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The Teachers Monthly

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

Vol. XXI.

Toronto, April, 1915

No. 4

Easter

Easter flowers are blooming bright,
Easter skies pour radiant light ;
Christ our Lord is risen in might,
Glory in the highest.

Angels caroled this sweet lay,
When in manger rude He lay ;
Now once more cast grief away,
Glory in the highest.

He, then born to grief and pain,
Now to glory born again,
Calleth forth our gladdest strain,
Glory in the highest.

As He riseth, rise we too,
Tune we heart and voice anew,
Offering homage glad and true,
Glory in the highest.

—Mary A. Nicholson

"They Were Afraid"

A boy nine years old, in the course of his reading of the New Testament with his teacher, came to the wonderful story of our Lord's resurrection. After the story was read, the boy asked: "Miss —, why didn't Jesus' enemies kill Him again?" The teacher hesitated a little and then replied: "I suppose they were afraid." The boy is now a silver-haired man who has spent many years of arduous toil in the service of the master. But that answer has gone with him during all, and has settled into an immovable conviction that there is no power in the universe which can stand against the might of the risen, living Saviour.

There is no promise in the Bible that those who serve Jesus will escape difficulties and opposition. But nothing, save his own un-

belief, can rob the Christian worker of the glad Easter confidence. Be his task great or lowly, he need never face it alone. For "the living Christ is loving and the loving Christ is alive." Undertakings at which unaided human strength might well stand aghast, are easy to His omnipotence. There are always reserves to be called up in the forces under His command. Let the channel of a simple faith but be kept open and the resistless current of that life which has withstood and survived the fiercest onslaughts of sin and death, will pour itself into the feeblest efforts to further His kingdom and carry them on to a sure and complete success.

Longings

By Rev. J. B. Maclean, B.A.

The human soul is full of longings. Some of these are articulate, but others are too elusive to admit of distinct expression.

Of the longings that can be expressed, there are some that cannot be gratified. Youth drops from us in a night, and we sigh in vain for its return. We would fain recall lost opportunities, but even God cannot give them back to us. We sigh for "the touch of a vanished hand, and the sound of a voice that is still,"—but in vain.

Then there are the longings that can be gratified, only to disappoint us. "Distance lends enchantment to the view,"—but nearness brings disappointment. This is true of time, as well as of space. Our ambitions may be realized in form, but seldom in substance. The disappointment is all the greater when we are made to feel that success has been won at too great a price. King Henry II. waxed weary of the tiresome priest, à Becket, and wished himself rid of him. He had his wish, but he paid too great a price for it.

Men are realizing this every day, as they pay the price exacted, and the old question is still being asked: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

Why should it be so? Why is the heart of man so restless, so unsatisfied even in the midst of realized ambitions?

It is just because it was so made. And it was so made with a divine purpose. "Thou hast made us for Thyself, O God, and the heart is restless and ill at ease, until it find rest and peace in Thee."

The inarticulate longing of the soul that is so elusive, so hard to understand, is the cry of the soul for God. All the disappointing experiences of life are intended toward this end, to drive the soul back to Him. It is the last word of wisdom. "There be many that say, who will show us the good? Lord, lift Thou up the light of Thy countenance upon us."

Huntingdon, Que.

The Fruitless Vine

By Rev. John A. Cormie, B.A.

"Shall wood be taken thereof," Ezekiel suggestively asks regarding the vine, "to do any work? or will men take a pin of it to hang any vessel thereon?" The wood of the vine is useless. If it is not good for bearing fruit, it is not good for anything.

The fruitless vine of Ezekiel's question pictures the inefficient Christian of our day, found, it must be admitted, in every corner of the vineyard. He may be one who simply bears no fruit. He has leaves, and gives the appearance of life, but when his history is followed year by year, he is found to produce nothing but leaves. No great sin can be charged against him. He belongs to the class of people who are not bad, against whom no great wickedness can be charged, but who cannot be said to be good for anything in particular. At least, they are not positively good.

There are branches and vines that are fruitless because they are dead. Not only do they not contribute their fair share to the products of the vineyard, but they disfigure it with ill-appearing, bare, dead, leafless

branches. When there is added to the failure in positive service the disfigurement of an inconsistent life, the condition is created which was in our Lord's mind when He said: "It is thenceforth good for nothing, but to be cast out."

What is the cause of the vine's fruitlessness? "He that abideth in Me, and I in him, the same bringeth forth much fruit." Where there is the living bond with Christ, fruit-bearing is assured. When the vitality of the bond is impaired, fruitfulness is lessened and gradually lost.

Le Pas, Man.

Learning by Doing

By Rev. A. J. Wm. Myers, Ph.D.

II. OUTSIDE THE CLASS

A pupil can be educated only through his own activity or response to situations. Religion is as broad as life and is for every day living. From these two axiomatic truths, it follows that religious education cannot be limited to a lecture or any other activity of the teacher, nor to a single hour on Sunday. It must touch the social, intellectual, recreative and industrial life of the pupil if it is truly religious. The pupil must experience that religion (including his Sunday School work), and the various activities of life are indissoluble.

The pupils who meet on Sunday should have ways provided so that through the week they can put what they have learned into wider practice, just as students in the laboratory, the engineering school, the business college are led to do.

But how can this be done? Each class must work according to the local needs and opportunities. The following suggestions are merely given to make the principle clear.

The Primary Department study, for example, God's Protecting Care, and through the week they meet to carry on activities, such as Mission Band work, to help Him care for the little children of other lands.

The Juniors are studying the Heroes of the Old Testament, and through the week they meet and do work usually done in a club or Junior C.E., being clean in sport and true to companions.

The Intermediates study the life of Him who went about doing good, and through the week they do the work of Scouts, and Girl Guides and Circles, not forgetting the good turn every day.

The Seniors and Adults study the social gospel of Jesus, and in their society discuss, and pray and plan and carry out that gospel into sport, social life and community helpfulness.

But in every case it is the Class or Department meeting on Sunday and through the week for the same purpose and not one day a Sunday School class with one aim, the next an unrelated mission band, Scouts' patrol, club or society, with a different aim. The work should be so arranged that the pupils will unconsciously see it as a *whole*.

Young women and girls are much better organized for mid-week activities than are men and boys. If the two principles above enunciated are grasped, the details can be worked out by any church. But everywhere the question is asked: "What can we get for boys that will appeal to men to lead them?" Most helpful, practical plans of wide adaptability and particularly suited to a rural community have been worked out in the Canadian Efficiency Tests. Medals, etc., are given for intellectual, physical, social and religious work. In this scheme the Sunday School class and the local church are the unit around which all else centres. It is particularly helpful for community effort, uniting the young folk of all denominations, yet keeping them loyal to their own church.

Toronto

The Art of Questioning

By Professor O. J. Stevenson, D.Paed.

IV. THE TREATMENT OF THE PUPILS' ANSWERS

The best test of a teacher's questioning lies, perhaps, in his method of dealing with the answers of the pupils. The experienced teacher does not always accept answers, even when correct, without testing the pupil by further questions to see if he understands the reasons for his answers. Some pupils are able to guess shrewdly. Others are able to

repeat the facts of a lesson without understanding their real meaning; and even when the teacher is sure that the answer is understood it is often necessary to have it repeated or written on the blackboard to be sure that the whole class will remember it. One of the most fatal mistakes made by inexperienced teachers is to take it for granted that when one pupil answers correctly the whole class hears and understands. If the fact contained in the answer is important, it is sometimes worth while to have pupils in different parts of the room repeat the answer, or to have the class repeat it in unison, so that they will be sure to remember.

If a pupil does not answer a question or if he gives a wrong answer, what should the teacher do? Should he pass on to others in the class, or should he attempt to get the desired answer from this particular pupil by throwing the question into other and simpler forms? This must be decided by the judgment of the teacher in each case. Sometimes the persistent questioning of a dull pupil is a waste of time for the remaining pupils. If, however, the point is of importance it is sometimes better to cross-question a single pupil, especially if the remainder of the class are interested, as they should be, in the cross-questioning.

Sometimes, when none in the class can answer a particular question, it is best for the teacher to give the answer, but as a general rule it is better for the teacher to tell as little as possible. Say rather to your class, "Turn to this chapter and verse, and you will find the answer," or, "Try to find that out for me for next day."

It is usually the sign of a good lesson when the pupils are sufficiently interested to ask questions for themselves. But what should the teacher do if the pupil turns the tables and ask him a question that he cannot answer? Some people claim that a teacher should never allow the pupil to suspect that he is ignorant of the proper answer; but usually the wisest policy is to tell the pupil frankly that you are unable to answer his question, but that you will try to obtain the information for him, or, better still, direct him as to where he may obtain it for himself.

University of Toronto

How to Study the Lesson

By Amos R. Wells, Litt.D., LL.D.

IV. USE SYSTEM

In studying the Sunday School Lesson, as in doing any other work, you will get far better results and get them far more easily if you are systematic. The student that studies at haphazard reaps no reward worth mention and does not deserve to.

The first point in your system should be this: Begin early. Sunday afternoon or evening is the time for the first survey of the next Sunday's Lesson. You are then at leisure and can give it the time it needs. Besides, all through the week your mind will recur to it, fixing its facts in memory and meditating on its truths. A lesson studied seven days before reciting is seven times better learned than a lesson studied in a hasty half hour just before reciting.

The second point in your system should be, to read the Bible passage with a pencil in hand. Use the pencil to underscore every word or phrase you do not understand. Your later study will be mainly for the purpose of removing those underscores. As each point is cleared up, draw a line through the underscore, or rub it out. Of course you will be marking up your Lesson Help and not your Bible.

The third point in your system should be, to read whatever your Lesson Help says on the Lesson. If questions are given, see that you can answer them all. If references are given, look them up. If the Daily Readings are printed there, read them. And if there is any matter about which you want more information than the Help gives, get it from the Bible dictionary or some other aid to Bible study which is accessible to you.

The fourth point in your system should be, to think over what you have learned. Meditate upon it as you walk to school. Think about it as you go to sleep at night. Imagine how the Lesson characters would think and speak and what they would do in addition to what is recorded in the scripture passage. Make all you have learned your own in the only way possible,—namely, by earnest and loving thought concerning it.

The fifth and last point in your system should be, to review. This you will do on Saturday night or Sunday morning. Read the Bible, the entire passage and all the portions that belong to it, both before and after. Glance over the Lesson Helps, refreshing your mind as to the time, the position of the places, and any unusual facts, such as strange customs and difficult terms. Especially go over the words and phrases you underscored, and make sure you understand them perfectly.

Through all of this you will be praying. It may not be formal prayer, though some of that will be helpful, but all of it will be in the spirit of prayer. You will be conscious of the presence of the great, loving teacher; you will be eager to learn of Him; and you will be certain that He will gladly teach you out of His own Book.

Auburndale, Mass.

Winning Decision

By Taylor Statten

National Y. M. C. A. Boys' Work Secretary

When we consider, that the fourteen to eighteen year old period in a boy's life is the natural time of decision for the Christian life; that the highest curve of decisions is at this period; that two thirds of all the conversions occur before twenty; that decisions made before twelve and after twenty are not so apt to be as permanent as those made during the teen years; and that, where a study has been made of church members it was discovered that those who professed conversion before twelve and those after twenty, were not as faithful and efficient in church and Sunday School work as those who had made the decision during the teen age years; surely we must plan definitely to provide an opportunity for every boy between fourteen and eighteen to face the issue squarely and make an intelligent choice as to whom he is going to serve.

The following methods are proving successful and are worthy of our consideration.

A class supper is held for members only. The boys are asked to tell what the class has meant to them, fellowship runs high, in the closing talk the teacher throws out the challenge. Sometimes an outsider who is ex-

perienced in conducting such meetings for boys is invited to render this service. The latter is often the easier method but it is better that it should be a "gang" affair.

A new type of personal interview method is being worked by a number of leaders this season with wonderful success. A talk on the value of being charted according to the Canadian Standard Efficiency Test basis is given, and the leader announces that he will give an hour or more to each boy on certain evenings. The boy comes to the leader's home or they meet at the church. They go over the thirty-two points outlined in the handbook and estimate the number of credits the boy should score in each. The boy who scores low "in favor with God" sees his need in a very graphic way, and many decisions are made right there and then.

If tact and wisdom are displayed in presenting the charting plan to the boys, they will welcome the opportunity. One hundred and eleven high school boys were thus interviewed recently by a group of thirty Christian men, and both the boys and men are so enthusiastic about it that they are issuing a pamphlet describing how best to obtain

results. This may be had from Rev. J. C. Robertson, Presbyterian Board of Sabbath Schools, Confederation Life Building, Toronto.

Another method of winning decisions that is increasing in favor each year is through the Older Boys' Conferences. Last year fourteen of these conferences were held in Canada with a total registration of over three thousand boys, and over two thousand made Christian decisions. They are now being promoted by an advisory committee on which the Presbyterian Board of Sabbath Schools is represented. They are conducted in such a sane, helpful way, that the decisions recorded by the boys at the closing session are well thought out. Many a boy whose spiritual life was hanging in the balance, has been so inspired by the number of strong Christian boys he met and the virile messages he listened to, that he decided to throw in his lot with the followers of Jesus Christ.

Each year these conferences are becoming more numerous and before long it will be possible for every boy in Canada to attend either a local district or provincial conference without the expense of much travel.

Toronto

THE TEACHER AND THE PUZZLE CORNER

By Mary Isobel Houston

One wonders whether the teachers of the boys and girls have thought of the valuable auxiliary they might find in the Puzzle Corner of the KING'S OWN—the valuable auxiliary which, indeed, that same Puzzle Corner has been to them, whether they have recognized it or not.

The Puzzle Corner has had a remarkable history.

Over 3,000 Bible questions answered by Sunday School scholars under 16 years of age, is a record of which to be proud. This has been accomplished by the girls and boys of the Presbyterian Sunday Schools since the Puzzle Corner was started in the KING'S OWN some twelve years ago.

Twice each month during the twelve years a set of two Bible Puzzles, each Puzzle containing on an average five questions, has

appeared in the KING'S OWN, and girl and boy readers under 16 years of age have been asked to send in answers, which must be complete and *absolutely correct* throughout, with full Bible references given, in order to obtain for the Puzzle worker a place in the semi-monthly and quarterly Honor Rolls, and hence in the record for the annual awards.

The value to the boys and girls of such close and accurate searching of the Bible is evident on the face of it; but, in addition, at present the answer to one question of one Puzzle of each set is always to be found in the Lesson Passage or the Golden Text for the day, or the following Sunday. The other questions in the Puzzle bear on the same subject, thus furnishing valuable sidelights on the day's Lesson. Here is help direct for Lesson interest and study.

All the questions in the other Puzzles for the week are based on some one book of the Bible, the books being covered in order. In this way consecutive and connected reading must be done by the young workers in order to obtain the proper answers and references. We are now well on in the second consecutive trip through the Bible.

That the interest in the KING'S OWN Puzzle Corner is enthusiastic and sustained there is abundant evidence. One family in Ontario has had one or more of its members working in the Puzzle Corner continuously since 1905, and has at present three members sending in their answers. Another family in Nova Scotia has been represented without a break for eight years. The entries for 1915 promise to be more numerous than ever as shown by the first sets for the year.

The records have been extraordinary. In 1914, for instance, 18 girls and boys made an absolutely perfect record for the entire year—having answered every one of the questions in the 48 Puzzles without a mistake; while 36 workers obtained 75% on the year's work. Besides diplomas, with seals, these faithful workers are awarded on their year's record sterling silver medals, with bars in the case of those obtaining 100%, and without the bar for those attaining 75% standing. Not only in Canada is the KING'S OWN Puzzle Corner popular. Four boys in the British West Indies send in answers regularly; and there have been workers in China and other foreign countries also.

Teachers will find it worth while to look into the Puzzle Corner and to encourage their pupils to take it up.

Visiting the Public School

By Rev. R. H. Gilmour, B.D.

It is worth while for the minister who would accomplish the most that is possible for the young people of his district, to devote some time to visiting the public school. He will be amply repaid. His own power and influence will be heightened by contact and cooperation with the educational forces that are slowly but surely shaping character.

By visiting I do not mean an occasional look in, accompanied by a rambling talk, but

a systematic visiting, with a view to definite religious instruction and education. The need for such instruction is very apparent, especially in our rural districts where Sunday School work is often carried on at a disadvantage, and is not always continuous throughout the year. It is here, moreover, that social conditions make such work most effective and fruitful and that the pupils are most appreciative.

One minister makes use of the last half hour of the school day once in two weeks for such purposes in two or three of the schools in his territory. Teacher and pupils generally know beforehand of his coming. No time is wasted in getting to work, the pupils being already sobered by the discipline of the day. A well-known hymn is sung, or if not known, written on the board and sung till it has become familiar. The subject of study last year for all grades was the Junior Course of Graded Lessons, each pupil being provided with a book. At the close of the Lesson period, a few minutes were spent in brief talks on questions in the Primary Catechism and half of this valuable little book was covered in the summer term, written examinations being held for the older scholars. The study period usually closed with the Lord's Prayer, one of the pupils sometimes leading.

The advantages of this plan are:

1. It links up the church with the day school, and gives the minister added influence in the community.

2. The pupils like it. In the schools where this work is undertaken, even in a somewhat irregular way because of circumstances, the young people eagerly look forward to the day of the visit. Boys when offered the chance to go home and with a rig at the school door, have preferred to wait for the religious instruction, and then—walk. Yes, there's something in it.

3. The parents appreciate it. The surest and straightest way to a parent's heart is through the child. Let parents once realize that a minister is really interested in their boys and girls, and that he is going out from the beaten track of church work to help them, and it is wonderful how appreciative they become.

4. It emphasizes the value of religious instruction, and gives it prominence in the mind of the pupil, helping him to realize that his education is not complete without adequate religious training and thus serving to stimulate him to seek more of such training through the regular church channels. Though merely of a supplementary character, school visiting of the kind referred to becomes a valuable instrument of the church and might well be adopted generally with encouraging and gratifying results.

Whitewood, Sask.

Uniform and Graded Lessons in the Same School

Is your School hesitating to introduce Graded Lessons because it does not see its way clear to introduce them in all the Departments?

There is in truth no difficulty. It is really quite simple.

If the Departments into which it is desired to introduce the Departmental Graded Lessons meet separately from the rest of the School, there is absolutely no obstacle. If they meet in the same room with the rest of the School, or join in the general opening and closing exercises, again there is no difficulty. The same hymns answer for all, and the same prayers. Instead of reading in concert the Uniform Lesson passage at the opening, read the passage For Opening Worship given in each of our Departmental Graded Quarterlies, and let the closing drill or address be on the Question on Missions which is given both in our Uniform and in our Departmental Graded Lesson Helps.

Very many Schools are successfully combining the Uniform and the Graded Lessons. Try it. Your School also will find it workable.

Graded Lessons and Substitute Teachers?

How shall it be managed?

Some Schools which are trying Graded Lessons for the first time have found it a real problem to provide substitute teachers, as each Department has a separate Lesson, and the Adult Bible Class, which naturally sup-

plies the substitutes, is studying yet another Lesson.

Here is a method which has proved successful. Let two members of the Bible Class be enlisted for each of the three Departments—Beginners, Primary, and Junior—to be prepared to take a class, when needed, in the Department chosen. Then let these be supplied at the beginning of the Quarter with the teachers' and scholars' Quarterlies and Leaflets for the particular Department. They will work up each Sunday's Lesson beforehand and so be found ready when called upon. Two are suggested rather than one, as making more sure that, when the call comes, there will be no failure to supply the substitute teacher.

Another plan is to induce mothers or older sisters of children in a given Department to interest themselves especially in the Lessons of that Department. Provide such with the appropriate Quarterly, and you have a substitute well prepared and who will be ready to come to the School on short notice.

Plan two, as will be at once evident, may be combined with, or included in, plan one.

Getting the Juniors to do their Home Work

In getting the Juniors to do the home work of the Work and Study Lessons in the Departmental Lessons, the battle is more than half won when the work has been properly prepared for and assigned. The things to write, the questions to answer, the services to render, of which the home work for each week consists, do not form a difficult task. The Junior can do it if he wants to, and the skilful teacher will so present it that he will want to. Let it be remembered that the work is to be done after the Lesson has been taught, not before. The teaching will keep the work constantly in view and awaken the scholar's interest in it. The end of the Lesson should leave him keen on the subject taught and eager to follow it out in practical ways. Interest, being thus excited, the home work should be definitely assigned so that the scholar will know precisely what the teacher expects him to do.

It may be a good plan for the teacher to do the work with the scholars, letting them

examine her book each week as she examines theirs. Praise given where it is deserved, aid to backward scholars and patience with the careless ones will help to win the day.

The wise teacher will, of course, be unwearying in her efforts to enlist the cooperation of the home. Once the father and mother and older brothers and sisters are really interested in the work which the junior has been given to do, they will remind him and encourage him and give him needed assistance.

Secretaries of Departments and the Secretary of the School

By Rev. Alex. Macgillivray, D.D.

The first duty of a Department Secretary will be to see that every scholar is enrolled and a note made of date of enrolment, age, address, church relationship of parents and personal church relationship of the scholar, that is, a member by baptism, and, further, a member in full communion. All this information can easily be put upon a card where the card system of registration is used, or in a book specially prepared for the purpose. The Departmental Secretary will secure from the teachers all needed information to make his record complete.

It will be found both interesting and helpful to report to the Secretary and, through the Secretary, to the Superintendent of the Department, the number of scholars present, new scholars, if any, and by whom introduced, the amount of offering for missions, and for local needs, the number of visitors in the Department, and particularly any cases of sickness known to the teacher should be made known to the Superintendent so that the sick ones may be visited and such attention shown them as will prove that the School is deeply and helpfully interested in every member of it.

The Departmental Secretary will not only report to the Superintendent of his Department, but will also report to the General Secretary so that his record for the whole School may be complete, and that where the School comes together as a whole for the closing exercises, the record for the day for each Department and for the whole School

can be read as a part of the closing exercises for the day.

From long experience the writer has found that the reading of this report is awaited with interest by scholars as well as teachers, and contributes to the maintaining of a lively interest in the attendance, giving and growth of the School.

The General Secretary of the Graded School will, of course, be the official head of the Secretarial Department of the staff. He will be the counselor of the Departmental Secretaries, who may be considered his assistants. He will receive from them such reports, from time to time, as will enable him to keep a correct record of every scholar and officer of the School, which should include all items of information that may in any way be contributory to the School's welfare. He will prepare the report of the School to be read at its close. This report may be given either by himself or by the Superintendent or by a Departmental Superintendent. To have different ones make the report of the whole School will give variety and added interest to this item of the School's programme.

The General Secretary will be the Secretary of the Sabbath School Association. He will be present at the business meetings to minute proceedings, to present all communications, accounts, etc., that may be intended for the School. The same officer should be retained as permanently as possible, but in view of the possibility of change, there should always be some one in training for the office.

Again let it be said that efficiency comes high, that the price the Secretary has to pay is hard work, attention to details and an appreciation of things that may be deemed trifling, but little things make for perfection, and that assuredly is no trifle.

Toronto

Well Done, Indore

Rev. Dr. W. A. Wilson, Principal of our Indore, Central India, Theological College, has sent us the following memorandum from the superintendent of our Indore Sunday School, in regard to the standing of the pupils of that Sunday School and those of some of our other Canadian Mission Stations in

Central India, in the All-India Sunday School Examinations. It will be noted that Indore has the honor of getting the first medal and that our Mission has obtained three out of the five offered for competition and also a fair share of the other prizes, which speaks well for the quality of the teaching in our Missions and other Mission Sunday Schools.

"The India Sunday School Union offers every year 5 medals (silver) for the All-India Scripture Examination in the Hindi language for the whole of India. The Lessons on which examination is given are January to June Lessons of the International Lesson Series. One silver medal is awarded to the candidate who stands the highest in the first class in each of the departments,—Beginners, Junior, Intermediate, Senior and Teachers'.

"The medal for the Teachers' Department in 1914 was won by a Christian boy,

Edwin Frederick (Scholarship Fund boy) in the College Hostels of the Sunday School of Indore congregation. He got 94% of marks.

"Two other medals, namely, for the Beginners and Junior Departments, were won by Rasalpura Sunday School boys, the winners getting 96% and 90% respectively.

"The India Sunday School Union also awards leather-bound Hindi Bibles in the Senior and Teachers' Departments to all those candidates who obtain 85% marks or over; and a leather-bound New Testament in the Junior and Intermediate Departments. These gifts are free and made possible by the National Bible Society of Scotland. The following Sunday Schools of one Canadian Mission Station in Central India got Bibles and Testaments: Dhar, 1 Bible; Mhow, 1 Bible; Amkhut and Mendha, 4 Bibles; Indore, 1 Bible and 1 New Testament; Rasalpura, 5 New Testaments."

A WORD FROM THE BUSINESS MANAGER

ON SYSTEMATIC BIRTHDAY RECOGNITION

A birthday card sent to a scholar does much to strengthen the hold of the Sunday School. We all like to have our birthdays remembered and feel very kindly to those who send us birthday greetings. Children are especially appreciative in this matter. A birthday, to a child, is a great event.

The plan to remember birthdays by a card is easily worked out. The date of each scholar's birth should be obtained, and a list made by months showing the birthdays. This may be kept by the secretary, or each teacher may keep track of the birthdays of his or her own class.

We are offering (for details see page 154) a beautiful new series of Birthday Greeting cards for this systematic Birthday Recognition. There are now ready nine cards, one for each year from four to twelve. There is room on each card for the scholar's name and the

signature of the teacher. The messages on the cards have been very carefully selected and are really helpful, and will stick in the scholars' memories.

The cards are exceedingly attractive. The designing is exquisitely done, and they are printed in seven beautifully blended colors, by a new process that produces novel and charming results.

The regular price for the cards (each card is enclosed in an envelope ready for mailing) is 3 for 10c., but in order that readers of this column may see the complete set, we make

A SPECIAL OFFER

of the nine cards for 20c., provided you mention you saw the offer in the **TEACHERS MONTHLY** and send us remittance and order before April 30. Address letters to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Toronto.

HOW THE WORK GOES ON

It is officially estimated that to fill the places of those who retire and to man the new Sunday Schools that are organized in

North America it requires approximately 35,000 new superintendents and 300,000 new teachers each year.

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL : \$4.25 per year, \$1.07 per quarter (American postage included).

BEGINNERS TEACHER'S GUIDE. Free for each teacher using our Beginners material.

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES, 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL : \$3.25 per year, 82c. per quarter (American postage included).

PRIMARY TEACHER'S GUIDE. Free for each teacher using our Primary Graded material.

FOR THE SCHOLAR :

PRIMARY LESSON STORIES. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

JUNIOR TEACHER'S GUIDE : Free for each teacher using our Junior Graded material.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS, 24c. per year, 6c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHERS MANUAL, 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL, 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK, in four parts, 12½c. a part.

Lesson Calendar : Second Quarter

1. April 4 . . . Saul Rejected by the Lord. 1 Samuel 15 : 10-23.
2. April 11 . . . David Anointed King. 1 Samuel 16 : 4-13.
3. April 18 . . . The Shepherd Psalm. Psalm 23.
4. April 25 . . . David and Goliath. 1 Samuel 17 : 38-51.
5. May 2 . . . Saul Tries to Kill David. 1 Samuel 19 : 1-12.
6. May 9 . . . Friendship of David and Jonathan. 1 Samuel 20 : 32-42.
7. May 16 . . . David Spares Saul. 1 Samuel 26 : 5-16.
8. May 23 . . . David King over Judah and Israel. 2 Samuel 2 : 1-7 ; 5 : 1-5.
9. May 30 . . . David Brings the Ark to Jerusalem. 2 Samuel 6 : 12-15 ; Psalm 24.
10. June 6 . . . Nathan Rebukes David. 2 Samuel 11 : 22 to 12 : 7a.
11. June 13 . . . The Blessedness of Forgiveness. Psalm 32.
12. June 20 . . . A Prayer for the Tempted (Temperance Lesson). Psalm 141.
13. June 27 . . . REVIEW—David, the Shepherd of Israel. Read Psalm 78 : 65-72.

Lesson I.

SAUL REJECTED BY THE LORD

April 4, 1915

1 Samuel 15 : 10-23. Study 1 Samuel, ch. 15—*Commit to memory vs. 22, 23.

GOLDEN TEXT—Behold, to obey is better than sacrifice.—1 Samuel 15 : 22.

10 Then came the word of the LORD unto Sam'uel, saying,

11 It repenteth me that I have set up Saul to be king : for he is turned back from following me, and hath not performed my commandments. And I have grieved Sam'uel : and he cried unto the Lord all night.

12 And when Sam'uel rose early to meet Saul in the morning, it was told Sam'uel, saying, Saul came to Car'mel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gil'gal.

13 And Sam'uel came to Saul : and Saul said unto him, Blessed be thou of the LORD : I have performed the commandment of the LORD.

14 And Sam'uel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear ?

15 And Saul said, They have brought them from the Amal'ekites : for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God ; and the rest we have utterly destroyed.

16 Then Sam'uel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Sam'uel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'rael, and the LORD anointed thee king over Is'rael ?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amal'ekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil

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

in the sight of the LORD ?

20 And Saul said unto Sam'uel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the 7 things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

Revised Version—Samuel was wroth ; ¹ Omit when ; ² and ; ³ monument ; ⁴ Though thou ; ⁵ that which was evil ; ⁶ devoted things, to sacrifice ; ⁷ idolatry and

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

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

LESSON PLAN

- I. Disobedience, 10, 11.
- II. Falsehood, 12-14.
- III. Excuses, 15-23.

DAILY READINGS

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

M.—Saul rejected by the Lord, 1 Sam. 15 : 1-9. T.—Saul rejected by the Lord, 1 Sam. 15 : 10-23. W.—Saul rejected by the Lord, 1 Sam. 15 : 24-35. Th.—Untruthfulness punished, 2 Kgs. 5 : 20-27. F.—Merited rejection, 1 Sam. 2 : 27-34. S.—God's justice and mercy, Ezek. 33 : 10-19. S.—The advocate with the Father, 1 John 2 : 1-12.

Shorter Catechism—Ques. 12. *What special act of providence did God exercise towards man in the estate wherein he was created ?* A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience ; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

The Question on Missions—(Second Quarter, OUR

FOREIGN MISSIONARIES AT WORK.)—1. What is the work of our foreign missionaries ? To make Jesus Christ known to the 15,000,000 people in our six foreign mission fields in India, Formosa, China, Korea and Trinidad and the adjacent British Guiana coast, and to gather them into churches, which shall give the gospel to others.

Lesson Hymns—Book of Praise : 254 (Supplemental Lesson), 105, 255, 7 (Ps. Sel.), 233 (from PRIMARY QUARTERLY), 256.

Special Scripture Reading—Ps. 146 : 1-10. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 529, Samuel Rebukes Saul ; B. 38, Saul Rejected as King. For Question on Missions, M. 98, Natives of Our Foreign Mission Fields. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Easter Lesson, Rock-hewn Tomb in a Cliff Outside Jerusalem.—Probable Tomb of Jesus (Underwood & Underwood, 417 Fifth Ave., New York City), set of 10 stereographs for this Quarter's Lessons, \$1.67. Four for April, 67c. ; less than four in one order, 20c. each ; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—About B.C. 1080 ; Gilgal.

Connecting Links—Lesson XII. of the First Quarter gave an account of a Philistine invasion of Israel during Saul's reign and of Jonathan's bold attack and victory. Today's Lesson belongs to a date seven or eight years later.

The Lord, through Samuel, instructed Saul to go and make war against the Amalekites. Saul was commanded to destroy all the Amalekites, with their flocks and herds. Instead, he spared Agag, the king, and the best of the cattle and sheep. Vs. 1-9.

I. Disobedience, 10, 11.

Vs. 10, 11. *The word of the Lord unto Samuel ;* divine information given to Samuel, probably in a night vision (see next verse). *It repenteth me.* This does not mean that God makes mistakes which He afterwards regrets ; but that a change in the character and conduct of those with whom He deals, leads to a corresponding change in His plans

and purposes towards them. *Turned back from following me.* It was Saul's disobedience that led God to cancel His promise and revoke His blessing. *It grieved Samuel ;* literally, "it kindled in Samuel ;" he was on fire with the intensity of his anguish. *Cried . . . all night ;* protesting against the Lord's decision.

II. Falsehood, 12-14.

V. 12. *Samuel rose early ;* probably at his home at Ramah, about 5 miles north of Jerusalem. *To meet Saul ;* with no fear of the powerful king and eager to undo, if possible, the mischief which had been done. *Came to Carmel ;* the name, meaning "park" or "garden," of a city about 27 miles south of Jerusalem. Saul would naturally come to this place from his expedition against the Amalekites, who wandered over the district extending from Sinai to the southern border of Palestine. *Set him up a place ;* erected for himself a monument or trophy of his victory, perhaps an arch of myrtles, palms and olives.

Gone down to Gilgal; the place where he had been confirmed in his kingship, ch. 11 : 14, 15.

Vs. 13, 14. *Samuel came to Saul*; God's messenger of doom to the one who had disobeyed God's bidding. *Blessed be thou of the Lord*; a customary form of friendly greeting, originally, as appears from its form, a prayer. *I have performed, etc.*; a bold and boastful lie. *Samuel said. this bleating. and. lowing. I hear.* The sheep and oxen were witnesses more deserving of belief than Saul. We have here a notable instance of how sin declares itself.

III. Excuses, 15-23.

Vs. 15, 16. *Saul said*; brought up with a round turn by Samuel's searching question. *Brought. . . from the Amalekites*; and thus far God had been obeyed. *Spared the best*; in direct disobedience to God (v. 3),—a frank, even impudent confession. *To sacrifice.* Saul was guilty of lying (v. 13), and to lying he now adds hypocrisy, trying to cover up his disobedience by professing a religious purpose. *The rest. . . destroyed*; those that were comparatively worthless. *Stay.* "Forbear! cease those flimsy excuses." *What the Lord hath said.* It was with the Lord that Saul would have to reckon. *Say on.* The king was now in a mood of sullen defiance.

Vs. 17, 18. *Little in thine own sight.* Once Saul had shown true modesty and distrust of self (see chs. 9 : 21 ; 10 : 22). But now this same Saul thought himself big enough to alter the commands of God. *Made the head. of Israel.* Saul owed his kingship to the God whom he was now defying. *Anointed thee king*; when he was a simple farmer's son. *Sent thee on a journey*; not to do his own will, but to carry out God's purpose. *The sinners the Amalekites.* Their sin was the reason of their doom, especially the sin of opposing God's will for His chosen people Israel. (See Ex. 17 : 8-16.)

Vs. 19-21. *Wherefore. . . midst thou not obey.* Saul had no excuse for disobeying the God who had done so much for him. There is never any well grounded "wherefore" for sinning against God. *Yea, I have obeyed.* Saul still obstinately claims that he has obeyed God in destroying the Amalekites, of which Agag's presence was the proof, and in

permitting the people to bring home the spoil, not for themselves, but for sacrifice.

Vs. 22, 23. *Samuel said*; speaking in rhythmical form, befitting one of the most magnificent utterances of Old Testament prophecy. *Burnt offerings and sacrifices*; the outward signs of consecration to God and obedience to His will. *Obeying*; the fundamental reality of all true religion. *Rebellion. . . as. . . witchcraft.* Witchcraft, that is, seeking to know the unseen and the future by means of evil spirits, is practically forsaking God : refusing to do God's will is no better. *Stubbornness. . . as iniquity and idolatry.* Disobedience is practically idolatry, since it puts self-will in God's place.

Vs. 24-35 continue the story of Saul's rejection and downfall.

Light from the East

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

THE BEDOUIN OF THE SOUTH COUNTRY—South of Judah stretches for sixty miles a great plateau lower than Judah, but higher than the desert, on the other three sides. This tableland is to-day practically bare desert, but in ancient times it maintained a somewhat less scanty population. The plateau was known as the "Negeb" or "South Country," and its people were the Amalekites, who spread, however, beyond its bounds to south and west. They seem to have been very much like the Tiyaha and the Azazime who live there to-day, ill-fed and suspicious, and cunning thieves. They depend almost wholly on their camels for sustenance (milk), though a few earn enough as guides of caravans to buy grain at Gaza; they are often in actual danger of starvation. The ancient Arabs prided themselves on three things: eloquence, hospitality and plundering. From the tribes of the Negeb, Palmer tells us that the first two qualities had entirely disappeared, "but they are still unrivaled for their daring and persistence in making raids and carrying off their neighbors' cattle." (Compare 1 Samuel, ch. 30.) Once a year they gather, sometimes a thousand strong, and set off for the land east of the Jordan, 20 days' journey distant, to lift every ill-guarded herd. They have brought back as many as 600 cattle at one time.

THE LESSON APPLIED

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

1. "Be sure your sin will find you out," is a principle of universal application. It is, of course, always impossible to conceal sin from God. He knows everything about us, good and bad alike. But sin usually makes itself known to our fellow men as well. When Saul imagines he is safe, the bleating of the sheep and the lowing of the cattle completely give him away. For sin has a voice. We may succeed in keeping it dumb for a while, but at some moment, likely when we least expect it, the voice speaks, and we are betrayed. A French story contains this warning: "If you do not want anybody to know it, don't do it."

2. A guilty conscience drives us to sorry excuses. Saul tries to place the responsibility for his disobedience upon others. It was the *people* who took the spoil! A strange confession, that, for a king to make,—that his power was so feeble as to make it impossible for him to control the actions of his own soldiers. But we have all heard that sort of excuse before. It has a long family history, for it was heard in the garden of Eden, when Adam tried to fix the blame for his sin upon somebody else: "The woman tempted me, and I did eat." It is quite a common excuse to-day. How familiar this sounds: "I intended to do such-and-such an act of unselfish service to-day, but I met so-and-so, and he made me go off with him to the park or the rink or the river." *Made* you go, as if you had no will of your own at all!

3. Religion may be used as a cloak for wrongdoing. Saul tries to place part of the responsibility for the sin of himself and the people upon their religious zeal. The sheep and cattle were spared in order that they might be sacrificed to the Lord! The better a thing is the more liable it is to abuse. Friendship is one of the most beautiful things in life, and yet it has been dragged through the mire by false friends. That is no argument against friendship, however. And just because religion is one of God's greatest gifts to men it is most open to abuse at the hands of hypocrites. It is really a tribute to religion that hypocrites think it worth while to try to imitate the real

thing. But to be a hypocrite is one of the surest ways to win the displeasure of Christ. He was called the friend of sinners. He had ever words of hope for those who had gone astray. But for the hypocrites He had only words of reproof.

4. Ingratitude to God is often at the root of our sin. Samuel reminds Saul of all that God did for him, raising him from a humble place to the highest office in the nation. And now Saul seems to have forgotten all that. Else how does it come that he disobeys God? We all unite in decrying ingratitude when we see it displayed by one man toward another who has benefited him. But we pass it over lightly when it is displayed toward God. Our master refused to pass it over lightly. When He had healed ten lepers, and only one was grateful enough to express his debt, Christ asked a question which shows all too plainly what was passing in His mind: "But where are the nine?" The trouble is that we besiege God's throne for things we desire, and then when He grants them to us, we go our way forgetful. We go our way to sin against the very one who has made our lives rich and happy.

5. Obedience is the real test of religion. Saul has to deal with a man whose gaze pierces sham and excuse; and Samuel goes to the heart of the matter when he says that obedience is better than sacrifice. An old Roman once sent Cæsar a present of a diadem while he was still rebelling against the imperial power. Cæsar sent back the present with the words: "First of all yield obedience, and then make presents." Cæsar was right. Many of the people in Israel had adopted an entirely harmful view of religion. They thought they could go on sinning, and God would be bound to deliver them provided that they offered up their sacrifices regularly to Him. They thought that ritual was religion. They thought that the shell was the kernel. Sometimes, to-day, we are tempted to make the same mistake,—to think, for instance, that religion consists in going to church regularly. But going to

church regularly is of no value in the eyes of God unless beneath all our life there is the grace of heart-whole obedience to Him.

6. There are really two rejections in this story. God rejected Saul, but not until Saul had first rejected God. Poor Saul, what a dreadful experience was his! What an awful thing to have one's lifework altogether re-

jected of God! But whose fault was it? Saul's. It is we, and not God, who swing the gates of heaven shut upon ourselves. God has some place for us all in His great plan, some task which we can do better than anyone else can do it; but God will never force us to do that task unless we ourselves are willing.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

The Lesson shows how the spirit of a lifetime may be condensed into the spirit of a single day. Guide the discussion so as to bring out how:

1. *A partial defect in character may show the whole bent of the life is wrong*, vs. 10-13. Elicit a description of Saul's victory and proposed celebration of it in a big sacrifice and feast, and Samuel's agitation on learning the facts, v. 12. Saul's pious pretence of having "obeyed" (v. 13), proved him a real humbug, unfit for high position. His impatience of the divine control was not an isolated act, but a bent in his whole life, that made him incapable of being the head of a true theocracy.

2. *A merely partial obedience to the divine will may thwart the whole divine purpose*, vs. 14-19. Saul was so deficient, religiously, that it surprised people to hear of his being in religious company, ch. 10:11. His bogus claim to obedience was aggravated by the insincere pretence that he intended the best for sacrifice. He had turned a punitive expedition into a cattle foray for personal gain. The divine purpose in the expedition (v. 18) was thwarted, and partial obedience poorly disguised total disobedience.

3. *The partial excuse for a wrong course may prove to be the most severe condemnation of it*, vs. 20-23. Saul first tried pure bluff (v. 13), but the bleating sheep and lowing oxen gave him completely away. Without a blush, he shifted his ground, and blamed the people. Social clamor, however, is no excuse for personal unfaithfulness. If he could not control his people, he was not fit to rule them.

Saul assumed at best a stand-off attitude towards God: "thy God" (v. 21), rather than, "my God." As if he said: "What is the use of making a fuss? I am going to honor with a sacrifice this God whom you worship. That, regardless of my personal motives, should satisfy you." The radical defect in Saul's character was a lack of real religion, v. 22. "Sin unacknowledged is double sin." (See Prov. 29:1.) Personal surrender of the will to God is higher than the most elaborate ritual. Saul lost his kingdom through the impatience of a rebellious spirit, v. 23. With his own hand he cut the bond between himself and God. He went on reigning: but he had no more intercourse with the prophet who spoke for God. His rejection was not an outward formal deposition, but a secret decree, that left the door open to him for repentance. "See the Christ stand."

Apply the lesson, that conduct does more than ceremony in determining the regal standing of humanity. Man reaches his truest sovereignty in surrender to Christ. (See Acts 9:6.)

For Teachers of the Senior Scholars

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

Question the class about the proverbs which emphasize a good beginning in life, such as "Well begun is half done," and "Of a good beginning cometh a good end." How much truth is there in these proverbs? Are they better than those that throw the emphasis upon the closing part of life, such as "All's well that ends well?" Would it not be better to have the proverb run, "All's well that begins well and ends well?" Note that Saul made a good beginning, that he revealed some splendid qualities, and proved that he had it in him to make a great king, but this

good beginning did not lead to a good end. Discuss :

1. *Saul's Failure*, vs. 10, 11. Bring out the nature of the expedition against the marauding Amalekites. What instructions did Saul receive? How did he fail to carry out the divine instructions? Show that self-will was Saul's undoing, that he never learned love's sweet lesson—to obey, and remind the class that we never know life at its best till we know that our wills are ours to bring them into complete harmony with God's will, into tune with the infinite. Quote Dr. Chalmers' saying that he never knew a completely restful, happy day till he learned from Christ to say, "Not my will but Thine be done." Note what grief, divine and human, Saul's wilful disobedience caused. No life can be a failure without lessening the joys of heaven and earth.

2. *Samuel's Reproof*, vs. 12-21. Describe the meeting between Samuel and Saul. What was Saul's greeting? (V. 13.) Was his moral sense so blunted that he did not know that he had done what was wrong? Is it possible for us to think that we are doing right when we are doing wrong? (See Acts 26 : 9.) It is not enough to be conscientious, we must be right. How did Samuel try to enlighten Saul's conscience? (Vs. 14, 17-19.) If we will listen we shall hear enlightening voices in our hearts and in many things about us. Note that Saul's conscience was seared, for Samuel's reproof made little impression on it. How did he try to excuse himself? (Vs. 20, 21.) It is a poor business making excuses for wrong-doing.

3. *Saul's rejection*, vs. 22, 23. How does Samuel expose the weakness of Saul's excuse? Remind the class that nothing is of much value in religious things if the heart be disloyal to God, if Christ have not the first place in our lives. Note that Saul had rejected God before God rejected Saul. God never takes the initiative in this matter. He is long-suffering to usward, not willing that any life should be a failure.

For Teachers of the Boys and Girls

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

Begin by telling the story of a little girl whose father had forbidden her to go alone

to a beautiful lake near her home because he thought it dangerous for her to do so. But one day the temptation to go to the lake overcame her, and she went for a delightful walk along the shore. Her conscience rebuked her, but she quieted it by keeping out of danger most carefully. She thought that if she told her father what care she had taken he would not blame her. Turning to go home, she gathered a handful of beautiful shells to give to her father. But he flung the shells away as far as he could and said: "To obey is better than sacrifice." Now say to the scholars: "That is to-day's Golden Text, and our Lesson teaches how Saul was punished for not acting according to its teaching." Recall briefly what Saul had been commanded to do, and how he had disobeyed, and then guide the conversation along the following lines:

1. *The word of the Lord to Samuel*, vs. 10, 11. There are several points for discussion in these verses: how God's word came; what is meant by God's "repenting"; how Samuel had disobeyed God; and the spirit in which Samuel received God's message.

2. *The meeting of Samuel and Saul*, vs. 12, 13. Question here about the places mentioned in v. 12, Saul's words of greeting and the truth or falsehood of his statement.

3. *Samuel's question and Saul's excuses*, vs. 14, 15. Bring out the occasion of Samuel's question,—the sound of the sheep's bleating and the oxen's lowing, and Saul's four excuses: (1) putting the blame on the people; (2) saying that only the best had been kept, so as not to be wasteful; (3) declaring that the sheep and oxen saved were meant for sacrifice; (4) claiming to have been obedient because the "rest" had been destroyed.

4. *Saul's punishment*, vs. 16-23. Bring out the reasons contained in these verses why Saul was specially deserving of punishment. These are: the great things which God had done for Saul in making him king, which should have led Saul to be eager to do all that God bade him do (v. 17); and the plainness of the command which God gave. Discuss Saul's reply, bringing out that he practically claimed to have done something better than obeying God, namely

bringing some of the Amalekite spoil for sacrifice. Question about Samuel's description of Saul's sin as being stubbornness,

rebellion and rejection of God.

Emphasize, in closing, the teaching of the Golden Text as applied to our lives.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Who says these words, and where?

2. "Be not wise in thine own eyes." Find this saying.

ANSWERS, Lesson XII., First Quarter.—

(1) Eph. 6 : 13-17. (2) Phil. 4 : 13.

Prove from Scripture

That God seeks heart worship.

The Question on Missions

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

Ques. 1. *What is the work of our foreign*

missionaries? (See also Scholars' Answer on page 166.) Our church has assumed the responsibility for giving the gospel to 15,000,000 out of the 1,000,000,000 people in the world who are still heathen. Of these 250,000 are Hindus in Trinidad and British Guiana, 1,750,000 are in Korea, over 1,000,000 are in Formosa, 3,000,000 in Central India, 8,000,000 are in Honan, 1,000,000 in Kong Moon, South China. Besides there are the 25,000 Chinese in Canada. In all our mission fields, congregations are required to support themselves as soon as possible, and converts are taught the duty of spreading the gospel amongst their heathen fellow countrymen. We have Presbyteries of our church in Trinidad and Honan, and in our Central India Mission there is a Presbytery belonging to the Presbyterian Church in India.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—Our stories this Quarter are to be about David, the shepherd king of Israel. For our symbols we may choose a shepherd's crook and a crown.

Golden Text
for the Quarter—

"I myself will feed my sheep," Ezek. 34 : 15. In our stories we shall see God guiding David and his people as a shepherd watches over and guides his flock.

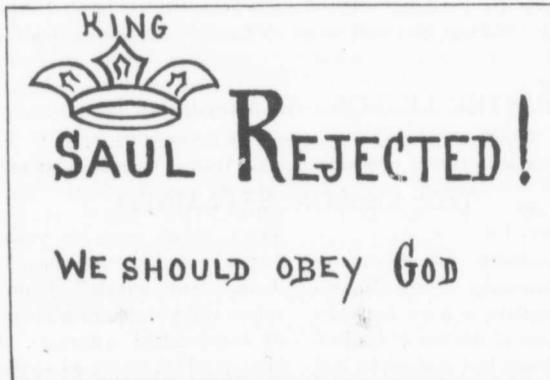
Review—Recall what you know of Saul

(outline a crown). Saul became proud and disobeyed God. (Tell how Saul disobeyed, ch. 15 : 1-9.)

Lesson—God called Samuel (recall) and said, "I am sorry I made Saul king, for he is

turned back from following Me and has not obeyed My commandments." Continue the story, vs. 10-23.

Listen! "What means the bleating of sheep and the lowing of cattle which I hear?" says Samuel. (Let the children imitate the "Baa-baa" or "Moo-moo".) Mean King Saul tries to lay the blame on the people instead of on himself. (I hope none of you will ever do that.) They



meant to offer these stolen animals in sacrifice to God. (Was this right?)

Golden Text—Our Golden Text tells us it was wrong,—TO OBEY IS BETTER THAN SACRIFICE (repeat). God would rather

have obedience than any sacrifice or burnt offering.

Obedience Wanted—Charlie's mother had told him he must not go to the bush with the village children to gather raspberries, but they coaxed him and he went. However, he saved every berry he gathered and when he got home he ran with the berries to his mother, saying, "See, mother, I saved you all the berries I gathered," but mother threw the berries away, saying, "I want my boy's obedience. I do not want the berries."

That is just what God means. He wanted Saul's obedience, not the offering of stolen cattle. God wants our obedience. Going to church and Sunday School, giving our money, bowing our heads in prayer, are of no use unless we are obeying God's commands (explain). We'll erase this crown to help us to remember that Saul was rejected by the Lord and another king is to be chosen in his place.

What the Lesson Teaches Me—I SHOULD NOT BE DISOBEDIENT.

FROM THE PLATFORM



Print on the blackboard, SAUL, and bring out, by questioning, what the Lord had commanded Saul to do, namely, to slay all the people of the Amalekites and all their flocks and herds. Ask how far Saul had obeyed this command and in what particulars he had disobeyed. Get from the scholars a word which will truly describe Saul's conduct. By taking a little pains you will elicit the word REBELLING (Print). Next ask who was sent to Saul, and for what purpose. Bring out Samuel's question asked of Saul and Saul's excuses. Elicit the word "rebuked" (Fill in) as describing Saul's position in relation to Samuel. Lastly, call for the Lesson Title, and fill in the word "rejected." Make clear what it was for which Saul was rejected, and emphasize the teaching of the Golden Text, that what God values most in us is obedience to Himself. Nothing else will make up for the lack of obedience in our lives.

EASTER LESSON—An Alternative Lesson

Matthew 28 : 1-10. Commit to memory vs. 5, 6.

GOLDEN TEXT—Now hath Christ been raised from the dead.—1 Corinthians 15: 20 (Rev. Ver.).

THE LESSON EXPLAINED

I. The Empty Grave, 1-8.

V. 1. *End of the sabbath. first day of the week* ; on Sunday morning. *Mary Magdalene* ; that is, of Magdala, a town half-way down the western shore of the Sea of Galilee. Out of this woman Jesus had cast seven evil spirits, Luke 8 : 2. *The other Mary* ; the mother of James the Less, Mark 15 : 40. *To see the sepulchre*. Matthew does not mention the anointing (see Mark 16 : 1).

Vs. 2-4. *Earthquake*. This is recorded only in Matthew. *An angel of the Lord* (Rev.

Ver.). Mark says, "a young man" (Mark 16 : 5); Luke, "two men" (Luke 24 : 4); John, "two angels," John 20 : 12. Such minor differences are what one would expect of independent witnesses. *Rolled back the stone* ; which was used to close the entrance into the sepulchre. The perplexity of the women (Mark 16 : 3) was thus solved. *Countenance. lightning*. Compare ch. 17 : 2. *Raiment white as snow* ; the dress of dwellers in the heavenly regions, Rev. 3 : 4, 5 ; 7 : 13-15. *For fear of him* ; recognizing him as a

visitant from another world, with power, perhaps, to do them harm. *Keepers did shake*; literally, "were shaken as by an earthquake." *As dead men*; stupefied and helpless, utterly incapacitated for action, and also for testifying as to what had taken place.

Vs. 5-8. *Fear not ye*. "Ye" is emphatic,—"Don't you be afraid like the guards." *Ye seek Jesus*. They are recognized as friends of Jesus, and therefore need fear no harm from heaven. *Was crucified*. His death was real. *He is not here. he is risen*. The essential part of the story is the same in the three Synoptic Gospels (compare Mark 16 : 6 and Luke 24 : 6). *Come, see the place*; to make sure that He is no longer there. *Go quickly*. The news is too important for loitering. *Tell his disciples*; and so bring comfort to their sad hearts. *Goeth before you*. The risen shepherd is already going before His sheep to the appointed meeting place (compare ch. 26 : 32). *Shall ye see him*; and so satisfy yourselves of His resurrection. *From the*

sepulchre. Matthew does not say that they had been in the tomb, but compare Mark 16 : 5-8. *With fear*; because they had been in the presence of the supernatural, which always produces awe (compare Rev. 1 : 17). *And great joy*; gladdened by the good news with which they were entrusted.

II. The Risen Saviour, 9, 10.

Vs. 9, 10. *And behold* (Rev. Ver.). Another surprise is in store for them (compare v. 2). *Jesus met them*; the master whom they thought was lost to them, but who would now be with them forever. *All hail*; literally, "Rejoice,"—the customary Greek salutation both in meeting and parting. *Held him by the feet*; in a sudden rush of love and adoration. *Worshipped him*; as their Lord and master. *Be not afraid*. The risen Saviour brings to His friends not fear but joy. *Go tell my brethren*; the same missionary message as that of the angel in v. 7. This is the first use of the term "brethren" by Jesus for His disciples.

FOR TEACHERS OF THE LITTLE ONES

The Glad Tidings—Exchange Easter greetings with your class. Can you tell me the two "gladdest" Sundays in the year? You all can tell me why Christmas Sunday is a glad day. We are going to hear why Easter is a glad day. As I was taking a walk one lovely Easter time with a little lad and his sister, we saw a train puffing along. "What makes the train go?" I asked. "Steam," said Charlie. "You can see it coming out at the side of the engine." A little farther on, we saw a big windmill with its great arms swinging around. "What makes that go, Milly?" I asked. "Wind," said Milly. "Can you see the wind?" "No, we can only feel it and see what it does," said Charlie.

Love—I want to tell you about something

else that we cannot see, but we can feel it and see what it does. Print LOVE. When you are ill and mother takes you in her arms and comforts you, you can feel her love but you cannot see it. It is just the same with God's love; we cannot see it, but we can feel it in all that comes to us through His love (give illustrations).

Easter—At the Easter time the flowers and music speak to us of God's love. They help us to remember God's great love in sending Jesus to the world to live and die and rise again. Tell the Easter Lesson story.

Golden Text—Print and repeat. This is the meaning of Easter. Sing an Easter Hymn.

What the Lesson Teaches Me—I SHALL LIVE AGAIN.

Lesson II.

DAVID ANOINTED KING

April 11, 1915

1 Samuel 16 : 4-13. Study 1 Samuel, ch. 16—Commit to memory vs. 12, 13.

GOLDEN TEXT—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16 : 7.

4 And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably : I am come to sacrifice unto the Lord : sanctify yourselves, and come with

me to the sacrifice. And he sanctified Jesse and sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eli'ab, and said, Surely the Lord's anointed is before him.

7 But the Lord said unto Samuel, Look not on his

countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Sam'uel. And he said, Neither hath the Lord chosen this.

9 Then Jesse made Sham'ah to pass by. And he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Sam'uel. And Sam'uel said unto Jesse, The Lord hath not chosen these.

Revised Version—¹city came to meet him trembling; ²rejected; ³And Jesse; ⁴upon; ⁵spirit (small "s"); ⁶mightily.

LESSON PLAN

- I. The Sacrifice, 4, 5.
II. The Selection, 6-13.

DAILY READINGS

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

M.—David anointed king, 1 Sam. 16: 1-13. T.—David anointed king, 1 Sam. 16: 14-23. W.—God's covenant with David, Ps. 89: 1-9. Th.—Great promises, Ps. 89: 18-29. F.—Known to God, Ps. 139: 1-12. S.—A song of thanksgiving, 1 Chron. 16: 7-22. **S.**—A king's praise, 1 Chron. 16: 23-34.

Shorter Catechism—*Ques.* 13. *Did our first parents continue in the estate wherein they were created? A.* Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created,

11 And Sam'uel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Sam'uel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look ⁴to. And the Lord said, Arise, anoint him: for this is he.

13 Then Sam'uel took the horn of oil, and anointed him in the midst of his brethren: and the ⁵Spirit of the Lord came ⁶upon Da'vid from that day forward. So Sam'uel rose up, and went to Ra'mah.

by sinning against God.

The Question on Missions—2. What is the evangelistic work of our missionaries? Preaching and teaching the "evangel" or gospel in public gatherings, persuading persons one by one to accept Jesus as Saviour and Lord, training and baptizing converts, and organizing and superintending native churches.

Lesson Hymns—Book of Praise: 254 (Supplemental Lesson), 111, 100, 12 (Ps. Sel.), 588 (from PRIMARY QUARTERLY), 94.

Special Scripture Reading—Ps. 110. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 10, "Arise, Anoint Him." For Question on Missions, C. 131, Preaching Hall at Wu An—Crowds of Listeners. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, David's City, Bethlehem, Southeast of Frank Mountain and Moab (Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, page 166).

THE LESSON EXPLAINED

Time and Place—About B.C. 1075; Ramah, Samuel's home; Bethlehem, 5 or 6 miles south of Jerusalem.

Connecting Links—After the meeting at Gilgal (see last Lesson, ch. 15: 10-23), Samuel never saw Saul again (see ch. 15: 35). But the old prophet never ceased to grieve for the king who had so sadly disappointed the expectations formed of him.

The Lord rebukes Samuel, not indeed because of his grief for Saul, but for his rebellion of heart against the divine purpose, and Samuel is directed to go to Bethlehem and there choose a new king from amongst the sons of Jesse. "Jesse," says Ellicott, "was evidently a man of some wealth. Mohammedan tradition speaks of him as one who, in addition to his farming pursuits, was famous for his making haircloths and sackcloths." In answer to the prophet's objection that Saul would kill him if he learned of his errand, the Lord instructed him, when he reached Bethlehem, to declare that his purpose in coming thither was to offer a sacrifice according to his customary practice, not mentioning his more important errand. He

was to conceal a good purpose for a good purpose. Vs. 1-3.

I. The Sacrifice, 4, 5.

V. 4. *Samuel came to Bethlehem*; a town about 5 miles south of Jerusalem, built on a rocky ridge and surrounded by higher hills. Ramah, Samuel's home town, was about the same distance north of Jerusalem. We may picture the prophet climbing the hill to the town gate, leading the heifer for sacrifice and carrying in his hand the horn filled with oil, vs. 1-3. This horn was likely the one used in anointing Saul, ch. 10: 1. In later times an anointing horn was part of the furniture in Jehovah's sanctuary; that was the horn used at Solomon's anointing, 1 Kgs. 1: 39. The materials for the sacred oil used in setting apart kings and priests to their office are prescribed in Ex. 30: 23-25. *The elders (chief men) of the town trembled.* In these leaders the consternation of the townspeople found expression. Perhaps they remembered some previous visit of Samuel when he came to rebuke or punish them for some wrong-doing. *Comest thou peaceably?* "Doth thy coming betoken good, O seer (prophet)?" they ask.

V. 5. *Peaceably*; a reassuring reply. *I am come to sacrifice*. Samuel declares the secondary purpose of his coming, concealing, as was his right, the primary purpose. *Sanctify yourselves*; perform the ceremonial purifications required in those who intended to be present at the offering of the sacrifice. The body and clothes must be washed. Amongst other disqualifications, one would be unfitted by contact with a dead body, Lev. 11:39; Num. 19:11. Samuel, it would seem, took part with Jesse and his family in these preparations, and it may be that the anointing of David took place in connection with them. Another view, however, is, that the anointing took place during the interval between the offering of the sacrifice and the feast that followed. Some time would elapse before the parts of the animal available for food could be prepared and roasted on the fire.

II. The Selection, 6-13.

V. 6. *When they were come*; that is, when Jesse and his sons came in order before Samuel, either during the ceremonial preparations or between the sacrifice and the feast. *Looked on Eliab. .said*. A sort of dialogue went on in the mind of the prophet. He was moved in his choice by personal attractiveness. *The Lord's anointed*; the one chosen of the Lord to be king.

V. 7. *The Lord said*; in answer to what Samuel had said within himself. *Look not. .countenance, or. .height*. Samuel, perhaps, saw in the stalwart Eliab a noble counterpart of Saul, and judged him fit to be king. *I have refused him*; that is, so far as the kingship over Israel was concerned. *Man. .outward appearance. .the Lord. .the heart*. Qualification for kingship was not a matter of thews and sinews, but of mind and character, and these only the eye of God could discern. Eliab belonged to the man who would not do: the Lord wanted a man after His own heart, one of intellectual and moral worth. "The day was gone when kings were chosen because they were head and shoulders above the rest."

Vs. 8-10. *Abinadab. .Shammah. .seven. .not. .these*. One by one the young men stood before Samuel, while Jehovah announced His judgment on each. This judgment we are to think of as made known only in Samuel's

heart. The young men themselves were unaware of what it all meant.

V. 11. *Samuel. .Are here all thy children?* There is "a touch of bewilderment" in the question. Where can the Lord's chosen one be, if not among these seven stalwart men? *The youngest. .keepeth the sheep*. It is as if the father had said, "There is no use in sending for him; he is a mere stripling, not a man." *Fetch him. .not sit down till he come*. For David, the Lord's chosen, the sacrifice and the feast following must wait.

Vs. 12, 13. *Brought him. .ruddy*; with fair skin and auburn hair, regarded by the swarthy Judeans as special marks of beauty. Browning, in his poem *Saul*, describes David as "God's child with His dew on thy gracious gold hair." *Of a beautiful countenance*; literally, "beautiful-eyed." *Arise, anoint him: for this is he*. Silently God made His choice, and silently, with no hint of his purpose, the prophet poured the consecrating oil on David's head. *The spirit of the Lord came mightily upon David* (Rev. Ver.). He received from heaven gifts fitting him for his yet unknown office. The name David means "beloved" or "darling," and was probably given to him as the youngest of the family.

Light from the East

ANOINTING WITH OIL—Among the old Hebrews oil was used for two purposes, and these quite distinct from each other. It was used in making the toilet, on the hands and face and head. The dry, scorching heat of the sun is such that to guard against injury men soften the skin with animal fat or vegetable oil. It was mostly olive oil that was used, sometimes with, sometimes without, aromatic spices added to give it a pleasant odor. Quite distinct from this was the religious use of oil. The original meaning of anointing men and things with oil is not perfectly clear, but it was probably first regarded as a sacrifice. The fat of an animal killed in sacrifice used to be smeared by the Arabs on a sacred pillar or stone; that is, the stone was anointed with the fat (compare Gen. 28:18). The ancients regarded the fat, like the blood and like the breath, as a seat of life, and so in a special sense the property of the deity, and peculiarly fitted to impart

living virtue to persons to whom it was applied. Therefore, when tabernacle and sacred furniture are anointed with oil, it is a symbol like sprinkling with blood, it sets

them apart as God's (Ex. 30 : 26). When men are anointed, it means they are God's men and at the same time endued with marvelous gifts.

THE GEOGRAPHY LESSON

Let us stand at the point V marked 14 on the map, and have spread out before us the broad expanse of country included between those two long arms. We look from the roof of a building on a high hill—so high that we can see quite across the close-packed houses of the town and far beyond, out into open country. The little gray stone houses with their flat roofs are comparatively modern, but the style in which they are built is practically the same as in the time when Jesse and his eight sons lived here. Half a mile away ahead and toward the left a tall, square tower rises among some larger stone buildings.



The town's chief marketplace is at this side of those buildings, and there used to be close by a khan or walled yard giving shelter for travelers. Far out beyond the town we can see that there is a space of lower ground; then bare, brownish hills rise in long swells, one beyond another. Shepherds to-day pasture their flocks on the scanty grasses

and weeds to be found on those hillsides, just as in ancient times.

You can see the old town as it looks in 1915 by using a stereograph entitled, David's City, Bethlehem, Southeast to Frank Mountain and Moab.

THE LESSON APPLIED

1. God often leads us through disappointment. Samuel had built his hopes upon Saul. But Saul proves himself unworthy, and now God calls upon the prophet to anoint a new king. We can imagine something of the disappointment of Samuel. But this disappointment is one of the elements in the real education of Samuel. Life holds plenty of disappointments for us all. We are tempted to grow impatient under them, and to cry out for freedom from them. And yet if we were wise we should again and again discover that these disappointments are in reality good for us. They show us our weakness. They drive us to God. Or they bring out the best which is in us. History tells us that Henry VII. of England was a man whose tastes were literary and artistic,—he was a lover of books and of art. The circumstances of his reign, however, were such that he had almost no time to devote to these things. He was compelled to spend his time upon matters of practical

politics. But the king's disappointment worked out for the greater good of England.

2. Appearances are deceitful. Samuel, naturally enough, is attracted to the tall, fine-looking Eliab. Any of us would have been. But experience teaches us that we must be slow of judging by the outside of men or of things. The house which is the most beautiful upon the outside may be anything but a true home within. There is a public building in the city of Edinburgh which has all the appearance of a baronial castle. It is the jail! The largest and most graceful looking ship is not always the safest. You see some man who is rich, who seems to have everything this world can give him. You envy him. Perhaps you are making a great mistake.

"They call him rich, but he is blind
To beauties of the earth and sky;
Distrustful of all humankind,
They call him rich—I know not why."

3. God's tests go deep. He looketh on the heart. He is not satisfied with surface tests. A prospector finds evidence of gold or silver near the surface of the ground. But only a fool would purchase the claim without testing the vein to see whether there is more of it than appears near the surface. So does God test us before He entrusts us with large tasks for Him. Our motives, for instance, are often quite unseen by the world. And yet they are likely to be far more important than the actions which men can see, or the words they can hear. Here is a most sobering thought,—that the eye of God sees our inmost motives, and judges us accordingly.

4. God's work must be done thoroughly. If Samuel had not been thorough in his search, he might never have known that there was such a person as David. Someone has said : "When we have made what we call our last effort, we should always make one effort more." For often it is that last effort, made after we have been tempted to give up altogether, which accomplishes our task. But how easily we grow discouraged in the work of God's kingdom. The man who will not abide a lack of thorough care in his own business is content to play with his Christian service. The boy who will leave no stone unturned in order that he may go fishing finds it very easy to be discouraged in the doing of some duty, and any excuse seems good enough to turn him aside from it.

5. We often pass God's treasures by unrecognized. An expert was once sent to

catalogue a gentleman's library. When he had finished work in the house, he was taken to the stable to look over a box of books which had been stowed away there. An assistant passed the books over to him one by one. On throwing down one volume which was tied tightly with a cord, the assistant said rather scornfully : "This is no good, sir, it is only old poetry." The cataloguer picked it up, opened it, and discovered that it was one of the most valuable books in the world, a first edition of Shakespeare's plays. It was something like that with young David. The members of his family had seen nothing in him to make them think that he was the one for whom Samuel was looking. To them he was only a shepherd boy. To God he was a king in training.

6. When God gives us a task to do, He always gives us the strength to do it. No sooner is David anointed king than a special endowment of God's Spirit is bestowed upon him. When a soldier is enlisted in the army, the government supplies him with the weapons necessary for him to fulfil his duties. No government expects its soldiers to fight without weapons. And when God calls upon us to fight the good fight of faith, He supplies us with the Christian armor,—the shield of faith, the helmet of salvation, the sword of the spirit. Never let us say : "This task is too big for me,"—that is, if God has really called us to it. We have His unfailing promise : "As thy days, so shall thy strength be."

THE LESSON GRADED

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

For Teachers of Bible Classes

Without moral majesty, commanding physical presence is like a palace built for a dwarf. Inward reality counts for more than outward appearance. The Lesson sets forth :

1. *The search for regal marks*, vs. 4-10. Bring out a description of Samuel's errand to Bethlehem ; the dread that it had punishment for its object ; the relief on learning of his purpose to sacrifice ; and then the interview with Jesse and his sons. How strange it was that Samuel wavered, even

momentarily, over a second edition of Saul. Listening for the inward voice, and ready to register the divine decision, as soon as it reached him, he passed man after man. The choice falls upon the most insignificant member of the circle, excluded previously from thought by his youth and homely occupation.

Emphasize the moral majesty of character in any calling. Indicate the deepening effect of solitude upon David's character in its encouragement of poetry, heroism and religion. Dwell on the silent recognition by Samuel of the regal marks in this boy, contrasted with Saul, "like a sunbeam streaming athwart a thunder-cloud, seamed with its

own lightning," and the silent pouring of the oil over his ruddy curls. Samuel's last appearance is associated with the recognition of the majesty that disregards appearances and looks for inward reality. David's great patience and fidelity in performing trivial tasks were his noblest qualifications.

2. *The significance of moral majesty in its bearing on high service*, vs. 11-13. The choice of so humble a person as David for so high and powerful a position as the throne emphasizes the principle that inward fitness is not always bound up in outward appearance. Great harm comes of the modern craze for "keeping up appearances;" poor people trying to seem well-off; unfriendly people trying to appear friendly; and so on. Show how God often finds His greatest servants in the lowliest ranks, like Joseph in prison, Luther in a miner's cottage, Jesus in a carpenter's shop. Quote Napoleon, speaking of Alexander, Cæsar and himself: "Our conquests have been achieved by force, but Jesus achieved His by love, and to-day millions would die for Him."

Sum up the significance of such a choice for king as David: (1) It should keep the privileged modest. "The rank is but the guinea stamp: the man's a man for a' that." (2) It should keep the mind open to expect likely services from the most unlikely quarters. At George the Fifth's coronation, the sermon was on the text, "I am among you as one that serveth." (3) It teaches the essential equality of mankind. God calls His servants from all classes: David from the sheep-cotes, Amos from the herd, Elisha from the plough, Paul from the college of Gamaliel.

For Teachers of the Senior Scholars

Recall the subject of the last Lesson. Point out that, in order to detach Samuel from his sorrow, God gave him something to do. When things go wrong with us in life, it is a great blessing to have something to do which will divert our thoughts from our sorrow and make us feel that life is still worth living. What was it that God had for Samuel to do?

1. *Samuel in Search of a King*, vs. 1-5. Note that this was a difficult mission. Young men with kingly qualities, with the physical and

intellectual and spiritual endowments necessary for such a high position were hard to find. What previous experience had Samuel in work of this kind? (Ch. 9: 15-17.) Samuel was the king maker of Hebrew history. What help did he receive in carrying out his mission? Remind the class that we need never hesitate about undertaking the work which we are called to do if we have the divine assurance that God is with us.

2. *Seven Sons of Jesse Rejected*, vs. 6-10. What mistake did Samuel make when Eliab appeared before him? Eliab was a big, handsome fellow who looked every inch a king, and Samuel felt that his search had been quickly rewarded. How did he learn of his mistake? (V. 7.) What was the matter with Eliab? The inner life of this man revealed to the all-seeing eye of God that there was something wanting. Bring out that we cannot always tell what a man is by what he looks like; we cannot always read the mind's construction in the face. Paul's bodily presence was weak, but he possessed one of the keenest intellects of his day, and his soul was beautiful. When Emerson looked into the face of the dead Longfellow, all he could say was, "He had a beautiful soul." It is a great thing for us to live in such a way that God and man can see in us a beautiful soul.

3. *David Anointed King*, vs. 11-13. Bring out how sorely perplexed Samuel was as the seven sons of Jesse passed before him and no one worthy to be a king turned up, and what a relief it was to learn that there was another son, the youngest, who had been left to take care of the sheep, who, when brought into the presence of Samuel, proved to be the very person Samuel was looking for. Show that he possessed the physical and intellectual and spiritual qualities which went in that age to the making of a king. Help the class to see that we need the spiritual anointing, the power of God's Spirit, to fit us for any position in life.

For Teachers of the Boys and Girls

A good introduction to the Lesson will be a little talk about the X-rays, by which it is possible, for example, to see the sinews and bones of the hand, although these are covered

up from ordinary sight by skin and flesh. These wonderful rays reveal any diseased condition below the surface of the body. Now call for the Golden Text, which the scholars will understand better from the illustration just used. Treat the Lesson as showing that God sees and judges the heart, which no one besides can do. Use the following outline as a guide in the questioning and discussion :

I. SAMUEL'S ERRAND, vs. 4, 5. Read with the scholars vs. 1-3, and have a little talk about Samuel's disappointment at Saul's rejection as king, the Lord's rebuke, the divine command to go and find a new king amongst the sons of Jesse, a man of Bethlehem, Samuel's dread of Saul's anger, and God's directions as to how danger must be avoided. Now question about the position of Bethlehem and Ramah, Samuel's home town, the reason for the elders' fear of Samuel, the purpose for which Samuel declared that he had come and the kind of preparation required for taking part in the offering of sacrifices.

II. SAMUEL'S CHOICE, vs. 6-10. Take up these verses which describe the passing before Samuel of Jesse's seven sons. Bring out the reason why Samuel would have chosen Eliab as king,—because he was handsome and tall

and strong. Recall the description which is given of Saul in ch. 9 : 2. Remind the scholars of Samuel's great love for Saul as a reason for his desire that the new king should be like the son of Kish. Now discuss the Lord's reason for choosing one a king, as distinguished from Samuel's,—it is the heart by which the Lord judges. Help the class to picture to themselves the disappointment of Samuel. God had sent him to choose a king, and he had thought that the right one was Eliab or some other of Jesse's seven tall sons, but God would not have any of them. What was the prophet to do ?

III. THE LORD'S CHOICE, vs. 11-13. Get the class to tell you how Samuel learned about David, how the young shepherd lad was brought in from the fields and anointed, what David was like in appearance, how he was set apart for the kingship and how he was qualified. Take time for a little talk about how David's shepherd life, with its long days and nights spent out of doors, its responsibilities and perils, its time and quiet for thought about the deepest things would help to fit him for being king.

Impress the lesson that God knows our hearts and has some work for us to do if we are worthy.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "The fear of the Lord is the beginning of knowledge." Find this proverb.
2. Where, in the New Testament, is Bethlehem called the "city of David?" Read the story of the most noted event that happened there.

ANSWERS, Lesson I.—(1) David ; Ps. 51 : 17. (2) Prov. 3 : 7.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Is it ever right to deceive others ?
2. Can we or can we not truly say that our rulers are chosen of God ?

Prove from Scripture

That Christ is our king.

The Question on Missions

Ques. 2. *What is the evangelistic work of our missionaries ?* (See also Scholars' Answer on page 174.) This work includes leadership in the work of open air preaching in towns and villages and at fairs, evening gospel meetings in preaching halls ; supervision of the sale of tracts and Gospels ; training of evangelists in practical work ; conducting daily Bible lessons and prayers, and services on the Lord's day ; daily reception of visitors in the study or guest room, to whom the missionary speaks of Christ ; carrying on station classes for Bible study ; the organization of out-stations and the formation of local congregations ; the examination of candidates for baptism ; the supervision of primary day schools for boys ; and the discipline of church members ; prayerful supervision over the conduct, growth and progress of the believers.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about David being chosen the shepherd king of Israel.

Golden Text—When our boys and men want to become soldiers what must they do? "Enlist." Yes, but first they must be accepted. They are measured to see if they are tall enough and stout enough. Their feet and hands are examined. Their hearing and their eyesight are tested. Those who wish to be soldiers are judged by their outward appearance. They cannot become soldiers unless the outward appearance is all right.

God does not judge in this way. He looks into the heart. If He sees that our hearts are right, He will let us join His army of Christian soldiers, no matter how big or little or thin or stout or old or young or lame or blind or deaf we may be. (Repeat Golden Text.)

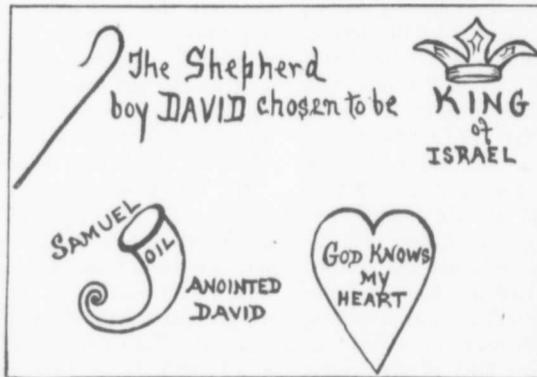
Lesson—Our story tells us how God chose a young shepherd boy to become king of Israel. God did not choose a king from amongst the great soldiers of Israel. He chose a lad whose heart He knew to be true and brave.

David's Great-grandmother Ruth — How many of you have a grandmother? Oh! the dear grandmothers! How we love them! Have you ever heard of a great-grandmother? I wonder if you remember our story about Ruth who loved her old mother-in-law Naomi? (Recall.) Well, that very same Ruth was the great-grandmother of David, the boy whom God chose to be king of His people Israel. Ruth's grandson Jesse had a large farm at Bethlehem (outline hills

and houses; describe Oriental farm life). Jesse had eight sons and two daughters, and they all helped on the farm, we may be sure.

Samuel Visits Bethlehem—Tell vs. 1-10. Picture each of the sons as he is presented to Samuel, and tell the words of the Lord.

David—The youngest boy was David. V. 12 tells us he was a fair-haired, red-cheeked, handsome boy. His father and mother loved him very much. His name means "the beloved," "the darling."



When David was old enough to help on the farm, his father let him take care of the sheep (draw a crook). What does a shepherd do? Picture David on the hillside tending his sheep (show picture).

David Anointed—One day out to the pasture lands a servant comes to tell David his father wants him. He goes at once and meets his father, brothers and Samuel (recall). Continue the story, vs. 11-13. (Describe the "horn" of oil.) Picture the anointing of David. Imagine the boy's surprise. What does it all mean? What work is God calling him to do?

Samuel goes back to Ramah. David goes back to his sheep. He goes steadily on doing the work he is expected to do, waiting for God to show him when he is to begin his greater work. David sometimes visited Samuel and no doubt knew what God had called him to do.

God has chosen you for some work. He knows your heart and life. He knows if you will be a good Christian soldier. He will help you to fight for the right.

What the Lesson Teaches Me—THAT GOD KNOWS MY HEART.

FROM THE PLATFORM

Write on the blackboard 7 and 1. Question about the errand on which the Lord sent Samuel to Bethlehem and the appearance before the prophet of the seven sons of Jesse, begin-

ning with Eliab. Then ask about the remaining son of Jesse and why he had not appeared with the rest. Relate the following incident: A lady, one autumn day, came upon a sod of moss lying on a mountain side, where the sun could not reach it. She took it into the warm

7 and 1

house, and soon, to her surprise, a multitude of spring flowers sprang up. As the flowers were not seen in the moss, so no one saw in David any fitness for kingship. But what did God say to Samuel about David? (See v. 12.) After David was chosen, how was he prepared? V. 13 (second clause) gives the answer. "The Spirit of the Lord," the Holy Spirit, brought out in David kingly qualities. So the Holy Spirit,—this is the truth to impress—will prepare us, as He prepared David, for whatever work God gives us.

Lesson III.

THE SHEPHERD PSALM

April 18, 1915

Psalm 23—Commit to memory Psalm 23.

GOLDEN TEXT—The Lord is my shepherd.—Psalm 23 : 1.

- 1 The Lord is my shepherd ; I shall not want.
- 2 He maketh me to lie down in green pastures : he leadeth me beside the still waters.
- 3 He restoreth my soul : he ¹leadeth me in the paths of righteousness for his name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with

Revised Version—¹guideth ; ²hast anointed.

LESSON PLAN

- I. God as Shepherd, 1-3a.
- II. God as Guide, 3b, 4.
- III. God as Host, 5, 6.

DAILY READINGS

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

M.—The Shepherd Psalm, Ps. 23. T.—The Good Shepherd, John 10 : 7-16. W.—God's wonderful provision, Ps. 107 : 31-43. Th.—"They shall dwell safely," Ezek. 34 : 22-31. F.—In safe keeping, John 10 : 22-29. S.—"Whom shall I fear?" Ps. 27 : 1-9. S.—"The Lord is thy keeper," Ps. 121.

Shorter Catechism—Ques. 14. What is sin? A. Sin is any want of conformity unto, or transgression of, the law of God.

me ; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies : thou ²anointest my head with oil ; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

The Question on Missions—3. Describe an evangelistic tour by a foreign missionary. The missionary makes tours amongst the villages, preaching in the open air, in chapels, in markets and streets and in other places, teaching inquirers and encouraging and advising new converts. Women missionaries visit the native homes, and teach the women and children.

Lesson Hymns—Book of Praise : 254 (Supplemental Lesson), 210, 134, 80 (Ps. Sel.), 522 (from PRIMARY QUARTERLY), 19.

Special Scripture Reading—John 10 : 1-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 1116, The Lord Is My Shepherd. For Question on Missions, C. 31, Honan Missionaries and Outfit Just Arrived at Chinese Inn. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, A Shepherd in David's Home Country Leading a Flock over the Judean Hills (Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, page 166).

THE LESSON EXPLAINED

Lesson Setting—The twenty-third psalm is a song expressive of calm confidence in Jehovah, first, as the Good Shepherd, who provides plentifully for His sheep, secondly, as guide, leading His people in right paths,

and thirdly, as the bountiful host, who entertains His guest with unstinted liberality.

I. God as Shepherd, 1-3a.

V. 1. *The Lord is my shepherd* ; a most natural figure in a shepherd country, and in a

psalm written by a king who had been a shepherd. The first Hebrews we know were shepherds. As shepherds the patriarchs went down to Egypt (Gen. 47 : 3), and they left it with much cattle, Ex. 12 : 32. As shepherds the Israelites entered Canaan, and most of them never gave up their flocks. The Eastern plateaus and the hills of the west country have been sheep walks from that day to this. In that land of sudden torrents, of wolves and robbers, of parching thirst and scanty streams, there was and is much for the shepherd to do for his sheep. What he does for them, that Jehovah does for His people. Again and again He is referred to as a shepherd, Gen. 49 : 24 ; Ps. 74 : 1 ; 78 : 52 ; 79 : 13 ; 80 : 1 ; 95 : 7 ; 100 : 3 ; Isa. 40 : 11 ; 63 : 11 (compare Luke 15 : 3-7 ; John 10 : 1-16). The psalmist says "my" shepherd, in the glad assurance that Jehovah knows and cares for him personally. So Jesus, the Good Shepherd, knows each of His sheep and is known of them. *I shall not want* ; literally, "I have no want : " not future but present, pointing to daily experience. God gives everything that His people can possibly need, for body and soul, for this life and the next. (Compare John 10 : 9.)

Vs. 2, 3a. *Maketh me to lie down* ; as the footsore, panting sheep rest beside some running brook when the sun's heat is fierce at noontide. (Compare Jer. 33 : 12.) So Jesus promises to His followers rest for their souls, Matt. 11 : 29. *In green pastures* ; where the tender grass and young herbage is abundant. The shepherd can lead his sheep to the tender grass only in the spring. At that season there is no scarcity of good grass, but later, when the dry season sets in, they have nothing but withered herbage and stubble. But Jehovah leads His sheep always in the midst of plenty. *He leadeth me*. In the East the shepherd does not, as in the West, drive his flock ; he goes before, and they follow him. *Still waters*. There is little running water in Palestine. For the daily watering, so needful in the East owing to the heat and dryness of the climate, the sheep are taken to a well and the shepherd draws for them (see Gen. 29 : 1-3 ; Ex. 2 : 16-21). By "still waters" are meant "waters of rest," water from deep, cool wells. Jehovah's wells yield choice

water that refreshes the soul (compare Song of Sol. 1 : 7). *Restoreth my soul* ; or my life. By providing spiritual refreshment, Jehovah strengthens and invigorates the psalmist to full activity and enjoyment.

II. God as Guide, 3b, 4.

V. 3b. *Leadeth me* ; on a journey, to which human life is often likened. It is easy to stray from the right path. A guide is needed. God is that guide. *In the paths of righteousness* ; in right tracks, paths that lead directly to the destination, as distinguished from wrong tracks which would lead astray. *For his name's sake* ; in order to show Himself the loving and faithful Lord whom He has declared Himself to be (see Ex. 34 : 5-7). "The divine name or honor is involved in guiding rightly." (Briggs.) The guidance of God is "not of my deserving, but out of His own goodness, for the manifestation of His own glory and the furtherance of His kingdom upon earth." Jehovah is sure to guide aright ; His word is pledged ; His "name," His honor is at stake.

V. 4. *Valley of the shadow of death* ; Rev. Margin, "valley of deep darkness." "The hill country of Judah is broken up by narrow and precipitous ravines, or wadys, difficult to descend and ascend, dark, gloomy, and abounding in caves, the abode of wild beasts and robbers,"—a vivid picture of the dark places in life and the gloom of death at last. *I will fear no evil. thou art with me : thy rod . thy staff . comfort me*. The presence of Jehovah, as of a brave shepherd, with the great oak club ("rod"), stout enough to brain a wild beast, and the long crook ("staff"), to pull the sheep out of danger, strengthens the psalmist's heart to face any peril.

III. God as Host, 5, 6.

V. 5. *Preparest a table before me*. Jehovah is now a host, and the psalmist has guest-right. He is safe and secure because, in accordance with Eastern customs, the host is bound, at any cost, to protect his guest from all enemies. *In the presence of mine enemies*. The psalmist is as one who has fled from his enemies to take refuge with God. His enemies come up in pursuit, but they dare not cross the charmed threshold. *Anointest my head with oil* ; a mark of honor to a guest in the

East. Its omission was regarded as a slight, Luke 7 : 46. *Cup runneth over.* My life is filled,—and more—with God's goodness and love, His blessings and mercies.

V. 6. *Goodness and mercy shall follow ;* "shall pursue me," hunt me down, with the persistence of an enemy, but with the kindness of a friend. So eager, does the psalmist feel, is God to bless him. *All the days of my life.* A desert-dweller's guest could count on protection and entertainment for two days, but the psalmist as Jehovah's guest will abide with Him forever. *Dwell in the house of the Lord ;* be where God is. *For ever.* To the Christian this means that he will be with God after death, as well as in this life. Death is simply passing from one storey to another in the heavenly Father's home.

Light from the East

SHEPHERDS OF THE SHEEP—The care of sheep was the oldest occupation of the Hebrews. They entered Egypt as shepherds

(Gen. 47 : 1-6), and they left Egypt with much cattle, Ex. 12 : 38. They were shepherds when they entered Canaan, and most of them never gave up their flocks. The plateaus east of the Jordan and the hilly country of western Palestine have been pasture grounds from that day to this. The care of the sheep calls out many of the finest qualities of human nature. They are exposed to the changes of temperature in summer and winter, in frost and drought on the great treeless plains, and to the attacks of beasts and robbers. The shepherd leads them to pasture and water ; protects them at the risk of his life. To keep them safe from the cold and the rain and the beasts he gathers them in caves or enclosures built of rough stones. The sheep know the shepherd and heed his voice. At folding or watering time they come at his whistle. "They know not the voice of strangers." It is quite natural that no other metaphor is so often used in the Bible to describe God's unwearying care for His people.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Notice where our Judea map (page 176) marks with the number 15 a spot up among the hills between Bethlehem and Hebron. Standing at that point to-day, we meet a twentieth century shepherd leading his flock up a rough path over one of the hills. He walks ahead, calling when necessary. They follow. Below the shelf on which we are standing the hillside drops abruptly into a deep and crooked ravine. Hills stand at both sides, partly covered with grass and bushes but displaying also streaks of bare limestone, the bones of the earth. Another great hill looms up directly ahead, half or three-quarters of a mile away. There are no signs of human habitation.

The shepherd who has paused beside the narrow path to let us go by is a rough-looking fellow, his swarthy face half hidden by the enveloping folds of a big scarf of white cotton material, worn to protect head and neck from the fierce heat of the Syrian sun. His frock or robe is held close with a belt or girdle to keep it up out of the way, and a large, loose cloak of dark brown homespun woolen is

flung over his shoulders. It can be drearily cold up among these hills. Looking carefully, we can see that big folds of that cloak, hanging like unused sleeves, might easily serve as huge pockets. This shepherd does in fact often use them in that way if there are in the flock baby lambs whose little legs are unequal to the strain of a long walk. He carries them "in his bosom" as a Hebrew poet long ago described the custom (Isa. 40 : 11). The stout staff in this man's hand is a customary precaution against robbers. Thievish Bedouins might at any time make a raid on a flock in a remote valley like the one before us. In the early times when David was a shepherd here there were wild animals too. (See 1 Sam. 17 : 34.) A place so far from home might at any hour in the day prove to be the very "valley of the shadow of death."

The animals in this flock are an incongruous compound of intelligence and stupidity. They know the shepherd's call ; some will even answer to individual names ; but

they have not much sense about avoiding dangerously steep rocks, and in the shepherd's absence they seem to have no instinctive feeling for location. A lost sheep practically never finds its own way home.

To see this follower of David's own trade in David's own land, use a stereograph entitled, *A Shepherd in David's Home Country Leading a Flock over the Judean Hills.*

THE LESSON APPLIED

1. The surest cure for worry is trust in God. The sheep do not need to worry. The shepherd takes all the responsibility for their welfare. One of the lessons which Christ constantly tried to teach His disciples was the lesson that God cared for them, and because He cared for them they did not need to be filled with anxiety as to the future. Not only did Christ teach that lesson, He lived it. He slept through the storm on the Sea of Galilee because He so completely trusted in the Father's care. One of the captains in the old Puritan times prayed on the morning of an important battle: "Lord, Thou knowest I must be busy to-day; but if I forget Thee, do not Thou forget me." That was a good, honest prayer, breathing the confidence we should all have in God. A little girl who was learning the Twenty-third Psalm made a mistake which was not such a bad mistake after all. She said: "The Lord is my shepherd; that's all I want."

2. God is our guide. The sheep do not know just where to go, but the shepherd knows, and guides them. And God knows better than we do just where we ought to go. Everything depends upon having a good guide. The Swiss guides in the Alps have an organization. If any guide prove false to his trust, if he turn out to be careless, he immediately loses his membership in that organization, for no person wishes to put his life in the hands of an unworthy guide. God has undertaken to guide His people through life. And He is absolutely worthy of our trust. Men and women in all ages have tried Him, and have never had cause to regret the confidence they have placed in Him.

3. Sometimes God guides us through difficult places. "Into each life some rain must fall." There is sure to be a dark valley for us all, sooner or later, and no life is so sheltered as to escape trouble and difficulty. And often it is God Himself who leads us in, for He knows that hardship is necessary to make

us into the men and women we should be. A man was once admiring some fine fruit trees, covered with blossoms. The old gardener said: "I gave those trees their blossoms." Then he went on to tell how for long the trees had borne scarcely anything. He pruned them above, and then he pruned them below, digging deep around them, cutting their roots free from some coarse, sour soil into which they had been growing. And now the trees were bearing blossoms and fruit. God has to treat us like that in order that we may be cut free from those things which stunt our true growth.

4. God's gifts are always generous. When He hands us a cup, it is an overflowing one. The prodigal, thinking of his father's house, remembered that there was bread enough,—and to spare. Christ feeds the multitude upon the hillside, they eat until they have had plenty, and still there are baskets full of fragments left over. God has made the earth so fruitful that there is more than enough for all. And so it is with God's gifts of grace. A little girl was coming home with her father one night. "I am going to count the stars," she said. After awhile her father heard: "A hundred and nine, a hundred and ten, a hundred and eleven. Oh, dear, I had no idea there were so many!" If we can count the stars, we can count God's mercies.

5. This psalm points us to Christ. It is full of richer meaning to us because Christ has revealed Himself to us as the Good Shepherd, the Good Shepherd who gives His life for the sheep. A boy once said to his younger brother: "You must be good, or father won't love you." The father heard it, and called the boys to him, and said: "You never made a bigger mistake. I don't love you because you are good. I love you because you are my own sons. If you grow up to be bad, it will break my heart, but I shall love you still. When you are good, I love you with a love that makes me glad. When

you do wrong, I love you with a love that makes me sad." "Then," said the boys, "we will be good." And Christ loved us when we were far from Him. He loves us

even when we are bad. For He is our Good Shepherd. But what is to be said of us, if we do not seek to meet that love by giving ourselves unreservedly to Him?

THE LESSON GRADED

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

For Teachers of Bible Classes

Help the class to see the Eastern shepherd's life, duties and pledges in such a way as to make obvious:

1. *The constant care of God*, vs. 1-4. Orientals have long used the figure of a shepherd for an ideal ruler. (See Ezek. 34 : 23.) The unseen ruler of the universe does for us what a shepherd does for his flock: (a) He provides for our wants. He makes possible the food supply of the world. (b) He guides us to the very best spots. Like the shepherd taking his flock down into the cool, moist wady, with its rich herbage and lush grass, God leads us step by step from what is good to what is better, and from what is better to what is best. (c) He regards our fatigues. Reviving our fainting powers through food and drink and rest He "restores our souls." (d) He affords protection. The shepherd has both his crook, to draw the wandering sheep back from the wrong roads into "straight" paths (paths of rightness); and his club, to beat down raiding wild beasts. We may think chronic, suspenseful exposure to serious danger the evidence of God's absence and indifference; but it has its compensations. Sorrow, suffering, war, have brought many a life into closer communion with God as the unailing protector. Even in the "gorge of gloom," there is comfort in the conscious presence of the shepherd, with His staff and rod.

2. *The faithfully kept pledges of God*, vs. 5, 6. A German writer, several years before the war broke out in Europe, forecasted the course it would take, and with reference to the passage through Belgium spoke of treaties as "paste-board bulwarks;" just as the German Chancellor, in Berlin, pooh-pooohed the idea that Great Britain would fight over "a scrap of paper." God's pledges are not paste-board bulwarks, nor insignificant flimsy scraps of paper. In the second part of the

psalm the shepherd has not wholly disappeared, but is in his tent, extending inviolable hospitality to a refugee from blood revenge. God shows similar fidelity in redeeming His Christ-given pledges.

Apply the lesson. Urge living faith in the "good," "great," "chief," shepherd (John 10 : 11; Heb. 13 : 20; 1 Pet. 5 : 4), who, in His death, resurrection and return thoroughly redeems all His pledges to those who take shelter with Him from the fugitive sense of sin. (See 1 Thess. 5 : 24.)

For Teachers of the Senior Scholars

Question the class about their favorite Bible passage, about the one they know best and love most. In many cases the Twenty-third Psalm is a favorite. Draw attention to the frequency with which the beautiful figure of the shepherd occurs in the Bible. Who is the Good Shepherd? (See John 10 : 11.)

Try to bring home the beautiful thoughts with reference to God's relationship to us which are bound up in this figure and come out in this psalm?

1. *Divine Guidance*, vs. 1-4. Bring out that the divine guidance is for all the varied experiences of human life: (a) For the bright, restful, happy days, with the soul-life restored, suggested by the green pastures and still waters. Make clear that we cannot enjoy experiences of this kind without God and without Christ. Quote Augustine's saying that we were made for God and that our hearts must be restless till they rest in Him. (b) The divine guidance is for all the perplexing problems of life (v. 3), for the parting of the way that we may make no mistake. (c) It is also for the dark days when life gets down into the valley of the shadow, v. 4. Refer to Hymn 297, Book of Praise, as a beautiful interpretation of the divine guidance expressed in the first part of this psalm.

2. *Divine Provision*, v. 5. Note that, in spite of all the hostile influences of the world

which seek to rob us of everything that is good in life, God makes rich provision for all our wants,—makes us strong to do life's work, and to bear life's burdens—makes us capable of getting the sweetest enjoyment out of life. Remind the scholars that no one is ever poor who is rich in heavenly things, and that no one is ever rich who is poor in heavenly things.

3. *Divine Prospect*, v. 6. Is Longfellow right in saying in A Psalm of Life, "Trust no future, howe'er pleasant?" David seems to have thought otherwise. How was it with the master Himself? (See Heb. 12 : 2.) What a blessed prospect we have in the closing verse of this psalm. The best is yet to be. The hidden future is an inspiration and a joy for ever. Emphasize this as the experience of all those, and of none but those, who can say, "The Lord is my shepherd."

For Teachers of the Boys and Girls

Begin by asking the class to repeat verse about the beautiful psalm which forms the Lesson for to-day. When this has been done, let the aim of the teaching be to help the scholars to see the three wonderful pictures which the psalm sets before us. They are all pictures of a shepherd, but they show us the shepherd in three different aspects. There is :

1. *The shepherd providing for his sheep*, vs. 1-3a. Take up one by one the things in these verses which the sheep under the care of this shepherd can say : *I shall not want*. Not one of the innumerable things which the sheep require shall be lacking. *Green pastures*. Picture what this would mean for the sheep,

—food of the richest and most satisfying kind in the fullest abundance. *Still waters*. Help the scholars to think themselves into the life of the hot, dry East, where streams are few and where the cool, refreshing water from deep wells is so great a boon. *Restoreth my soul*. Substitute "my life" for "my soul," and the meaning is that the shepherd makes such abundant provision that the sheep are strong and vigorous and full of joyous life.

2. *The shepherd guiding his sheep*, vs. 3b, 4. *Paths of righteousness*, that is "right tracks." The sheep that follow the shepherd can never go astray. *For his name's sake*. The shepherd's honor is pledged for right guidance. *Valley of the shadow*. There were dark and gloomy ravines for the sheep to go through. *Thy rod and thy staff*. The shepherd had a strong club for the wild beasts and robbers and a long crook to pull the sheep, if need be, out of danger.

3. *The shepherd caring for his guest*, vs. 5, 6. In studying these verses we are to think of a guest coming to the tent of an Eastern shepherd watching over his flock away out amongst the hills. *Preparest a table* ; like a kind and generous host. *In the presence of mine enemies*. The foes would have to take the host's own life before they could reach or harm his guest. *Anointest my head* ; a mark of honor to the welcome guest. *Cup runneth over* ; a picture of beautiful provision. *All the days* ; now and forever.

Point out that the shepherd described in the psalm is just God. He will be all to us that the psalm sets forth. Who will not trust Him ?

ADDED HINTS AND HELPS

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

Something to Look Up

1. Jesus says, "I am the good shepherd : the good shepherd giveth his life for the sheep." Find the words.

2. Where does David say, "The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage ?"

ANSWERS, Lesson II.—(1) Prov. 1 : 7. (2) Luke 2 : 4 ; Luke 2 : 4-20.

For Discussion

1. Does or does not the assurance of God's care tend to make people heedless ?
2. Is it true or not that those who trust God never want ?

Prove from Scripture

That Jesus is the good shepherd.

The Question on Missions

Ques. 3. Describe an evangelistic tour by a foreign missionary. (See also Scholars'

Answer on page 181.) In their evangelistic work our missionaries are often accompanied by two or three of the most advanced native Christians, who, while assisting in preaching, are also under training by the evangelist. Daily Bible Lessons for believers, two or three hours preaching in one of the surrounding villages, and the evangelistic meeting at

a central hall in the evening is the daily programme, varied according to the circumstances of our different fields. A large stock of tracts, posters, gospels and Bibles is kept on hand and carried on all tours and sold by the missionaries and the helpers. The regular Sunday services and Sunday Schools are conducted wherever possible.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about David writing the "Shepherd Psalm." Show a picture of a shepherd and his sheep. Have you seen sheep in a pasture field? Was there a shepherd with them? Why not? Have you seen sheep along the roadside grazing? Was there a boy or an old man "herding" the sheep? Canaan was a land of sheep and shepherds, a land of hills, valleys and streams (sketch). There were no fences and every flock must have a shepherd. He must find safe and good grazing places for his flock, sheltered pastures where there is a stream of pure water. He must drive away wild beasts and keep his flock from all harm. He must seek and bring back lost sheep.

A Picture of a "Bible" Shepherd—Here is a word picture of a "Bible" shepherd. There he stands watching his sheep while they graze. He is big and strong. He has a long yellowish white cotton shirt, gathered in at the waist by a strong, red leather belt. Hung to this belt is a big knife and a small leather bag (for food) and a strong club (outline; something like the baton of our policeman). The staff or crook (outline) he carries in his hand (explain its use in guiding and punishing the sheep). He wears a loose hood of cotton, and sandals. Let us repeat the shepherd's call,—Ta-a-a-Ho-o-o."

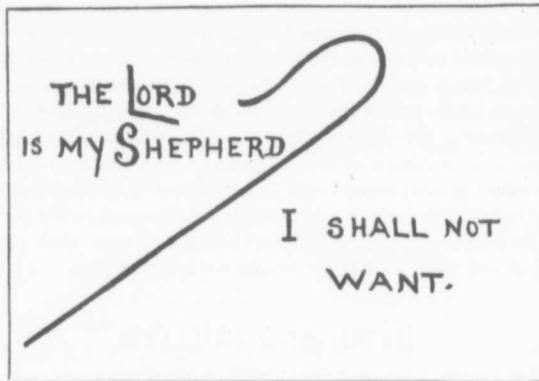
Golden Text—What could be a more beautiful picture of God's care over His people? Does He not do just all these things for us? (Repeat Golden Text.) Did He not send His son Jesus to be the Good Shepherd who

gave His life to save the sheep? (Explain.) Think of all the "calls" Jesus sends us to "Come" (repeat texts).

The Shepherd Psalm—When King David was a shepherd boy he was very fond of music. He had a small harp (outline) on

which he played. We can imagine that he used to imitate the songs of the birds, the whistling of the wind, the rippling of the water, etc. After he became king, he played on a larger, more beautiful harp and he sang some beautiful songs (psalms) which he "made up" himself. He thought of his shepherd life and how he watched over the sheep and he thought "that is just how God watches over me." "The Lord is my shepherd," David sang, and he "made up" the beautiful Twenty-third Psalm. Let us all repeat it.

A Strange Prayer—A missionary found a little boy out tending some sheep. The little fellow was lying with his eyes closed saying over the letters of the alphabet, "A, B, C, D," etc. "Why are you saying this?" the missionary asked. "Because I don't know

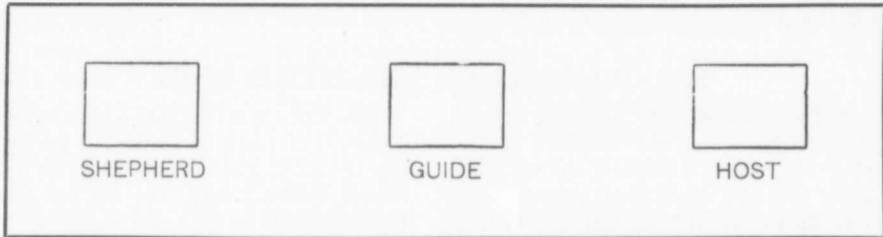


any prayers, and I want the good shepherd to take care of me and my sheep, so I thought if I said all the letters He could take them and put them together for Himself into a prayer." Did this please the Good Shepherd?

You all know how to pray, and the Good Shepherd wants to lead you and watch over you. (Sing Hymn 522, Book of Praise.)

What the Lesson Teaches Me—GOD WANTS TO LEAD ME.

FROM THE PLATFORM



Draw on the blackboard three frames to represent the three word pictures of the Lesson psalm. Print under the first picture frame, SHEPHERD, and bring out, by questioning, the care which an Eastern shepherd takes of his flock, leading them out to pasture, looking out for wells with clear, cold water, letting them rest when they are weary (see vs. 1-3a). Under the second frame, print GUIDE, and ask what the psalm says that the guide does for those who trust themselves to him (see vs. 3b, 4),—he leads them in right paths and brings them safely through even the dark valley of the shadow of death. Turning to the third frame, bring out the picture, in vs. 5, 6, of a man fleeing from his foes and finding refuge in the dwelling place of a true and powerful friend. Now, ask the scholars to open their Bibles and pick out in the psalm all the pronouns in the first person,—“I” and “my.” Make it clear that each of us may have God as his shepherd and guide and Host simply by trusting Him.

Lesson IV.

DAVID AND GOLIATH

April 25, 1915

1 Samuel 17 : 38-51. Study 1 Samuel 17 : 1-54—Commit to memory v. 45.

GOLDEN TEXT—If God is for us, who is against us?—Romans 8 : 31 (Rev. Ver.).

38 And Saul armed Da'vid with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And Da'vid girded his sword upon his armour, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him.

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 disclaimed 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

Revised Version—¹ clad; ² apparel; ³ head, and he clad him; ⁴ the; ⁵ his; ⁶ withal of; ⁷ javelin; ⁸ which; ⁹ off; ¹⁰ and that; ¹¹ may know; ¹² hand; ¹³ hastened; ¹⁴ and the stone sank; ¹⁵ Then David; ¹⁶ over the; ¹⁷ that their.

of hosts, the God of the armies of Israel, 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 carcases 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 Israel.

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 hastened, 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, so that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So Da'vid prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of Da'vid.

51 Therefore Da'vid ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled.

LESSON PLAN

- I. David's Weapons, 38-40.
 II. David's Foe, 41-47.
 III. David's Victory, 48-51.

DAILY READINGS

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

M.—David and Goliath, 1 Sam. 17: 1-11. T.—David and Goliath, 1 Sam. 17: 12-25. W.—David and Goliath, 1 Sam. 17: 26-37. Th.—David and Goliath, 1 Sam. 17: 38-47. F.—David and Goliath, 1 Sam. 17: 48-54. S.—Our divine helper, Ps. 140: 1-8. S.—The Christian's armor, Eph. 6: 10-17.

Shorter Catechism—Review Questions 12-14.

The Question on Missions—4. What are some

of the results of this work? Idol worship is fast waning. New groups of believers are continually being formed. A growing number of leaders are being equipped. Sunday Schools are organized at all Christian centres, and numerous primary and high schools have been opened.

Lesson Hymns—Book of Praise: 254 (Supplemental Lesson), 195, 246, 69 (Ps. Sel.), 533 (from PRIMARY QUARTERLY), 250.

Special Scripture Reading—Ps. 91. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 489, David Choosing Stones; B. 1309, David Prevails. For Question on Missions, K. 91, A Group of Native Leaders at Ham Heung for Bible Study. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Scene of Goliath's Defeat,—Valley of Elah (Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, page 166).

THE LESSON EXPLAINED

Time and Place—About B.C. 1070; at Shohoh, 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 men'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, 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 upon 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." Vs. 1-37.

I. David's Weapons, 38-40.

Vs. 38, 39. *Saul clad David with his apparel* (Rev. Ver.); to fit him for the combat. The "apparel" was probably a special military dress adapted to be worn with armor. *Helmet of brass*; really bronze, an alloy of copper and tin, our brass, an alloy of copper and zinc, being then unknown. *Coat of mail*; metal armor made of small oblong plates overlapping one another like the scales of a fish, one end of each plate being fastened to the tunic and the other riveted to the plate below it by a button which moved in a slit, thus giving sufficient flexibility. *He assayed to go*; tried to walk, but failed, the accoutrement was so unwieldy. David's hope in the duel with the heavily armed Philistine lay in ease and agility of movement.

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). 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. *Shepherd's bag. even. . . a scrip*. This was made of an animal's skin, the forelegs being tied together to form a handle, and was used by the shepherd to carry his food. *His sling*. Sling-men were in those days formidable fighters. (See Judges 20: 16.)

II. David's Foe, 41-47.

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.

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, 48-51.

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 . . slang 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 . . fore-*

head; 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 tell of David's making sure work of his victory by cutting off the head of Goliath with the giant's own sword.

The victory of David was the signal for a general onset. The men of Israel raised the war cry and chased the enemy to the very gates of Gath, far beyond the foot-hills of Judah. David was led before Saul, and taken into the king's service. Vs. 52-58.

Light from the East

"THE PHILISTINE CURSED DAVID"—We are to understand that the Philistine not only spoke contemptuously to David,—“Am I a dog that thou comest to me with a stick?”—not only talked big,—“Come, and I will give thy flesh to the birds and the beasts,”—but that he fought with doughty words as well as with sword and spear and javelin. Ancient man stood in awe of words spoken in certain circumstances; they had some strange power to accomplish that which was contained in them. Jacob's potent words of blessing on his death-bed fixed for all time the fortunes of his 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. So 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. So one of Mohammed's companions on the way to battle met a poet and asked him to go along, saying: “You are a poet, come and help us with your tongue.” Verses of magical potency were as efficacious as sword and spear.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

The valley where David fought the Philistine giant, is a dozen miles or so west of Bethlehem, where our map (page 176) shows

the number 16 marking the point of a V. We will stand at that point and face northwest. If we were to follow that valley down towards

the left we should find it opening, after a few miles, into the broad seashore plains which used in David's time to be cultivated and guarded by the Philistine people. If we were to follow the valley up towards the right we should reach the Judean hill-country near Bethlehem. The valley itself made a natural thoroughfare between the two districts. According to the story in our Bibles, the Hebrews encamped at one side and the Philistines at the other. A half-dry brook-bed like that one down before us is precisely the place in which to find "smooth," that is,

water-worn stones such as were chosen for the shepherd-boy's sling. When the Philistines retreated in dismay, pursued by the Hebrews, they ran, of course, down (left) towards the lowland country where their homes were (vs. 52, 53). The tents which they left behind them on one of those slopes were ransacked and despoiled by the victors when they returned on their own way up towards the hill-country.

To see the place for yourself, use a stereograph entitled, *Scene of Goliath's Defeat—Valley of Elah*.

THE LESSON APPLIED

1. The enemies of our souls often look much more terrible than they really are. The armies of Israel were terrified by an enemy easily enough slain by a lad who fearlessly attacked him. And the enemies of our souls often make such a great noise and bluster that we needlessly fear them. One of the legends in the *Idylls of the King*, is the story of how young Gareth fought his enemies. After vanquishing three mighty knights who stood in his way, he confronted what appeared to be an unconquerable foe, more terrible in appearance than those he had already fought, a foe all decked out in armor with skull and crossbones blazoned upon it. Gareth rushed at him, and the onlookers expected nothing but sudden death for the young knight. But when Gareth struck his first blow, it cut right through the armor of his enemy, and there stepped out a weak boy, not old enough nor strong enough to do any person any harm. And many an enemy will be conquered, if we fight courageously, and with a strong faith in God.

2. "Be prepared." That is the motto of the Boy Scouts, and it is a good one. It was because David knew how to use the sling that he conquered Goliath. It was because he had first killed the lion and the bear that he knew how to be a giant killer. It is a great thing to know how. Once an engine in a certain factory refused to go. A workman was called in to examine it. In a very short time he had it going again. His bill seemed too high to the owner of the factory, and the workman was asked to itemize it. This was the result: "For time, \$2; for knowing how, \$25."

3. God expects us to consecrate our own peculiar gifts to Him. David was offered Saul's great suit of armor. He refused it. He did not know how to wear it. But he did know how to use the sling. And it was the sling that God expected him to use. Do not make any mistake about it. God never asks us to consecrate to His service things we do not own, faculties we do not possess, tools we do not know how to use. He does not expect the man with the one talent to render the same account as the man with ten. But He does expect the one talent to be used, and to be used well. It may be that we sometimes say that if we only had the opportunities or the abilities of some person else we should do great things for God. Nothing could be more foolish. It is the gifts which God gives us which He desires us, which He commands us, to turn to His service.

4. It is a poor business to scoff at others. The blustering Goliath discovered that too late. He thought David was beneath his notice. He had only one standard by which to judge people. He judged them by himself. He judged them by bodily size. Those of us who are older can remember some boy who was in school with us. Nobody ever thought very much about him. He was never taken into our plans and escapades, for he seemed hardly worth considering. But the years since then have turned the tables. The boy who was disdained in school days, has come to his own, has displayed qualities which no one dreamed of his possessing. Let us be careful at whom we laugh.

5. To fight against God's servants is to fight against God. God is the defender of those who trust in Him. Lord Beaconsfield once said: "I am on the side of the angels." The angels are on our side. God is on our side in the good fight of faith. In the year 1837 a certain Captain Burnes was sent by the Indian Government to the city of Cabul in Afghanistan. Four years later, as the result of a riot, he and his brother, and all those with them, were hacked to pieces by Afghan knives. Probably the people of Cabul thought that the incident would end there. But, of course, it did not. The day came when a British force arrived at Cabul, and took vengeance for the death of these Englishmen. Behind a citizen of the British Empire who is doing his duty, stand the

British army and navy. So it is with the Christian. He is not alone when he fights for God. Behind him is omnipotence.

6. David possessed a secret source of strength. David had natural skill, and he had developed it well. That skill was not to be despised. Far from it. It was largely owing to the fact that this lad had obeyed the call of duty in life's smaller tasks that he became a national hero. God wants trained servants,—in the church, in the Sunday School, in society. And yet the world will never be saved by trained men, but only by trained men who have placed themselves in the hands of God. Saul and Goliath alike were leaving God out of the reckoning. They were both surprised by a shepherd boy who had faith to believe in God, and to venture all for that faith.

THE LESSON GRADED

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

For Teachers of Bible Classes

Let the teacher's aim be to impress the truth that it is not material resources alone that count in a great conflict. The following outline may be used to guide the class discussion:

1. *The man who uses a weapon is more important than the weapon he uses*, vs. 38-40. Call for a description of Goliath's equipment, vs. 4-7. Accentuate David's eagerness to discard Saul's armor and use his own weapons. The elements of his confidence were: (a) self-recollection (vs. 34-37); (b) skill gained by practice (v. 39); (c) reliance on divine help, v. 37. Put the right people back of the simplest weapons, and they stand to win.

2. *Braggadocia rarely terrorizes a strong nature*, vs. 41-47. Habitual bragging is a mark of weakness, not of strength. (See 1 Cor. 10: 12.) The man who blusters and talks "loud" to frighten you is often trying to conceal how much he really is afraid of you. In the Orient violent abuse is a common prelude to war-like hostilities. Goliath approaches his antagonist with every manifestation of open contempt and menace, in conscious superiority (v. 41); disdain (v. 42); injured self-importance (v. 43); and defiance,

v. 44. David, though he has only a sling and a stone, meets Goliath with the consciousness of reserve power (v. 45); assured victory (v. 46); and royal independence of war machinery. The provocation of hot words sometimes stirs the spirit and gives strength to the arm. David, though physically inferior, turns a brave eager front to Goliath, v. 48.

3. *Unarmed faith is mightier than over-armed impiety*, vs. 49-51. Even apart from the moral aspects of a struggle, quick, decisive action usually gives the advantage, as when the nimble little Japs rapidly fought the huge, slower-moving Russians. Goliath needed not a little of his strength to carry his own armor, and moved so clumsily, that, before he came near his antagonist, the swift stone from the shepherd's sling ended his career. Though a "walking arsenal," with all kinds of clanking, flashing weapons, he was met by faith, as unterrified, as it was unarmed.

This is the battle that never ceases. Faith, over and over again, is confronted with situations, like that in Europe, that stagger it. But it does not waver. It is sure that in spite of the fullest precautions in elaborate armament some exposed spot will be found. Like Emerson, with the "cheerfulness that comes of fighting ills," it learns that the lesson of life is to believe what the years and

centuries say against the hours. Faith fights, not for the decisions of the moment, but for the decisions that hold through all time. Apply all this to the hard moral conflicts from which no one can escape. (See 1 John 5 : 4.)

For Teachers of the Senior Scholars

Have a talk with the scholars about what they think of the plan sometimes adopted in the long ago of settling national disputes by single combat. Compare this with modern methods of warfare. Call attention to the better method of settling disputes between nations by international arbitration courts.

By a series of questions, bring out the situation of the two armies,—the Israelites and the Philistines, as they faced each other on the two hillsides with the valley between,—how the giant Goliath boastfully challenged the frightened Israelites to single combat, how David happened to be there, how his brave young soul yearned to deliver his country from this heathen menace, and how Saul heard about him and gave him permission to engage in this unequal combat. Question out the following:

1. *David Arming for the Combat*, vs. 38-40. Note that Saul felt that David must be armed in the conventional way, after the fashion of the giant, if he was to make any show against such fearful odds. Show what a beautiful spirit David manifested in trying on Saul's armor, since the king had asked him to do so, although he must have known from the first that he could not fight in that way. How did David arm himself for the conflict? Bring out that we always do our best work when we do it in the way which is natural to us. Like David we find it hard to go with somebody else's armor on.

2. *The Colloquy Before the Combat*, vs. 41-47. Note how contemptuously the huge giant looked upon the shepherd stripling who seemed to be unarmed, and how he threw his boastful words of cursing across the valley at him. What reply did David make? Show how humble David is in giving God all the glory. He is just as confident of winning out as the giant is, but his confidence is not in himself but in God alone. We do well in

fighting the giant evils of the world to take a lesson from David. There is no reason why we should be discouraged, why we should give up, if we are confident that God is with us.

3. *David's Victory*, vs. 48-51. Ask one of the scholars to describe how the victory was won. "On wings of faith and prayer the smooth stone took its fatal flight." Remember that we are always sure of victory when we are on God's side. No enemy is strong enough to overcome us if we place our hope and confidence in Christ alone. We cannot do much ourselves but God can do much by making use of us.

For Teachers of the Boys and Girls

Begin the Lesson with a little talk about the "giants" which we have to fight in these modern days. Refer, first, to such evils as the drink traffic, profanity, Sabbath breaking, etc. Next speak of such evils in our own lives as bad temper, jealousy, impurity, untruthfulness. Against all these evils without and within boys and girls, as well as men and women, should be fighting, and from the Lesson for to-day we may learn something about how to fight that we may gain the victory.

Recall how it was that David came to be in the camp of Israel when the Philistine army was arrayed against the Israelites on the other side of the valley and the great giant Goliath came forth every day to defy the armies of Israel. Recall, too, how David obtained permission from King Saul to go against Goliath. From this point onward the Lesson Plan may be followed:

I. *DAVID'S WEAPONS*, vs. 38-40. Question about the kind of armor and weapons used in those days, and bring out David's reason for refusing those offered to him by Saul: Next ask about the weapons which David did take with him for the conflict,—the staff or club used by the shepherd and the sling with five brook stones for ammunition.

II. *DAVID'S FOE*, vs. 41-47. Draw out from the class a description of the huge giant, with his splendid armor and mighty weapons. Bring out his contempt for David and the wordy abuse which preceded the battle, with David's calm and confident reply, revealing

his trust in God and his assurance of victory.

III. DAVID'S VICTORY, vs. 48-51. It will not be difficult to get the scholars to tell the story of the battle,—how David ran, with undaunted courage, to meet the giant moving slowly and ponderously towards him, and with unerring aim, slung the stone that found its way to the forehead of the foe and laid him low, stunned, if not dead, and how David finished his work by cutting off Goliath's head with the giant's own sword.

ADDED HINTS AND HELPS

Something to Look Up

1. David says, "Though a host should encamp against me, my heart shall not fear." Find the verse.

2. Where is it written that we are more than conquerors through Him that loved us?

ANSWERS, Lesson III.—(1) John 10 : 11.
(2) Ps. 16 : 6.

For Discussion

1. Is it necessary for civilized nations to maintain large armies and navies?
2. Does the cause which is right, always triumph?

Prove from Scripture

That the Christian's foes are powerful.

The Question on Missions

Ques. 4. *What are some of the results of this work?* (See also Scholars' Answer on

page 189.) The gospel has been made known in thousands of villages, 12,000 persons have been baptized, 10,000 have been received into the full membership of the church, while 7,000 are under instruction in classes of various kinds. Idol worship has diminished to such a degree that the revenue of many of the temples is only a fraction of what it was a few years ago. Prejudice is being rapidly removed. There is an ever-increasing desire to know the truth and an increasing respect for the messenger of Christ. Believers are organized as rapidly as possible into self-supporting congregations. 70 Sunday Schools have been established, and a Christian population of 18,000 has been gathered round 28 stations and 325 outstations, and the children of Christians are gathered into the primary and high schools.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear a wonderful story about David and the giant Goliath. Recall the beautiful psalm King David wrote (outline a crook and a crown).



David's Bravery as a Shepherd
—When David was a shepherd boy he learned to be very brave, for there were dangers to be met. Sometimes wild animals came creeping near to the flock and David had to drive them off. (Show a sling made of paper.) Have you seen a lion, and a bear? Where did you see them? The ones you saw looked very big and you would not have gone near them if they had not been in an iron cage.

Once a great, fierce, hungry lion came amongst David's

sheep and seized a young lamb and carried it off. David was very brave. He did not run away frightened and leave his sheep. He killed the lion with his sling and club and saved the little lamb from death. Another time he killed a bear. These dangers helped to make David very strong and brave and he was learning lessons all the time that helped him to be ready to do the greater things that God wanted him to do.

Lesson—Our story tells us about this young shepherd boy killing a giant. (Who is the very tallest man you know?) We are going to hear about a man bigger and stronger than any man you ever saw. In olden times there were men bigger and stronger than any men now-a-days, who were called giants, and everybody was afraid of them.

Goliath the Giant—The children have been hearing so much about "war" and "enlisting" that they will readily understand how the older sons of Jesse started to the "war" when word came to Bethlehem that the "Philistines were coming." Sketch the scene on the two hillsides overlooking the Valley of Elah, ch. 17 : 1-3.

Here on this hill are the Israelites, and their leader, Saul. On this other hill are the Philistines. Their leader is Goliath, a giant.

(Describe Goliath, vs. 4-7.) Tell Goliath's boastful words as he strode about, and his message to the Israelites. Tell of their fear of the giant, vs. 8-11.

David Sent to the Battle-field—Tell of the errand, vs. 12-19. Picture the scene David looks upon, vs. 20-24. Tell vs. 25-29. Tell of the anger of the brothers at David leaving the sheep and coming to the battle-field. (We may be sure David was very glad of the excuse to do the errand for his father. Any of you boys would like to get a chance to see the soldiers.)

Saul sends for the bold young David who is asking so many questions, vs. 31-37. (Tell their conversation in dialogue form.) Now tell the Lesson story, picturing vividly. (A long stroke and a short one will represent Goliath and David.)

Golden Text—Lead the children to admire the brave lad who trusted in God for help. Repeat Golden Text. We will always be brave if we trust in God and ask His help. There is the Giant, Bad-habit, for boys and girls to fight. What is the best armor to put on? What is our best weapon? (Prayer.) Who will help us?

What the Lesson Teaches Me—I HAVE FOES TO FIGHT.

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. For ancient use of the sling see Lesson Explained, p. 189. 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.

* AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

God, the All-terrible ! King, who ordainest
Thunder Thy clarion, and lightning Thy
sword,
Show forth Thy pity on high where Thou
reignest :
Give to us peace in our time, O Lord.

—Hymn 507, Book of Praise

II. PRAYER.

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

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

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

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

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

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

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

IV. SINGING. Psalm or Hymn Selected.
(This selection may usually be that marked
"From the PRIMARY QUARTERLY." See each
Lesson.)V. BIBLE WORK. From the Supplemen-
tal Lesson.VI. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING in THE TEACHERS
MONTHLY, in connection with each Lesson.VII. SINGING. Hymn 254, Book of Praise.
(It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Hymn 123, Book of Praise.

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 210, Book of Praise.

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

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

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

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

IV. SINGING.

Now to Him who loved us, gave us
Every pledge that love could give,

Freely shed His blood to save us,
Gave His life that we might live :

Be the kingdom
And dominion,

And the glory, evermore. Amen.

—Hymn 614, Book of Praise

V. BENEDICTION.

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THE BOOK PAGE

Rev. F. A. Robinson, of our Home Mission and Social Service and Evangelism Board, is, one shrewdly suspects, the "little preacher" of the **Trail-Tales of Western Canada** (Marshall Brothers, London, Edinburgh and New York; Department of Evangelism, Presbyterian Church in Canada, Toronto, 255 pages, with 9 pages illustrations, \$1.00 postpaid); a "little preacher" who has looked the rough world of the Western wilderness men straight in the face. But these shaggy, hard-bit fellows have soft hearts, when one can find the way to their hearts, as the "little preacher" did. Above all, and this is the peculiar glory of the book, when, through the preacher's words, the great love of God reaches into their souls, the old passes away, and all becomes new. The fourteen Trail-Tales are all well told. They range from the horrors of The Snake Room, to little Ruth, the manse-child's sweetly compelling influence with the Prodigal, and illustrate, for Western Canada, what Harold Begbie's, *Twice Born Men* illustrates for old London,—the irresistible power of divine grace.

The Growth of the Christian Church, by Robert Hastings Nichols, Professor of Church History in Auburn Theological Seminary (The Westminster Press, Philadelphia, Vol. I., 163 pages, Vol. II., 224 pages, each volume \$1.00) is "a presentation of church history suitable for the use of classes of young people of High school age." The first volume covers Ancient and Medieval Christianity, and the second, Modern Christianity. Written in a clear and interesting style, with questions and bibliography at the close of each chapter

and a copious and well arranged index, these volumes are admirably adapted to class use.

The basal position of Professor Ernest Von Dobshutz, in his book, **The Influence of the Bible on Civilization** (Charles Scribner's Sons, New York, 190 pages, 16 half-tone illustrations, \$1.25 net), is that the Bible is primarily a book of devotion, that its main authority and influence are, or ought to be, in the spiritual purification and enlargement it gives to those who read and study it. He finds, therefore, that very frequently, in the course of the centuries, the Bible has been misused, and its place and function misunderstood, but that, even so, its influence on civilization, as well as on the spiritual life direct, has been marvelous and continuous. That influence, the author traces out, with varied and curious information, from the earlier centuries of the Christian era, when every Christian who could afford it tried to own at least a copy of some single book of the New Testament, through the later times, when the reading of the Bible by laymen was prohibited, and down to the present, when the world contains more Bibles than ever before. Three of the very interesting chapters are: *The Bible Begins to Rule the Christian Empire*, *The Bible Stirs Nonconformist Movements*, *The Bible Trains Printers and Translators*. We by no means subscribe to all the author's positions and views; but he covers an interesting and seldom traversed field in a thoroughly well informed and instructive fashion.

In **The Right Track**, by Clara Louise Burnham (Houghton Mifflin Company, Boston and New York,

Mr. Sunday School Superintendent

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McClelland, Goodechild and Stewart, Toronto, 422 pages, \$1.25 net), the heroine, who has been disappointed in her ambition for a college education, finds the way into the realms of literature and art opened up for her through marriage with a man of wealth whom she does not love. The story tells how, at last, after many mistakes, she found true happiness in the love of her husband and the joys of home. No small part in bringing about this result was due to her little stepson, "Junior," and to the woman who, with no home or children of her own, brought love into his desolate little life, and, through him, into the lives of others. From the same Canadian publishers we have received also **Tarzan of the Apes**, by Edgar Rice Burroughs (A. C. McClurg and Co., Chicago, 401 pages, \$1.30 net), a remarkable tale of an infant, who was born in a tropical forest, where his parents, an English nobleman and his wife had been abandoned by a mutinous crew of hardened scoundrels, and who, his mother first and then his father having died when he was scarcely a year old, was nourished and brought up by a female ape which had lost her own offspring by death, to be restored, at last, by a series of strange chances, to his English home and rightful station.

The Story of the Human Body, by Charles Watson, M.D., F.R.C.P.E. (Thomas Nelson and Sons, Edinburgh and Toronto, 320 pages, fully illustrated, 35c.) bears the secondary title of *A Reader in Hygiene for Pupils in Form III. of the Public Schools*. This excellent manual gives, in clear and simple language, a

description of the human body, with its various organs, and lays down useful rules for the care of the body. Amongst the abundant pictorial illustrations, those reproduced from photographs of the Toronto "Forest School" and those in color from paintings by the Canadian artist, Mr. C. W. Jefferys, are of special interest.

Seventy briefly and tersely narrated incidents, bearing vivid and practical testimony to the reality of divine answers to prayer make up the contents of **The Book of Answered Prayer**, by John T. Faris, D.D. (Hodder and Stoughton, London and Toronto, George H. Doran Company, New York, 294 pages, \$1.00 net). The argument for prayer set forth in these pages is the argument of experience, and it is an argument that counts more than most others in the life of average people when they are confronted with difficulties and perplexities.

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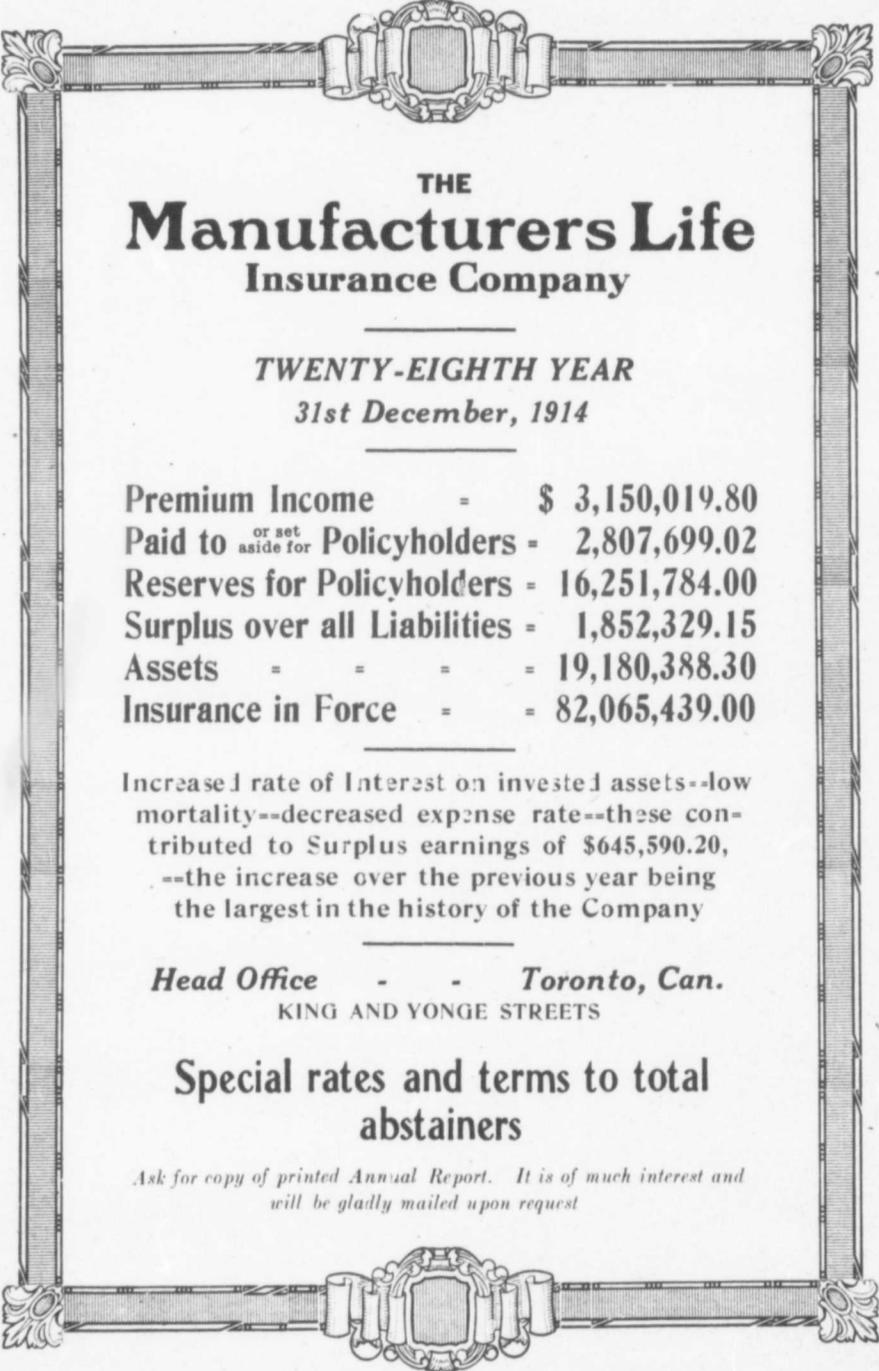
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