the home.

### Helps for the Home

Attention is again called to a most valuable little series of helps for those who are seeking to promote the interests of home religion. These were prepared by the Board of Sabbath Schools and Young People's Societies for the Forward Movement, and may be had free on application to the office of the S.S. and Y.P.S. Board, Confederation Life Building, Toronto.

The first of these helps is a pamphlet, *The Local Church and Home Religion*, which is meant "for Ministers, Sessions and Other Leaders in Religious Education" and is packed with useful suggestions for those in positions of responsibility in the congregation. If these suggestions were put into practice in every congregation,—and they are all quite practicable—the results would delight and cheer the hearts of all those interested in the religious welfare of the community.

Parents and Home Religion,—the second pamphlet bears this arresting title. There is no Christian father or mother but should be deeply interested in the matters discussed in this pamphlet. "Atmosphere;" "Family Worship;" "Home Study of the Sunday School Lesson;" Expression, Deeds, Service ; Books, Reading, Story-telling, Pictures, Helps,"—these paragraph headings indicate the scope of this brief but wonderfully complete discussion of a



vital subject. To this pamphlet is appended a List of Books for Home Reading, which parents will find to be of great use.

A third pamphlet deals with the Sunday School and Home Religion. This is intended specially for Sunday School workers, and indicates methods by which they may help to make the cooperation between home and School more intimate and helpful.

An attractively printed card, bearing the title, Home Reading Circle, is the fourth member of this interesting series. On one side is printed a list of books, which will help parents in the great task of training their children in religion. On the other side there is a simple prayer for parents, who feel their need of divine guidance and help in this task.

*Multum in parvo*,—a great deal in a little space—may be truly said of these unpretentious helps. Those who take the trifling trouble to send for them, will be many times repaid.

### Arranging for a Substitute

The scholars readily sense the teacher's concern for their true welfare when they know that he is anxious to provide for the continuance of the class during his absence. That concern for them deepens their respect for him. Even if he should fail to find a substitute, the scholars who know their teacher has honestly tried will think highly of him. They will really think highly of him, even though their natural inclinations may lead them to wish he would make no such effort and allow the class to disband until his return. An impression which is likely to lower the class regard for its teacher is surely made when it feels that its teacher unconcernedly went away on holidays as though he cared not what happened to the class. That impression must be avoided.

By the exercise of a little wisdom the teacher may secure a substitute who is likely to add an element which the teacher knows he himself lacks. A friend whose disposition includes some attractive qualities missing in the regular teacher may touch the scholars at points he has never been able to reach.

One thing more,—the substitute should be made to feel that the teacher has a real concern for his class, that he is handing over, for a short time, a very dear trust. The substitute who has that impression of his work, will do his best for his friend and for his friend's class.

### A "Come Together" Meeting

A notable "come together" meeting was held June 3 and 4 at Buffalo, N.Y. During the two years previous, negotiations had been carried on between the Sunday School Council of Evangelical Denominations, whose membership consists of the official representatives of Sunday School work from about thirty denominations in Canada and the United States and the International Sunday School Association, with a view to closer cooperation of these two organizations.

These long negotiations were brought to a successful conclusion, and the meeting at Buffalo was of a re-organized Sunday School Council, including, in addition to its present membership, representatives of the International Association.

What this means is that, henceforth, the representatives of practically all the Sunday School forces in North America will plan together and work together for the accomplishment of their common task, the religious education of the children and young people of the continent.

This union on the larger scale was preceded, as the readers of the *TEACHER'S MONTHLY* very well know, by the movement which brought together in the Religious Education Council of Canada, the chief organizations concerned with religious education in this country.

To give credit where credit is due, it should further be said that the pioneers in cooperative Sunday School effort in Canada were the Sunday School workers in the Province of Saskatchewan. Those who, in that prairie province, marked out the trail in the matter of cooperation in religious education, will be justified in a feeling of satisfaction that their fine example has been followed to such an extent as is indicated by the meeting called at Buffalo.

## WITH OUR CONTRIBUTORS

### I. Reckoning With the Pupils

*By E. A. Hardy, D. Paed.*

Reckoning is a good word. The apostle Paul uses it effectively,—“For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be to us-ward.” The banker uses it; so does the merchant; and in these days of high prices we are all “reckoning.” That is to say, we are all trying to take note of all the facts when we come to our expenditures, or, in other words, we are substituting the actual present facts for what we know used to be the facts, or what we think ought to be the facts.

Now we are to apply this process of reckoning to our Sunday School classes. In our teaching and class administration, we are to get at the facts and handle ourselves accordingly. That is anything but an easy matter; only the trained psychologist can do it thoroughly, and then only with the greatest care. But we all can apply a rough and ready psychology, and with some reasonable knowledge of human nature and some reasonable amount of care, we can arrive at fairly good results.

Looking at the boys and girls in our class, we shall see that we have to reckon, first of all, with their dispositions and temperaments. One is high strung and nervous, another is placid, even lethargic. One is keen and alert, another is dull, almost stupid. One is sensitive to humor or pathos, another is stolid and irresponsive, but there are all the variants in between.

We note a similar variation in their tastes, or likes and dislikes. This is not so serious at the first, because a good many tastes may be changed or acquired, or developed by skilful teaching. A boy may not like reading or music or pictures, when he comes into your class, and yet you may, by careful work, send him out from you with a marked interest in all of these things. He may not like the church or the Sunday School or reading his Bible, and you may win him to being keenly interested in all these. The development of his knowledge of these things and your own keen interest in them are two great means at our command.

The home training of your boys or girls must also be reckoned with. Mary is a perfect little lady, but Sadie lacks almost the rudiments of manners. Tom is reverent and obedient, but Frank is openly cheeky and

unruly. Bill slams the door and kicks over the chairs, because he is awkward and careless, but Ralph places your chair for you, and picks up your handkerchief, and anticipates your every want. Edith breaks in on your sentences without an apology, but Amy waits to be asked for an opinion. All of these characteristics are, for the most part, the produce of home training, and you have to take these boys and girls as you find them. But you don't have to leave them as you find them. In fact, your duty is to send them out with higher standards, to leave your impress on them for their betterment.

Then you must reckon with their educational standards. Some are the produce of excellent teaching, thorough and accurate. Some are as slovenly and inefficient. Some have been trained to think, and some have been spoon fed through their whole school life. If you have a class in the teens or older, you will find that some have had one or two years more schooling than others of the same age. On the other hand, in the later teens, some of those who are not at school may be thoughtful readers, and really more mature in their judgments than those of the same age who are still at school.

In addition to these variations that have been noted, you must reckon with common characteristics. For example, there is the gang spirit that binds together all those of about the same age, no matter how opposite their temperaments, or education, or environment. This is a powerful factor. In cooperation with it you can often achieve wonders; in opposition to it you are likely to have your finest plans absolutely wrecked. Tom and Bill and Frank can persuade or coerce Harry into doing something for you, when your efforts have proven fruitless. If they are against you, however, you are likely to be the vanquished. The gang spirit is certainly something to be reckoned with in both boys and girls.

Another factor is the age characteristics of your class. *Nothing* is more certain than that at certain ages our boys and girls have distinct characteristics of mind and body. Your own observation shows you that and the study of the Teacher Training courses now available will make this quite clear. If you are the teacher of seven year olds, your task is quite different from that of the teacher of twelve year olds, and your task would be quite different if you had a nineteen year group. In spite of the obvious differences,

some teachers have failed to make this reckoning and have suffered accordingly. The Junior Department, for instance, takes to verbal memory work like ducks to water, but the later teen age can hardly be persuaded, even with the greatest difficulty, to memorize passages. Such things are characteristic; you cannot change them; you must be governed by them.

How shall we reckon with these facts about our pupils? Obviously the first thing is to know the facts. You can't escape your duty as a teacher to know your pupils,—their temperament, environment, education, age, characteristics, must be part of your knowledge. That kind of knowledge is not compassed by a wave of your hand or a fervent wish. It comes only by patient, careful and keen observation. You will need all the mid-week activities and every other opportunity, so that you can see them at work and at play, in their homes, on the street, dressed up and with company manners, or relaxed and in working or playing garb. Boys do not always wear their hearts on their sleeve, nor girls either. But your loving and patient study will show you what to reckon with, and will give you not only knowledge, but a deeper insight, a quickened sympathy and a stronger patience.

Your other duty is adaptation. You must

learn to adapt your methods, and your moods as well, to the boys or girls in your class. It is quite true that this adaptation involves a study of methods, so that you have a variety at your command. It may mean that you must attend the best Teacher Training class available, and read some books on teaching methods and class activities. It may mean a good deal of work and some sacrifice of other things you want to do. But a knowledge of methods you must have, and then you must adapt them to the pupil and the occasion.

The more I study the Sunday School, the more I see its difficulties. The Sunday School teacher's task is one of the most difficult in the world. Making dresses, playing pipe organs, farming or running a bank,—these are simple things compared to it. Don't be discouraged if, with your limited knowledge of the Bible and of boys and girls, and with your slender knowledge of teaching and Sunday School administration, and with your lack of a class room and suitable equipment, and with your tumultuous boys or restless girls, you seem to be making little progress. Do your best,—be sure it is your best; reckon with your pupils prayerfully, patiently, lovingly, and your reward will some day gladden your heart.

Toronto

There is a whole world of difference between looking upon religious education as the development of life in fellowship with God, and the teaching of a "subject" or the running of an organization.

It is safe to say that no great progress is possible until this wider, more vital conception is grasped.

## The Way of the Sunday School Teacher

By REV. JOHN MUTCH, M.A.

The greatness of Henry Drummond, professor, popular preacher and traveler, was shown in no better way than in his dealing with a poor victim of drink. This drunkard was persuaded by Drummond to make a stand against his besetting sin. Day after day, busy as he was, Drummond went to meet that man on his way home from work so that he might walk along with him past the saloons, and thus help him to get the better of their attractions. The power and the time of Drummond were bent to help that "little one" of Jesus Christ. That, surely, was an illustration of what Christ taught his disciples true greatness is,—"whoso shall receive one such little child in my name, receiveth me."

Is not that the way of our heavenly Father? Astronomers tell us that in this our universe there are twenty million suns. Many of these we can see with the eye in the skies at night. Most of them lie beyond our gaze. Each of these suns is the centre of a world system. About each of them revolve planets even as the planets turn around our sun. What a speck our whole world system must be in this great universe! Astronomers tell us there are other universes beyond ours, and that some of them may have even more than twenty million suns with their revolving planets! What majesty, what splendor, what might our God must have to create and sustain these infinite wonders! But he is the same God who stoops to paint the lily of

the field, so that "even Solomon in all his glory was not arrayed like one of these." He it is without whom "not one sparrow falleth to the ground."

Was that not the way of Jesus? For twenty centuries men have praised his matchless purity, his superhuman strength, and the mystery of his redemption and resurrection. But he bent his powers to the needs of Mary and Peter, of the woman of Samaria, and Zachaeus, and of the little daughter of Jairus.

When Jesus set the child in the midst of the

disciples and told them that the truly great man is he who can use his powers for the use of such a little one, he was making clear the way which he himself followed, the way of God, the way in which every great Christian has walked, and the way of the Sunday School teacher.

To take a little one, to study his interests and his needs, to stoop with manly and womanly experience and power to help that little one grow,—that is the way of Christ. And it is the way of the Sunday School teacher.

## Don't Knock---Boost

BY MARGARET E. CODY

When a young returned soldier who had been a scholar in our Sunday School in pre-war days, accepted a position as teacher of a class of boys who had been unmanageable, everybody was pleased. We knew that he had the personal magnetism required to win these young fellows, as well as the firmness to hold them in hand, if need be. Results proved that our hopes were justified, for the class grew in numbers and enthusiasm and entirely outgrew its reputation for disorderliness.

Weeks passed and still all seemed to be going well with the young soldier's class. But one day when I met him on the street and enquired about it, there was another side to the story, it appeared. He was growing discouraged and was already contemplating giving up the work.

"Anything the matter with the boys?" I asked. "Don't they take the same interest they used to?"

"Sure thing they do!" was the quick retort. "The fellows are great and we get along fine, but the trouble is with the other folks over there. When we ask for something we need for our work, they don't pay any attention to us, and we have to keep on asking and asking until we're tired—even then we don't often get it. Take for instance the Club room we petitioned for at the last teachers' meeting—I haven't heard a word about that except how expensive it would be to remodel the basement of the church, and all sorts of other objections. I'm tired of it, and all I can say is, if they don't come across with what we need, I'm done with the whole thing."

It was a grievance sure enough, and no doubt many a splendid young teacher is lost to the Sunday School through the very same cause, but instead of sympathizing, I asked him where he worked and how he liked his job. He told me the name of the firm and the

nature of his employment, adding that of course there were plenty of things and people down there that he didn't like, but he made the best of it.

"Why don't you leave, if you're not satisfied and can't always have things your own way?" I asked.

"I've got too good a job for that," came the quick reply. "Wouldn't I be a jay to quit just because they don't do things the way I would if I were in charge! But say—what are you driving at anyway? Do you mean—" and it began to dawn on him what I did mean.

"Exactly," I said. "You wouldn't be foolish enough to give up your work without some better reason than that, for you have learned that you are one cog in a big machine which runs according to the plan and policy of those who control the business. You realize that getting discouraged and going about knocking the firm won't help you to put your own ideas and schemes into effect half so much as getting busy and boosting on the inside, don't you? Well now, why can't you apply the same reasoning to your Sunday School job?"

He looked thoughtful, so I went on. "There are plenty of other people like you who start knocking the Sunday School and saying they'll quit if they can't get all the equipment they need, or the kind of service or room or something else they want. They forget that they are there to do an important job, and if they're succeeding, it would be wrong to give up.

"So many other classes have their all-important needs, that it is no wonder the Superintendent and the Sunday School Board don't rush to comply with your requests, however reasonable they may be. If I were you, I'd show them how great your need is, by pitching in and getting the boys to work to raise part of the money themselves. When

the Board sees that you mean business, they will probably meet you half way. I know it's hard to have the patience to do that when you need a thing in a hurry, but you have to do it in business, so why not in Sunday School too?"

"I guess you're right," he conceded. "I surely don't want to develop into a knocker. As you say, it's a good deal better to have the patience to wait and the good sportsmanship to *boost while you wait*, eh?—Just watch me try!"

## Dramatizing a Bible Story

BY DEAN H. T. J. COLEMAN, PH.D.

The following dramatization of a well known Bible story represents the efforts of a teacher and a class of eight boys in the Sunday School of Chalmers Church, Kingston. The boys ranged in age from eleven to thirteen years.

While the text is the work of the teacher, the class helped materially through discussion and suggestion as to the characters and the details of the dramatization. When completed, the "play" was given by the boys as part of a Christmas entertainment and its reception was so encouraging that the boys undertook later to prepare two further parts,—one dealing with Joseph in prison, and another with the reconciliation of Joseph with his brethren.

In the original presentation, no scenery was used and the costumes were improvised by the boys out of blankets and colored bits of cotton.

### SCENE I.

*Scene*—A plain in Dothan; in the background, dark tents. In the foreground a group of shepherds (the brethren of Joseph) seated on the ground with cloaks wrapped around them for it is evening and the air is chilly.

*Simeon*: How long is it, Levi, since we left home? Out here in Dothan with nothing but the sheep for company, one day is so much like another that one loses count.

*Levi*: It must be nearly six weeks for we have been ten days here and we were a month at Shechem at the very least.

*Judah*: There is one good thing any way about being away from home. We are spared the company of that tiresome brother of ours—the dreamer.

*Issachar*: Yes, that is so. It will be a long time before I forgive him for his impertinence in telling us that dream of his about the sheaves in the field, and about all our sheaves bowing down to his sheaf.

*Levi*: As if he were going to be a great man some day and all of us were to be his slaves.

*Simeon*: The worst of it is that our poor silly old father really believes what the boy

says. For my part I don't believe he had any dreams at all. He made them up just to show how much he despises us.

*Levi*: And then that coat of many colors. A pretty bird he is when he puts it on and struts around like a peacock for our admiration.

*Simeon*: That doesn't worry me so much. All youngsters are vain. But wait a few years and he will be ordering us all around, his father and mother along with the rest.

*Judah*: His father won't mind that. He dotes on him already. I wouldn't wonder but that he is planning to leave all his wealth to him, and to cut us off with a few miserable sheep and goats and a camel or so.

*Levi*: You don't mean it!

*Judah*: I surely do. The trouble is that you fellows haven't eyes to see any farther than the ends of your noses.

*Simeon*: What shall we do about it?

*Judah*: Well, there are five of us here counting Reuben, and only one of him.

*Levi*: What do you mean?

*Judah*: Pshaw, you know what I mean. What is one conceited boy more or less in the world?

*Simeon*: I don't think Reuben will agree. He is the oldest and his father will blame him especially, if anything happens the boy.

*Issachar*: That's true, and Reuben is a soft-hearted sort of fellow too. But I think we can persuade him.

*Simeon*: Well, we will have to try anyway. It will never do for him to go home and tell on us.

*Judah*: You're right there; whatever story we tell we'll all have to stick together on it.

*Issachar*: Well, here comes Reuben now, and we can soon find out. I didn't think he would be back so soon.

*Enter Reuben*

*Reuben*: Well, brothers, the sheep will be all right for the night I think. They are over in that valley to the west, and there is a good spring where the shepherds can draw

water for them. There is another thing. When I came over yonder hill I saw a big cloud of dust to the north.

*Levi* : Another caravan, I suppose, they go past here almost every day on their way to Egypt.

*Simeon* : They'll want to trade with us, I'll be bound.

*Reuben* : Perhaps we can sell them a sheep or two. A dish of mutton should go all right with their dates and camel's milk.

*Judah* : See here, Reuben, we are not worrying about caravans or mutton just now. What's troubling us is that young brother of ours, Joseph the Dreamer.

*Reuben* : Well, what about him ?

*Judah* : We've made up our minds to put him out of the way when he comes with a message from our father as he's sure to almost any day now, and you've simply got to go in with us on the thing.

*Reuben* : Why, what has he done ?

*Judah* : It isn't what he has done, it's what he will do. If his father is willing to stand his impertinence and his pushing ways, we're not.

*Reuben* : Oh come now, he's only a boy and he'll grow out of it.

*Judah* : No, he won't. The older he grows the worse he'll get.

*Reuben* : But killing is a pretty nasty business—and one's brother.

*Judah* : What else do you propose ? You're the oldest and have the most at stake and you can't just stand in the way of the rest of us.

*Reuben* (thinking a moment) : I'll tell you what we'll do. We mustn't be too hasty. When he comes, we'll bind him and put him in a safe place. Something may turn up.

*Judah* : I don't believe anything will turn up. You'll have to come to our plan in the end.

*A Voice is Heard Singing Outside*

God who made the earth—  
The air, the sky, the sea—  
Who gave the light its birth,  
Careth for me.

*All* : Behold the dreamer cometh.

*Enter Joseph Singing*

God who made the grass  
The flower, the fruit, the tree,  
The day and night to pass—

(Seeing his brothers)—Why brothers, how glad I am to see you. Do you know when I came to Shechem and couldn't find you I was really frightened. But I met a man and he told me where you had gone and so here I am.

*Judah* (grimly) seizing Joseph : Yes, here

you are, and here you'll stay. Levi, bring the rope from the tent. (They bind him).

*Joseph* (beseeching) : But what have I done, brothers ?

*Judah* (roughly) : Oh, a whole lot that we haven't time to tell you about.

*Reuben* (aside to Joseph) : Don't be frightened boy, I'll get you out of this some how.

*Simeon* : Now where shall we put him ?

*Reuben* : There is an old well back in the field. It's perfectly dry and he'll be safe there until morning. (To the brothers)—Now I'll go back to the shepherds, some of them are bound to be asleep instead of attending to their work. (Goes out).

*Judah* and *Levi* lead Joseph out.

(The Curtain Falls)

#### SCENE II.

*Simeon* and *Issachar* seated. *Judah* and *Levi* enter. *Judah* speaks : "Well, he's safe all right; he wept and he begged but we told him he was lucky to be as well off as he was. When *Reuben* comes back in the morning, he's sure to see things as we do and that will be an end to the trouble."

*A Bell is Heard Tinkling Outside*

*Simeon* : That must be the caravan *Reuben* spoke of. Do you not hear the camel bell ? I suppose they will camp near here for the night.

*Enter Two Midianites*

*1st Midianite* : Greetings, friends, we are your neighbors for the night you see.

*Issachar* : You are welcome, but who are you and whence come you ?

*2nd Midianite* : We be Midianite traders from Damascus. We are on our way to Egypt with a caravan of rugs and wool and slaves.

*Simeon* : "Slaves" did you say ? And how is the slave market in Egypt ?

*1st Midianite* : Very good indeed, our only trouble is that we cannot find enough to supply it.

*2nd Midianite* : And then the Egyptians are so particular. They are rich and they turn up their noses at the best we can offer them.

*1st Midianite* : True you are, brother. Now there is a rich officer of Pharaoh's guard who said to me just before we left on our last journey : "Bring me a smart youth who can learn to take charge of my household. One who is good looking and obedient, who can keep accounts and can hold his tongue. In short, one who has brains inside his head as

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well as hair on top of it. None of your broken down Hittites or greasy Ethiopians for me." And here I go back with nothing that will suit him.

*2nd Midianite*: And he would pay well too. But that's the luck of us merchants. When we have the goods we can't get our price and when we could get any price we asked we haven't the goods.

*Judah* (starting and turning to his brothers) What say you brothers, have we not the goods they are looking for?

*Simeon*: You mean Joseph?

*Judah*: Yes, Joseph.

*Levi*: But will Reuben consent?

*Judah*: We don't need to ask him. (To the Midianites)—You start early to-morrow, do you not?

*1st Midianite*: With the first flash of dawn.

*Judah*: See! Before Reuben returns they will be miles on their way. And we will be as safe with Joseph in Egypt as if he were under the ground.

*Levi*: True, it would be much better than the other way.

*Judah* (to the Midianites): Friends, what would you give for a likely youth such as you seek for your officer customer?

*1st Midianite*: We would give you twenty pieces of silver told into your hand.

(The brothers confer a moment and Levi and Issachar go out).

*Judah*: If you will but wait a moment we will show you that you merchants sometimes have a bit of luck. We have a youth which we will sell you at the price you name. He is our brother; but we love him none the better for that.

*2nd Midianite*: I have known such brothers as you before. I doubt not the youth is safer with us than with you. But your family quarrels are none of our business and we will ask no questions and tell no tales.

(Levi and Issachar enter with Joseph). (Both Midianites examine him closely.)

*1st Midianite* (to Judah): The money is yours (handing a bag). Had you asked double, we would have given it rather than miss such a prize. (They go out with Joseph).

*Judah*: What say you, brothers, shall we divide the money now.

*Simeon, Issachar, Levi*: It would be better. (They divide it.)

*Simeon*: What about Reuben?

*Judah*: The less Reuben knows the less he will grieve.

*Issachar*: And our father?

*Judah*: Poor old man, he will miss the boy, but he will never learn. We will find a story that he will have to believe. Boys who have lost their way have been carried off by lions before now.

*Levi*: True. Anyway, that part will keep. It is late and we must get some sleep for to-morrow we start for home. (He starts to go off the stage.)

*Others*: We go with you. (They go off).

(Curtain falls).

Queen's University,  
Kingston, Ont.

### A LIVING WORD

God's Word is a living word, and the emphasis should be placed on the idea of life rather than the idea of words. Words are but counters; in themselves they mean nothing. Meanings go back to persons and to life.

When the Bible is treated as a collection of words, it tends to become the dead thing which it is to-day to many over whose heads it has been held as a book of duty or of doom.

When, however, it is recognized as a book of life, not because it alludes here and there to life in a distant future, but because it sprang from life, and still thrills and throbs with the life from which it sprang, it becomes in the measure of the reader's ability to receive it once more the living word which it was when hearts of old, first awakening to the consciousness of the divine presence, said, "Speak, Lord, for thy servant heareth."—Selected

### Getting Off to a Good Start

By An Old Teacher

One of the elements of success in our teaching is getting off to a good start in the class session.

A drag at the beginning often means a sag all the way through. It is essential that the attention be arrested, and as early as possible, but alas! that kind of an arrest may be rarely made.

May I pass on a few successful methods in achieving this object?

One is to start right off, in the teaching,

with a challenging, searching question. A casual interrogation will not bring the desired result, but one carefully thought out and phrased. I recall asking a class of restless older boys once, as suddenly and as incisively as one's voice would allow: What kind of a boy are you at home? It was not much of a question, but it served the immediate purpose of having every eye turned on me, in silence.

Of course such a plan, or any one plan, cannot be frequently used. It would be too much like underlining a whole letter, or printing an article in italics for effect.

I gained the attention of my class more than once by holding up an article pertinent to the lesson,—an Oriental ink-horn, a miniature of the roll of the law, or an eastern sandal.

It never failed to focus their interest, thus securing the good start one had in view.

Illustrations such as these, simple as they are, will indicate my method. Once a class gets into a rut in its way of doing things, or in a set order of service, inattention will follow as a blight on interest and effectiveness.

Getting off to a good start also calls for cooperation with the clock. Again, a raggedy and a slovenly "opening" will lead to a bed-ragged finale. A loose start is a partner with loose-ends. A bright, crisp lining up of those present on time, and an alertness about the first exercises, will help to cure lateness and to secure a good start.

Getting off to a good start will also mean getting off to a good ending—and that is equally important.

## THE DEPARTMENTS

### A Programme for a Beginners Department

*By Miss Florence L. Cameron*

#### BEFORE THE SESSION :

- a. Keep Early Comers Busy
- b. Quiet Music
- c. Start on Time

#### WORSHIP PERIOD—15 Minutes

- a. Opening Song
- b. Prayer
- c. Praise Song
- d. Missionary Service
- e. Offering Service
- f. Prayer Responses
- g. Prayer Song

#### FELLOWSHIP PERIOD—10 Minutes

- a. Welcome Song
- b. Cradle Roll Service
- c. Birthday Service

#### THE CIRCLE—15 Minutes

- a. Song
- b. Informal Talk
- c. Song
- d. Prayer
- e. Rest Exercise

#### STORY PERIOD—15 Minutes

- a. Preparation for the Story
- b. Telling the Story
- c. Impressing the Story

#### CLOSING PERIOD—5 Minutes

- a. Folders Distributed
- b. National Anthem
- c. Closing Prayer
- d. Good-Bye Song
- e. Wraps Put On

### THE FELLOWSHIP PERIOD EXPLAINED

In the Fellowship Period, we should seek to make every child feel at home and help him to realize that the Sunday School is taking an interest in him personally. If he has come for the first time, after the superintendent has introduced him in a few words to the children, they may welcome him with the song found in Carols :

"A welcome warm, a welcome true  
To this dear Sunday School of ours, etc."

If there is no new scholar, the children may sing a welcome to each other and to the teachers. A very simple little welcome song is found in Song Stories for the Sunday School,—Good Morning to All by substituting "A Welcome," for "Good Morning." We remember the baby that is so dear to the heart of every bigger brother and sister in our Cradle Roll Service. First we may sing the "Cradle Roll Song," from Carols :

"There are blessings from God all about us,  
We should thank Him for gifts large and  
small,  
But the Gift of a dear little baby  
Needs our very best 'Thank you' of all."

Follow this with the prayer :

"God bless all the babies on the Cradle Roll,  
Bless them and keep them throughout each  
day,  
Guide them in daylight, and guard them in  
darkness,  
May they grow gentler and sweeter each  
day." Amen.



A more elaborate service may be planned when there are new names to put on the Roll and less time taken up by some other part of the programme. If such a service is to be used the Cradle Roll superintendent should conduct it, and the mothers of the children to be enrolled invited to attend for this part of the programme.

This service may consist of the Cradle Roll song previously suggested. Then two children, preferably a brother or sister of one of the babies to be enrolled, rock a tiny cradle while all repeat the verse:

"Little cradle, do you think,  
With your pretty bows of pink  
You can faithful be and true  
To this name we trust to you?"

(The babies' names are then dropped into the cradle by the Cradle Roll superintendent).

"As we drop it softly there  
We will breathe a loving prayer,  
That the little baby face  
In our School may have a place."

The Cradle Roll superintendent then puts the names on the Cradle Roll, hanging on the wall, and the children stand and sing:

"Upon the roll with gladness,  
We write the baby's name;  
Our Jesus loves the babies,  
He loves us all the same.  
Oh! Jesus bless the baby,  
Whose name is written down,  
And make the child forever  
A jewel in Thy crown."

The service is concluded by the following prayer:

"Heavenly Father, hear our prayer,  
Keep within Thy constant care  
This dear baby Thou hast sent  
To its loving parents lent.  
To be taught and trained for God,  
May our School its mission do  
Love and pray for, guard it too." Amen.

If our little Beginner has a birthday, it is a very important occasion to him and we must help him feel it is to us as well. He proudly counts a penny for each year of his age into the birthday bank, then we say a little prayer for his safe keeping:

"Safely through another year  
Thou hast brought thy little one

Saviour keep him in thy fear  
Till his work shall all be done.  
God bless . . . . . and keep him,  
Bless him and keep him,  
God bless . . . . . and keep him  
Till all his work is done." Amen.

**A CHILD'S MAGNA CHARTA**

After seven hundred years of the development of the Magna Charta, the right of the child is more than any other still ignored.

Indeed, all that has been done since King John was compelled to give that charter to the people of England is to change from political to industrial servitude, and the child is the greatest sufferer in this servitude.

What we want is a Magna Charta for the child. This will mean a fighting chance for the race of men.

Then he puts a star on the date of his birthday on the calendar for that month. Pretty calendars are made by pasting a picture or pictures on dark colored mounting board and printing a suitable verse below in white ink. The pictures should illustrate the verse and be suitable to the season of the year. The calendar of dates for the month is also pasted on and it is then hung on the wall with ribbon or cord. The children may all repeat the verse on the calendar while the birthday child is putting on his star. A birthday song may also be sung or the

little child may choose his favorite song if the superintendent wishes to lengthen the Birthday Service.

Peterborough, Ont.

**How to Interest the Children in Others**

*By Mrs. Omond*

In New St. James Presbyterian Sunday School, London, Ont., we try to have an official from the Children's Shelter come to our School occasionally, and tell of the work done for the neglected children. In the same way, we now and then have an officer from the Salvation Army come and tell of their wonderful work. The special schemes of the Presbyterian Church are kept before the School by our superintendent in a five-minute talk now and then. It all helps. As a rule, children are found very responsive to the needs of others. They like to help.

Our Donation Sunday at the beginning of the year is quite an event. All the pupils, from the wee tots in the Beginners and Primary classes up to the members of the Adult Bible classes, take part. As a result, quite a load of vegetables, fruit, groceries and dry goods goes over to the Children's Shelter next day. The children are delighted to do their "bit."

This year we are trying out a new plan

along missionary lines. A class has been formed of the larger girls called the "Carry-on Class." It is for the special purpose of giving definite instruction to these girls as to the missionary work done by the Presbyterian Church at home and abroad.

This class meets during the regular School

hour, on the first Sabbath of each month, when some one special part of missionary work is explained to the scholars by a leader appointed some weeks before. The idea is to instruct those whom we hope to have for our future leaders.

London, Ont.

## Fifteen Minutes Early

BY MRS. MABEL H. HINCKS, B.A.

Fifteen minutes early. Teachers, do you ever hurry with your evening meal to arrive fifteen minutes early at a concert, a play, a lecture, or a hockey game, something to which you are going for pure selfish enjoyment? Fifteen minutes early so that you may procure a good seat and not miss anything. Is the rush worth while?

Teachers, are you just as ready to hurry a bit with your Sunday dinner so as to arrive at Sunday School fifteen minutes early and not miss any opportunity with the small boys or girls in your charge? Indeed, the rush is worth while.

The Departmental superintendent will naturally be fifteen minutes early, but she needs the cooperation of every teacher. There are always children who are fifteen, indeed sixty, minutes early, perhaps lingering till a quarter to three outside the locked door. Have you ever been the first one in authority to arrive in your Department, to find the children scampering over the chairs, disturbing the carefully arranged groups, tossing their caps about, perhaps even strumming upon the piano or climbing out the windows?

It is almost impossible, after such a beginning, to obtain genuine quiet when the service begins. Quiet music and reverential hymns do help, but a disorderly atmosphere has been created, the children have lost, for the day at least, some of their respect for this part of God's House. You have to struggle throughout the hour with a restless, inattentive class and you go home much more tired than if you had rushed at noon a bit and arrived at the Sunday School door before a single child had been admitted.

The smaller children at least need you early to help them with their wraps. The superintendent needs you, not only for your own group of children, but perhaps to help her with some of the arrangements about the room, the pinning up of new pictures possibly, or the writing of some verses upon the black-

board; more especially does she need you if the department is not well organized with a secretary and a pianist who also come early.

Perhaps, too, there are drawers filled with pictures and objects in the departmental cupboard to which you have access in order to find material for your own lesson. You must come early to find these, you cannot possibly leave your class to procure them later.

But, most important of all, what great opportunities are afforded you by this extra quarter of an hour with your own little group of children! Now is your chance to become acquainted, to let the boys and girls chat freely about their weekday life at home and at school, to draw them closer to you by telling them about yourselves, such details and incidents as may interest and help them. Here is an opportunity to learn if they are trying to apply the truths you teach them in their daily lives.

You can make this quarter of an hour very attractive and helpful to your scholars. They like to handle pictures and discuss them with you. They can be helped with their memory work by putting together very simple puzzle cards with the memory verses written thereon. They can repeat their memory work at this time and receive their mark of commendation, perhaps in the form of a star or other sticker pasted upon a card. Here is a great opportunity for handwork illustrating the previous Sunday's lesson or a hymn that is being learned, handwork which is so fascinating and helpful to the children and for which so few teachers can find time in the short Sunday School hour.

Perhaps, at first, you have only two or three scholars who come early, perhaps some are even inclined to arrive late. Handwork before the hour is the best cure for late scholars. Come fifteen minutes early and try it.

Toronto

## The Boy Who Makes Trouble in the Class

BY MRS. MABEL CREWS RINGLAND, B.A.

Not every class, but quite a number of them, boast of one boy who is always trying to "break up the meeting," so to speak, and usually succeeds in doing it. He is, as a rule, not an average boy, and not a bad boy, but one in whom certain qualities, good in themselves, have been over-developed until they have become obnoxious. Perhaps he wants to be at the head of everything, or to make himself conspicuous, or maybe he is just full of mischief and bubbling over with misguided energy. Very rarely indeed is he really bad, but he can nevertheless ruin a splendid lesson and make the other boys do unbelievable things.

One such boy whom I have in mind possessed a remarkable power over the other lads, who were well behaved when not under his influence, but would act like wild men when he started something. No amount of appealing to him or them helped matters any and it seemed as though the only remedy was to get rid of him. But it was decided to give him a last chance, and to put his misdirected talents to some worthwhile use. He was a born leader, fearless and resourceful, and could be depended upon to carry through to a finish anything he undertook. These characteristics could be made use of in a class organization, the teacher decided, so organize they did, with Master Troublemaker as President of the Club, or as he preferred to call himself, "head of the gang."

From then on, instead of being the object of discipline, he was the enforcer of it, and no nonsense would be tolerated while he was in the chair. Each class session was opened by a short club meeting, presided over by Master Troublemaker, in which all class business was settled with characteristic dispatch. The teacher (who rightly was a man, for no woman, however skilful, should be asked to cope with the task of handling a group of Junior boys) then took charge and the lesson proceeded without the slightest interruption.

The club president acted as class policeman throughout the whole period, but the disturbing element was lacking, not that the main agitator was removed, for normal boys of this age follow authority naturally. As one writer states the case: "The social instinct which drives the child into the group or gang, also forces upon him the necessity of organization and a recognition of the necessity of obedience to authority. The Junior boy wants to play the game according to the rules." That explains why the teacher who cannot control his class loses the respect of its members, and might just as well stop teaching.

Through the class organization and its mid-week activities the teacher became acquainted with his boys in a way he never supposed possible. He was a busy man, but the time reserved for his class was never interfered with by other demands. Soon there grew up between him and them a beautiful friendship founded on mutual sympathy and understanding, and his staunchest supporter was none other than Master Troublemaker, who had completely outgrown his name.

Other teachers had given up the class in despair and it had been labelled a lot of *bad* boys with a ringleader who was *the worst ever*. But this teacher knew the two great secrets for winning boys—give them something to do and "lay hold of the heart instead of the coat collar" as some one has aptly put it. True, it was a slower but a surer way, for the one who has found the key to a boy's heart can do just about what he likes with that boy. After all, is not the saying pretty true, that there is really no *boy* problem,—the problem is one of *leadership*?

Toronto



### The Juniors' Giving

By Mrs. R. McBroom

More and more, as we study the lives of the boys and girls with whom we come in contact in our work in the Sabbath School, are we impressed with the importance of those wonderful years which constitute what we call the Junior Period. We should ever remember that this is the time of all others when our boys and girls are forming habits that are to make or mar their whole lives. How essential that we should assist them in every way possible to form right habits and make wise choices!

This is the time then to form the habit of enthusiastic interest in the great benevolent enterprises of the church. As interest grows by activity it is the time to form the habit of giving as an expression of interest, and the inevitable outgrowth of this will be the habit of regular and systematic giving.

Juniors should be expected to give more than little children. Many Juniors earn some money, or have an allowance. With the growing independence of the boys and girls and the many attractions which surround their daily lives, there is every danger that much of their money will fall by the wayside in the slot machine or go to swell the revenue of the picture show.

The Junior loves responsibility and the idea of stewardship. Therefore giving as an

obligation, as well as pleasure, should be taught, and the habit of systematic giving formed. It is a good time to explain and encourage tithing.

One thing we must always remember, and that is the absolute necessity of a definite objective within the range of the sympathy and interests of the Junior boy or girl. Juniors will always work hard and give generously to objects that appeal. They love to belong, and if the Sabbath School is kept before them as an organization of which they are active members, they will realize that its success depends upon the individual effort of each member, and they will always measure up to what is expected of them.

They enjoy being consulted and allowed to vote how at least a part of their offerings shall be used. Thus it will be easy to train them in proportionate giving.

A portion of their gifts should be devoted to Missions and oh, how Juniors love to give to the missionary enterprises of the church if before them is placed the need of some particular part of the missionary activities of the church. They will show keen delight in the support of some boy or girl of Junior age. How they will love to hear of his progress from time to time, and to think of him as their representative in a foreign land, and to know that because of their gifts he will some day be able to tell of Jesus' love.

It is unfortunate that in many Schools the taking of the offering is made a part of the business of the class when it should be a definite part of the worship service of the School. The exercise should never be hurried or irreverent, but of such a nature as to leave the pupils feeling that they have been worshipping. *Never "take up the collection."* This is the time when we gladly bring our gifts and make an offering unto the Lord.

During the playing of quiet impressive music by the pianist, the offering may be received in the classes, and then carried forward by the class treasurers. As these members wait with the offering there will be a short offering service led by the superintendent. This may take the form of a responsive service on some such theme as "Bible Reasons for Giving," and may be followed by an offering hymn or prayer, or by both. A suitable hymn would be:

"God loveth the cheerful giver ;  
He has asked us to freely give  
Our gifts and money to others  
To teach them the right way to live.  
Inasmuch as ye give others  
Ye have given the same to me,  
These words were spoken by Jesus  
To all who his children would be."

The superintendent may arrange special offering services from time to time, when it is

desirable to present some definite objective to the department or School.

Mrs. Leyda, in her very helpful book, *Junior Hymns and Carols*, has arranged two or three very beautiful services which can be readily used in any Junior Department.

Some very helpful suggestions are also given by Elizabeth Sudlow in that little book which should be in every Junior Worker's Library,—*All About the Junior*. Thank-giving and Christmas will of course be made special days for bringing gifts.

Various interesting devices in the way of receptacles for the offering are used in different Schools, but the simplest and most effective for use in the Junior Department is the Duplex Envelope. By its use boys and girls are trained to give in a systematic way to the Mission schemes of the church as well as to the regular maintenance of the School.

In addition to this, there should be in every class a bank or offering box of some special design. Boys and girls can be asked to try each week and do without some one thing for the sake of others. The price of the sacrifice can be placed in the class box. At some special time the box may be opened, the money counted, and the class members allowed to vote on the cause to which they will devote it. Each one will be asked to come prepared with suggestions as to its use. It will be found that the boys and girls will take great joy in giving to others in this way, and what better training could there be for a life of service?

As we realize the great need to-day of consecrated Christian effort, we are led to feel how much depends upon the effective sowing of the seeds of Christian stewardship in the minds of boys and girls. May we so present Christ to them that they may see in him, not only their hero, but their Saviour, and they will gladly bring to him their love gifts, and best of all, that they will present to him the gift he most prizes, their own precious lives, full of loving consecrated service.

Toronto



### What Shall a Boy Read ?

Every Tuxis Boy or Trail Ranger has at some time asked himself this question. He has had a quiet afternoon or evening, and has been looking around for something to read. Of course, there are some boys who scarcely ever read anything, but these are the exception to-day.

What a boy reads is a very important part of his life and every C.S.E.T. boy should ask himself what he is going to read the next chance he has.

In the Juvenile Court of Ottawa not long ago two boys were brought before the judge

on the charge of stealing and house-breaking. These boys had been before the court a number of times before, and all attempts to change their ways of life had failed.

They will probably be sent to the industrial school as a result of their last offences. The cause of their downfall was the reading of cheap novels of a vicious kind.

## The Intermediate Class

BY REV. WILLIAM SCOTT, B.D.

### VI. THE TEACHER OF THE INTERMEDIATE CLASS

In this article will be considered the needs of the Intermediate teacher himself, attention being fixed upon him rather than upon the class which he teaches. If some encouragement is brought to those Intermediate teachers who may read this article, it will have served its purpose. The critical years of adolescence are so baffling to many teachers that they are tempted to give up the work, in the real conviction that they are unable to do it. To such it may be said: "Take heart, for you may be accomplishing much more than you think."

There are some fundamental requirements in the teacher of Intermediates which one can easily attain for himself. We may enumerate a few of these:

1. The personal qualities of cheerfulness, serenity, ready sympathy and candor should be assiduously cultivated. These qualities have a very beneficial effect upon boys and girls entering upon the "storm and stress" period of adolescence. They need and respond to those qualities in their leaders which supplement their own.

The importance of meeting intellectual difficulties squarely and answering questions as well as we can, cannot be over-emphasized. If the teacher does not know—and often he will not—he should frankly say so, but at the earliest opportunity he should look up the desired information and report to the class. Such a method of dealing with questions that arise begets an attitude of respect on the part of the class. They will know that their teacher is dependable and will be encouraged to give him their confidence. It is not necessary to be an athlete to be a successful leader of boys nor to have all the feminine accomplishments to lead girls successfully, although these things are often a means of getting acquainted with the class. "The roots of leadership go much deeper than any accomplishment which we may possess. We must have the qualities of character which the young people unconsciously demand of us.

2. The teacher should study the needs of his particular class. He must go even further than that and study the needs of each individual of his class. It is a great help to read books on the subject, but one must always keep in view the application of such books to his own particular group, if his

reading is going to be highly beneficial.

Sometimes there are many types in one class. To understand his pupils the teacher should visit the parents in their home, for the home life often sheds light upon the character and deportment of some John or Mary which could never be understood otherwise. Often in this way, too, the cooperation of the parents may be enlisted in the work which one is trying to do for their child, and when this is done the major part of the teacher's difficulty is solved.

3. The teacher must remember that results in such important work come slowly. Just as our Master believed so mightily in the capacity of people to be redeemed, so the Sunday School teacher must needs believe in the capacity of his scholars, and have abundant faith.

Souris, Man.



### A "Mother and Daughter" Banquet

A "Mother and Daughter" banquet was held recently in the Schoolroom of St. Andrew's Church, Stratford, Ont., when 'teen age girls and their mothers to the number of about 200 assembled about the supper tables. The menu was provided by the girls and the boys of the Baraca Class, who acted as chefs and waiters, duties which they fulfilled to the entire enjoyment of the ladies. The banquet was the outcome of a suggestion made at a teachers' meeting following the Father and Son week in March, and the arrangements were completed and carried out by the Eureka girls' class and the newly organized Mothers' Class. The supper was followed by an interesting toast list and musical programme.

A unique feature of the entertainment was the singing as a chorus, the following verses, composed by one of the Eureka girls, and sung to the tune of "The Bells of St. Mary's."

The Girls of St. Andrew's  
Oh, here they are meeting,  
The young girls, the old girls;  
Each daughter, each wife.  
But mothers! our mothers.  
As night shades are falling,  
Our hearts beat true, with love for you  
Who gave us Life.

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

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

### The General Assembly and Sunday School Work

A very full and comprehensive report of the work of the Board was presented to the General Assembly at Ottawa in June. This Report is being reprinted in full and may be secured from the office of the Board, free of charge, on application.

The main part of the Report dealt with the Forward Movement Continuation Policy for the current five year period. The main features of this policy are :

1. *The Promotion of Home Religion*—as outlined in another article in this number.
2. *The Training of All Our Children in Worship*, either at the regular church services, or in a special service provided for this purpose.
3. *The Extension of the Sunday School* to meet the needs of the 100,000 boys and girls who are not as yet being cared for by our church.
4. *The Standardizing of All Our Sunday Schools as to Programme, Organization and Equipment*, so that all may be aiming at the best possible results in the lives of the boys and girls.
5. *The Promotion of a Comprehensive Missionary Policy*, both of instruction, giving and service.
6. *The Enlistment of Our Older Boys and Girls* in the church and Sunday School ; *of the Boys as Recruits for the Ministry* and in other Christian Life Callings through our C.S.E.T. Programme ; *and of the Girls as Deaconesses, Missionaries and in Other Forms of Christian Service* through the corresponding C.G.I.T. Programme,—these Programmes to be promoted in the local church and through Older Boys' and Girls' Conferences and Training Camps.
7. *The Challenging of Our Young People to Devotion and Loyalty to the Church and Her Work*, through the promotion of Young People's Organizations in the local church and through city and Presbytery Rallies of young people under Presbyterial guidance.
8. *The Securing and Training of Leaders* for all this work, including 1,000 Recruits for the Ministry and Christian Life Callings,

20,000 New Lay Workers as teachers in the Sunday School, leaders of boys' and girls' work in the local church.

It will be easily seen that this is a difficult and important task which will require the united and prayerful support of all Christian people throughout the Church in order that adequate provision may be made for the Christian nurture and training of all the boys and girls for whom the church should care.



### Some Sunday School Statistics

The Report to the General Assembly in June of Sunday School Statistics for the Presbyterian Church in Canada shows some encouraging advances for the year 1919.

Total number of Sunday Schools 3,765, a gain of 140.

Total number of officers and teachers 32,172, a gain of 738.

Total number of scholars 277,948, a gain of 9,256.

Schools using Graded Lessons 1,293, a gain of 102.

Total amount given to Missions \$104,320, a gain of \$17,087.

There are also, however, the following decreases to report :

There is a slight falling off in the number reported on Cradle Rolls and in Home Departments and in Teacher Training Classes.

The number reported as coming into full membership with the church, 6,721, represents a decrease of 261.

In regard to this last statement, a careful examination of reports from individual Schools reveals the fact that a number of Schools, including some of the larger Schools, did not give any figures, probably because it was difficult to give the exact number, so that the total number is almost certainly much larger than is reported.

As we review the work of the past year we have much reason for encouragement, but at the same time we have also much reason to press on more energetically than ever before

if we are to accomplish the task of providing adequately for the religious instruction and training of all those committed to our care.



### The Forward Movement and the Home

During the year 1918 the Board of Sabbath Schools made a careful survey of Home Conditions throughout our church and also tried out in various places several plans for helping to maintain the home in its true place as the primary agency in the religious nurture of the child.

In connection with the Forward Movement Campaign during 1919 these plans were widely promoted throughout the church, and as a result we have the very encouraging report which follows.

Of the 1,500 settled congregations in our church, nearly half report having put into operation five or more of these plans.

As a result of one year's work, this is a fine showing. The question of Home Religion will continue in the forefront of our Board's Forward Movement Policy during the coming year. The statistical report is as follows :

Number of congregations reporting :	
Use of pamphlet "Local Church and Home Religion".....	643
Promotion of Religious Education in the Home.....	883
Promotion of Family Worship in the Home.....	420
Use of Pamphlet "Parents and Home Religion".....	526
Use of Home Reading Circle Card.....	134
Use of Pamphlet "Sunday School and Home Religion".....	346

Parents' and Teachers' Conferences Held.	92
Parents' or Mothers' Class Held.....	54
Cradle Roll Department at Work.....	699
Sacrament of Baptism in Church Services	726
Home Duties and Church Membership presented to Teen Age Boys.....	273
Home Duties and Church Membership presented to Teen Age Girls.....	230
"Children's Attendance at Church" Plans Used.....	746
Special Provision for Children at Church Services.....	906



### Summer Schools

One great difficulty to-day in carrying on any department of the work of the church is to secure qualified leaders. To meet this need in the department of Religious Education, short courses extending over a week are being provided at a number of centres where recreational features may also have an important place.

These Summer Schools have abundantly proved their usefulness to many ministers and Sunday School superintendents in helping to strengthen the staff of leaders and workers for the local church.

In the June number of *TEACHERS MONTHLY* will be found a complete list of these Summer Schools, as well as the Training Camps for Older Boys and Girls. It is hoped that every Sunday School will arrange to have one or more representatives at one or more of these Schools.

Full information and programmes can be obtained from Presbytery Conveners, or by writing to the office of the Board.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

MARCH and APRIL, 1920

### I. NEW STANDARD TEACHER TRAINING COURSE

*Winnipeg, Man.*—Rev. W. A. Maclean, D.D., Minister. *The Teacher's Study of the Life of Christ* : Marjorie Maxwell, Effie Lamb, Isabel Campbell, Mabel Smith.

*Kenton, Man.*—Rev. H. B. Wallace, Minister. *The Pupil* : Glen MacKay, Leila Curry, A. E. Adams, Annie Ewen, Gordon Hunter, Kathleen M. Beckett, Alice Brown.

*Harriston, Ont.*—Rev. F. S. Millihen, Minister. *The Pupil* : J. Elton Pritchard, Ross McLellan, Warnock McMillan, Margaret Thomson, Ray E. Morrison, Alexander Kennedy McLean.

*Peterboro, Ont.*—The Teacher, Katie Anderson. *The Teacher's Study of the life of Christ* : Katie Anderson, Betty Mowat, Mrs. H. M. Ashley, Daisy J. Bergonie, Florence Vickers, Hazel Anderson, Marjorie Best, Helen M. Middleton.

*Spencerville, Ont.*—Rev. A. W. Drysdale, Minister. *The Teacher's Study of the Life of Christ* : Mrs. S. Reid.

*Owen Sound, Ont.*—*The Pupil* : Florence Brown, Mary Telford, May Henry, Alice M. Smith, Jean C. Fraser, Ella M. Park, Violet McQuaker, Grace R. Elliott, Effie Little, Edythe Hopper, Jean S. Armstrong, Wilhemina MacCuaig.

*Normal School, Hamilton, Ont.*—Rev. S. B. Russell, Instructor. *The Teacher's Study of the Life of Christ* : 7 certificates.

*Stratford, Ont.*—Rev. Finlay Matheson, Minister. *The Teachers Study of the Life of Christ*: Annie May MacDonald, Mary Almeda Henry. *The Teaching Values of the Old Testament*: Mary Almeda Henry.

*Caron, Sask.*—Rev. Philip Duncan, Minister. *The Teacher*: Ora Irene Battel, Janet Marjory Powell, Allen Kennedy, Hattie M. Ingalls, Laura Harold, G. Robinson, M. S. Allen.

*Gables, Ont.*—Rev. A. R. McRae, Minister. *The Teachers' Study of the Life of Christ*: Emily G. Watson, Ada Blackmore, Elsie Buck, W. A. Cockburn, Ira Tottle.

*St. Catharines, Ont.*—Rev. J. H. Ratcliffe, Minister. *The Programme of the Christian Religion*: Marion I. Tyrill, Agnes L. Alexander.

*Melita, Man.*—Rev. A. L. Elliott, Minister. *The Teacher*: M. S. Reid, Martha Jones, Violet Gordon, Albert Elliott.

*Normal School, Toronto*—Rev. E. G. D. Freeman, Instructor: *The Teaching Values of the Old Testament*—9 certificates.

*Toronto Older Girls' Council: The Pupil*: Lucy B. West, Isabel M. Park, Barbara P. Walker, Florence Peddie, Grace A. West, Helen Horne, Margaret Clark.

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

## HOW THE WORK GOES ON

At Orion, Alberta, there is an enthusiastic Sunday School, and three of the four classes are taught by men.

During the Mother and Daughter Week last April in Edmonton, sixteen banquets were held with an attendance of over 2,000.

The Lethbridge-Macleod district of the Religious Education Council are to hold a general Summer School from July 9 to July 20.

There are more people in the Sunday Schools of Korea than in the churches,—men and women as well as boys and girls are in the Sunday Schools.

A Sunday School organized last summer at Tripola, Alberta, meets at the unusual hour of 7 o'clock in the evening, so that it may be held immediately before the church service which is at 8 p.m.

There is a most enthusiastic Sunday School at Bassano, Alberta. Missionary instruction is given once a month, and the offering on that Sunday is devoted to missions. One club of girls have a mission study class during the week.

At a Sunday School Convention held in Olds, Alberta, in April last, the Religious Education Council of Red Deer District was organized to carry on the Cooperative Sunday School work in the district.

The Sunday School of the Presbyterian Church, Nobleford, Alberta, in a district where the crops, last year, were a failure, put \$60.05 on the plate for the Armenian and

Syrian Relief Fund. There were 40 present. Subsequent subscriptions by mail have raised the amount to \$71.00.

The Sunday School at Redcliffe, Alberta, is making good progress under the leadership of Rev. Wm. Shearer, D.D. Dr. Shearer has organized a class of teen age boys, and an empty shack near the church has been fixed up so that the class may have separate sessions.

More than 125,000 attended the Sunday Schools of Brazil on their Rally Day, and this is in spite of the fact that the Sunday School enrolment for Brazil is only about 60,000. The special offering for the day amounted to nearly \$3,000. The money is to be used for Sunday School work in the country itself, and especially to pay the local expenses of the Field Secretary for Brazil whom the World's Sunday School Association is urged to send at once.

According to the last Annual Report of the Sunday School Board of the Baptist Convention of Ontario and Quebec, there are, under the supervision of that Board, 482 Sunday Schools with an enrolment of 47,032 scholars and 5,982 officers and teachers, a total enrolment of 53,015 with the average attendance of 32,159, or 60.66 per cent. There are 7,619 Cradle Roll members and 5,913 Home Department members; 187 Schools report regular meetings of their workers; and 241 schools give regular missionary instruction. There are 683 organized classes. The Schools contributed \$33,808.76 to Baptist missions.



"There is no greater need in Asia Minor to-day," says the Director of Sunday Schools at St. Paul's College, Tarsus, Asia Minor, "than the upbuilding of the Sunday School. Many adult Christian leaders have been killed. The leadership of the immediate future depends upon the young men who must be obtained from the Sunday Schools of to-day. A request has just come from Constantinople to the World's Sunday School Association that a Sunday School Field Secretary be sent there at once. There are insistent calls that another worker be located at Adana. Many new Sunday Schools have been organized recently. These are often among the refugees and the soldiers. The Blakesley Graded Lessons have been translated into both Armenian and Turkish and printed in the local weekly paper at Adana. There is great need for Teacher Training Courses in both Turkish and Armenian, and these will be prepared as soon as a secretary can be assigned to these fields."

Candy gifts produce half dollar returns in Egypt, writes Rev. Stephen Trowbridge,

Sunday School secretary, representing the World's Sunday School Association at Cairo. This story follows: "In many Schools a special effort is being made to reach the children of the streets. A pastor in a rural parish tells how he used to fill his pocket with pieces of sugar. He gave to every street child a piece of sugar if he would follow him to Sunday School. Most of these gamins were Moslems. At first the congregation was not pleased to find the church full of these dirty, mischievous children. At the end of the year, however, some of these very urchins came to the pastor with half dollar pieces. 'We have been working in the cotton fields' they said, 'and these are our tithes.'" There has been an increase in the Sunday School membership in Egypt since the report was prepared for the Zurich Convention in 1913. There are now 294 Sunday Schools with 894 officers and teachers, 22,236 pupils, making a total enrolment of 23,130. While the increase in population has been 9 per cent., the increase in Sunday School membership has been 26 per cent. and 51 per cent. in the number of officers and teachers. There are 20 Teacher Training classes in Egypt.

## A WORD FROM THE BUSINESS MANAGER

### MORE MONEY FOR THE SCHOOL AND FOR MISSIONS

Are you using Duplex Envelopes in your Sunday School? if not, you are not taking advantage of an opportunity to increase the offerings from scholars and teachers, both for the Running Expenses of the School, and for Missions.

Perhaps you are one of those who believe that Duplex Envelopes in the Sunday School are not workable. To show that such opinion is likely to be changed, we give just one instance of how DUPLEX ENVELOPES enabled one Sunday School to raise \$1,000 to pay for a Victory Bond, for the Sunday School and Y.P.S. War Memorial.

This particular Sunday School had, at the time, an average attendance of about 450 teachers, officers and scholars. The officers and teachers are enthusiastic and wide-awake, and when they were asked to buy a Bond, they at once said: "\*——— Sunday School must take its full share; we will buy \$1,000 worth of Bonds." Now, it was an easy thing to say, "We will buy \$1,000 worth of Bonds," but to raise the money was another story. However, having committed themselves to doing so, the officers and teachers did not sit back and wait for the money to roll in. They called a meeting and discussed the whole question, and it did not take long to decide that there was one surest and best way to raise the required amount—DUPLEX ENVELOPES.

They had the envelopes specially printed for the purpose on paper of a different color from that used in the church, and gave a package of them to each scholar, teacher and officer, with the exception of the tiny tots in the Beginners Department, and it was not long until it became quite evident that Duplex Envelopes were just as practicable in the Sunday School as in the Church. It should be mentioned that they did not commence using the Envelope until March 1st; but, by the end of the year, the \$1,000 mark was in sight, and, of course, the running expenses of the School had been paid out of the offerings received in the other half

\*The name of the Sunday School referred to will be gladly given to anyone who may ask us for it.

of the Envelope. This School is enthusiastically endorsing Duplex Envelopes for Sunday School use.

This is just a typical example of what the Duplex Envelope is doing to increase Sunday School offerings.

There is one other important feature entirely apart from the financial gain from the use of the Duplex Envelope, in the Sunday School, namely, the Sunday by Sunday cultivation of the habit of Systematic Giving by the boys and girls. The Church must look to the Sunday School for its future members, and if the growing boys and girls have formed the habit of systematic giving, the Church will surely benefit.

It is not necessary to wait till the beginning of the year to introduce Duplex Envelopes in the Sunday School. If you do it now, you will be just so much farther ahead when you commence the year 1921.

If you are interested in getting "more money" for your Sunday School's expenses and for Missions, write to PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

R. DOUGLAS FRASER

## OUR LIST OF PERIODICALS

### ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 90c. per year. Two or more to one address, 72c. per year, 15c. per quarter. (May begin with any date.)

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

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

### MISSIONARY INSTRUCTION

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

### UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

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

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

##### FOR THE TEACHER :

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

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

##### FOR THE SCHOLAR :

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

#### PRIMARY DEPARTMENT

##### FOR THE TEACHER :

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

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

##### FOR THE SCHOLAR :

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

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

#### JUNIOR DEPARTMENT

##### FOR THE TEACHER :

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

##### FOR THE SCHOLAR :

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

#### INTERMEDIATE DEPARTMENT

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

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

## SENIOR DEPARTMENT

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

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

## YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

## I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE.

## II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

## III. THE BIBLE AND SOCIAL LIVING.

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

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

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

## Lesson Calendar : Third Quarter

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

## \*AN ORDER OF SERVICE

## Opening Exercises

## I. SILENCE.

## II. CALL TO WORSHIP.

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

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

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

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

For Thy Church that evermore  
Lifteth holy hands above,

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

Offering up on every shore

Her pure sacrifice of love,

Lord of all, to Thee we raise

This our sacrifice of praise. Amen.

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

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

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

He loved me ere I knew Him ;

He drew me with the cords of love,

And thus He bound me to Him ;

And round my heart still closely twine

Those ties which nought can sever,

For I am His and He is mine

Forever and forever.

VII. READING OF LESSON PASSAGE.

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

## Class Work

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

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

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

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

IV. LESSON STUDY.

## Closing Exercises

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

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

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

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up,

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

III. CLOSING SENTENCES.

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

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

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

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

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

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

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

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

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

Yet these are not the only walls

Wherein Thou mayst be sought ;  
On homeliest work Thy blessing falls  
In truth and patience wrought.

V. CLOSING PRAYER AND BENEDICTION.

Lesson I.

## DAVID IN CAMP AND COURT

July 4, 1920

1 Sam. 17 : 40-49 ; 18 : 5-9.

**GOLDEN TEXT**—David behaved himself wisely in all his ways ; and the Lord was with him.—1 Sam. 18 : 14.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip ; and his sling was in his hand : and he drew near to the Philistine.

41 And the Philistine came on and drew near unto Da'vid ; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw Da'vid, he disdained him : for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto Da'vid, Am I a dog, that thou comest to me with staves ? And the Philistine cursed Da'vid by his gods.

44 And the Philistine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said Da'vid to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the Lord of hosts, the God of the armies of Is'rael, whom thou hast defied.

46 This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Is'rael.

47 And all this assembly shall know that the Lord saveth not with sword and spear : for the battle is the Lord's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet Da'vid, that Da'vid hasted, and ran toward the army to meet the Philistine.

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

Ch. 18 : 5 And Da'vid went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when Da'vid was returned from the slaughter of the Philistine, that the women came out of all cities of Is'rael, singing and

dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and Da'vid his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto Da'vid ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyes Da'vid from that day and forward.

#### THE LESSON PLAN

- I. David's Foe, 40-43.
- II. David's Confidence, 44-47.
- III. David's Victory, 48, 49.

#### HOME DAILY BIBLE READINGS

M.—Israel challenged, 1 Sam. 17 : 1-11. T.—A lad of Israel, 1 Sam. 17 : 12-19. W.—David in camp, 1 Sam. 17 : 20-31. T.—The challenge accepted, 1 Sam. 17 : 32-40. F.—David slays Goliath, 1 Sam. 17 : 41-54. S.—Friends and an enemy at court, 1 Sam. 17 : 55 to 18 : 9. S.—Thanksgiving for deliverance, Psalm 18 : 25-36.

**Primary Catechism**—*Ques.* 102. *What name is given to the household or family of God?* A. God's family is called the Church.

**Shorter Catechism**—*Ques.* 94. *What is baptism?* A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and

of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

**Lesson Hymns**—Book of Praise : 195 (440), 116 (280), 246 (546), 250 (543), 534 (766), 254 (547). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 27 : 1-6. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 489, David Chooses Stones from the Brook. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints, or photographs. Slides are colored to order.)

### THE LESSON EXPLAINED

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

**Time and Place**—Not long before B.C. 1060; at Shochoh, in the Valley of Elah, about 16 miles southwest of Jerusalem.

**Connecting Links**—David, the young shepherd, was a skilful player on the harp. To this accomplishment he owed his first summons to the court of Saul, when an evil spirit, likely a form of melancholy madness, had seized the king. David's music proved able to drive out the evil spirit. Ch. 16 : 14-23.

The Philistine war continued all through Saul's reign (ch. 14 : 52), and David's next appearance was during an invasion of Israel by their old foes. In days before firearms made man's size of little account in battle, it was not uncommon for single combats to be waged between picked champions from either side. Personal valor and physical strength were prime qualities. The Iliad of Homer is little else than stories of the mighty deeds of single warriors.

Such a warrior was Goliath, a giant in size, almost ten feet high, a giant in strength, and wielding the weapons of a giant. Day by

day he stepped forward from the Philistine ranks, on the slope of a valley over against that on which Israel's army was mustered, vaunting his own prowess and taunting his enemies, as Arab clansmen do to this day in their clan feuds, "Why do you come out in the line of battle? Am not I a Philistine, and ye servants of Saul?" He is a sample of his people. "Let Saul's men choose them out a warrior to meet him. But no man dared do it; there was dismay among Saul's men.

At last, David, coming from the scene, said to Saul, "I will go and fight this Philistine." He persuaded Saul to let him go, confident that Jehovah, the heavenly champion of Israel, would give him the victory. "Go," said Saul, "and Jehovah be with thee." Saul gave David his own armor to wear in the conflict, but the young shepherd could not fight in it and therefore put it off.

I. David's Foe, 40-43.

V. 40. *Staff*; no innocent weapon, but a stout oak club such as is still used to good

purpose by the desert dwellers around Palestine (compare 2 Sam. 23 : 21). Such a club is "a very ancient weapon and still effective amongst the Bedouin." Perhaps it was David's club which misled Goliath; he did not notice the sling. *Five smooth* (water worn) *stones*; which would therefore be least impeded by the air. *His scrip*. "The word is probably a technical term for the slinger's box or bag, in which he carried his ammunition." This "scrip" in David's case, was "a shepherd's bag," made of an animal's skin, the fore-legs being tied together to form a handle, which was used by the shepherd to carry his food. *His sling*. Sling-men were in those days formidable fighters. (See Judges 20 : 16.) "The sling has been in all ages the favorite weapon of the shepherds of Syria."

Vs. 41-43. *Philistine . . . drew near*; a stalking mountain" (he was 9 feet, 9 inches in height, v. 4) overlaid with brass and iron. *Man . . . bare the shield*; large enough to cover the giant's whole body. *Looked . . . saw David*; who seems to have crossed the valley and crept close up to Goliath unobserved. *Am I a dog?* a term of contempt in all the East. *Cursed David by his gods*; Dagon, the fish god, and Baal and Ashtoreth. He called upon them to smite the presumptuous stripling.

#### II. David's Confidence, 44-47.

Vs. 44-47. *I come . . . in the name of the Lord of hosts*. David's answer is characteristic; his opponent has indeed better arms than he, but it is not a duel between club and spear: it is between Israel's God and the Philistine gods,—a religious contest. Which is stronger, Jehovah or Dagon? David is confident that Jehovah is his champion on high. *Will the Lord deliver thee*. The Philistine threatened to leave David's body for the birds and beasts of prey (v. 44); David hurls back his defiance and boasts that all the earth shall see that Israel has a God worthy of her (v. 46); to him belongs the issue, he is stronger than his foes, v. 47. He does not give victory to *sword and spear*, but smites with his own resistless weapons. "The real giant in that duel of champions was the Spirit of the Lord in the young shepherd's heart."

#### III. David's Victory, 48, 49.

Vs. 48, 49. *Philistine arose . . . came and drew nigh*; moving slowly and ponderously with his heavy armor. *David hastened, and ran* (Rev. Ver.); showing his courage by not waiting for Goliath to approach. *David . . . took . . . a stone . . . slung it*. The duel of words over, the duel of arms begins. Each combatant advances, but long before they are within spear's thrust of each other, that is, long before the Philistine thought to smite his enemy, the Hebrew champion finishes the combat by a well aimed stone from his sling, the slinger's trust in God making his eye surer and his hand steadier. *Smote . . . forehead*; the only unprotected part of the giant's body. One version of the Old Testament tells us that it hit the giant between the eyes, as he advanced, so that he fell on his face dead.

Vs. 50, 51 complete the story of David's victory. In vs. 52, 53 we are told of the rout of the Philistines. Vs. 53-58 tell of David's bringing Goliath's head to Jerusalem and of David's second introduction to Saul and the young shepherd's advancement at court. Ch. 18 : 1-4 describe the friendship which sprang up between David and Jonathan, Saul's son.

#### IV. David's Fame, ch. 18 : 5-9.

V. 5. *David went out*; on military expeditions, having been appointed by Saul to some post of command in the army. *Behaved himself wisely*. The Century Bible suggests the translation, "was successful," following Dr. Driver, who says, "the original expresses not success alone, but success the result of wise provision." *Saul set him over, etc.* Perhaps this clause should be placed at the beginning of the verse. *He was accepted*. "So far from the promotion being offensive to the older soldiers, 'it pleased all the people and also the servants of Saul, his court officials'" (International Critical Commentary).

#### Light from the East

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

THE CURSE IN ANCIENT WARFARE—The Philistine spoke contemptuously to David. "Am I a dog that thou comest to me with a stick?" And he boasted; "Come, and I

will give thy flesh to the birds." But he did more ; he fought with mighty words. Ancient men stood in awe of words spoken in certain circumstances ; they had some strange power to accomplish what was contained in them. Jacob's potent words of blessing on his death-bed fixed for all time the fortunes of the twelve sons. So God's word goes forth carrying in it marvelous power, power to work out its purpose ; God's word does not return to him void. In the same belief, a man going out to mortal combat sought in

poetic couplets to lay a spell on his enemy : he cursed him by his gods. In case of warfare between tribes, it would seem to have been customary to secure the services of a poet, an expert curser. Thus Balaam was hired to curse Israel. And thus one of Mohammed's companions on the way to battle met a poet and adjured him to go along, saying, "You are a poet, come and help us with your tongue." Verses of magical potency were thought as efficacious as sword and spear.

### THE LESSON APPLIED

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

"*He took his staff . . . and his sling*, ch. 17 : 40. With the ringing echo of modern guns hardly out of our ears, these weapons seem tame enough, but as the popular song runs, it's "the man behind." It was Jacob who said, "With my staff I passed over this Jordan ; and now I am become two bands." Life holds out the same chances to the lads of to-day, who are made of the right stuff. You may go forth to the battle of life with equipment that appears meagre and shabby, but it is possible for you, like David, to return with the laurels of victory, and the grateful applause of the multitude.

"*When the Philistine . . . saw David, he disdained him : for he was but a youth*, v. 42. Goliath stands not alone in disdaining youth. But it is by no means to be disdained. Youth possesses strength, ambition, courage and enthusiasm, and these are mighty forces, as the giant soon learned to his bitter cost. Mostly every war has been won by young men, and the Lord's people will never win in their holy war, till youth hears the bantering of the enemy, and takes up the challenge,

"Many giants great and tall  
Stalking through the land,  
Headlong to the earth would fall,  
If met by Daniel's band."

"*The Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air*, v. 44. Unfortunately we still hear such boasting as this, even on the playground. The would-be bully tries to make a grand impression. Like a frightened kitten, or

pompous gobbler, he bristles up to make others believe he is twice as big as he really is. Napoleon's silence and self-restraint were noticeable even in his schooldays, while, of the "noblest man of all" it was said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street."

"*Then said David . . . the battle is the Lord's*," vs. 45-47. If we contrast the sling of David with the gigantic spear of Goliath, the handle of which was like a weaver's beam, we might immediately conclude that David didn't stand the ghost of a chance to win. When we bear in mind, however, who wielded the sling, we realize that the chances are much better. He was a crack shot, and had sense enough to hurl the stones before he came within the giant's range. Behind the smooth stone was David ; behind David was the Lord. This was David's confidence, "The battle is the Lord's." He could well imagine himself defeated, he couldn't imagine the Lord defeated. And is not the church's battle the Lord's? And should not our faith be, therefore, unshakeable?

*The perils of the home-coming*, ch. 18 : 5-9. It must be exceedingly difficult for the soldier to keep his head level in the din of battle, and thunder and smoke of the guns, but it is even more difficult for him to maintain his equilibrium, when he marches home to the acclamations of the women along the way, and the accompaniment of the brass band.

Why the church has made so much of the problem of the returned soldier, is not because they think the soldier a peril to society, so

much as they think society may be a peril to the soldier. David had no difficulty in leveling Goliath, but on his return, he met his worst giants in the shape of his own personal temptation to vanity, and in the green-eyed monster of jealousy on the part of his rivals. But read the Golden Text to discover how David won out.

David and Goliath, Jack the Giant Killer, Hercules and Geryones the Monster, Perseus and the Gorgon,—these are all stories of the long ago. Yes, but there are just as real giants for us to meet. Lincoln found them in negro slavery, Lloyd George in privilege among the upper classes of England, our soldier boys in militarism, with the German

armies the man that bore its shield, John Geddie in the cannibalism of the heathen world. Some of the giants that threaten our national life are, intemperance, profanity and lust, all of whom speak in as threatening words as Goliath ever uttered.

Margaret Slattery, in *The Charm of the Impossible*, writes: "The task is impossible, but the charm of the impossible has fallen on the church, and it cannot let the monster go. Already he is tormented. Here and there a muscle weakens, and the end of his rule is sure." The times still wait for brave young knights, who can show as much daring and chivalry as in any of the brave days of old.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Begin to-day by directing the attention of the class to the lesson we were studying three weeks ago,—the story of how David was anointed by Samuel. It would appear as if for some time afterward David continued to live quietly as a shepherd. Speak of the remaining part of ch. 16 in which we are told of how David became attached to the court of Saul in order that, by his musical skill, he might help the king forget his melancholy. It is not easy to determine whether that summons to the court preceded or followed the conflict with Goliath. Call attention to v. 15 of ch. 17, which suggests that David's time was divided between the court and his duties at home.

1. *David and Goliath*, ch. 17 : 40-47. Give a few minutes to bringing out the situation in which Saul and the Israelites were placed. Does it look as if neither the Philistines nor the Israelites were anxious to bring on an actual battle? To what strategy had the Philistines resorted? With what success was their strategy meeting? Suggest the possibility that the Philistines were looking for the discouragement of the Israelites, and a consequent abandonment of the campaign. Help the class to appreciate the courage of young David. Emphasize the blunder of Goliath in disdain his opponent. Bring out the fact that the giant had only one standard by which to judge men, the standard

of bodily size. Do we ever make the mistake of judging people by wrong standards, or judging them superficially? Can the class suggest illustrations of this blunder? Draw attention to the words in which David sums up the situation as he sees it. Emphasize his magnificent trust in God.

2. *David's victory*, ch. 17 : 48, 49. Point out that David's trust in God was combined with the skilful use of the weapon to which he had long been accustomed. Remind the class of Saul's offer of armor to David. Why did David reject the armor? Show how David had been in training for a long time for just such a situation as this. What lesson is there for us here? Suggest that God has great tasks for us, and that we should keep ourselves in training for them. What are some of the modern Goliaths which we are called upon to face for God? Speak of the necessary combination of faith with action.

3. *David and Saul*, ch. 18 : 5-9. Say something of the promotion which Saul granted to David, and how much was involved in it. Suggest the bearing which this new experience would have upon David's future leadership of the nation. How was David's popularity celebrated? What effect did this have upon the relations between himself and the king? Make clear to the class the test of character involved in seeing others more successful than we have been.



## FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

The first thing for the teacher to do is to bring out the main facts and teachings of the lesson story itself.

The earlier part of the story should be recalled. Vs. 1-11 give a description of the giant Goliath and an account of his daily defiance of Israel's armies. Why did the size of a man count for so much more in battle in those days than in ours? In vs. 12-39 we are told of David's visit to the camp of Israel. What qualities did David show in volunteering to engage Goliath in single combat? All this should be made as vivid as possible.

In v. 40 we see the stripling David armed and ready for his fight with the huge Philistine. For a description of his weapons see Lesson Explained. Was David wise in refusing the king's armor and going into the fight with his own weapons? Has his choice any lesson for us?

Discuss the dialogue between David and the Philistine in vs. 41-47. Point out that this conversation is paralleled by the speeches which Homer, in the Iliad, puts into the mouths of his heroes. Bring out the source of Goliath's confidence,—his own strength and weapons and armor, and contrast this with David's confidence in God. The point to make is, that, in this conflict, the issue lay between Goliath and God. It was not merely with David, but with the God of Israel that Goliath had to fight.

Get the scholars to describe, in answer to questions, the actual conflict (vs. 48, 49) and its result,—the triumph of David and the

defeat and death of the Philistine giant. Bring out Goliath's advantages,—physical strength, the finest military equipment and the enthusiastic confidence of the Philistines.

The sequel of the victory is told in ch. 18 : 5-8. David's victory over Goliath resulted in the opportunity of gaining more victories. Point out that this is the very soul of any success, that it opens up the way to still greater successes.

Turn now to the discussion of the Topic for the Senior and Home Departments,—Overthrowing Modern Goliaths.

Bring out clearly what "a modern Goliath" is,—any person or force that is opposed to God and the progress of his kingdom.

Question about what some of these modern Goliaths are. For example, there are the forces of intemperance, dishonesty in private and public life,—these in our own land. In Foreign Mission countries, there are Mohammedanism, Confucianism and all the influences of heathenism.

Now start a discussion of what the story of David and Goliath suggests as to the way of overcoming these Goliaths of our own day. Two points especially should be brought out : —(1) that the giant evils of our day are to be overcome by those who have confidence in God and bring his power into the fight ; and (2) that weapons for the fight should be wisely chosen.

Point out, in closing, that David made his own opportunity for getting into the fight on God's side, and in this he is an example to each of us.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

The lessons of this new Quarter are closely related to those of the last three months, and one figure is outstanding. The pupils should be keenly interested in the life story of this great king, David. Begin the lesson by

questioning them about the scene when he was chosen king, and have the pupils tell how his shepherd work fitted him for the royal office.

*A Shepherd Lad Meets a Giant Fighter, vs.*

40, 41. There is usually at hand a picture of this encounter between the shepherd lad and the Philistine giant. Its use will afford opportunity to point out the practice of single combat common at that period, the disparity in the size and equipment of the combatants, and the simple weapons familiar to David's hand. Have a pupil read vs. 4-7, giving details of Goliath's weapons and armor. Work out with the pupils the modern equivalents of these ancient measurements. Comparison of the Philistine's stature with that of any other known giant will give reality to the scene. The attitude of Israel's best fighting men (v. 24) makes David's courage stand out, and the source of that courage is clearly found in his confidence in Jehovah, v. 37. Contrast this quiet confidence with Goliath's boasting. Get the class to express its opinion of David's wisdom in preferring his own simple weapons to those of Saul.

*A Shepherd Lad Wins an Easy Victory*, vs. 42-49. Discuss the danger in the giant's boastful confidence. Point out the quiet strength of David's faith. Have the pupils give other instances of victory coming to the weaker side, when fighting for the right.

Note specially David's religious patriotism. He is zealous for his people's honor, because Israel is a witness for the true God. "All the earth" will be influenced by the day's decision. This incident affords an excellent illustration of what one brave man of faith may accomplish. The contrast is striking between the cowed spirit of the Israelites before Goliath's boasting, and their courage later, in pursuing the Philistines to the very gates of their walled cities.

*A Shepherd Lad at a King's Court*, ch. 18 : 5-9. The rewards of David's high courage brought him into great honors. To less humble men these would have proven disastrous. The Golden Text is a fine tribute to the young man's balance. Get the pupils' ideas of how David's religious faith helped to keep him humble, and to win the favor of all the court. But the king's palace had other dangers. The attitude of Saul fills so large a place in these lessons that it should be explained fully. Foes your pupils will have to face, and how to prepare for victory, will make a very helpful discussion with which to end this lesson.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

A knowledge of 1 Sam. 16 : 14 to 19 : 9 is necessary in order to teach this lesson.

Begin by asking who that were mentioned in former lessons appear in this one, who is mentioned for the first time and in what capacity he appears. Draw from the pupils the position of the two armies. Refer to the ancient method of deciding the fate of nations by the result of a single combat between champions (see *The Lesson Explained*) and Goliath's fitness to be the Philistine's champion. Compare his height (about 10 feet) with the height of a room, or of the tallest man the pupils know. Read and discuss the description of his armor, vs. 5-7. His coat weighed about 157 pounds, his spear head about 19 pounds. How strong he must have been to carry all this, and, protected as he was by his great shield, how foolish any or-

dinary person would be to fight against him.

The story told in vs. 8-39 will be familiar to many of your pupils. Have each one who can, relate one incident. They will all sympathize with David's discomfort in wearing Saul's heavy, ill-fitting armor. Ask who remembers the description of an Eastern shepherd's dress. (See *QUARTERLY* or *LEAFLET* June 20.) What article does v. 40 add to David's equipment? His cloak would be laid aside now. Who can suggest why he chose brook stones? (See *The Lesson Explained*.)

How did Goliath feel when he saw Israel's champion? V. 42. What did he say? What does "By his gods" mean? Who can name any Philistine god? Which verses give David's reply? Have these verses read. Who can point out any differ-

ence between David's boasting and Goliath's boasting? (See vs. 34-37.) Who will describe the encounter and its results? Vs. 48-50. How had David's previous life prepared him for this? His hand was steady, his eye keen and he was trained to think clearly and act promptly in times of danger, but above all, he had learned to trust God implicitly.

Ask what giants are in the world now and how they may be conquered. God helped

David to overcome Goliath and to save the Israelites from becoming the Philistines' slaves, and he will help us to overcome the giants who seek to enslave us.

What other encounter is mentioned in this lesson? In which verses? Ch. 18:5-19. Have them read verse by verse, making any necessary explanations. What giants fought against Saul? Who won the fight? Why was Saul overcome?

Close with the Golden Text.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

**AIM OF THE LESSON.** To teach the beauty of humility when it is united with the strength of mind and heart that comes through trust in God.

**INTRODUCTION.** After the visit of Samuel to David's home in Bethlehem when he anointed the shepherd boy as king of Israel, David quietly went on with his sheep-tending out in his father's fields. God was not yet ready to have him take his place as king.

Saul was still ruling as king, and probably did not know anything about David. He was nervous and worried and unhappy, and he would often grow so wild with anger over little things that no one could do anything with him. At last some one told of a wonderful musician down in Bethlehem who could sing and play the harp so sweetly that they thought he could cure the king. So a message was sent to David's father. Once more the boy was called in from the field to meet a great visitor, and soon with a present for King Saul, he was on his way to the king's court. The king was greatly delighted with David, and the music of the harp and David's songs would soothe and quiet him as nothing else had done. David became the king's armorbearer.

But by and by the king was quite well, and about that time the Philistines began troubling Israel again. King Saul was so busy getting his army ready for battle that he did not need David and his music, so David went home, and went back to caring for the sheep.

**THE STORY.** David's three older brothers

were soldiers in Saul's army. One day while they were in camp, David's father sent him to visit them and to find out how they were getting along. He carried a present of ten cheeses to the commander of his brothers' company, and for the brothers themselves he took some bread and some parched corn. He carried this load on his back, and he walked all the way, starting early in the morning and leaving the sheep with another shepherd.

The great army of Israel was all ready for battle, and not far away David could see the great army of the wicked Philistines. As he drew near he heard a loud shouting, so he left his presents with a servant and ran to see what it was.

There he saw coming out from the Philistine camp the tallest and largest and fiercest man he had ever seen. He was almost eleven feet tall, and was dressed from head to foot in brass armor, and he carried a huge sword. Every day for forty days he had come out in just that same way, shouting for some man from Israel to come and fight with him. If a man from Israel could kill him, it would decide the battle for Israel, but he was very sure that he could kill any man they sent. The Israelites were all terribly afraid and they ran away when they saw this great Goliath. But David could not understand why God's people should be afraid, and he said so, which made his older brothers ashamed of him.

King Saul heard about him and sent for him, and David said that he would fight Goliath. Saul offered him his armor, but it was so

heavy that David could not walk in it, so, with only his sling and his staff, he went out to meet the giant. How Goliath laughed when he saw just a boy coming from the Israelites, and he began to tell the terrible things that he would do. But David answered him quietly, and told him that in God's name he had come.

In great rage the giant started toward David, but from the brook David had picked up some little smooth stones and he put one

of these into his sling. He had practised with that sling until he could aim as surely as boys now can with a gun, and as the giant came rushing, David sent the little stone spinning through the air. It struck Goliath in the forehead, under his huge helmet, and he fell.

Frightened, the Philistines ran away, and the Israelites went after them. There was great rejoicing, and King Saul took David back to live at his court with him.

#### FROM THE PLATFORM

## DAVID'S TRUST TRIUMPH

Print on the blackboard, DAVID'S TRUST. Bring out by questioning, first, the weapon on which David depended. This was his sling, which he had learned, by constant practice, to use with great skill. But David's confidence did not rest on his own skill, or courage alone. Whose battle did he say the fight with the giant really was? (See v. 47, "The battle is the Lord's.") Make it clear that he looked for victory because the Lord was on his side and he was on the Lord's side. With a familiar, well tried weapon in his hand, and trust towards God in his heart, the young shepherd went out to battle. Now print, DAVID'S TRIUMPH. The scholars will be eager to tell the story. Leave time for a few words about the giants we have to fight, and the certainty of victory if we are practised in the use of God's word and put our trust in David's God.

#### Lesson II.

### JONATHAN BEFRIENDS DAVID

July 11, 1920

1 Sam. 20 : 32-42.

**GOLDEN TEXT**—A friend loveth at all times, and a brother is born for adversity.—Prov. 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 Jon'athan went into the city.

**THE LESSON PLAN**

- I. A Murderous Purpose, 32-34.  
 II. A Friendly Warning, 35-40.  
 III. A Touching Farewell, 41, 42.

**HOME DAILY BIBLE READINGS**

M.—Jonathan intercedes for David, 1 Sam. 18 : 1-4 ; 19 : 1-7. T.—The friends confer, 1 Sam. 20 : 1-11. W.—A plan of action, 1 Sam. 20 : 12-23. Th.—A king's enmity, 1 Sam. 20 : 24-32. F.—The prince's friendship 1 Sam. 20 : 35-42. S.—The value of a friend, Prov. 17 : 1-17. S.—The friendship of Jesus, John 15 : 1-15.

**Primary Catechism**—Ques. 103. *What is the outward sign of membership in the Church?* A. The outward sign of membership in the Church is baptism.

**Shorter Catechism**—Ques. 95. *To whom is baptism to be administered?* A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him ; but the infants of such as are members of the visible church are to be baptized.

**Lesson Hymns**—Book of Praise : 21 (133), 102 (274), 205 (476), 80 (235), 590 (789), 404 (494). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—John 15 : 9-15. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 384. Jonathan takes Leave of David. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**THE LESSON EXPLAINED**

**Time and Place**—About B.C. 1060 ; Gibeon, Saul's capital, about 5 miles north of Jerusalem.

**Connecting Links**—Jealousy of David kept rankling in the heart of Saul, and in one of the fits of melancholy madness to which he was subject (compare ch. 16 : 14-23), the king attempted to kill the young warrior who had so won the hearts of the people, ch. 18 : 10-16.

The events which followed on David's escape from Saul are : Saul's treacherous offer of his elder daughter, Merab, to David in marriage (ch. 18 : 17-19) ; David's marriage to Michal, Saul's younger daughter (vs. 20-28) ; Saul's commanding Jonathan his son and his servants to kill David, and Jonathan's turning his father from this purpose for a time (ch. 19 : 1-7) ; a great victory by David over the Philistines, after which Saul again sought his life, and he fled to Samuel's home in Ramah ; Samuel, David and Saul go to Naioth near Ramah, vs. 8-24.

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 Murderous Purpose, 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.* To any Oriental, nothing is so grievously insulting as a reproach cast upon his mother (see v. 30). And yet, grievously insulted though Jonathan 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. In this is to be noted the generosity which was the outstanding feature in Jonathan's character. *Father had done him shame.* Saul had insulted and wronged David by publicly charging him with treasonable intentions.

**II. A Friendly 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 LESSON APPLIED

*And Jonathan answered Saul . . . wherefore shall he be slain ?* v. 32. We saw in last lesson that Saul, the king, had become jealous of David. Now we see him plotting his death. This he probably would have accomplished, had not Jonathan, his son, stood up for his absent friend. This manly act of Jonathan was all the more beautiful because Jonathan and David were, or might be, rivals for the throne. Jonathan, besides being a military hero of first rank, and a popular favorite, was a prince and heir by hereditary right. But Jonathan was a prince by nature, even more than by birth, and he would not sell the one for the other. "Kind hearts are more than coronets."

the peace of God's care and protection. *We have sworn.* In these words Jonathan reminds David that they too 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 FESTIVAL OF THE NEW MOON—The events belong to a new moon festival. The observance of the day when a new moon was seen seems to have been a very ancient and widespread custom. It was associated with family life ; David was expected to go to his home at Bethlehem, vs. 5, 6. Possibly, at the same time, Saul had a claim on David that day, too, for David was of Saul's household and the king's son-in-law. During the days of the kingdom, the new moon celebration seems to have ranked in importance with the Sabbath. It is a great observance for Ezekiel (ch. 46), and in the priestly laws, Num. 28: 11-15. Among the later Jews great care was taken to note the precise moment of the new moon's appearance. The Sanhedrin assembled early on the 30th day of each month, and continued in session till some one brought news that the thin crescent was visible or till the evening sacrifice. When the fact of the new moon was established, the holy celebration began at once and a new month counted from that day. Their months were really moon periods.

Loyalty in the heart was more to him than royalty on the brow. Such nobility shines with a radiance that no diadems could adorn. On such an unselfish and self-effacing spirit, true friendship, and all other true relationships, are based. Abram with his, "Is not the whole land before thee ?" John the Baptist with his "He must increase, I must decrease," Paul with his, "Let each esteem other better than himself," are among those who

"Lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

*But the lad knew not anything : only Jonathan and David knew the matter, v. 39.* During

the recent War many an innocent message was sent over the wires, with a much weightier message between the lines. Many a soldier, pining in a German prison camp, has sent a message to the understanding hearts at home, that looked harmless enough to the censor's eye. Love has always a secret code of its own. The king's English is only one of the many ways that the heart has of speaking. Lovers have a language of flowers; mothers croon, and smile, and caress, and the child understands before it learns to lisp its first words. Friends are talking to each other always. There is the hand-clasp, the timely smile, the hundred knowing glances, the courtesies exchanged, the gifts and books, the nameless deeds, and even the silent thoughts and prayers, all of which are letters in the alphabet of love.

If this is true of earthly friendship, how much more of that "friend that sticketh closer than a brother." Here all symbols become sacraments,—a sort of holy communion or fellowship of spirit with spirit. How Jesus himself read the Father's language in the voices of the birds, the beauty of the flowers, the mysteries of the field, the shimmer of the sea! And Jesus tried to initiate the disciples into the satisfaction of the Divine fellowship. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not to the world?" And Jesus' answer was that love has a language all its own.

So Paul, relating the experience of his conversion on the Damascus road, said: "And they that were with me saw indeed

the light, and were afraid; but they heard not the voice of him that spake to me." It is ever so. When hearts are attuned, they hear what is inarticulate to any one else.

*Jonathan said to David . . . we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, v. 42.* Life, with all its blessings, has few finer things for us than friendship, and in the long record of fine friendships, few, if any, surpass that of Jonathan and David. It is not very surprising then to learn, that in it, the Lord played a leading part. Their covenant was "in the name of the Lord," and their prayer was "the Lord be between me and thee." Wherever hearts are truly knit together, the Lord not only ties the knot, but creates the cords. This is why we discover that though friendship is so beautiful to enjoy, it is so hard to grow. Little differences in disposition give rise to differences in opinion, differences in opinion to mild debates, mild debates are easily fanned into flame, while in heated argument, anger and resentment are so easily generated that cherished friendships become broken friendships, and the bitter words stain the memory forever.

Realizing all this, ancient Roman mythology had its Cupid, a god of love to join hearts together. His native element was the atmosphere of warmest affection. His function was to direct the shafts of love, and to safeguard against any possible asperity. This god of love, who so many ignorantly worship, does this lesson declare unto us. Love is heaven-born, and it is God, who carries the sacred fire. "If we love one another, God dwelleth in us, and his love is perfected in us. He that dwelleth in love dwelleth in God, and God in him."

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

It will be well to remind the class that as long ago as May 30, we studied a lesson which had to do with Jonathan. Ask some questions about the exploit recounted in that lesson, and any light which it cast upon the character of Jonathan. "As warrior prince, Jonathan takes rank among the bravest captains of Israel's iron age." To-day we

are to see this prince exhibiting a different quality of character, and it is worthy of notice that it has been Jonathan's friendship with David that has appealed to the readers of scripture even more than his military prowess. Can the class suggest any reasons why this should be the case? Quote the old definition: "A friend is one soul abiding

in two bodies." Now discuss the passage :

1. *Jonathan defends David*, vs. 32-34. Point out that the historic friendship between David and Jonathan seems to have begun when they first met after the slaying of Goliath. Have some one read 1 Sam. 18 : 1-4. Then bring out the particular chain of events leading up to the situation in our lesson—the king's murderous designs against David, David's recognition of these, his consultation with his friend Jonathan, Jonathan's vow to do all he could to help David, the plan by which David was to go into hiding until Jonathan could be more certain of his father's attitude, and the arrangement by which Jonathan was to reveal the true state of affairs to his friend. How does Jonathan try to bring his father to see reason, in v. 32? Seek to show how common a thing it is for jealousy to blind the reason. By what act does Saul show that any further argument is useless? Bring out how keenly Jonathan felt the injustice of his father's attitude toward David.

2. *Jonathan warns David*, vs. 35-40. Ask some member of the class to describe what happened in the field. Point out that Jonathan was acting in accordance with the plan previously agreed upon between himself and David. Call attention to the double meaning of Jonathan's words in v. 38—one meaning for the lad, and one for David.

3. *The two friends*, vs. 41, 42. Some scholars view these verses as a later addition to the passage, since if David and Jonathan were to meet anyway, why go to all the trouble of shooting the arrow, etc.? But is there another possible explanation? The two friends may not have intended to run the danger of an interview, but when they were so near, their friendship got the better of their caution. Speak of the further evidence of the depth of their friendship disclosed here. Make clear how disinterested Jonathan's friendship was, since he had nothing to gain from David, but much to lose should David really become king. Question the class as to what elements go to constitute friendships

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Elicit, by questioning and discussion, the main events between to-day's lesson and that for last Sunday. Emphasize the jealousy of David which kept rankling in Saul's heart and expressed itself in repeated attempts to slay David or have him slain. Over against the king's jealousy should be placed the royal and steadfast friendship of Jonathan, the king's son. Remembering that the Topic for the Senior and Home Department is : Friendship : What It Is and What It Does, and taking Jonathan as an example of friendship, the following outline may be used.

1. *Jonathan Standing Up for His Friend*, vs. 32-34. Bring out vividly the scene described in these verses. Saul, one day at table, suddenly demands the reason of David's absence (v. 27); Jonathan offers excuses for his friend (vs. 28, 29); and Saul, in fierce anger, orders Jonathan to produce the fugitive that he may be put to death. But Jonathan bravely stands up for his friend in the face of his father's anger. The king, in a rage, hurled a javelin at his son with a

deadly purpose. Jonathan was not provoked to angry words against his father by the injury threatened against himself, but he was deeply grieved at the shame put upon David. All doubt was now removed from Jonathan's mind as to Saul's purpose against David. If the king was ready to kill his own son for defending his friend, how much more was he determined to slay David himself.

2. *Jonathan Warning His Friend*, vs. 35-40. Refer to vs. 18-21, which describe the plan arranged between Jonathan and David for the giving of warning about Saul's intentions. Follow out the details of the carrying out of this plan.

3. *Jonathan Bidding His Friend Farewell*, vs. 41, 42. Bring out the details of this touching scene—David's falling on his face in token of reverence and loyalty to a superior in rank; the kissing of the two friends, according to Oriental custom; the weeping,—true Oriental demonstrativeness; and the covenant of enduring friendship.



Now take up the discussion of what the lesson teaches us as to "What Friendship Is and What It Does."

1. *What friendship is.* A little conversation will show that in Jonathan's friendship for David there were two elements: (1) Unselfishness; (2) Helpfulness. Bring out the facts in the story which illustrate these

two qualities. Show that they must be found in all true friendship.

2. *What friendship does.* Some suggestions here are: it braves danger, it makes sacrifices, it puts self last and its object first.

Refer, in closing, to John 15: 13-15, holding up Jesus as the great model of friendship for all time.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The mad jealousy of Saul, referred to at the close of last week's lesson, gives the special opportunity for Jonathan's friendship to David. By questioning, this connection may be established in the mind of the pupils, and it helps to emphasize the nobility of Jonathan's attitude.

*Jonathan Risks His Life for David*, vs. 32-34. Get the class to give reasons why Jonathan was attracted to David. The fact that succession to the throne depended primarily on popular favor, and the consequent position of David as his rival, makes Jonathan's friendship particularly magnanimous. Have the pupils note Saul's reference to this in v. 31. Point out the strain put upon this friendship by the king's attitude. Abuse of the worst kind is recorded in v. 30, and even life is risked for this friendship, v. 33. Lead the class to see that even the justifiable "fierce anger" (v. 34) is not from personal grievances, but "for David."

*A Secret Meeting*, vs. 35-40. Ask a pupil to read the plan (vs. 19-22) carried out at this secret meeting. Then have others describe the scene beside the stone heap, and explain the pre-arranged code of signals. Explain how David's future actions were to depend upon the king's intentions. With what feelings would David await Jonathan's message? Emphasize the danger to Jonathan in this secret meeting, and show how

real friendship does not calculate the cost of giving help.

*Sharing a Common Sorrow*, v. 41. From different members of the class draw out the details of this scene. The respect of David for a member of the royal house is marked. This characteristic will be even more marked in subsequent lessons, and the readiness to honor those in authority fitted him for command. The pupils will note the extravagant expressions of friendship, and the giving vent to emotion which will seem unmanly. Allowance has to be made for Oriental temperament and custom. Examples of similar effusive greetings are provided in the actions of brave French generals during the War. Bring out the bitterness added to Jonathan's sorrow by the knowledge that his father was the cause of this hard situation. Get the pupils' opinion concerning whether Jonathan's or David's sorrow was the greater.

*The Friendship's Seal*, v. 42. In vs. 12-17 we have the covenant made by these friends. Jonathan in bidding David farewell, reminds him of this, and of the solemn oath which made it so binding. Emphasize to the class the value of those friendships we make freely in the sight of God. Discuss the kind of friendships we may expect to be the most permanent. Ask a pupil to give the QUARTERLY or LEAFLET illustration of the power of friendliness. Question the class about the appropriateness of the Golden Text.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Introduce this lesson by asking the pupils to mention any unselfish acts of which they

have ever heard or read. What name is given to people who like each other and show

kindness to each other? What friends are spoken of in this week's lesson? Who was Jonathan? When did his friendship for David begin? (See 1 Sam. 18:1-4.) Explain that the friendship between these two has always been regarded as one of the most beautiful the world has ever known. Ask what was remarkable about it.

As briefly as possible, tell the story of Saul's fits of madness, his increasing hatred and jealousy of David, his plans to kill him and Jonathan's effort to reconcile the two. (See Chs. 18 and 19.) Then ask what the pupils have learned about the plan the friends made to find out if it was safe for David to return to Gibeah. (See Ch. 20:1-31.)

Have v. 32 read silently. Whom does *he* mean? What reason had Saul given for having David put to death? (See v. 31.) What effect had Jonathan's answer on Saul? V. 33. What is a javelin? Explain that among many Eastern tribes the spear served as a sceptre and was the symbol of royalty. What did Jonathan learn from his father's action? What do we learn from v. 34? Why was Jonathan angry? What does, "Done him shame," mean? Note Jonathan's generous nature. His father had publicly insulted him, but he did not resent

that so much as he resented the insult he had offered to his absent friend. Note also that through it all he showed no disrespect to Saul. Have vs. 35-40 read silently. Ask one pupil to describe the scene. Explain that the word artillery, which is now applied only to cannons or big guns, was used of any kind of offensive weapon long before gun powder was invented. Where was David? (See v. 19.) What did David learn from the way Jonathan spoke? Have some one read vs. 36-38. How did Jonathan tell David that there must be no delay? V. 38. Why was a *little* lad chosen? Why was he sent away before David showed himself? Read vs. 41, 42 in unison. What name would suit the scene described? What do David's gestures (v. 41) signify? Jonathan was the king's son, but surely there was an added reverence for the friend who could act so nobly. Explain that in the East it is customary for men to kiss each other. What had they sworn? V. 42. (See vs. 13-17.)

Have the Golden Text repeated. Explain the meaning of *adversity*, and close by discussing what giants Jonathan conquered, and how he conquered them. He could say with truth, "My strength is as the strength of ten, because my heart is pure."

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach what it really means to be a friend.

**INTRODUCTION.** After David had killed the giant Goliath, he was treated as a great hero, but it did not make him proud and boastful. He was just the same gentle, quiet, helpful boy as before. But of all his new friends, not one of them loved him as did Jonathan, Saul's son. This young prince is the one who so bravely went alone with his servant to the Philistine camp when these wicked people were coming to fight against Israel, and who saved his people that day (you remember the story). Perhaps because he was brave himself and at the same time gentle and loving, he could better understand the gentle, loving David, who was brave enough to kill the giant. Jonathan had been

the great hero of Israel. Now David was the hero, but Jonathan was not one least little bit jealous; he praised and loved David and gave him his own princely coat and his sword and girdle.

**THE STORY.** Every one loved David, the servants as well as the soldiers. Saul made him an officer in his army, and the Lord was with him and helped him win in battle.

Not very long after the killing of the giant, Saul went on a trip through his country, for there was great rejoicing because the Philistines had been defeated. The women of the cities came out to meet him, singing and playing on instruments of music, and these were the words they sang: "Saul hath slain his thousands, and David his ten thousands." Saul did not like to hear any-

body praised more than himself, and he began to be angry at David.

After that, Saul did not love David, and one day when David sat in the palace playing his harp for Saul, Saul threw a sharp knife at David, but God saved David from it. Then Saul tried to send David to do very hard things where it seemed as if he must be killed, but always David came back in safety. Saul even tried to get Jonathan to kill David, but Jonathan very patiently and lovingly tried to get his father to love and forgive David, and he warned David to keep away from the angry king.

At last there came a feast day when David, as a member of the court, was expected to be at Saul's table. Saul had driven him away, but this was a holy feast when men were supposed to be loving and forgiving. David came back and secretly met Jonathan, and together they made a plan. Jonathan was to talk to the king about David and find out whether or not he would let David come back. David was to hide out beyond a great stone, and Jonathan was to come out with his bow and arrows as if to shoot at a mark. If David could come back to the palace, Jonathan would shoot the arrows on this side of the boy who was to carry them for him; but if David was to go away, Jonathan would shoot the arrows far out beyond the boy.

So Jonathan talked to Saul, but Saul flew into a great rage and was very unkind to Jonathan; and he said that David should be killed. Sadly Jonathan went out to the field with the little boy who was to run after his arrows for him. He loved David, but now he must tell him that he would have to go away,

and the two friends could not be together any more. David would have to leave the king's court and hide in caves or any place that he could. He had been good and faithful and kind to King Saul, but Saul had a wicked heart and did not have God's love in it to make it change and grow kind.

So Jonathan shot the arrow beyond the boy, and when the boy had brought it to him again he sent him back to the palace. Then David came from his hiding place, and he and Jonathan had a sad good-by visit together. They had promised always to be faithful to one another and always love each other, but now they made the promise again. In another story, later on, you will see how David, long afterwards, kept his promise to his friend Jonathan. Jonathan must now go back to the palace, where he would hear unkind things said about David; but he was a real friend and would not believe them. Saul would not be kind to him if he loved David, but he was a true friend, and while he was polite and kind to his father, he would not speak unkindly of David.

David dared not stay, for Saul might send some one out and find him there, so he and Jonathan said good-by in these words: "Go in peace. The Lord be between thee and me, and between thy children and my children forever."

One way to make our friendships true and happy and lasting is to have God in them as David and Jonathan did. Angry words and selfish thoughts spoil so many friendships. We should be careful to choose good friends, and then we should always be loyal and true to them no matter what may happen.

#### FROM THE PLATFORM

A SHARP SHREWD  
SOLEMN PERIL  
PLAN LEDGE

Call for the names of the two friends mentioned in lesson. These will be on the tips of the scholars' tongues. Recall how they had become friends (see 1 Sam. 18:1-5). 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 III.

## DAVID SPARES SAUL'S LIFE

July 18, 1920

1 Sam. 26 : 7-17, 21.

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

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

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

9 And Da'vid said to Ab'ishai, Destroy him not : for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 Da'vid said furthermore, As the LORD liveth, the LORD shall smite him ; or his day shall come to die ; or he shall descend into battle, and perish.

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

12 So Da'vid took the spear and the cruse of water from Saul's bolster ; and they gat them away, and no man saw it, nor knew it, neither 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 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 valiant man ? and who is like to thee in Is'rael ? 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 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.

17 And Saul knew Da'vid's voice, and said, Is this thy voice, my son Da'vid ? And Da'vid said, It is my voice, my lord, O king.

21 Then said Saul, I have sinned : return, my son Da'vid : for I will no more do thee harm, because my soul was precious in thine eyes this day : behold, I have playe the fool, and have erred exceedingly.

**THE LESSON PLAN**

- I. David's Daring, 7.
- II. David's Restraint, 8-12.
- III. Saul's Remorse, 13-17, 21.

**HOME DAILY BIBLE READINGS**

M.—David spares Saul's life, 1 Sam. 26 : 1-12. T.—Saul at David's mercy, 1 Sam. 24 : 1-12. W.—David puts Saul to shame, 1 Sam. 24 : 16-22. F.—David reproves Saul, 1 Sam. 26 : 13-25. S.—Love your enemies, Matt. 5 : 38-48. S.—Jesus and his enemies, Matt. 26 : 47-56. S.—Vengeance is mine, Rom. 12 : 9-21.

**Primary Catechism**—Ques. 104. *How are we baptised ?* A. We are baptised with water, in the name of the Father, and of the Son, and of the Holy Ghost. Ques. 105. *Why is this sign used ?* A. Because Jesus Himself commanded it.

**Shorter Catechism**—Ques. 96. *What is the Lord's supper ?* A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth ; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

**Lesson Hymns**—Book of Praise : 22 (93), 104 (287), 216 (483), 200 (473), 46 (734), 42 (187). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 31 : 1-8. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 939, David and Abishai in King Saul's Tent. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**THE LESSON EXPLAINED**

**Time and Place**—Not long before B.C. 1060 ; the wilderness of Judah.

**Connecting Links**—On parting with Jonathan, David fled first to Nob, a sanctuary

close to Gibeah, where the priests were easily persuaded to set him on his way, ch. 21 : 1-9. The episode of his going to the court of the Philistine king Achish is narrated in vs. 10-15. He then betook himself to the cave of Adullam and there gathered a band of desperate and discontented men about him, having taken his father and mother to the king of Moab for safety, ch. 22 : 1-5.

When Saul knew what the priests of Nob had done he had them slain : only one, Abiathar, escaped ; he fled to David, and became one of the young captain's staunchest adherents, ch. 22 : 6-23. Chs. 23-25 continue the story of David's wandering life with his followers, telling of his victory over the Philistine army at Keilah, his sparing of Saul's life when the king, asleep in a cave, was in his power, and his demand of provision from Nabal, a rich sheep owner of Carmel, as the price of protecting his property.

It was reported one day to Saul that David was in the wilderness of Ziph, and he set out, with three thousand men, to hunt him. David noted where the royal camp was pitched, and he challenged Abishai, his valiant nephew (1 Chron. 2 : 15, 16), to go up with him by night to where Saul lay,— a challenge which Abishai promptly accepted. Vs. 1-6.

#### I. David's Daring, 7.

V. 7. *Came to the people* ; to Saul's army. *Saul lay sleeping* ; in his royal tent. *Spear stuck in the ground*. The place 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. Saul used his spear also as a sceptre (see ch. 22 : 6). *Bolster* ; Rev. Ver., "head."

#### II. David's Restraint, 8-12.

V. 8. *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.

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. Saul's Remorse, 13-17, 21.

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. "The power of Orientals to make their voices heard at a long distance has often been remarked by travelers."

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.

V. 17. *Saul knew David's voice*; and his old affection (see ch. 16 : 21) was touched before he had time or light enough to gather himself together in the morning. *My voice my lord, O king*. Despite all Saul's suspicions and rage and attempts on his life. David still looked upon him as his lawful sovereign.

V. 21. *I have sinned*. This was no true repentance, for Saul was not ready to forsake his sin, even though he recognized it. *Return . . . no more do thee harm*; a promise not to be relied upon, David knew full well, should the king's present tender mood pass. He therefore simply asked Saul to send for his spear; he would not trust himself within the king's reach.

### Light from the East

A FUGITIVE'S LIFE—The lack of permanent settlements in the southern parts of Judah favored David. His life as an outlaw was reasonably safe. 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 the height of land and the Dead Sea was the safest part of all. The hills are of limestone and are full of great rents and cavities that have always offered ready asylum to robber and hermit alike. In this "wilderness of Judah" 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. Half way down many a precipice you find 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 or coherence enough in all Israel to starve them out.

### THE LESSON APPLIED

*David Spares Saul's Life*. That [David, a man after God's own heart, should have refrained from assassination, seems to be nothing remarkable. We must be careful, however, to look at the matter through the eyes of his generation, and "take in" the full situation in the light of the times. Saul and David were at war, a war that Saul himself had declared. The position of the spear at his bolster showed what he himself expected. He had treated David shamefully and outrageously. Abishai, David's comrade, not only thought the deed justifiable, but offered to take the full responsibility of it. Divine providence itself appeared to hold up the handle of the spear to David's hand; but David refrained. Was he right, or should he have done as Brutus did to Cæsar? Suffice it to say that many would have welcomed the chance to "lay the proud usurper low."

*Reasons for David's Action.*

1. *His honor*. He was a true knight before

the days of knighthood, a Christian before the days of Christianity. He was ready to tussle with bears and lions, or meet any armed giant. It was not in him to hit a man that was down, or shed the blood of a man in his sleep. Saul may not have been above being killed; David was above killing him. The hangman is shunned like the criminal, not because the criminal deserves sympathy, but because the hangman has none.

2. *His regard for authority*. "Who can stretch forth his hand against the Lord's anointed?" was his rejoinder to Abishai. He recognized the state as being a divine institution, both necessary and sacred. He could not touch his personal foe without slaying his nation's king. Saul abused his authority, it is true,—abused it to such an extent that Samuel, the representative of God and the people, had to say to him: "He hath rejected thee from being king." But that was a national matter, and not one

for David's personal spite. National reform and re-organization are often necessary, yet anarchy and Bolshevism are nowhere countenanced in the Bible, even for a moment.

3. His assurance of divine justice, v. 10. In any community, where justice and fair play are safe-guarded by law, people are anxious to take their wrongs into court, believing that they shall receive ampler justice from the strong champions of law and right than they could if they pushed their own cases. So David believed that God had charge of his case, and he had no desire to take it out of God's hands. "Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord."

4. After all, he chose the most effective way of destroying his enemy : for his generous deed made Saul his friend. "Is this thy voice, my son David ? . . . I will no more do thee harm," says Saul with melted heart. He might have plunged the spear into Saul's vitals, while the deadly spirit of Saul might have become ten-fold more incarnated in all Saul's followers ; thus slaying the enemy, but increasing the enmity. Instead he conquered the whole army with one magnificent flourish of the sword of the Spirit.

It has always been characteristic of Great Britain to grant the most favorable terms to a defeated foe, however undeserving. As we think of David, contented with taking Saul's spear, and as we think of the magnanimity of our Empire, we are reminded of Campbell's lines :

"Out spoke the victor then,

As he hailed them o'er the wave ;

Ye are brothers ! ye are men

And we conquer but to save.

So peace instead of death let us bring ;

But yield, proud foe, thy fleet,

With the crews, at England's feet,

And make submission meet

To our king."

*Good for evil.* There are two ways of treating our enemies. One is the *lex talionis*, "an eye for an eye, and a tooth for a tooth," the other is the Christian method of love and forgiveness. The first is the easier, the second the more excellent way. Jesus, in the Sermon on the Mount, taught us to love our enemies, and do good to them that hurt us, and on the cross carried out his teaching. "Getting even" doubles the wrong that we hate, and often multiplies it an hundredfold: only good overcomes evil. Never think this gentle spirit soft and effeminate. We have seen it to be a trait of the most gallant hero of the Old Testament. It was the distinguishing feature of the perfect man. It is the central principle of Christianity, and the greatest writer since Bible times said of it :

"'Tis mightiest in the mightiest : it becomes  
The throned monarch better than his  
crown ;

. . . . .

It is enthroned in the hearts of kings,

It is an attribute to God himself ;

And earthly power doth then show likest

God's,

When mercy seasons justice."

## FOR TEACHERS IN THE ADULT DEPARTMENT

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

Remind the class that David is now an exile from the court of king Saul, and that there have gathered to David a considerable number of desperate and embittered men. Now take up the lesson passage as follows :

1. *An opportunity for revenge*, vs. 7, 8. In order fully to appreciate the conduct of David in this incident, it will be useful to make clear to the class what David had suffered at the hands of Saul. Refer briefly

to the earlier verses of this chapter in order to get the setting of the incident. Point out that here we have the first mention of Abishai who played an important part in David's career, saving David's life in one of the Philistine wars, sharing the command of the army, and remaining faithful to David at the time of Absalom's rebellion. Ask some one to describe the night visit of David and Abishai to Saul's camp. Get the opinion of the class as to the object of this visit. Was it natural

that the state of affairs which they found there should appeal to Abishai as a great opportunity for David to rid himself of his royal enemy?

2. *The better way*, vs. 9-17. Question the class as to David's answer to the proposal of his follower. Does David take the ground that Saul should or would go unpunished for his wrong-doing? David believes, however, that vengeance belongs to God. Show how David's self-control in a situation such as this contrasts strikingly with Saul's character, and serves as evidence of David's fitness for the responsibilities of the kingship. Call the attention of the class to a somewhat similar incident told in ch. 24. While the details are different, David's spirit is the same. Ask some member of the class to describe what happens in vs. 12-17. Help the class to recognize the irony in David's questions to Abner.

3. *A confession*, v. 21. Ask the class to compare with this confession, the one in ch. 24 : 17. Is there something in both of these confessions to suggest that they are gleams of his former high character showing themselves in Saul? What does the class think of the genuineness of these confessions? To what extent did David trust them? Get some one to read the first verse of ch. 27. Are our confessions of sin sometimes spoiled by their lack of sincerity.

4. *The treatment of wrongdoers*. Refer to the striking words of Paul in Rom. 12 : 21, and show how our lesson to-day serves to illustrate their truth. The class will agree that it is not unnatural that when some one wrongs us we should wait our opportunity for paying him back, with interest, if possible. Point out, however, that to do that is really to be overcome of evil instead of seeking to overcome evil with good.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Begin the lesson by running rapidly over the intervening events between to-day's lesson and that for last Sunday. (See Connecting Links.) After this introduction, the teaching of the lesson story may be gathered up under the two headings: I. David's Temptation and II. David's Victory.

I. DAVID'S TEMPTATION, vs. 7-12. Call attention to Saul's purpose toward David. (See vs. 1, 2.) The king was pursuing the fugitive from his wrath with three thousand men. There was hatred and murder in Saul's heart. David was informed by spies of where Saul's army was encamped and where the king himself slept at night. With his brave nephew Abishai, David went down under cover of darkness to Saul's camp. (See vs. 3-6.)

The Lesson Explained, along with the HOME STUDY QUARTERLY or LEAFLET, give the details of this night expedition. These should be brought out by questioning and discussion. When this has been done, question the scholars about the different ways in which Abishai and David looked upon the circumstances which had put Saul

in their power. Bring out that, in the view of Abishai, God had given to David an opportunity to settle all his grievances,—and these were very many—against Saul. Contrast with this David's view of the case. It was not to him an opportunity, but a temptation to do what he considered to be a wicked deed. Which was the right view?

II. DAVID'S VICTORY, vs. 13-17. For the details in this portion of the lesson, see again Lesson Explained and HOME STUDY QUARTERLY or LEAFLET.

After bringing these out, as far as possible by question and answer, raise the question of David's victory. Would he have gained a victory if he had permitted Abishai to slay Saul? Bring the scholars to see that, if David had done this he would have been overcome by temptation. As it was, he gained a victory over temptation, that is over himself.

Did he gain any other victory? Quote the saying of Tasso, the Italian poet of the sixteenth century, when he was told that he had a fair opportunity of taking advantage



of a very bitter enemy: "I wish not to plunder him, but there are things I wish to take away from him—not his honor, his wealth or his life—but his ill-will." Show that David conquered Saul by taking away the king's enmity.

Ask the scholars what can be learned from this lesson as to the way in which those who have wronged us should be treated by us. This is a fine opportunity to impress the duty of forgiveness and goodwill even towards those who have injured us most grievously.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The material of this lesson affords a great opportunity to shape in the pupils' mind and heart the Christian attitude to an enemy. Probably no command of the Master is more difficult to obey than that of the Golden Text.

*A Chance to Get Even*, vs. 7, 8. Get the pupils to picture the scene as David and Abishai steal within Saul's encampment and find the sleeping king unprotected. Point out the significance of the spear stuck in the ground by his head. What did it suggest to Abishai? Was Abishai's interpretation of the opportunity, or David's, true to the Divine purpose? Many regrettable incidents in human history would have been avoided, if the opportunity to spare rather than to slay had seemed uppermost. Note the danger of interpreting the Divine will by our own desires. Truly it did seem a great chance to get even.

*Sparing an Enemy*, vs. 9-12. Have the class imagine the feelings of David as his old enemy lay in his power. Emphasize Saul's ingratitude towards Israel's deliverer, and his faithfulness in refusing to keep his promises to the slayer of Goliath. In ch. 18:17-21 Saul's trickery is recorded, and the direct attempt upon his life (ch. 18:11) would be still fresh in David's memory. Show what supplied a stronger motive than the feelings of righteous anger,—David's

respect for "Jehovah's anointed." The willingness to leave punishment to the Divine judge is also noteworthy. Ask for the lesson this teaches to those who seek justice. What are the legitimate ends to seek in attaching penalties to crimes?

*Seeking to Win Over an Enemy*, vs. 13-16. When David took Saul's spear and cruse of water, he had a definite purpose in doing so. Get the class to see the double purpose served by his possession of these. We have noted before, David's high regard for the kingly office. His reproof of Abner for neglect of duty is no doubt genuine. But these words thrown across the valley have a more important aim. They are to prove to the king David's high regard and forbearance. An appeal is made to win over an enemy.

*Kindness Overcoming Hate*, vs. 17, 21. Ask the pupils to describe Saul's feelings when he recognizes David's voice, and hears the words about the spear and cruse. Would he not be moved to shame and penitence for his own actions? This is the natural result when "coals of fire" are used. Emphasize the evidence that Saul's heart was touched by David's attitude. Have the class discuss the Christian method of dealing with an enemy. Contrast the double harm wrought by nursing our wrath and eagerly seeking revenge. See The Hooded Snake in QUARTERLY OF LEAFLET.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Begin by asking where last week's lesson left David, and questioning to find out what the pupils know about his life, between the time of his parting with Jonathan and the events spoken about in this lesson. Time

will not permit a complete history of that life, but bring out clearly Saul's persistent pursuit of him and of those who were kind to him, and David's generous, loyal behaviour towards Saul, as well as the love and devotion

David inspired in his friends. (See The Lesson Explained.)

Where was David at the time spoken of in this lesson? Who were with him? Where was Saul? Who was with him? V. 2. Why did Saul come to Ziph? Picture the scene described in vs. 3-6,—David and his party hidden in the woods watching the newcomers arranging their camp; his suspicions as to their identity confirmed by his spies' report; his call for a volunteer, and Abishai's eager response. It was just the sort of daring adventure that Abishai would welcome.

Ask one pupil to tell what we learn from v. 7. How did they know in which part of the camp Saul slept? Explain that to this day, among the Arabs, the sheikh's (chief's) tent is marked by the presence of a tall spear stuck in the ground outside it. Who was Abner? What do the pupils picture when they read v. 8? How did Abishai speak? What does the last part of this verse mean? Had Saul been in David's place and David in Saul's place; what answer do the pupils think Abishai would have received? What verses tell the answer he did receive? Vs. 9-11. What was the answer? What reason did David give for sparing Saul's life? Note David's certainty that God's plans are best

and his perfect faith in God. What is a cruse? Why was the jar of drinking water there? In hot countries this is a necessity. Why were they able to get away safely? Where did David go? V. 13. What did he do? V. 14. How could he be heard at such a distance? (See The Lesson Explained.) Have vs. 14-17 read silently and have the story retold by one pupil. Discuss Abner's feelings when he learned of what had happened. His dismay would be increased when he knew that David was the speaker and that the jeering words were overheard by the king, v. 17. Note the manner in which David addressed Saul. The loyalty to his king expressed in verses 9 and 11 is evident here also.

David then assured Saul that he was innocent of any disloyal word or act toward him and asked why he so persistently persecuted him, vs. 18-20. How did Saul answer him? V. 21. Did David trust his promises? Why did he not? Tell your pupils that Saul and David never met again and ask for opinions as to which of them felt happier when the interview was over, and why?

Have the Golden Text repeated and close by a discussion of Christ's teaching with regard to "paying back."

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach the beauty of a forgiving spirit.

**INTRODUCTION.** If you have the Picture Roll, this lesson might be introduced by showing the picture of David and Jonathan, and by letting the children tell what they remember concerning this true friendship.

After the two friends had said good-by, David hurried away, and for many, many months he had to hide from Saul. He had taken no food with him and no weapons, so he went to the Tabernacle and asked the priest for bread. The priest gave him bread, and he also gave him the great sword of Goliath which had been kept in that holy place.

I like to think of the next place to which David went. He knew that Saul would bring

trouble to every friend of David, so he went to his own old home and took his father and mother to a place where they would be safe. His brothers and many friends went with David, and soon he had a little army all his own, of faithful men who loved him.

They sometimes lived in caves and sometimes in the woods. When Saul would hear that David was in a certain place, he would go with his army and try to find David and his men, but God always helped David to escape. One time Saul lay down in a cave to sleep, and he did not know that farther back in the darkness of the cave was David himself. When he was fast asleep, David crept near and cut off a piece of Saul's cloak, and then went away. The next day when Saul knew what David had done, and how David had

not harmed him even though he knew that Saul had come there to kill him, he was sorry and ashamed. And taking his army he went back home without trying to harm David. But soon he forgot David's kindness and began hunting him again.

**THE STORY.** A message came to Saul telling him that David was hiding in a wild, hilly place, so King Saul took a great army of three thousand men and went out to find David. David heard that he was coming, but he and his men would not go out to fight against the king. He had spies watching to tell him just what Saul and his soldiers were doing, and he knew just where Saul's camp was.

That night when Saul and his army were asleep, David and his friend Abishai went over into Saul's camp. They walked among the sleeping soldiers until they came to Saul himself. They knew that God was helping them and was making the soldiers sleep as they were doing then, for even the sentries were asleep.

Abishai knew how cruel and unkind Saul had been to David. He knew how David had let Saul go in safety when they had been together in the cave. Now he felt that God had allowed Saul to be in their power. He would not ask David again to kill Saul, for he knew that David would not do it, but he begged David to let him take Saul's spear (which was sticking in the ground at Saul's head, ready for him to snatch it up if an alarm came) and strike the wicked king with it. One blow would end the unkind king's life, and would make David safe and allow him to take his place as king.

But David said "No." Saul was made king by Samuel, and at God's command. He was still "God's anointed," and David would

treat him as a king, wicked and cruel as he was.

David meant, however, to let Saul know that he had been there, so when he and Abishai went softly away in the darkness they took with them Saul's spear and his water bottle.

Away across the valley to a high hill David went. There he stood and called loudly to Abner, the captain of Saul's life guards. "Who art thou that criest to the king?" shouted Abner in reply.

Then David said to him, "You are not a faithful soldier, for in the night men came to harm your king and you did not know it."

But Saul knew David's voice, and he called, "Is this thy voice, my son David?" and David answered, "It is my voice, my lord, O King." Then they talked together, and Saul told David how full of shame and sorrow he was for having treated him so badly.

David told them to send one of Saul's young men after the spear and the water bottle.

Saul promised not to harm David any more, and he begged David to go back with him to the palace. But David knew Saul's wicked heart, and he knew that even if Saul that day felt kindly towards him, he might the next day grow angry about something and take his life. So Saul went away with his army, and David and his men into another country, where they lived quietly for more than a year.

Some people who have studied the Bible a great deal tell us that some of the beautiful Psalms that David wrote telling about God's love and care were written when he was living with his men out in the lonely caves among the hills. He knew that God was taking care of him, and would, in his own good time, bring him back to be king of Israel.

### FROM THE PLATFORM

Begin by printing DAVID, and ask 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 (Print) saving Saul, David escaped from the temptation of revenge, and so SAVED HIMSELF (Print), his better self. He

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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 IV.

## DAVID SUCCEEDS SAUL AS KING

July 25, 1920

2 Sam. 2 : 1-7 ; 5 : 1-5.

**GOLDEN TEXT**—Trust in the Lord with all thine heart, and lean not upon thine own understanding.  
—Prov. 3 : 5 (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 Jezreelit'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'besh-gil'ead were they that buried Saul.

5 And Da'vid sent messengers unto the men of Ja'besh-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.

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 leddest 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 David 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.

## THE LESSON PLAN

I. King Over Judah, 1-7.

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

## HOME DAILY BIBLE READINGS

M.—Death of Saul, 1 Sam. 31 : 1-6. T.—David's lamentation, 2 Sam. 1 : 17-27. W.—David made king of Judah, 2 Sam. 2 : 1-7. T.—David crowned king of all Israel, 2 Sam. 5 : 1-10. F.—True success, Matt. 25 : 14-29. S.—Winning a crown, 1 Cor. 9 : 16-27. S.—A crown of righteousness, 2 Tim. 4 : 1-8.

Primary Catechism—Ques. 106. What does the

water in baptism mean? A. The water in baptism teaches us that we need to have our sins washed away.

Shorter Catechism—Review Questions 94-96.

Lesson Hymns—Book of Praise : 23 (162), 101 (281), 193 (439), 503 (645), 537 (736), 506 (649). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 18 : 1-6. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1462, The Ascension of David to the Throne. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE LESSON EXPLAINED

Time and Place—About B.C. 1055 ; 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 defeat of Israel and 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*; now named El-Khalil ("The Friend"), a contraction for "The City of the Friend of God," namely Abraham, 20 miles southwest of Jerusalem, the chief city of Judah. The name may mean "Confederacy," indicating that Hebron was the centre of a league of several clans, including those of Judah and Caleb. 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 towns and villages of the district about Hebron. Another translation, however, is, "citadel of Hebron." *Men of Judah*; the elders or chief men (sheikhs) of David's tribe. David had, doubtless, previously secured the support of these elders (compare 1 Sam. 30 : 26). *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 : 12) 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 kindness shown in the honorable burial of Saul's body. *This kindness*. A better translation is "this pious act." The proper burial of the dead was regarded, by the Hebrews, along with other ancient peoples, 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. *Let your hands be strong* (Rev. Ver.). . . *valiant . . . Saul . . . dead . . . anointed me king*. "In sending this royal message, David was doubtless actuated by motives of policy, as well as by gratitude." It was 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. *Then*; probably soon after the death of Ishbosheth. *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 capacity as a military leader. *The Lord said*, etc.; a third reason : God himself had appointed David to shepherd (*feed*) and lead (*be a captain*) his people. This is the first instance in which the king is represented as the shepherd of his people. The figure is common from the times of Jeremiah onward.

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

"DAVID INQUIRED OF THE LORD" (v. 1).—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. This is one of the primitive reasons why men resort to a god ; they want to know what is going to happen. Greeks and Romans sought such knowledge by methods unknown to the Hebrews ; they observed the flight and cries of birds, they inspected the entrails of newly slain beasts, and such like. The Hebrews knew that Babylonians divined by arrows or by observing the twitching liver of a sacrificial victim, Ezek. 21 : 18-23. They knew that the Egyptians read cups, Gen. 44 : 5. They believed themselves that God made the future known in dreams, or, in rare cases, you might call up the dead, 1 Sam., ch. 28.

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, the purpose of the deity may well have been declared by two or by three arrows, as we might draw lots with a long stick and a short one.

### THE LESSON APPLIED

The shepherd boy David, becoming king, the slave boy Joseph becoming lord of all Egypt, the captive Daniel rising to be chief of the governors of Babylon, Abraham Lincoln, from log cabin to White House, and Lloyd George, the humble Welsh lad, attaining to the most prominent position in the largest Empire in the world, are all outstanding examples of success. They prove what can be done, and what ought to be done by everybody. Success is not always of the same kind, and but few are fitted for the lime light ; but God places the possibility of unlimited success before every one, just as he placed before Jacob a ladder that reached to heaven.

The conditions of success in David's case, and for that matter in all cases, were as follows :

1. *A Good Opening*. Saul the king was dead, and the throne of Israel was vacant. This gave David his chance. It opened for

him the door to a notable career. This same thing is happening all the time. In our own country scores of the best positions are becoming vacant every year, and that generally means promotion all along the line. There is not the slightest reason for any young person to fear that there is no place in life for him. Canada is the land of unprecedented opportunity. Just imagine all the positions there are in the civil service, in education, in the church, and in every department of our national life, where one can give good service to God and men ! In a few years, all who are now discharging these duties will pass away. The old are being removed as rapidly as the young are growing up. And not only this, but our country is growing with such amazing rapidity, that positions entirely new are being created continually, until the cry for men is simply clamant.

2. *David's Character and Ability.* Looking at it from the outside, this golden opportunity was for every youth in the land; looking at it from the view-point of fitness, the opportunity was only for one: for there was but one David. David the singer, player and poet, David the soldier, knight-errant, and statesman; already prophet-priest, king was but the natural sequel. And this, after all, is but the working out of the universal law that worth always rises to the top. It is what evolution sees through scientific spectacles and calls "survival of the fittest," but it is a higher truth than evolution ever grasped. Let no one think that because Canada has boundless opportunities that, therefore, he must necessarily succeed. Success must come from within, not from without. "Know ye not that they which run in a race run all, but one receiveth the prize."

3. *David enquired of the Lord. . . And the Lord said unto him, Go up.* This is the ultimate secret of all success. Paul, in a moment of triumphant faith, puts it perfectly when he says, "If God be for us, who can be against us?" This is absolute and final. And it is equally true, if God be against us, who can be for us? Men believe in push and pull. They pick out their Sauls, because

of some external appearance, and push him up, but the moment the foot of an unworthy man touches the steps to the throne, that moment the throne becomes a tottering pedestal. A small man can't fill a big position. Even physics teaches us that no object can fill a larger place in space than its own size. For true success read Acts 13:22, "And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."

Jesus was the only man altogether after God's own heart. Against him the kings of the earth set themselves, and the rulers took counsel together to put him down, and they nailed him to the cross. But, as it is possible to step down to a throne, so it is possible to step up to a cross. The cross was a throne to Jesus. In all the languages of the time was blazoned out from it the proclamation, "This is Jesus, the king," and from it he has ruled the world; all because God highly exalted him, and gave him a name above every name. The law of success and failure is written large in the same saying of Jesus, "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

There are a number of important events which took place in the interval between our last lesson and the lesson we are to study today, and the teacher should give a little time to bringing these before the class,—David's sojourn among the Philistines, his victory over the Amalekites, his relations with some of the neighboring tribes, Saul's visit to the witch at Endor, the battle of Gilboa, and the death of Saul and of Jonathan. Call special attention to the lament of David over the death of Saul and his son in which the courage and patriotism of both are praised alike. Now discuss the lesson:

1. *David made king of Judah*, ch. 2:1-4. Show how the defeat and death of Saul had made a great difference in the position of David. Abner, who might have given much

trouble, was just then occupied with an enterprise of his own. (See vs. 8, 9.) And David had been on good terms with the Philistines who had fought against Saul. Emphasize the fact that David takes time to seek the divine guidance as to his next step. Help the class to see the suitability of Hebron as a centre for David. Use the map to show how it was fairly central, and how it was not far from David's own town of Bethlehem. Point out that Jerusalem was still in the possession of the Canaanites. It evidently did not take the men of his own tribe long to decide that David should be their king.

2. *David and the men of Jabesh-gilead*, ch. 2:5-7. What action of the men of Jabesh-Gilead won the approval of David? Remind

the class that Jabesh-gilead was the capital of Eastern Palestine. Suggest that David would probably have liked to win over the people who lived on the farther side of the Jordan to his cause, thus extending his kingdom of Judah.

3. *David made king of all Israel*, ch. 5 : 1-5. Take sufficient time to briefly review what happened between the time when David became king of Judah and the time, seven years later, when he began to rule over all

Israel. Call special attention to the support given by Abner to Saul's son, the death of Abner at the hands of Joab, and the consequent crumbling of the cause of Saul's family. Show how everything pointed to David as the natural head of a united nation. Speak of the choice of Jerusalem as the new capital, and remind the class that up till now the nation had had no real centre for its political and spiritual life. Make it clear that a new era in the history of Israel is now beginning.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

The Topic for the Senior and Home Departments is TRUE SUCCESS AND HOW TO WIN IT. A good way to deal with this Topic in the class will be, after bringing out the details of the story, to point out, one by one, the things that helped David to win his success and draw, from David's experience, lessons for our lives.

Taking, first, the account of David's becoming king of Judah (ch. 2 : 1-7) the factors contributing to his success in reaching that position are as follows :

1. He *sought divine guidance* before deciding to go up from the land of the Philistines into Judah, v. 1. The meaning "inquired of the Lord" is made clear in The Lesson Explained. Point out that David asked not only if he should go up into Judah at all, but asked also as to the particular place in that country to which he should go.

2. He used his own *common sense judgment*. 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. Moreover, he had made friends with the clansmen of southern Judah by giving them presents, from the spoils of the Amalekites, 1 Sam., ch. 30.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The point of contact with the pupils may be gained by having several of them name persons who have made a success in life. It will be interesting to note their ideas of a successful life, and one or more of these

3. He exercised *prudence and tact*. It is probable that he had secured beforehand the support of the "men of Judah" (v. 4), that is the elders or leaders among the people.

4. He *made friends* of Saul's adherents. He praised the people of Jabesh-Gilead for giving an honorable burial to Saul's body. In this way he won their loyal support for himself and his new kingdom.

In the account of David's becoming king of all Israel (ch. 5 : 1-4) some additional factors in his success are to be brought out :

5. He appealed to *national feeling*. The "tribes of Israel" said to him, "we are thy bone and thy flesh," v. 1. David had made himself one with them and, therefore, they were glad to have him as their king.

6. He *had proved his ability as a leader* under Saul, v. 2. Surely this one under whom the armies of Israel had gained so many victories, was the one to be their king.

7. He *was appointed of God* to the kingship. It was God's will, as well as the people's, that David should be king.

All these factors entered into David's success. The teacher will show that the same factors must enter into any success in life which is worthwhile.

successful men may be compared or contrasted with David. The aim of this lesson will be to make plain the secret of David's success, and to lead the pupils to desire to live it out day by day.

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*David Anointed King at Hebron*, vs. 1-4a. David's concern about the Divine will is the outstanding fact of religious significance here. His life as chieftain of an outlaw band in exile would have many features offensive to a Christian conscience,—for example, his mode of gaining a living, and "his two wives," v. 2. The class should see that the moral standards then were undeveloped. Even in their religion, superstition had a large place. The methods used to enquire Jehovah's will would be childish to us. But with all these limitations of his times, David had a real regard for the will of the Lord. Observe the quest for definite guidance indicated by the two questions. He not only asks, "shall I go up?" but again "whither?" Get the class to locate Hebron on the map. Find out whether they have observed the significance of "went up." What is the evidence there that the Divine direction had been understood aright? Ask a pupil to describe the anointing.

*A Gracious and Politic Act*, vs. 4b-7. Question the class about these men of Jabesh-gilead and their "kindness" to Saul. Emphasize the risks these men incurred because of their loyalty. In previous lessons we have

noticed David's regard for "the Lord's anointed," and we understand his appreciation of this loyal service. But jealousy or hatred of a former bitter enemy might easily have outweighed this appreciation in a man of meaner spirit. Show how David's magnanimous attitude would be likely to win over men who might be inclined to disloyalty. Can any pupil suggest improvement on David's appeal in any particular?

*A Larger Opportunity*, ch. 5 : 1-5. Explain the situation in Israel during the first seven and a half years of David's reign, when Ishbosheth was rival king at Mahanaim across the Jordan. What light is cast upon David's success as king, by this action of "all the tribes of Israel" in offering him the united throne? More significant than their words of flattery, is the recollection of the Divine promise to David. What indication have we, in the making of this covenant by the king, of the nature of the royal power? Get the pupils to suggest some parallel situation in British history. The great opportunity as king of united Israel came to a man whose life had been marked by faithfulness to duty and to God. Have the class name David's characteristic which insured success.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Connect this lesson with that of last week by having a short talk with your pupils about what they have learned from reading their Bibles and their QUARTERLIES or LEAFLETS about David's life among the Philistines, and the death and burial of Saul and his sons. Dwell on the sad picture of Saul, the man God chose to be Israel's first king, dying as he died. Have the Golden Text repeated and ask for opinions as to whether or not Saul obeyed its teachings. Show how his folly and stubbornness brought defeat and disgrace to his people, and was responsible, not only for his own death, but for the death of his sons and for the cutting off of his family from the throne of Israel. Jonathan's association with his father furnishes a splendid opportunity for impressing the truth that innocent people often

suffer for the sins of others.

Refer to David's grief on learning of the death of his friend. He mourned sincerely for both Jonathan and Saul. Read *The Song of the Bow* to the pupils (2 Sam. 1 : 19-27) and try to lead them to feel something of its beauty.

Ask how many parts there are to the lesson passage and what each part is about. Have v. 1 read. What does "this" mean? Where was David? He *enquired* (through a priest). (See *The Lesson Explained*.) Can the pupils think of any reason for his returning to Judah? (He belonged to the tribe of Judah.) Note that God's will was revealed step by step. David obeyed it and he and his followers settled in and around Hebron, vs. 2 and 3. In this grade, avoid, if possible, any reference to David's two wives, and should

the question arise, explain that nowhere, in the law of Moses, is polygamy sanctioned, neither is it forbidden. It is simply tolerated, but the New Testament strictly forbids it. (See 1 Tim. 3 : 2 ; Titus 1 : 6.)

What do we learn from v. 4? Who can describe David's first anointing? 1 Sam. 16 : 1-14. Contrast his two anointings. David's training for kingship was ended. God had taught him many things since that day at Bethlehem. Which verses tell of his first royal act? (See vs. 5-7.) Have them read in unison, pausing after each for explanation and discussion.

David was now king of Judah. But what was happening in the rest of Israel?

(See QUARTERLY OF LEAFLET and The Lesson Explained.) Who was Abner? Who was Ishbosheth? What name do we give to a war fought between two armies which belong to the same country? There was civil war in Israel. How long did it last? What brought it to a close? Which part of the lesson passage tells what Ishbosheth's people did after his death? (See ch. 5 : 1-3.) Read this part verse by verse. What does *league* ("covenant" Rev. Vcr.) mean? The people made David their king, but it is plain that they claimed certain rights.

Close by having the Golden Text again repeated and contrast Saul's disobedience with David's obedience to God's commands.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach that David's love for God and his obedience were the secret of his greatness.

**INTRODUCTION.** For more than a year, David and his men lived in quiet and peace, and then wars began once more. But now David fought with the king of Gath, and later with his men against enemies of God, and he was not hunted by Saul as he had been.

The great and good prophet Samuel died, and David mourned for him.

Saul was having many wars and sad and troubled times. He had turned away from God, so he did not have the blessing and help of God as David did. At last came a terrible battle with the Philistines, and Saul and his three sons were killed. One of the sons was the brave prince, Jonathan, David's friend.

When messengers came running to tell David what had happened, he was very sad. He mourned and wept for Saul and Jonathan. He wrote a beautiful poem about them in which he said : "I am distressed for thee, my brother Jonathan : very pleasant hast thou been unto me : thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished !"

Some men would have been very glad of Saul's death, for it meant that now at last, after these months and years of waiting, David would be crowned king. Many would

have said that it was good enough for a cruel man like Saul to be conquered by his enemies. But David remembered Saul when all Israel was proud of him as their brave, handsome king. David remembered that Saul had loved him. And it made him sad to think that Saul's own selfishness had spoiled what might have been a useful and splendid life. And because David spoke so kindly of his enemy, Saul, and showed such honor to him and to his son Jonathan, the people loved David more than ever.

**THE STORY.** Now at last David could go home ! He would not have to be driven from place to place. He could be happy with his friends and his family again. He asked God about it before starting back, for God had been his Helper in these hard, dangerous years, and David never forgot him in joy or in sorrow.

God told David to go to Hebron instead of to Bethlehem, for Hebron was a larger place and a "city of priests." It was a city of Judah. There were, as you remember, twelve tribes (twelve great families) that made up the nation of Israel, and Judah was the tribe to which David belonged.

When he was only a shepherd boy, the prophet Samuel had anointed him king at God's command. Now at last the time had come for him to begin to rule as a king, so the people gathered together in Hebron and

made him king over Judah. That was only a small part of Israel, but David was willing to wait until God's own time came to make him king over all Israel. He did not begin to make war on other tribes as some men would have done. One of the very first things he did was to send a kind message to the men of Jabesh-gilead and thank them for showing honor to Saul. At great danger to themselves they had taken the bodies of Saul and his sons from the Philistines and had buried them with honor and respect such as belonged to a king and to princes.

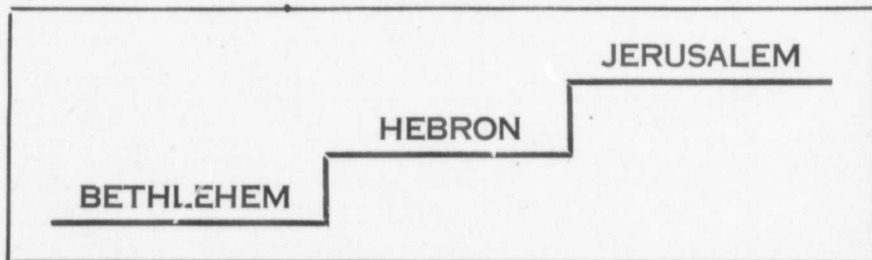
But Saul had other sons, and they ruled in their father's place, and made war upon David and his people. But the same brave, faithful men who had shared all his troubles and hardships were still with David, and with God as their helper David's power and honor and wealth grew steadily greater and stronger; and the power of Saul's family grew less and less.

For more than seven years David was king of Judah, and then the joyful word came that

his enemies wanted peace. So men from all the tribes of Israel gathered at Hebron, and David was at last made king of Israel.

What a great, great day it must have been! There were soldiers there who had been in Saul's army the day that the rosy-faced boy bravely fought the giant Goliath and saved Israel from the Philistines. Can't you imagine those older soldiers telling the younger men all about it? There were others who had seen David in Saul's palace, and who could tell how patient he was with the impatient king Saul. There must have been others who had been with Saul that night sleeping on the ground when David and Abishai came over into the camp and carried away the king's spear. And there were others who had seen the people come out to meet David and Saul after that great victory over the Philistines, and had heard them sing, "Saul has slain his thousands, and David his ten thousands." The David they had loved and praised then was now their own beloved king.

#### 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 is not always the shortest.

## AMONG THE BOOKS

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

"After all," writes Dr. Helen MacMurchy, in her recently published book, **The Almosts: A Study of the Feeble-Minded** (Houghton, Mifflin Company, Boston, Thomas Allen, Toronto, 178 pages, \$1.65)—"after all, novelists and poets are the best teachers, and experts would do well to learn from them." Dr. MacMurchy amply demonstrates this fact in the numerous instances given in detail, and by quotations from the writers, of the feeble-minded, and their characteristics and disabilities, from the "fool" of Shakespeare's time to "Smike," immortalized by Charles Dickens, and "Malcolm" and "Sir Gibbie," of George MacDonald, and "Kippy" of Alice Hegan Rice's "Mr. Opp." By way of comment, as she goes on, the author points out the want of discernment or want of thought, which, till our own day, and even yet, far too generally allowed the "daft" and "half daft" and all the other varieties of the feeble-minded, to go their own helpless way, without thought of how that way might be made brighter by the training of the one little faculty which, in the case of almost every feeble-minded person is possessed in germ, and which, by care and training, may be developed to the imbecile's happiness and usefulness. She brings home also the fact, which it seems to take so long for municipal councillors and legislators to realize, that to allow the feeble-minded to become the parents of feeble-minded is to spread a dire evil in communities and in the state. Dr. Helen MacMurchy is no mere theorist. On the contrary, she is one of the ablest and best known of scientific investigators of the feeble-minded, and their training and care. As Inspector of Feeble-Minded of the Province of Ontario, as well as, very widely, by her addresses and writings, Dr. MacMurchy is doing a very valuable work in the amelioration of the condition of the all too large army of the "Almosts," and the prevention of the evils, which, if not cared for, they inflict on the community. Her book—most fresh and readable it is—will help on the work.

Without question, one of the most important books bearing on the religious aspects of the War is **The Army and Religion: An Enquiry and its Bearing Upon the Religious Life of the Nation** (Macmillan & Co., London, The Macmillan Company of Canada, Toronto,

455 pages, \$2.00). The origin of the Enquiry furnishes the explanation of its scope and purpose. It was conducted by a Committee whose membership included some of the most outstanding leaders in the religious world of Great Britain. The suggestion of such an inquiry came, in the first instance, from a member of the Committee who had been "confronted with the experience gained in work with the Y.M.C.A. among the British Army in France." The testimony presented in the report and contained in this book was gained from many hundred of witnesses, including "men of all ranks, Generals down to privates, chaplains, doctors, nurses, hut leaders and workers, and also from Committees appointed at the great Bases in England and France to collect evidence. It is simple truth to say that there is no religious problem arising out of the War which has not been frankly faced in the Report or for which there has not been an honest and courageous effort to find a solution. While the Enquiry was confined to England and Scotland, not taking into account Ireland, Wales or the Dominions, its carefully conducted investigation into facts and its well thought out conclusions cannot but be helpful to those in any land who are striving to learn the religious lessons of the War's welter of confusion. There is no blinking of actual conditions, whether these are favorable or unfavorable to the organized churches and their work. It is after looking squarely at things as they are, that the signatories of the Report are able to say with assured conviction, that the central religious necessity is "a return to Jesus Christ to the primary truths which he taught." In a golden sentence the Report says: "Jesus was the greatest believer that ever lived." He was sure of God and he knew God. In the same certainty and knowledge, the church can go forward with confidence to meet the demands of the new day which has arisen out of the darkness of the War.

Rev. G. Studdert Kennedy won a large public for himself as the author, under the pen name of "Woodbine Willie," of *Rough Rhymes of a Padre*, *Rough Talks of a Padre*, *More Rough Rhymes of a Padre* and *The Hardest Part*. His latest book *Lies* (Hodder and Stoughton, London and Tor-

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onto, 267 pages, \$1.50) is sure of a cordial reception. It is an outspoken plea for reality in every department and a seathing and unsparing denunciation, quite in the temper of the Old Testament prophets, of the insincerity and dishonesty which the clear-eyed writer sees everywhere prevalent. The scope of the book is best indicated by an enumeration of some of its chapter headings: The Plague of Lies; Lies and the Bible; Lies and Liberty; Lies in the Industrial Revolution; Lies and Equality; Lies and Theology and Religion; Lies and Drugs; Lies and Nature; Lies and History. The writer came out of the War with a consuming passion for God and reality, and this passion throbs in his sentences, which read as though written in letters of fire. The following may be taken as a sample of Mr. Kennedy's thought and style: "What can save the ordinary man from damning his soul and destroying his world? The piping of professors? The books of the philosophers? The knowledge of the scientists? Vague goodwill and good-nature? You cold-blooded saints of the study, have you ever walked in the streets? Have you ever lived? Only a passion can conquer a passion—we must have God."

Mexicans, Indians, cattle rangers and cattle thieves, or "rustlers," as they were more familiarly known, are all to be met with in William MacLeod Raine's new book, **Oh, You Tex** (Thomas Allen, 340 pages, price \$2.00). The life of a Texas Ranger in the old days was not an uneventful one, but Jack Roberts, known to both friends and enemies as "Tex," found it to be even more interesting and exciting than he had hoped for when, thrown out of the employ of old Clint Wadley, the Cattle King, he signed up as a ranger at "a dollar a day and found." That one of the first men upon whom suspicion fell as a "rustler" should have been Rutherford Wadley, the son of the cattle king, and that the cattle stolen were from old Clint's own ranges, grieved the young ranger, not for any love he had for Rutherford, or any interest in the cattle belonging to his father, but because of Romona, the sister and daughter of the two men who were doing their best to make things hard for him. But hard tasks only made Tex grit his teeth a little harder and set off at a little faster gait to do the duty that lay before him. One hoped, before the story ended, that old Clint would allow himself to see for himself what he had lost when he gave his young line driver his money and told him to take himself off, but how clearly he would see it, and how much he would admit that he owed the slim, red-haired ranger comes as more than a surprise to even the most hopeful reader.

In **Mary Marie**, a new book by Eleanor H.

Porter (Houghton Mifflin Co., Boston and New York, Thomas Allen, Toronto, 296 pages, \$2.00) the heroine, aged thirteen, describes herself as "a cross-current and a contradiction." This character is reflected in her name, the "Mary" in her double name being the cognomen by which her father, a somewhat austere and very much preoccupied professor of astronomy wished to have her called, and the "Marie," which was the choice of her young and lively mother. The two names indicate the nature which the child inherited from the two "unlikes" who were her parents. It was just because she possessed, in a delightful combination, the qualities of both father and mother, that Mary Marie takes her place amongst the most charming and lovable child characters, which Mrs. Porter has created. And this was the reason, also, why she helped to bring together again the two who became sadly estranged through their incompatibility of temper.

Seventeen short mystery stories are given in **The Mystery of the Blue Villa** by Melville Davisson Post (D. Appleton and Co., New York, McClelland and Stewart, Toronto, 384 pages, \$2.00). Theodore Roosevelt who had been told in advance of the coming appearance of this book, wrote the author, "when that book comes I shall without doubt find that I could pass an examination in each separate story: because I never see anything of yours that I don't read! But equally without doubt I shall read them all over again with the utmost pleasure." Others besides Mr. Roosevelt will want to read these stories twice or oftener. They are worth it. They reach a high level in short stories,—with their terse style, their strong character delineation, and their dramatic climaxes. Such a story as **The New Administration**, for instance, where the decisions of the District Court are taken over by the two visiting judges of the Court of Courts, is one which is worth reading twice, and which "sticks."

**Richard Cobden**, **The International Man** by J. A. Hobson (J. M. Dent & Sons, Toronto, 409 pages, 8 illustrations, \$7.50). Cobden is generally associated with Free Trade. His great service to the English nation in his six years' triumphant fight against the Corn Law, however, has obscured the larger reach of his life. A Frenchman of his time called him "the international man." By the publication of speeches, extracts from pamphlets, speeches and letters—and some of the last are made public for the first time—the author shows the truth of the Frenchman's estimate. Cobden believed that Britain's internal welfare depends upon the nature of her foreign policy. He worked for a foreign policy of non-intervention in the

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dealings of nation with nation, holding that only by the free play of international trade would the peace and prosperity of Britain and the world be furthered. His agitation for the repeal of the Corn Law was but part of this larger policy. He was one of the first Englishmen who recognized the growing greatness of the United States and who strove for a good understanding between this new nation and Britain, and also between Britain and France. The author makes a valuable contribution to our already high appreciation of Cobden, by revealing him as an internationalist.

There is a notable increase in the number of volumes of children's sermons issuing from the press. Two things may be argued from this increase. The first is, that more preachers than formerly are following the practice of preparing and delivering special sermons to children. The second is, that publishers are aware of a growing demand for such books from those in search of suggestion and inspiration in their efforts to learn the art of preaching to children. For it is an art, difficult, it may be, and acquirable only by patient and loving toil, but possible in their measure, for all those who are content to strive and fail and strive again,—possible, yes, and so abundantly worthwhile. Dr. Howard J. Chidley of Winchester, Mass., has been a student of this art for ten years and

has earned the right to be called a master in it. Two volumes before us, **Fifty-Two More Talks to Boys and Girls** (195 pages, \$1.25 net) and **Story Sermons for Children** (164 pages, same price) contain excellent specimens of what sermons to children ought to be. Ministers, and all others who have to do with the religious education of the young will find invaluable help in these two books, as well as in the same author's earlier book, **Fifty Two Story Talks to Boys and Girls**. They are published by the George H. Doran Co., New York.

Sunday School teachers should take serious notice of the series of handbooks from experts in Sunday School work, known as **The Worker and Work Series**. Two of these handbooks which have just been published are, **The Primary Worker and Work** and **The Junior Worker and Work** (The Abingdon Press, New York and Cincinnati, 155 and 172 pages, each 75c.). The former is by Miss Marion Thomas of whom it has been said, "everything she wrote was a model of religious pedagogy." The book is practical, based on long experience, scientific and, breathes a profound religious spirit. The second is by Josephine L. Baldwin, a well known writer of Junior Lessons. Teachers who are dealing with children in this important stage of growth, 9 to 12 years of age, will be repaid by reading and re-reading



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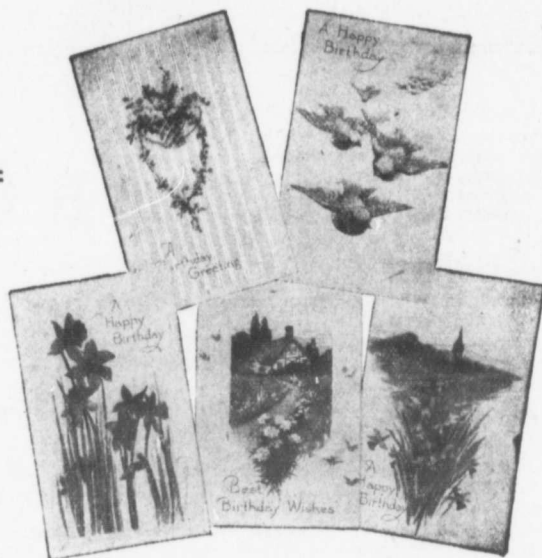
"Four thousand two hundred college professors caused the great World War. Four thousand two hundred college professors can cause another World War. In the last analysis the destiny of any nation is determined by the school masters of that nation." With these striking sentences, Professor Walter Scott Athearn opens his new book, **A National System of Education** (George H. Doran Company, New York, 132 pages, \$1.50.) The book is a searching analysis of the system of education prevailing in the United States, with reasoned proposals for its development and improvement. Because Canada, like her southern neighbor, is a democracy, the educational problems of the two countries are essentially similar, and those interested in the betterment of Canadian education cannot fail to receive suggestion and stimulus from Professor Athearn's book.

**How to Advertise a Church**, by Ernest Eugene Elliott (George H. Doran & Co., 93 pages, \$1.50 net) is packed full of shrewd and workable suggestions and plans for giving publicity to the work of the local church. It applies to the solution of the problem of creating and sustaining public interest in

church meetings and church enterprises the principles which an up-to-date business man uses in offering his wares to prospective purchasers.

**Bridging the Chasm**, by P. F. Morley (J. M. Dent & Sons, Toronto, 182 pages, \$1.35) has for its sub-title, *A Study of the Ontario-Quebec Question*, and is a calm and dispassionate study of the problems arising out of the union in our Canadian citizenship of two main elements, diverse in interests and ideals, one made up of those whose mother tongue is English, while that of the other is French.

As the reader first plunges into the sensational mystery story **The Dark Mirror** by Louis Joseph Vance (Doubleday, Page & Co., London, New York, S. B. Gundy, Toronto, 368 pages, \$1.75) he is likely to think at once of Dr. Jekyll and Mr. Hyde. It is the story of a double existence. A charming girl with an irreproachable social standing finds herself, against her will, allied with a band of vicious criminals. She calls to her assistance a young doctor who is in love with her, and who is a student of mental abnormalities. The reader, wondering which side of the girl's nature will prove supreme, is led through one startling mystery after another, only to come to a surprising exposure of the whole secret,—an exposure which involves both tragedy and happiness.



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