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# THE TEACHERS MONTHLY

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Series

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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser

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### PUBLISHERS' NOTICE

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# The Teachers Monthly

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

Vol. XXVI.

Toronto, June, 1920

No. 6

## SUNDAY SCHOOL WORK IN THE ASSEMBLY CITY

The Capital City of Canada, the meeting place this year of the General Assembly, justly proud of many advantages, may specially congratulate itself upon its aggressive and active and efficient Sunday School life.

There are 15 Presbyterian Schools, ranging in type from that of the large, well-established family congregation, to the small and new, but promising, mission Schools, including one French School. There is an enrolment of 4,500 scholars and 400 teachers and officers. When one remembers that one-third of the population is French-speaking, and one-half owes its allegiance to the Roman Catholic faith, the enrolment of scholars and teachers is particularly gratifying.

Three features of Ottawa Sunday School life deserve special attention. These are not, of course, the exclusive possession of this city, but they are more than usually prominent in it.

The first is the Religious Educational Council of Ottawa. This is an inter-denominational body, composed of Sunday School Superintendents and Departmental workers. Its object is by monthly conference to promote efficiency in every branch of Sunday School activity. In addition to the regular monthly meeting, the organization holds during the winter a monthly supper, when an address is delivered by an expert on some feature of Sunday School life, followed by general discussion.

There is also an annual conference to which the ministers and teacher delegates from each School are invited. The Council prepares a programme of wide range and interest conducted by the officers of the Sunday School Departments of the different denominations. Such an association is invaluable in stimulating a personal interest and enthusiasm, and diffusing the new methods, and ideas, and naturally tells splendidly in the progress of the individual School.

A second feature is a natural result of the first, namely, the splendid average attendance of the scholars. In almost every School there is an Honor Roll, not for the individual alone, but for classes. This Honor Roll gives credit for Memory Work, Church Attendance, Regular Attendance at Sunday School, bringing Bibles, Lesson Preparation, Punctuality and Good Behaviour. Keen competition between classes makes for class spirit and individual competence. A survey of the churches shows that this method has proven beneficial in the progress of the Schools.

In the last few years there has been a revival of, and a new emphasis upon, the Organized Class. While novelty cannot be claimed for this in Ottawa, it has received special prominence in late years. Several of our Schools are almost completely organized, each class having a distinctive name, particular aim, and class motto, as well as class executive officers.

The Schools in Ottawa are very fortunate in having efficient, painstaking superintendents, who are supported by faithful teachers and officers, whose devotion to their work is admirable. The Schools are in a healthy condition, constantly striving to accomplish their full task.

R. B. WHYTE

## EDITORIAL

### **Presbyterian Publications**

The July issue of the **TEACHERS MONTHLY** will give some interesting details from the Reports to be presented to the General Assembly in June, of the work of our Church's Board of Publication, popularly known as **PRESBYTERIAN PUBLICATIONS**.

It has been a difficult year, owing to the continuous increase in costs, and the difficulty of getting full supplies of materials. But there has been distinct and substantial progress. A notable achievement has been the establishment of the Lantern and Lantern Slide Department, now fully equipped for its varied and important service, and the setting up in the Maritime Provinces, and in each of the Provinces west of Lake Superior, of Lantern Depots, where Lantern Lectures are held for rental, and through which orders for Lanterns and Lantern Slides may be placed. This arrangement is proving a great convenience to local churches and Sunday Schools, saving both time and expense to them in the rental of Lantern Lectures.

The Lantern Department was able to render extensive and important service in the promotion of the Forward Movement, and the demand for missionary slides is constantly increasing.

It may be mentioned also that **PRESBYTERIAN PUBLICATIONS**, by reason of its close interlocking with the missionary and other Boards of the church for publicity purposes, has proved an influential factor in the indispensable task of bringing information as to the work of our Church and its various Boards before all the people. Canada is a wide country. Our Church is far flung. To get all her members to know all the things that she is trying to do for the establishment and spread of the Kingdom of Christ, requires an intelligent, vigorous policy of publicity. It is gratifying to those in charge of **PRESBYTERIAN PUBLICATIONS** that this Board, year by year, is taking a larger share in this indispensable work.

### **For a New Canada : A Patriotic Service**

That there is to be a New Canada admits of no question. The tremendous upheaval of the War has released forces, social, industrial and political, which cannot but produce radical changes in every part of our national life. What the new Canada will be must be a matter of deep concern to all thoughtful, earnest-minded citizens.

It is certain that the future will bring an enormous addition to the population of this country and will witness an immense development of its amazing natural resources.

But neither numbers nor material wealth will make Canada great. The real greatness of a nation consists in the greatness of the national soul. It is character that weighs heaviest in the scales of a right estimate of nations and individuals.

The New Canada will be, in large measure, what the boys and girls and young people in our Sunday Schools make it. The destiny of Canada is in their hands. It is the characters which they are forming that will determine the character of the nation.

It is fitting, therefore, that, on the Sunday just before Canada's national holiday, the scholars in our Sunday Schools should have brought before them their shining opportunities and their solemn responsibilities as the coming citizens of our great Western land.

In every Sunday School of our Church, from coast to coast, on Sunday, June 27th, the Patriotic Service should be carried out with an intelligent understanding of its purpose and with all the enthusiasm which the occasion should inspire. It will be easy to obtain copies of the Service by ordering from **PRESBYTERIAN PUBLICATIONS**.

### A New Field Worker

The appointment, by the Board of Sabbath Schools and Young People's Societies, of Rev. F. M. Milligan, B.A., of Florence, N.S., as Sunday School Field Secretary for the Synod of the Maritime Provinces and Mr. Milligan's acceptance of the appointment, mark a long forward step in our religious education portion of our wide

Mr. Milligan has his fitness for his has done effective Convener and has ed and greatly trust- Board. Last spring, the authorities of College, Halifax, he course of lectures to ious phases of reli-

It is safe to pre- free of Mr. Milligan time to our Sunday People's work in by the sea, that powerful impetus advance will be its most creditable

There is no part which the Sunday place in the hearts in the Eastern Pro- section of the greater contribu-

With cordial sin-  
TEACHERS MONTHLY

ligan the utmost success and happiness in his new field of thought and effort. It may confidently be expected that, under his leadership, steady progress will be made.



REV. F. M. MILLIGAN, B.A.

Church's work of in the easternmost Dominion.

abundantly proved new position. He work as a Synod been a much esteem- ed member of the on the invitation of the Presbyteria, gave an excellent the students on var- gious education.

dict that the setting to devote his whole School and Young the Provinces down work will receive a and that its future entirely worthy of past history.

of our Church in School has a larger of our people than vines, and no other Church has made tions to its progress. erity, the TEACH- wishes for Mr. Mil-

### Summer Schools and Camps

The Summer School or Camp is growing in popularity as affording the opportunity for a pleasant outing combined with instruction and training in various forms of religious activity. A list of schools and camps arranged for the present summer is given on page 344 of this issue of the TEACHERS MONTHLY.

There are many Sunday School teachers and special workers amongst boys and girls who can testify to the benefit received from attendance at one or other of these gatherings, held usually by the side of some beautiful lake, with the most charming environment and affording ample facilities for sport and recreation.

Of course, the kind of school or camp,—and there is a good deal of variety amongst those named in the list referred to—which the worker chooses, will depend upon his peculiar needs and tastes. The list should be carefully studied before the choice is made, so that the maximum of pleasure and profit may be derived from the summer outing.

It is high time for individuals and Sunday Schools to plan for attendance at school or camp. Any School will find itself amply repaid which makes it possible for one or more of its workers to attend a convenient Summer School or Camp.

### Following Up the Holiday Makers

"We have some Sunday School teacher. He sends me a card like that every week." The speaker was a boy on vacation. He was spending his summer holidays far removed from Sunday Schools in a New Ontario "resort." The card contained a word of greeting and also gave book, chapter and verses of the last week's Sunday School lesson.

Once or twice during the summer, there came a long, friendly, intimate letter telling the boy what the teacher was doing and opening up the way for return confidences.

Such a teacher was taking his work seriously, and was "establishing a connection," as a business man would say, for the coming fall and winter. On the basis of such a friendly relationship one could easily imagine that such a teacher had little difficulty with his scholars in class, and, to use a boy's phrase, "fairly had them eating out of his hand."

### The Sunday School Picnic

To most scholars there is no brighter date in the whole calendar than that of the annual Sunday School picnic. The occasion is one to be exploited to the utmost. It is one of rollicking fun for its own sake,—and wholesome Christianity seeks fun for its own sake. It is also one by which the Sunday School scholar may be more strongly attached to his Sunday School and his teacher. The annual Sunday School picnic helps to create the atmosphere of mutual goodwill upon which the very life of the Sunday School depends, and which is the groundwork of whatever good it accomplishes. The teacher should make an effort to get every member of the class at the picnic, and to be there himself to romp with them.

It is worth while giving some time to the preparation and "running off" of the Sunday School picnic. Pains should be taken to get the scholars to a place which affords them time and opportunity for the greatest amount and variety of real fun. Such a place is often nearer home than may be suspected. The sports should be entrusted to those who have a genius for such things, and the expense of prizes should not be cut down to a mean figure. Eating is a big factor in the successful picnic. The tables must "groan under the weight" of good things if the picnic is to "go."

One thing further remains to make the Sunday School picnic what it should be. It should be a congregational affair. Parents as well as children should be there. When this is so, not only Sunday School and church, but also family, ties are strengthened; and through meeting the fathers and mothers under such circumstances, when stiffness and formality are thrown to the winds, the teacher becomes still more closely attached to and more familiar with the actual life of the scholar.

### "The Army and Religion"

It is not going too far to say that "The Army and Religion" is one of the most important of the innumerable books produced as the result of the Great War. The scope of the book is indicated by its sub-title, *An Inquiry and Its Bearing upon the Religious Life of the Nation*. The "inquiry" was made, and its "bearing" was discussed by a large and representative committee in Great Britain. The outcome is this book, which is edited by Rev. Professor D. S. Cairns, D.D., of Aberdeen.

Every chapter of the book will be read with absorbing interest by the many who are deeply concerned about the subjects with which they deal. Special attention, however, is here directed to the chapter on Education and Religious Teaching, written by Rev. A. A. David, D.D., Headmaster of the famous Rugby School.

Here are two of the conclusions which Dr. David bases on the results of the Committees' investigations:

- (1) "Many whose religious education has not been neglected have forgotten the definite instruction they have received."
- (2) "A very large proportion have retained hardly any conscious relationship with the Person to whom that teaching was designed to introduce them."



In view of these conclusions, which are supported by carefully sifted facts, the pointed question is asked :

"Have we, on the whole, unfolded the Christian revelation by methods to which the child can respond, and in the order natural to the successive stages of his spiritual development? Have we tried to fit religious thought into life, as life is for the time being seen by the child? If not, we can begin to explain the failure."

There is the whole argument for the claims of religious education in a nut-shell. In the lurid light of the War, it is seen how comparatively ineffective the Church's training of her children has been. That once seen, the call to provide more vital teaching for the young is imperative.

### Some Forward Steps in Religious Education

In the work under the care of the Board of Sabbath Schools and Young People's Societies during the past year, three features are outstanding in importance and interest.

There is, first, the campaign which has been vigorously carried on in the interests of the Home. On the basis of facts ascertained by diligent inquiry covering the whole Church and weighed with careful deliberation, the Board has, from time to time, suggested plans by which the Home may be helped to do its part,—which, by common consent, is a fundamental part—in the great task of the nurture of the young.

A second feature in the year's work is the development of cooperative movements, in which the Board unites with various organizations in enterprises of common concern. Of such movements, the completed organization of the Religious Education Council of Canada, with its auxiliaries in the various Provinces, is a most conspicuous example.

Besides these two features a third may be mentioned, namely, the wonderful extension of the teen age boys and girls. The organization of the Tuxis Boys and the Canadian Girls in Training has amply justified itself by proved results.

It has been a year of splendid progress and a year of great promise for the future.

### Religious Education in the Colleges

The subject of Religious Education is coming to its own in the Theological Colleges of our Church. For many years, in all the Colleges, provision, more or less adequate, has been made for the instruction and training of students for the ministry with a view to fitting them for their work amongst children and young people.

Not until lately, however, has the claim of Religious Education to a place as a "major" subject, in the theological curriculum, under the care of a regular Professor been fully recognized. Two of our Colleges, those at Winnipeg and Montreal, have now Professors of Religious Education. In Winnipeg the recently appointed Professor in this Department, Rev. F. W. Kerr, B.A., occupied his chair during last winter's session, while the still more recently appointed Professor at Montreal, Major E. M. Best, is expected to take up his professional duties next fall.

These are two of the most important appointments which could be made to the teaching force of our Colleges. It is impossible to calculate what will happen when our young ministers go out to their life work, fully equipped to grapple with the problems presented by the growing life in our Church and nation.

### "Talks to Sunday School Teachers"

On another page of this issue will be found a notice of "Talks to Sunday School Teachers," a book fresh from the press, by Professor L. A. Weigle, widely known as the author of the two Handbooks, *The Pupil* and *The Teacher*, in the New Standard Teacher Training Course.

The book gathers together the articles in two series, originally written for *THE TEACHERS MONTHLY*. It deals with topics of vital interest to all Sunday School, and does this in a most attractive style, quite free from the technicalities of a textbook.

In their original form, the first series of articles reproduced in Professor Weigle's book, dealt with the pupil, and the second with the teacher. The characteristics of boys and girls at the various stages of their development are described with fulness of information and with the sympathy of a genuine lover of all young life, while the qualities and attainments which go to make the successful teacher are set forth with clearness and tact.

It would be impossible for a teacher to read this book with any degree of care, and not derive from it a better understanding of his scholars and of the requirements which his work with and for them makes of himself.

## WITH OUR CONTRIBUTORS

### The Teacher's Consecration

By Principal W. A. McIntyre, LL.D., Provincial Normal School, Winnipeg

Is it not true that the only one who can succeed in a great undertaking is he whose heart is aflame with devotion and sacrifice? Poor old Pestalozzi,—dean of the whole profession of teachers—somewhere makes this glorious confession: "I determined that there should not be a moment in the day when my children should not be aware, from my face and my lips, that my heart was theirs, that their happiness was my happiness and their pleasures my pleasures. We wept and smiled together. They only knew that they were with me and I with them. I was with them in sickness and health, and when they slept, I was the last to go to bed and the first to get up. In the bed-room I prayed with them, and, at their own request, taught them till they fell asleep."

So we read in the record of a greater than Pestalozzi, these beautiful words, which express the yearning of the great mother heart, "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Is it national greatness we would seek? Then we must have fathers and mothers willing to lay their sons and their possessions on the altar of sacrifice. Is it commercial and industrial greatness? Then we must pay the price in hardship and unremitting toil. So in the spiritual realm the law of exchange holds true. We can expect nothing unless we give something for it. He who would save his life, must lose it.

There is always a reason or motive that impels one to sacrifice his life for a worthy purpose. The all-sufficient motive in the case of the teacher in the Sunday School is none other than that which stirred in the

heart of our Lord, "Wist ye not that I must be about my Father's business?" "I have come that they might have life, and that they might have it more abundantly." "A new heaven and a new earth." The thought of a Father whose work on earth must be continued; of developing human souls who must be preserved and built up in his image; of a world bettered and brightened because of his effort from day to day,—this thought will cheer and comfort the teacher, converting what might have been drudgery into blessed and joyous work.

It is no small thing to live in the smile of God, to hear continually the encouragement: "Well done, thou good and faithful servant!" It is no small satisfaction to see souls developing into purity, beauty and holiness. It is no idle imagination which pictures a world in which dwelleth righteousness. To work with God, for men, to the end that his kingdom may be speedily realized is man's highest opportunity. It is the opportunity of the teacher in the Sunday School.

In what spirit should the teacher accept his responsibility?

*First*, the spirit of thankfulness, because he is permitted to serve in the noblest cause.

*Next*, in the spirit of humility for he is weak and in many ways unequal to those to whom he has to minister.

*Thirdly*, in the spirit of love, because it is this spirit which animates the heart of God and which he would kindle in the hearts of men.

When a teacher possessed of a right spirit, and aiming at right results, gives himself to his work, he will of course, give it the place of honor in his life. He can be depended upon because he is impelled, rather than compelled, to service. With him, the superintendent will have no trouble. He will never be away because he will have nothing in life more important. He will consider the preparation



S. S. CONVENTION, TOWNSHIP OF VAUGHAN, ONT., 1919

of material, the visitation of homes, the direction of week-day activities, not as burdens, but as added opportunities for making impression or securing expression. In other words, his work will not be something foreign to himself, but an integral part of

himself, for in it he will live and move and have his being.

Those who take their teaching in this whole-souled way, cannot fail, cannot even make great blunders. They will know the joy and success of true service.

## The Spice of Teaching

BY MARGARET E. CODY

Did you ever stop to realize how much more pleasure something unexpected gives you, than what you counted on and knew would happen? A pleasant surprise is always a delight because it has in it the element of novelty and so awakens interest. A life that goes on in the same old rut, day in and day out, without a single unexpected happening or surprise event, is a pretty monotonous affair, is it not? Then what about a Sunday School class that does the very same thing? Such a class, and there are many I know, needs a good waking up and a sound jolting out of its complacency,

for to it variety, which is the spice of teaching, is unknown.

Every teacher needs variety and plenty of it, and should try to avoid having any two sessions exactly alike. Of course the general plan of procedure may be the same each week, but some new feature should be introduced whenever possible, or the old ones varied to prevent monotony. It is so easy to jog along at the old rate, taking it for granted that your scholars will be interested and edified, as a matter of course; but try to imagine their interest in a story keeping up to the end, if they knew all the time what was

going to happen. An extremely fascinating and truly wonderful book it would have to be, wouldn't it, for young people of all ages love the spice of life, and demand change, movement, novelty and surprise.

More than once I have seen a restless, disinterested class of boys or girls transformed into a wide-awake, intent, eager group when something unexpected or unusual happened in the class. Immediately that keen if-I-don't-watch-out-I'll-miss-something feeling took the place of the old languid it's-only-the-same-old-thing-so-I-can-go-to-sleep attitude, and I had every one of them right with me. Gideon realized this great power of surprise when he planned his torch and pitcher night attack on the Midianites, and he *took them by surprise* in more than one sense of the term. If the Sunday School teacher would plan surprises as ingeniously, there would be no disinterested, absent-minded or restless scholars.

Of course your ability to make these unexpected moves depends largely on how your class is situated and what sort of pupils compose it. The more isolated your position is, the more unusual and novel can be your programme of course, and the younger your scholars, the more variety and movement they will require. But even a teacher without a private class room can plan a number of interesting surprises, if he or she but gives the matter a little thought.

For instance, if you have been in the habit of reading the lesson aloud, verse about, with your class, try to imagine how uninteresting this must be for them, as the

unusual Bible phraseology of a new lesson can convey very little meaning to young minds. Sometimes postponing the reading until the subject matter has been made clear by the teaching of the lesson is an agreeable change, as the boys and girls understand it then and read intelligently. When the lesson is a particularly difficult one, omit the scripture reading altogether and substitute a Bible drill which gives excellent practice in locating passages of scripture, the one who succeeds first having the privilege of reading the selection. At other times, when the lesson is in conversational style, as frequently occurs, have the speeches read in dialogue form, different scholars impersonating the characters.

Often an interesting object can be used to advantage to supply the touch of novelty and surprise, but be sure it illustrates the thought of the lesson and does not distract attention from it. The blackboard with its many possibilities should never be ignored, as it is an ever-ready source of variety and interest, and can transform the often dull review lesson into the most enjoyable one of the whole quarter. Handwork of different kinds is always popular among scholars, but too few teachers attempt it. Pictures and maps used at the right time are reliable means of varying the teaching, and there are so many others which the wise teacher can have "up his sleeve" as it were, ready to produce at a minute's notice, that he should feel equal to any emergency. But if there is plenty of variety and surprise planned beforehand for each class session, there will not be so many emergencies.

## Why Doesn't He Prepare His Lesson?

By REV. JOHN MUTCH, B.D.

"My boy never prepares his Sunday School lesson. When I urge him to do so he always says, 'What's the use? We go over the thing in class and I get it there anyway.' Is there no way to get him to take an interest in it?" The questioner was a mother, and also a Sunday School teacher, at a meeting of Sunday School teachers. What is the answer?

Those who claim that the scholar should first hear of his lesson in the class from the teacher and then do his "research" work can hardly justify the boy, for he was not doing any original work of any kind in connection with his Sunday School lesson.

Supposing the teacher of that boy assigned him a special part of the lesson which he was to make clear to the class and which the class would not have learned if he did not prepare it, would he not take his work more seriously?

He might have been asked the Sunday before to find out what he could about one of the characters in the lesson, or to relate a similar incident in the Bible, or to tell something of a place or custom mentioned.

If he had come unprepared and the teacher had simply said, "I am sorry we cannot find out about this because \_\_\_\_\_ has not done his share of the work," would he not have taken the next assignment more seriously?

Suppose, too, the question assigned had been one that the teacher knew the boy liked,—such as a point in history if he liked history, or one in geography if he preferred that. Would he not have taken a further interest in his home preparation?

Suppose, further, that the teacher had assigned a question which the boy at once recognized as being of some practical interest to him, such as, "What kind of a boy makes

the best kind of a chum?" "Should or should not a Christian vote? Why?" "Which does the most good a farmer or a store-keeper? Why?"—would not his interest in preparation be aroused?

If scholars are expected only to read over and "learn" a lesson which the teacher is

going to rehearse in class, they are not keen on preparation. Can they be blamed? If they are given a responsible, original, interesting part in the actual teaching, they must prepare before they can teach. The second way means far greater effort and pains on the part of the teacher. It is cheap at the price.

## The Home Department in a Rural Community

BY REV. GEORGE ROWLAND

The Home Department has been well described as "the Sunday School's extension plan, providing home lesson work for those who cannot attend its sessions." That there is a growing army of young people in the rural communities, who, for various reasons, are finding it increasingly difficult to attend our Sunday Schools, particularly where the session is held in the morning before the church service, is generally recognized.

Of the reasons for this non-attendance, space will not permit us to write at length. Suffice it to say that to the long list of sins for which the automobile is responsible, if an automobile can be conceived of as responsible at all, we feel impelled to add this also. A majority of the farmers in my own community are in the dairy business, and with the exception of a few very early risers, are seldom through with their morning chores in time to reach the Sunday School at 10 a.m.

While the horse and buggy remained the means of transit, and every farmer with a family had two such outfits, the younger members were able to leave home at an earlier hour leaving the second outfit to bring their parents to church. With the advent of the automobile, the driving outfits are usually disposed of, and the family, if they go at all, are forced to go together. The result, in this community at any rate, is that attendance at the church service has increased at the expense of the Sunday School.

It was to meet the situation thus created and bring the home lesson work of the School to those who were unable to attend its sessions that we decided, in the spring of 1915, to organize a Home Department.

With the object of securing the names of all within our congregation who were prepared to undertake the study of the Sunday School lesson at home, the plan was fully explained from the pulpit, and the members of the Y.P.S. enlisted to make a thorough canvass of all the families. The result was most gratifying. One hundred and two individuals representing over 60 per cent. of the families, signed the Application Cards.

The next step was to organize the Department, and enlist the services of a sufficient

number of men and women to carry on the work. This was a more difficult task than we had anticipated. Failing to secure any one willing to assume the superintendency of the Department, the writer consented to do so in the hope that some one could be induced to take hold of the work later. It is a matter of regret until now that some one had not been forthcoming.

The Secretary-Treasurer of the Sunday School is the Secretary-Treasurer of the Home Department.

After conference with the Session, only one member of which had formerly taken an active interest in the work of the Sunday School, it was unanimously agreed that the Home Department districts be made to coincide with the elders' districts, and that each elder would hold himself responsible for the quarterly distribution of lesson helps to the members of the Department within his district. The Session have been assisted during the last two years by lady visitors, on whose shoulders, unless they object very strenuously, we hope ultimately to place full responsibility for the conduct of the Department. We have used the QUARTERLIES of the Uniform Series from the outset, and have found them admirably suited to the purposes of the Home Department.

If there is one thing more than another to which we attribute the moderate measure of success we have had, it is to the persistency with which the Department has been kept before the minds of the people. Reports are seldom handed to the visitors at the end of the quarter. They are usually placed on the collection plate at the regular church service. Members who are unable, for any reason, to attend church regularly, have been known to hand in their reports as many as eight weeks after the close of the quarter. We have turned what might thus appear to be a deplorable condition of affairs to good account by using every one of the eight Sundays to ask for reports, at the same time urging the claims of the Department on the entire congregation.

The majority of the members never visit the School. Others, for various reasons, are

unable to attend in the winter, but can do so during the summer months. Our aim is to keep in touch with all our members, and when they are unable to attend the School, we take the School to them. It will thus be seen that the membership of the Department varies from quarter to quarter. Our present membership is 87.

About 30 per cent. of the members report regularly; 40 per cent. occasionally; and the remaining 30 per cent. not at all. The Department has been self-supporting from the outset. The offerings are good, providing, in addition to running expenses, a substantial annual gift for the Budget.

These are some of the apparent results.

There are other and deeper results the far reaching issues of which it would be impossible to trace. That the Department has been instrumental in establishing, and in a few cases restoring, the family altar; helping parents to fulfil their religious obligations in relation to their children; interesting some in the Sunday School who had never been interested before; and encouraging regular systematic study of the scriptures, are facts which have been fully verified. For the time devoted to it, and the energy expended on it, there is no department of our church work that has shown more encouraging results.

West Flamboro, Ont.

## Missions in the Sunday School

BY GEORGE W. HOFFERD, M.A.

Where definite missionary instruction is to be given in the Sunday School, aside from the regular lessons, it may be advisable to have a missionary committee, whose duty shall be to decide on a plan of instruction, and carry out that plan.

In our School, St. Andrew's Church, London, Ont., however, this responsibility for some time fell to the lot of the superintendent. His aim was to give to the whole School once each month, a 15 minute address on some missionary topic. Occasionally, he secured the services of some missionary on furlough from the home or foreign fields to give us some first hand information as a real treat.

At present, the arrangement is that one of the session does this work. This elder comes to the School once a month, and gives a talk of 12 to 15 minutes on missions or temperance. We are leaving the work almost entirely in his hands, so that he may effectively plan his work towards securing results,—stimulating the interest of the pupils in missions, and missionary givings, as well as sowing the seed which may later bring forth missionaries for the harvest in the fields.

Every department of our church is organized for missions. We have a committee of elders who look after missionary interests, the Women's Missionary Society for adults, the Senior Girls' Club for teen age girls, the Order of the King's Own Mission Band for

young boys, and the Outlook Mission Band for young girls. All these organizations are engaged in mission study, and their leaders are constantly finding original ways to guide them in working out

### A BLESSED WORK

I am glad you have taken in hand that blessed work of setting up Sunday Schools. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not sent out some able champion against them.—John Wesley

the expressional side of their instruction. For instance, the Senior Girls' Club entertained the soldiers and strangers in the church many times last winter after the Sunday evening service. A few weeks ago they entertained the children of the Orphans' Home to an auto ride about the city and afterwards to a supper in the church.

The Marian Keith Club is organized along the same lines,—mission and Bible study,

sewing and social meetings. Recently, by a sale of home made cooking, they raised enough money to support a child at school in China for some months. In the spring they gathered bouquets of wild flowers and gave them to the orphanage in the city.

The young boys and girls do similar work. The programme gives them a chance to emphasize the expressional phase of the missionary spirit which the Sunday School cannot carry out so well as these various organizations by midweek meetings.

Our method of giving in the School is the systematic envelope system. During December of each year our Sunday School treasurer distributes pledge cards to all members of the School, on which each is to mark the amount he will give each Sunday

throughout the year beginning in January. Then the envelopes are given out the last Sunday of the old year to those who subscribed. At the close of each quarter the treasurer makes out a statement for each class of those who are in arrears, and the amount. A general appeal is made by the superintendent for those in arrears to pay up, and it is usually successful. Our average giving in a School with an average of about

250, is approximately \$26.00 per Sunday. Last year we raised nearly \$1400 and are doing better this year. The Board of Managers pay all the running expenses of the School, so that the whole amount contributed by the pupils is definitely raised for missions. We use no other means of raising money in the School except by direct collections.

London, Ont.

## Plans for Increasing Sunday School Enrolment

(In a letter accompanying this article, Mrs. Blair says that what she has written is the result of her own observations in her own School, that of St. John's Church, Winnipeg.—EDITORS.)

When we speak of increasing enrolment, we do not necessarily mean only the addition of new names to our School roll. We must, at the same time, keep our old forces intact, for only in that way can we move on and feel confident of greater possibilities.

Growth is an evidence of life in the School, and there can be no growth unless there is sympathetic cooperation among superintendent, teachers and pupils.

The superintendent deals with the School as a whole, and much depends on him, in the way of punctuality, school loyalty, unity, etc., as well as in spiritual influence.

Every eye is on him during the opening and closing exercises. When he announces the attendance, he frequently insists on the children bringing others with them, who are not attending any other Sunday School in the district. Children are reached more readily through their play-mates of everyday and in this way a class enrolment often grows rapidly.

The teacher meets and greets each pupil. It is his part to deal with each individually and to understand, as well as possible, the disposition of each. Again, there must be class unity, rather than too ardent a spirit of competition. The new pupil is thus given a chance to feel a part of the great whole and will be present every Sunday if possible.

Reference to the Sunday School and its work may be made by the pastor, at the church services. The bond between Church and School is thus strengthened and, at the same time, parents are again reminded of the far reaching interest and influence of this phase of religious training,—a church home for their children, which meets their needs in many ways—socially, morally and spiritually.

New families in a district are found by a systematic canvass of the district, preferably in the early summer months. This, of course, applies only to cities where the population is dense and there is much moving at this time of the year. Many children's names have

finally reached our roll call after these visits, although occasionally the results are not very evident for some time.

We must not forget to mention the Rally Day as a means of stimulus. Announcement of it is made by the pastor at previous church services, and an invitation extended to parents and friends to be present. It is a great mass meeting of all Departments, there is a children's choir, and, if possible, a stringed orchestra to lead the singing. What child heart will not thrill with pride for his School, and loyalty to the great Christian cause as the first verse of the opening hymn peals out? Teachers realize again their sacred responsibility and also privilege in being so placed that they may impress on these young plastic minds, truths which will stand out as beacon lights as they go on through later years.

After all there is nothing so successful as success, and if a Sunday School is a living one it must necessarily grow.

The true missionary spirit is strongly in evidence. The two words, "FOR OTHERS," are the keynote of the life of each individual pupil and teacher, so that by doing for and giving to others, such a School is, itself, doubly blessed.

## How One Library is Managed

By W. G. Scrimgeour

The Sunday School library of Knox Church, Regina, is located in a corner of the Sunday School easily accessible to all pupils of the School.

It contains about 500 volumes, selected to cater to all tastes, and to all grades of children and teachers, the responsibility for such selection resting largely with the librarian. On its shelves amongst others, are to be found teacher training books, the books recommended by the Canadian Standard Efficiency Test authorities, the Thornton Burgess books, and those by Nellie McClung and Ralph

Connor. Any book with a good tone, within the grasp of children of a Sunday School age, has a welcome place. In fact, the librarian gets many a surprise when he hears the children at the library wicket giving their estimate of the books they have read.

Our latest additions were the books reviewed in *EAST AND WEST* last Christmas. We spend about \$50.00 per year on the library, and we consider it money well spent.

Books are given out for half an hour before and after the regular Sunday School time. This plan obviates the necessity of going through the School distributing books, while the lesson is in progress, and so distracting the attention of the pupils.

A catalogue is pasted on the walls, and all books in the library can readily be seen, but not handled, before a final selection is made.

It is found that the greatest demand is amongst the Junior and Intermediate pupils, while the Senior pupils make very little use of the facilities offered them. In a School of about 475 pupils and teachers there are 70 to 80 readers. The possibilities of a well equipped, well selected library, in directing the thought of the young people of a church, as well as the people of maturer years, cannot be overestimated.

Regina

### Girls' Athletics in the Sunday School

*By Miss Kathleen Ashplant*

The Girls' Basketball team of New St. James' Presbyterian Sunday School, London, Ont., was organized in the fall of 1915.

The team has had a most successful career, having won the London city championship for the three seasons of 1915-16, 1916-17 and 1917-18, and in the season, 1918-19, took second place.

Owing to the fact that there was no gymnasium in connection with the Sunday School, we found it necessary to rent the Western University gymnasium, raising the fees, which amounted to \$30, by charging an admission to exhibition games, and by socials given by the class.

The team is made up of members of the Sunday School class of Mrs. J. Rose, who has been a most enthusiastic worker for the success of "her girls" in the basketball activities, which now take front rank in the athletic exercises of our Sunday School.

We were granted the use of the University gymnasium and basketball one night a week throughout the winter months for our practices.

The first meeting of each season we elected our manager, captain and secretary-treasurer, these offices being retained throughout the year.

The games, which average about two a week, are announced each Sunday by the superintendent, and receive the loyal support of the Sunday School.

Our sport, which we ourselves thoroughly enjoyed both from a physical and a social standpoint, not only keeps up our interest in the class, but arouses a keener interest among the younger people of the Sunday School.

London, Ont.

## Guiding Through the Week Activities

BY REV. H. R. MCGILL

Workers in the field of religious education realize that the time afforded on Sunday for religious instruction and training is inadequate; and there have arisen programmes of supplementary week day activities, now embracing practically all Departments of the Sunday School.

Recognizing the necessity of such supplementary religious training, what shall be its nature? What shall we do? It is necessary to have a clearly defined goal, else we shall take the line of least resistance and our week-day meetings become merely play-time activities or physical culture classes.

One must keep in mind that the primary purpose of these additional periods is to afford expression to religious impulse, and provide such programmes as will suffuse all activities—intellectual, physical and social, with the idea of the unity of life.

These different phases are not separate entities nor watertight compartments, but must be developed in interrelation. The programmes provided by our church recognize this principle and link up the religious impulse with each of the activities.

Much should be made of the devotional period in the mid week meetings of the class. In addition to the opportunity for closer intimacy between the leader and class than is afforded during Sunday session, there should be some definite Bible study choosing material suitable to the age of the class so as to excite discussion.

In addition, the members of the class should be encouraged and taught to pray. Experience has shown that they will readily and naturally lead in this way, and the members acquire a reverence for sacred things through their sense of class loyalty and



their realizing that they as a class are actually sharing in the devotion. They feel themselves to be participants, and not passive recipients, as is so frequently the case when an older person leads.

In order to link up religion with the rest of life and lead these boys and girls to see how it should obtain in all life, nothing is of more assistance than inspirational talks on the lives of the great world leaders of the past and of the present life. Through the study of such lives as Morrison, Robertson, Livingstone, Cromwell, Lincoln, Gordon, Beatty, Foch, Frances Willard, Florence Nightingale and Christina Forsyth they can be led to see that religion was the dynamic that gave these lives their power. From this it will be easier to press upon these growing lives the claims of the great Leader of men and so win them to a definite decision for Christ. That they may the more intelligently do so the meaning of the Christian life should be brought before them.

When the scholars have decided for Christ, opportunity should be given for instruction as to the meaning of church membership. For the older ones this can be accomplished

by a series of inspirational talks on the nature and history of the church in the world. No more fascinating story in all literature than the story of her great heroes, trials and triumphs. This may be followed by a brief series in our own church, her history, demands and present day needs,—and these young knights of service will respond. A similar course should be followed with the juniors using some such outline as that of the Dr. Pogue's Guide to Christ and the Lord's Supper. The week day period will also afford for these opportunity for drill on the great hymns and passages of scripture.

The week day period affords special opportunity for the expression in service of the religious impulse. In addition to discussion of lesson material and to talks on the great heroes of service, they can be led through their class and inter-class activities to cultivate that consideration of and respect for the rights of others which is the basis of unselfish service, and growing out of this will be revealed opportunities for service in the home, school, church and community.

Kamloops, B.C.

## Why Ask Questions?

BY ALFRED WHITE

"To question well is to teach well. In the skilful use of the question more than in anything else lies the fine art of teaching" (De Garmo).

Let us consider a moment our aim in teaching. If we know why we teach, what we are driving at (to use a colloquial expression) we may well consider whether the method of questioning is an effective means of bringing about the results sought.

Our primary purpose, I take it, in teaching is to get pupils to think on matters spiritual, so that they may decide to follow Christ. Our ultimate purpose goes further. It aims at soul-growth so that such pupils may be steadily strengthened in their decision.

If this rightly expresses our purpose, we might next ask whether the method of teaching by questioning is suited to the accomplishment of that purpose. A discussion of this need not be taken to imply that it is by any means the only method. Is it, however, a method so valuable that it demands special consideration and study?

In this connection, it might be interesting to know whether questioning is a common practice in teaching. I think it is. Of course, there are exceptions. There are still those who come under Gregory's criticism when he says: "It is only the unskilful

and self-seeking teacher who prefers to hear his own voice in endless talk rather than watch the working of his pupils' thoughts." "Naturally it is very hard for the untrained or the partially trained teacher to realize that telling may not be the same as teaching and yet all who have thought through the problem agree with Gregory when he says further: "The chief and almost constant violation of the law of teaching is the attempt to force lessons into pupils' minds by simply telling. 'I have told you ten times and yet you do not know' exclaimed a teacher of this sort. Poor teacher, can you not remember that knowing comes by thinking, not by telling."

Of course, telling is a part of teaching and has a very important place, and instruction can be given without making use of the question. If, however, we want to verify the results of our teaching and find out just how much our pupils understand of what they have been told, we must resort to the question. It is a noteworthy fact that the greatest of teachers have ever been the great questioners.

If questioning then is so important in teaching, every teacher should know it, and more, they should know why.

To go back a step, we must remember the

fundamental truth that learning is impossible unless the mind is actively engaged in attending to what is being taught. Now, then, do questions tend to grip the attention of children and as a result compel thought? Brumbaugh, discussing this point says: "The use of the question has always been regarded as a most important means of stimulating thought." When we remember, too, how easy it is to attend to what gives pleasure we shall understand the significance of what he says next: "It leads him to discover truth for himself. He has as a result the joy of discovery, the added power of increased thought ability, due to exercise of his powers," then adds this significant truth, "The soul is so constituted that the products of its own activity yield it the longest measure of joy." These are most compelling reasons for the use of the method of teaching by questioning.

We may next consider what there is about questioning that is so stimulating to thought. Gregory gives a most suggestive answer to this. He says: "The awakening and stirring power of a skilful question lies largely in the principle of shock. It starts the intelligence as with an impinging blow." We can see at once that it tends to make the child alert by confronting him with the unknown. It comes as a challenge to his mind. Instinctively all that he knows is marshalled in his mind to confront this unknown idea so that he may discover its meaning. This is the inevitable and necessary mental effect of a question skilfully devised and presented.

Another effect of the question method has been very well put by De Garmo when he says: "Questioning guides the mind to clear and vivid ideas, it acts as a quick spur to the imagination, a stimulus to thought

and an incentive to action." This surely leads to soul growth and that is the very thing we are after.

Not only is there the fact of individual mental activity, but there is the further social result that questions draw out a variety of thoughts on the subject considered. Indeed, it often happens that fresher and more vigorous ideas are brought out than were in the mind of the teacher when he propounded the question.

There is a further factor that is often overlooked in teaching by questioning, that is the general atmosphere of intimacy and comradeship that may be developed by the free conversational method of question and answer.

Teachers and pupils get to know each other in a way that is impossible by any other method. If the teacher is to do his most effective work he must know his pupils: what they think, what they do, what they know. With this knowledge he can adjust his teaching so as to be of the greatest help to them.

Questions at times are not merely presented to the mind as an intellectual problem to be solved, they sometimes come as a challenge to the will, as a direct challenge to decision. Note Christ's use of the question for this purpose. First, he asked his disciples: "Who do men say that I am?"—a general question that drew out many answers. Note the swift and sudden challenge of the next question: "But who say ye that I am?" Its effectiveness was proved by the reply of Peter which we now remember as, The Great Confession.

Brandon, Man.

## The Children's Birthright

By HENRY TURNER BAILEY

All children ought to be familiar with the open country. They should know the joy of playing in healthful mud, of paddling in clean water, of hearing roosters call up the sun, and birds sing praises to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew drenched mornings flashing with priceless gems; of grain fields and woodlands yielding to the feet of the wind; of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seed time and harvest, of dazzling summer noons, and of creaking, glittering winter nights. They should live with flowers and butterflies, with the wild things that have made possible the world of fable.

They should experience the thrill of going barefoot, of being out in the rain, without umbrellas and rubber coats and buckled overshoes; of riding a white birch of sliding down pine boughs, of climbing hedges and tall trees, of diving head first into a transparent pool.

They ought to know the smell of wet earth, of new mown hay; of the blossoming wild grape and eglantine; of an apple orchard in May and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint and fir; of the breath of cattle and of fog blown inland from the sea.

They should hear the answer the trees make to the rain, and to the wind; the sound of rippling and falling water; the muffled roar of the sea in a storm, and its lisp and laughing and clapping of hands in a stiff

breeze. They should know the sound of the bees in a plum tree in May, of frogs in a bog in April, of grasshoppers along the roadsides in June, of crickets out in the dark in September. They should hear a leafless ash hum, a pine tree sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable music beneath the frozen crystal roof of some flooded glade.

They should have a chance to chase butterflies, to catch fish, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky. They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that Nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experiences has come and always will come the most stimulating and healthful art of the world. One cannot appreciate and enjoy to the full nature-books, novels, histories, poems, pictures, or even musical compositions, who has not had in his youth the blessed contact with the world of nature.

I do not forget what cities have done for us, and always must do; but one can get all the best a city has to yield by visiting it, whereas one cannot reap all the harvests of the country except by living there in childhood. And I feel somehow that such a life in the country is the birthright of every child. There is truth in Cowper's statement that God made the country and man made the town.

I believe that every child of God has a right to see the country—the house his heavenly Father made for him—unobstructed by brick walls, unspoiled by filth and undimmed by smoke. And one of these days, somehow, all children born into the world will be given a

chance to enjoy to the full their inspiring patrimony.

Living in the country in childhood "the voice of the Lord God, walking in the garden in the cool of the day" is more likely to be heard; and, being heard by all, that Voice will be answered more universally, and with warmer love.

### THE SMALL SUNDAY SCHOOL

The little Sunday School must appear as a truly worth-while institution before it will command the services of capable people. The leader should talk personally with those in the community who have the largest degree of gifts and graces for Sunday School teaching. Christian public school teachers make good Sunday School teachers. Those who consent to serve in the Sunday School should be carefully assigned to the age and grade of pupils for which they have inclinations and aptitudes. They should be steadily supported by sympathy and necessary material. Do not entertain anxiety if the classes are small. Small classes are better than large ones. If only teachers with meagre abilities are available, the leader, pastor, or superintendent should go with them over the specific lessons step by step. They should be taught how to study a lesson for themselves, and then how to select the parts particularly adapted to their pupils.—The Sunday School Journal

### The Parents' Bible Class

By Rev. H. G. Crozier

How it has come to pass that the majority of churches do not have a Parents' Bible Class is a question which any up to date religious education specialist may well ask?

Our social workers in almost every city have established centres where mothers are taught how to care for the physical necessities of their children.

Our Sunday Schools are establishing teacher training classes where our young people may be trained for service as Sunday School teachers.

But in how many churches is there a Parents' Bible Class where parents may study together the problems of the home and receive that necessary guidance which will enable them to intelligently discharge their parental responsibility.

We all agree that unless something is done to lead our parents to shoulder this responsibility and train their

children, that all other efforts will be comparatively superficial and utterly inadequate.

Will any one venture to predict what results might follow the reconstruction of some Bible Classes and the organization of others with this definite object in view?

Let those who believe such a plan feasible try it out and hasten the day when our homes shall more intelligently fulfil the responsibility of training the children in the way they should go.

Winnipeg

## THE DEPARTMENTS

### A Programme for a Beginners Department

*By Miss Florence L. Cameron*

#### BEFORE THE SESSION :

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

#### WORSHIP PERIOD—15 Minutes

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

#### FELLOWSHIP PERIOD—10 Minutes

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

#### THE CIRCLE—15 Minutes

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

#### STORY PERIOD—15 Minutes

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

#### CLOSING PERIOD—5 Minutes

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

#### BEFORE THE SESSION

It is essential, in planning a programme for any group of children, that we have the needs of that particular age which we teach, ever before us.

Children of four and five years of age need constant change, as they are naturally restless and informal. They come to us from an exclusively home environment, without any experience in formal gatherings.

Very few of them are as yet attending kindergarten and have only learned a very little of cooperation through play with other children. They are self-centred, and a teacher of Beginners finds it difficult to get united action from these children, while it is

comparatively easy to have them respond to a direct appeal.

Any programme, therefore, planned for Beginners should be subject to instant change, because of interruptions and unforeseen happenings, and, although it is necessary to have a planned programme, yet it would not be wise to hold rigidly to it. Any programme written for a Beginners' Department is therefore only suggested.

We are coming to feel more and more that to create the right atmosphere in our different Departments in the Sunday School is most necessary, if our programme is to be successfully carried and our teaching effective.

A great many things add their contribution to this illusive factor in our programmes.

The equipment has something to do with it. How much more restful is the room which is suitably decorated in soft shades and has a carpet on the floor. The ventilation has something to do with it.

The children must be comfortable, so it is advisable to remove the heavy wraps and prevent the air from becoming hot and stuffy.

We may have all these things and yet the proper atmosphere may be lacking. Perhaps the little children of the Beginners are more susceptible to right atmosphere than any other age. If our Department is noisy and the children unmanageable, we usually find that the proper atmosphere has not been created by the teachers. A great deal can be done before the Session. The superintendent, and as many helpers as can come, should be in the class room at least twenty minutes before the hour to help the children off with their wraps and to keep early comers busy. They soon gather around a teacher who has some pictures and objects to show them and are so pleased to be allowed to help in any way they can.

Everything that is going to be used by the superintendent, pianist or teachers should be ready and in the proper place.

The superintendent should have pictures, objects, chalk, birthday bank and everything she will require on a low table before her.

The secretary should have her book for marking attendance, the folders for the day and all her materials at hand. It distracts the children's attention to have a teacher or helper go to the cupboard for supplies during the session. We must guard against all

unnecessary interruptions if we wish to preserve the proper atmosphere.

Five minutes before the hour the pianist should be in her place and as soon as the

music, which should be played softly, starts, the children at a word from the superintendent quietly find their places.

Peterborough, Ont.

## A Primary Department Programme

BY MISS B. C. JOHNSTON

It is impossible to estimate the effect that a properly prepared, well adapted programme will have on the spiritual growth of a boy or girl. A programme with little or no preparation or one which is above or below the mental development of the child but fosters a feeling of indifference if not irreverence. On the other hand, the superintendent who carefully plans the programme to meet the special needs of the children under her care, and who properly conducts this programme, will arouse in the little ones feelings of love, praise and reverence and through it will give them the opportunity to express these feelings as well as to receive instruction in Bible truths.

Such a programme will have a central thought about which it is built and will contain four distinct parts. These are worship, fellowship, instruction and business and should never be confused. The worship service is specifically the opening and closing parts of the programme, and for this a proper attitude of mind and reverent atmosphere are essential. It is well, therefore, to have everything which takes place in the room both preceding at the opening, lead to this. Thus it seems necessary for the superintendent and teachers to be at the School well before the appointed hour for opening, and also to provide some occupation for early comers. Many programmes have lost their power because of the undirected activities of the children before the session.

1. *The Call to Worship—Quiet Music.* This has been found much better than the use of a bell as it suggests and helps to secure the reverent atmosphere which is so desirable.

2. *One or Two Familiar Hymns.* These will carry out the central thought of the programme and great care will be taken that no new or unfamiliar hymns are used, for then the mind of the child would be given to difficulties of tune or words and the singing of them would not be a free expression of the child's feelings.

3. *Scripture.* With primary children this should consist of Bible verses which have been previously learned by the children and these should be arranged as a responsive service. A very little trouble will give us several beautiful responsive services in which the children delight to take part.

4. *Prayer.* This may be a familiar prayer verse or may be repeated phrase by phrase after the teacher. In any case the language used and the thoughts expressed should be within the comprehension of the child.

5. *The Offering Service.* Here again we may use scripture verses responsively but they will be the giving verses which the children have learned. For example, the teacher may ask, "From whom does every good gift come?" and the children reply, "Every good gift and every perfect gift is from above, coming down from the Father." Then comes the question, "What did Jesus say about giving?" and the answer is given, "Freely ye have received, freely give." These responses might be followed with an offering hymn and prayer.

The closing Worship Service, which follows the lesson teaching, will only consist of a hymn and prayer, both of which may contain the lesson thought of the day.

After the opening Worship Service, comes the Fellowship Service. During this time we may welcome new pupils, greet those who have returned after absence and offer prayer for any who may be ill. If there are babies' names to be added to the cradle roll, the children would be glad to sing their cradle roll hymn and join in prayer for these little ones. It is important also that the birthdays of the children be not overlooked and the regular greetings may take place during the Fellowship Service.

It is well to follow this part of the programme with a few moments devoted to marking of attendance or any other business which is necessary. A very few minutes will suffice, and by planning for these we avoid interruption during the rest of the programme.

Next we have the Instruction Period. In this we include a short time for any special memory work which we are aiming to do and then the story period which should be about 20 minutes in length. A familiar hymn might be sung between these two parts, to allow the children to relax. It is also during the instruction period that new hymns should be taught and if the time for the session programme is very short the period for memory work might be alternated Sunday by Sunday, with one for the teaching of new hymns.

It is well to vary our programmes as much as possible from Sabbath to Sabbath in order to prevent the growth of indifference, but it is also wise to guard against too much novelty, particularly in the worship service, lest the thoughts be directed in a wrong channel. Of course, this demands much care and thought on the part of the primary superintendent, but her efforts will be well repaid by the character building which the children gain. She, too, will find that as she plans and writes out the programme from week to week, that her judgment will improve and power grow. What at first thought may seem

to be difficult or impossible to accomplish, she will discover quite within the realm of possibility and many new ideas will suggest themselves.

No matter how carefully a programme be planned in order to successfully carry it through, it is necessary to have the cooperation of every teacher and officer in the department. Their united prayers are needed and unless all take part in the service as though they, too, loved the heavenly Father, it will be difficult to have the children do so.

Toronto

## Recognizing the Child's Efforts

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

"Your children are always on time and always seem to know their memory work," remarked one Primary teacher to another on their way home from Sunday School. "How do you manage it?"

"Well," was the reply, "for one thing I try to show in some tangible way appreciation of their efforts to do right. I appeal to their love of recognition. Recognition means so much to a child."

I wonder if we all make the most of this instinct of recognition which develops even in babyhood. "Where's baby?" we cry, as we play "Peekaboo." "Why, *there* he is!" and the wee fellow crows with glee. Already he delights in recognition of his little personality. Our Beginners and Primary children equally enjoy recognition in some form or other. There is the danger, it is true, of leading them to work only for incentives and rewards, but with thought and care, we can take advantage of the love of recognition in our little pupils. For instance, the children who come out on stormy or rainy days surely deserve some commendation, and how delighted they are to take something home showing that they were amongst the few to brave the elements. Suitable for a wintry day, is a little sled folded out of stiff, red paper, with string attached and a verse written on it, such as:

"He giveth the snow like wool"

or

"Winter day, frosty day,  
God a cloak on all doth lay."

Or perhaps, we might give a red paper mitt with a verse thereon, or a white paper snowflake mounted on blue background with one of the following rhymes:

"Tiny little drops of rain,  
We all love their sweet refrain,  
Singing softly as they fall,  
God in heaven cares for all."

or

"Some days will come the golden sun,  
Some days the rain will fall,  
But we'll be glad for every one  
For God doth send them all.

Then, we can recognize the children's efforts to be punctual as well as regular. Many teachers use red, silver, or gold stars for this. The lower half of a large calling card may be ruled off into thirteen squares for the thirteen Sundays in the Quarter. Above these, a pretty sticker may be pasted and the child's name written. The teacher has a card for each child and he is allowed to paste a silver star, perhaps, when he is punctual or a gold one when he is on time and knows his memory verse as well. The child is given the card to take home at the end of the Quarter and very proud he is of it if it is full of stars. Many variations may be introduced lest the children tire of stars. Stickers in the form of morning-glories, of laurels and of flags can be procured. One teacher, for the Christmas Quarter, cut Christmas trees from stiff green paper. The trees had thirteen points and a star was placed upon a point whenever the child earned it. Another card is in the form of a watch with a red string attached. The figures on the dial are marked off with a colored crayon to indicate that the child had met requirements.

For special memory work there may be special rewards. For the memorization of the Easter story, attractive cards can be procured at 20c. a dozen, with the story printed beneath a picture of the Resurrection. As a reward for memorization of the Christmas story, a picture of the Nativity mounted upon a red background may be given. As recognition of the memorizing of hymns, and also as an aid in doing so, the children may illustrate the hymn by drawing and pasting pictures and be allowed to take their booklets home when completed. When such hand-

work is done in School, it means a great deal to the child to have it admired and to receive approval of good work.

Let us remember, however, that there are some efforts on the part of the child to do right which would be quite spoiled if he received a tangible, concrete reward for them. Little acts of thoughtfulness and unselfishness are best recognized by a smile and a "thank you." That is enough to make the child's heart glow and to make him desire to go on being thoughtful and unselfish.

Toronto

### Teaching Patriotism to Juniors

*By Mrs. Mabel Crews Ringland, B.A.*

Too long the feeling has prevailed that the teaching of patriotism had no place in the Sunday School and so it has been relegated to the day schools, being thus separated from religion. The War, however, has brought home the realization that patriotism and Christianity must go hand in hand, until we feel to-day that there is no better place for our boys and girls to learn to love and serve their native land than here in the Sunday School.

The approach of our greatest national holiday, Dominion Day, reminds us that it is none too early to begin to lay plans for an intelligent celebration of the event which means so much to every Canadian. Juniors are well able to appreciate the historic significance of the occasion and should have the facts brushed up between now and the end of the month—the name and object of the act which united the provinces fifty-three years ago, the names of the four provinces which agreed to share a common lot and be known as the Dominion of Canada, and a little about the new system of government. The teacher will doubtless feel the need of refreshing her memory, too, and should make frequent use of her History of Canada at this time.

It is important, also, that the pupils should understand our flag and how it is made. All the information required for explaining this will be found in the Boy Scouts' Handbook, which will prove a great help to the teacher of

Juniors in many other ways as well. The significance of our national emblems, the Maple Leaf and the Beaver, should not be overlooked, nor the practical application of the underlying truths. It might be well to tell the scholars to be prepared to give any of these facts when called upon on the holiday Sunday, when a large flag, maple leaves and a picture of the beaver should of course form the decorations.

For memory work the boys and girls might be encouraged to learn our national anthem "O Canada," stories of the lives and achievements of some of the outstanding men in our Canadian history, and a few facts about the size, natural beauty and wealth of this vast Dominion. Five Thousand Facts About Canada by Frank Yeigh, an inexpensive little booklet, will supply all the statistics required.

A study of our country's resources brings us to a consideration of her future. These boys and girls must be led to realize the great privilege of being Canadians, and not only that, but the responsibility which privilege entails. It is our duty as teachers to keep ever before each young mind the question: "What can I do for my country?" and to show the many ways in which even Juniors can serve. One of these which we might emphasize is the attitude of Canadian boys and girls toward the foreigners who are making their homes in our land, and whom we can help to be good, true citizens if we only will.

But the supreme demand of patriotism to all boys and girls is that they shall keep their bodies strong and pure and clean, so that they will be efficient servants of their owners, that they train their intellects to be keen and broad-minded, and that they develop stalwart, true, noble characters which will be not only a credit to their country, but a genuine asset.

The following pledge, followed by the citizen's salute to the flag, seems to me particularly well adapted for use in a Junior class. "I give my head, my hands, my heart to God and my country, one God, one country, one flag and the open Bible."—What finer dedication of Junior patriots could we wish for?

Toronto

## The Intermediate Class

BY REV. WILLIAM SCOTT, B.D.

### V. THE CLASS AND THE REGULAR CHURCH SERVICE

In defining its policy, every church must remember that a large proportion of its constituency consists of non-adults. This means that in its ministry the church has constantly to deal with those who do not

share the mature point of view of the minister, church officials, and others who have most to do with managing the church's affairs. An adjustment of work to meet the needs of the boys and girls who are at many different

stages of development towards maturity is required, and this is not an easy thing to do. Recognizing that the church's business has so largely to do with the young, the Sunday School has put forth splendid efforts to supply religious nurture to the immature. Yet, all that we would like to have done cannot be accomplished through the Sunday School, however beneficial its work may be. There should be a recognized place for our boys and girls in the regular church services. There should be a development in them, of a "church consciousness." They should feel that the church, as well as the Sunday School, is theirs, and that in the one, as in the other, they are included as recognized members. The fact that in many places the Intermediate disappears from both Sunday School and the regular church services is more than a mere coincidence. We usually attribute the fault to the Sunday School, but, as a matter of fact, it is quite as likely to be the church which fails to convey to the youth any definite impression, that he is welcomed there and that the message of the day is meant for him as much as for the adults.

Most of our churches are afflicted with too much adultism. It is true that the story-sermon and the children's hymn, which are familiar features of the morning service in most places, attract a great many children up to twelve years of age, but for those beyond that age there is often very little which is calculated to meet their special needs. To be frank, it is difficult to arrange a service for those of the "in-between" age.

Yet, as Sunday School teachers, it seems to the writer, we can do a great deal to interest our Intermediates in the church services.

1. It is quite fitting to ask the pastor to preach especially to them on occasions, if he does not already do so. Some present problem of these boys and girls should be suggested as the subject for the occasion, such as,—School Honor and Fidelity; The Courage to be Fair; Other's Rights; The All-Round Person; A Good Citizen; The Consequences of Sin; The Christlike Life.

2. Classes may attend in a body under the supervision of their teachers. It is natural and right for pupils to act together and may be made an important factor in their moral development.

3. Often it is possible for a Junior choir to be trained, which will occasionally take the place of the regular choir. At any rate, Intermediates may be used as ushers at such special services.

Perhaps one might say that to be aware of our problem is to have it half solved. Local conditions will determine largely what can be done through the regular church services for our Intermediates. They will attend if there is something for them, because their world is immeasurably greater than that of their Junior brothers or sisters and they naturally incline to mingle with their elders. Church services might profitably be modified in many cases to recognize the place of the Intermediate in the church.

Souris, Man.

## Discussion in the Bible Class

By REV. HUGH MILLER, M.A.

Broadly speaking, there are two methods of conducting the teaching period of the Bible Class,—lecture and discussion. The former is conducted largely, if not entirely, by the teacher, who delivers a talk or lecture on the lesson of the day. In the latter method, the teacher outlines the lesson, and then provokes discussion by introductory questions.

Both methods have their weak and strong points, but it is generally acknowledged that the discussion method is preferable for the following reasons:

1. It affords opportunity for individual expression. A knowledge of the different views of the members is essential to good teaching, and this knowledge cannot be obtained unless the divergent views are expressed. The lecture method is the most effective means to prevent individual expression. One member can assist another and not unfrequently the teacher. The best

things are not necessarily spoken by the teacher. Many members have questions which they desire to answer, pronouncements to make on certain doctrines, comments or illustrations to give if the opportunity is afforded:

Where there are many minds, there is a diversity of views, which, when expressed, excite thought, and are interesting and profitable. An exchange of opinion is beneficial to all. The pulpit provides preaching. Let the class provide the opportunity for free and easy discussion. Otherwise, the teacher is at a disadvantage which prevents the attainment of the best results.

2. It develops the timid. New members are uniting with the class, some of whom are naturally timid in expressing their views. Or, they may have been members of other classes where discussion was invited and consequently they will feel that they have entered an inferior class, if an equal oppor-



tunity is not offered. They have their own difficulties and also profitable conclusions, but they hesitate to speak as they have never been accustomed to doing so. As they hear others expressing themselves, they will soon learn to do the same. The teacher should never overlook such members. Among them are some of the brightest minds and the most capable teachers of the future.

3. It affords the fullest treatment of the lesson. The lecture treats only what the teacher considers the most vital, while one or more members may be convinced that some point glanced over, or omitted is the most important. However excellent the treatment may be, he considers it has failed. Let such express themselves and they feel they have made an essential contribution, which may or may not be true, but it has the merit of maintaining his interest in the class and not infrequently increasing its efficiency.

But the discussion method has its weakness and disadvantage which must be kept in mind and guarded against. Its advantages open the way for disadvantages which may be noted:

1. The loquacious member utilizes too much time. He may have much of importance to offer, or very little. Not infrequently, his wisdom is not equal to his "much speaking." Seldom is he conscious of his weakness, which makes remedial measures more difficult to apply. The danger does not lessen when his kind increases. One such member can be more easily handed than several. He destroys the efficiency of the teaching and gives offence to many that they absent themselves from the class.

2. Irrelevant subjects are introduced. This trouble may result from a lack of ability to balance the different points of the lesson, or it may result from insufficient study. Some stock question is frequently asked, as "Who made the devil?" or "Who was Cain's wife?" It distracts the attention of the class from the gist of the lesson and wastes much precious time.

3. It may give needless emphasis to some phase of the lesson to the detriment of the whole. It is not easy to conduct a discussion, time the number and length of comments, limit the questions on a certain point to a profitable number, and prevent the over-emphasizing of one point to the detriment of others. The closing period of the lesson study should sum up the entire treatment with due emphasis on the several facts, and this can be done only when there has been a logical order to the treatment and the whole has been well balanced. Otherwise, much of value is lost.

The success of any method rests largely with the leader. He must be alert to its

advantages and equally alert to its disadvantages. He must guide the discussion, eliminate the irrelevant, suppress the loquacious and lead the timid and backward, and in doing so, he must be as wise as a serpent and as harmless as a dove. Much will depend upon his preparation, a knowledge of his class, and much upon his experience.

Success will also depend on the individual member. He does not come to hear a lecture but to participate in a discussion, to give and to receive. It is essential that he come well prepared, his points well thought out, that they may be clearly and briefly made. He must remember that others have difficulties to be met, or profitable contributions to make, which necessitates that they be heard. The greater the number participating in the discussion, the briefer the comments, the closer the adherence to the lesson, the greater the results.

Campbellton, N.B.

### How One Large Church Does It

Many small Schools regret the lack of leadership and equipment for doing effective work among the teen age girls, but not all of the large schools with adequate equipment are doing as well as the following church in a Western city.

There are six classes of teen age girls who meet every Sunday morning at ten o'clock.

For the mid-week meetings, the Department is divided into two sections, the Senior meeting, Tuesday evening at 7.30, and the Intermediate, Wednesday afternoon at 4.40. Both sections start their meeting by having a ten minute devotional period, each class meeting separately for prayer and Bible reading. The classes then meet together for the business part of the meeting, which is followed by speeches from the girls on talks from the leaders, on subjects chosen from the C.S.E.T. programme.

The remainder of the time is set apart for activities which consist of games, physical training or work for some charitable purpose. The Intermediates have spent their "activity period" recently in making scrap-books as Christmas gifts for sick children in the hospital. Next month they are to take a course in First Aid.

The Senior Girls have challenged the Intermediates to a New Member Contest. The losing side is to banquet the winning side at the end of the month. In this way many outside the Sunday School are being reached. A special effort has been made to reach the girls who are boarding in the city attending school and otherwise engaged, and social features have been introduced with a view to making them feel at home.

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

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

### The International Sunday School Lesson Committee

All Sunday School workers in North America—and there are about two million of them—are vitally concerned with the plans and work of the International Sunday School Lesson Committee.

This Committee prepares the outlines of all the Uniform and Graded Sunday School Lesson Courses used by most of the denominations in North America. In this way it has direct responsibility for deciding what Bible passages are to be studied each Sunday by nearly 20,000 people.

This Committee is at present made up of 42 members, appointed as follows: 8 by the International Sunday School Association; 8 by the Sunday School Council of Evangelical Denominations; and one by each denomination that desires to make such an appointment. Five of the Committee, as at present constituted, are Canadians: Hon. Mr. Justice J. J. MacLaren, Toronto, and Rev. Principal E. I. Rexford, Diocesan College, Montreal, appointed by the Association; Rev. J. M. Duncan, appointed by the Council, Rev. Frank Langford, appointed by the Methodist Church, and Rev. J. C. Robertson, appointed by the Presbyterian Church.

Two meetings of the Committee are held each year usually in April and December, and important Sub-Committees on Uniform lessons, Graded lessons, Adult Courses, Daily Bible Readings, etc., hold more frequent meetings.

These send out the results of their work to all members of the Committee for criticism and final approval at the full meeting of the Committee.

At the annual meeting in April, 1920, several important decisions were made:

1. Unanimous approval of a plan for a close relationship with the kindred organization in Great Britain, known as the British Lessons Council, with full interchange of all material in course of preparation, in the hope that much of this work might ultimately be in common.

2. The appointment of a Commission to study carefully the whole question of Lesson Courses, especially of Graded and Departmental Courses, with a view to deciding on a policy which might simplify and unify the Lesson Courses now in use throughout North America.

3. Consideration of plans for Week-day Religious Instruction.

4. Consideration of suitable Lesson Courses for Mission lands.

In addition to the immediate work of the Committee, a contribution of incalculable value is being made in the spirit of complete brotherhood and fellowship which has grown up among the members of the Committee representing as it does both the United States and Canada and including religious leaders from at least 26 different denominations.



### Vacation Training Schools and Camps

There is a real Forward Movement evident in plans being made throughout the country for Summer Schools and Training Camps for Sunday School and Young People's workers. As the number of these schools multiply they will become more accessible to a larger number of people.

The following list according to Provinces will show what opportunities are available. Every wide awake Sunday School, Young People's Society and Older Boys' or Girls' Class will plan to have one or more of their members present at the suitable school, and will where possible defray the necessary expenses.

Some of the dates are tentative as yet, but further information can be secured from the General Offices of the Board, Toronto, or from the Field Workers as follows: for Maritime Provinces, Rev. F. M. Milligan, Sunday School Office, Subway Block, Moncton, N.B.; for Manitoba and Saskatchewan, Rev. J. W. Little, Westman Chambers, Regina, Sask.; for Alberta and British Columbia, Rev. E. R. McLean, 613 Metropolitan Building, Vancouver, B.C.

## MARITIME PROVINCES

*Leadership and Older Boys' Training Camps*

Nova Scotia, at Big Cove, July 1-10  
 Prince Edward Island, July 8-17  
 New Brunswick, July 15-24

*Leadership and Older Girls' Training Camps*

Nova Scotia, at Wallace, July 13-21  
 New Brunswick, July 2-10  
 Prince Edward Island, August 13-21  
 Cape Breton, at New Campbellton, July 23 to August 2

*Schools of Principles and Methods for Sunday School Workers*

Sackville, July 27 to August 3  
 Wolfville, August 12-19

*Christian Workers' Conferences*

Cape Breton, at New Campbellton, August 3-11  
 Prince Edward Island, August 4-11

*Missionary Conference*

Wolfville, July 20-29

## QUEBEC

Older Girls' Training Camp, Camp Oolahawana, June 26-July 3rd  
 Leadership and Older Boys' and Girls' Training Camp, Knowlton, July 5-12  
 Missionary Training Conference, Knowlton, Que., July 12-19  
 General School for Sunday School workers, Knowlton, Que., July 19-26

## ONTARIO

*Leadership and Older Boys' Training Camps*

Ottawa District, at Golden Lake, July 5-12  
 Kingston District, at Lake Lobero, July 5-12  
 Western Ontario, at Turkey Point, Port Rowen, July 5-17  
 Central Ontario, at Geneva Park, July 26-August 2  
 Northern Ontario, at Echo Lake, July 19-26

*Leadership and Older Girls' Training Camps*

Western Ontario, at Grimsby, June 28-July 5  
 Central Ontario, at Geneva Park, July 12-19

*General Summer Schools*

Western Ontario, at Goderich, July 5-12  
 Central Ontario, at Geneva Park, July 12-19  
 Cooperative Summer School, Geneva Park, July 21-28  
 Northern Ontario Cooperative Summer School at Hilton, July 31-August 6

*Missionary School*

Whitby, June 28-July 5

## MANITOBA AND SASKATCHEWAN

*Leadership and Older Girls' Camps*

Saskatoon District, July 5-12  
 Battleford District, July 12-19  
 Carlyle Lake District, July 19-26  
 Swift Current District, August 5-11  
 Lumsden Beach, July 27-August 4  
 Souris District, Man., July 5-11  
 Manitou District, Man., July 10-17  
 Dauphin District, Man., July 17-25  
 Copeland Island, Lake of the Woods, August 21-31

*Leadership and Older Boys' Camps*

Lumsden Beach, Sask., July 2-10  
 Pelican Lake, Man., July 2-9

## ALBERTA AND BRITISH COLUMBIA

The complete list is not yet available, but the following are announced:

*For British Columbia*

Whytecliffe, B.C., Leadership Girls Training Camp, June 26-July 5  
 Hopkins Landing, B.C., Leadership Boys' Training Camp, July 31-August 7  
 Ocean Park, B.C., General Sunday School, July 12-23  
 West Kootenay, B.C., Older Boys' Camp, July 21-28  
 West Kootenay, B.C., Older Girls' Camp, July 12-20  
 East Kootenay, B.C., Older Girls' Camp, July 23-August 2  
 East Kootenay, B.C., General School, July 23-August 2  
 East Kootenay, B.C., Older Boys' Camp, August 2-10

*For Alberta*

Sylvan Lake, Leadership Boys' Training Camp, June 30-July 8  
 Sylvan Lake, Older Girls' Camp, July 9-20  
 Hanna District, Older Boys' Camp, July 8-15  
 Hanna District, Older Girls' Camp, July 15-22  
 Lethbridge District, Older Boys' Camp, July 14-19  
 Fallis, Junior Girls' Camp, July 6-17  
 Fallis, Girls' Leaders, July 6-17  
 Fallis, Older Girls' July 20-30

## Boys and World Service

Each year there is "World Service" month in our Older Boys' Programme. Tuxis and Trail Rangers in scores of Sunday Schools all over the land will be studying some of the great Canadian Heroes who have given their lives overseas in the service of humanity. It is hoped that Mentors and teachers of Boys' Classes everywhere will do all in their power to make these studies as interesting and helpful to boys as possible.

## A WORD FROM THE BUSINESS MANAGER

### Patriotic Day: For a New Canada

Canada's Patriotic Day is the next Sunday before the FIRST OF JULY, the Anniversary of Confederation.

The date of this year's PATRIOTIC DAY in Sunday Schools and Churches will accordingly be Sunday, June 27th. The fact that this is the nearest Sunday before our greatest National holiday, Dominion Day, should ensure a really rousing, helpful service.

Patriotism is love and devotion to one's country, which prompts promotion of our country's welfare. As true Canadians, we must keep this definition ever in our minds if we are to succeed in keeping high ideals and true patriotism before the boys and girls and young people.

During the Great War our country rose to every occasion, and throughout the terrible struggle played her part nobly. Everyone knows how the call to arms was responded to. Later came the call to "save" and to "give" and to "lend," and not once did Canada fail. These were the "acid tests," and Canada came through with flying colors. Evidence of true patriotism.

Hardly had the echo of the War died away, when our Canadian Churches launched a Forward Movement Campaign, which, after more than a year of preparation, developed a Financial Drive with an objective of approximately \$12,000,000, which was far outstripped; our own Church will go beyond \$5,000,000, instead of the original objective of \$4,000,000.

Nothing can be accomplished in the way of instilling patriotism in the hearts of the young without a united effort. The opportunity, in the form of a Sunday set apart for a special Patriotic Service, comes but once a year; and the most should be made of it.

The title of this year's Patriotic Service, "FOR A NEW CANADA," presents a great opportunity for a Service that will make a lasting impression on old and young alike.

#### ORDER OF SERVICE

The Programme, or Order of Service, contains appropriate Hymns, Responsive Readings, etc. and the Supplement (copies of which are supplied with every order of Programmes) gives suggestions for Addresses, Recitations, etc. which will enable even the most simply organized Sunday School or congregation to make the Programme a success. The front page design of the Programme conveys in a very striking way the idea of a new Canada, and is unusually attractive. It is beautifully printed in deep orange and black on high-grade, coated paper. Notwithstanding increase of costs, the price of the Programme, or Order of Service, including Supplement, is the same as last year, 60c. per 100 postpaid.

#### INVITATION CARDS

The use of Invitation Post Cards, to invite the scholars and others to the service, will greatly increase the attendance. We have a PATRIOTIC DAY INVITATION POST CARD, specially printed for the purpose, in colors. The flag design is neat and appropriate, and there is a printed invitation. At \$1.25 per 100, and only 1c. postage required on each card, any School or church can easily afford to use these Invitation Cards generously.

#### FLAGS AND WALL CHARTS

Flags for decorating the schoolroom or church, and souvenirs to present to the scholars on Patriotic Day are always very much in demand. Every Sunday School will want a copy of the wall chart, FLAGS, EMBLEMS AND ARMS OF CANADA. It gives the history of the Union Jack and fully illustrates this in colors in its various stages of development. The Coats of Arms of Great Britain, Canada and the Provinces are illustrated and explained. The origin of the Canadian emblems is given. Military and Naval decorations complete this attractive and instructive chart. The size is 24x38 inches and the price \$1.00 postpaid. You will find these illustrated and described on pages 384 and back inside cover of this issue of the TEACHERS MONTHLY. Order from PRESBYTERIAN PUBLICATIONS, TORONTO.

## HOW THE WORK GOES ON

St. Andrew's Presbyterian Sunday School, Windsor, Ont., besides raising last year \$1,050 for the War Memorial Fund, gave this year \$400 towards the church Peace Thank Offering.

Rev. Dr. W. A. Maclean, S.S. and Y.P.S. Convener, Synod of Manitoba, says: "A survey in a congregation of the Presbytery of Arcola showed 50% of the children not attending Sunday School."

Rev. Norman McLeod of Port Arthur, says that there are 1,100 children from the Manitoba boundary east to White River, Ont., who are not attending a Sunday School. Surely this is an alluring field for any student or missionary who is foot-free to traverse it in the interest of children and young people.

At St. Paul's College, Tarsus, Asia Minor, 85 Moslem boys were members of the Sunday School before the War. These boys were constantly committing to memory portions of the Psalms and Gospels. Many were Christians in heart and called themselves "Turkish Protestants." Since the War they have professed Christ openly.

The Sunday School at Strathclair, Man., raised last year for missionary and benevolent purposes \$175, and set out on the new year to do even better. Each individual class is trying to raise a stipulated sum. The Sabbath School has helped willingly in the Forward Movement, and an encouraging number from the School have become members in full communion with the Church.

One of the most interesting contributions to the Sunday School Armenian Relief Fund last April was received from Nordegg, Alberta. Rev. W. R. Walkinshaw of that place wrote to Dr. J. C. Robertson under date of 23rd March: "I have to-day forwarded to D. A. Cameron, Esq., draft for \$88.00—being amount collected by Sunday School children here. About half of this was self-sacrifice money on the part of the children.

Many, indeed the majority of whom are foreigners. We have 17 nationalities represented in our small camp of 1,000 souls."

"North Bay is richly blessed in having some splendid Sunday School workers among the teachers in the Normal, High and Public Schools," so writes Rev. T. A. Halpenny, Secretary of the Religious Education Council of Ontario (formerly the Sunday School Association) in the Leader, which is the organ of this organization. North Bay is an important railway and trade centre in New Ontario.

The Torch Bearers, a class of about fifteen young high school girls in St. Andrew's Church, New Westminster, B.C., (Mrs. W. Duark, leader) undertook to raise \$100 as their financial share in the Forward Movement. They thought to make a beginning by holding a little bazaar of their own dainty little articles, on a Saturday afternoon. What was their delight to find that they had actually made \$105. Well done, Torch Bearers!

A Sunday School one thousand miles removed from the nearest church or Sunday School is the condition at Manaus, on the Upper Amazon, in Brazil. There are states in Brazil without a missionary, and with only one church or Sunday School. The World's Sunday School Association expects to send a Field Secretary to Brazil in the near future. One Baptist Sunday School in Torres, a suburb of Pernambuco, has the building completely filled at the opening of the School. The classes are held where they first assemble, the teacher rising among the students, one class touching elbows with another. This School has organized a Home Department, which in reality is a series of branch Sunday Schools. An entirely different set of teachers, some 20 in number assemble groups of neighbors in their homes at two in the afternoon, and teach over 250 persons, equal to the number in the parent School. The pastor reports these Schools as great feeders for the congregation.

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### Lesson Calendar : Second Quarter

1. April 4. . . . Israel Ruled by Judges. Judg. 2 : 6-16.
2. April 11. . . . Deborah and Barak Deliver Israel. Judg. 4 : 4-16.
3. April 18. . . . The Victory of Gideon's Band. Judg. 7 : 1-8, 16-21.
4. April 25. . . . Ruth's Wise Choice. Ruth 1 : 14-22.
5. May 2. . . . The Boy Samuel. 1 Sam. 3 : 1-13, 19, 20.
6. May 9. . . . Eli and His Sons. 1 Sam. 4 : 5-18.
7. May 16. . . . Victory Under Samuel. 1 Sam. 7 : 2-12.
8. May 23. . . . Israel's First King. 1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.
9. May 30. . . . Jonathan and His Armorbearer. 1 Sam. 14 : 1-13.
10. June 6. . . . Saul's Failure. 1 Sam. 15 : 13-26.
11. June 13. . . . A Shepherd Boy Chosen King. 1 Sam. 16 : 4-13.

12. June 20 . . . The Lord Our Shepherd. Ps. 23.  
 13. June 27 . . . The Noble Life of Samuel. Read 1 Sam. 12 : 1-5, 13-25.

### \*AN ORDER OF SERVICE

#### Opening Exercises

- I. SILENCE.  
 II. SINGING. Hymn 116 (280), Book of Praise.

Spirit, strength of all the weak,  
 Giving courage to the meek,  
 Teaching faltering tongues to speak ;  
 Hear us, Holy Spirit.

#### III. OPENING SENTENCES.

O Lord, thou has searched me, and known me.

Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off.

Thou compasseth my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou has beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me ; it is high, I cannot attain unto it.

#### IV. PRAYER.

- V. SINGING. Hymn 25 (91), Book of Praise.

Praise, my soul, the King of heaven ;  
 To His feet thy tribute bring ;  
 Ransomed, healed, restored, forgiven,  
 Who like me His praise should sing ?  
 Praise Him ! praise Him !  
 Praise the everlasting King !

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

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

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

#### Class Work

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

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

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

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

#### IV. LESSON STUDY.

#### Closing Exercises

- I. SINGING. Hymn 449 (381), Book of Praise.

Zion's King shall reign victorious,  
 All the earth shall own His sway ;  
 He will make His kingdom glorious,  
 He shall reign in endless day.  
 Nations now from God estranged,  
 Then shall see a glorious light ;  
 Night to day shall then be changed,  
 Heaven shall triumph in the sight.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

#### III. CLOSING PRAYER.

- IV. SINGING. Hymn 607 (334), Book of Praise.

O Saviour, bless us ere we go ;  
 Thy words into our minds instil ;  
 And make our lukewarm hearts to glow  
 With lowly love and fervent will.

*Through life's long day and death's dark night,  
 O Gentle Jesus, be our light !*

#### V. CLOSING SENTENCES.

What shall we then say to these things ?  
 If God be for us, who can be against us ?  
 Who shall separate us from the love of

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

Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things, we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## Lesson X.

## SAUL'S FAILURE

June 6, 1920

1 Sam. 15 : 13-26.

**GOLDEN TEXT**—Thou hast rejected the word of the Lord, and the Lord hath rejected thee.—1 Sam. 15 : 26.

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 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 A'gag the king of Am'alek, and have utterly destroyed the Amal'ekites.

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

22 And Sam'uel 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.

24 And Saul said unto Sam'uel, I have sinned : for I have transgressed the commandment of the LORD, and thy words : because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Sam'uel said unto Saul, I will not return with thee : for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

## THE LESSON PLAN

- I. Saul's Disobedience, 13, 14.
- II. Saul's Excuses, 15-21.
- III. Saul's Punishment, 22-26.

## HOME DAILY BIBLE READINGS

M.—God's command to Saul, 1 Sam. 15 : 1-12. T.—Saul's failure, 1 Sam. 15 : 13-26. W.—Saul's rejection foretold, 1 Sam. 15 : 27-35. T.—Danger of disobedience, Heb. 6 : 1-12. F.—Fruits of evil-doing, Jude 1-11. S.—Call to repentance, Rev. 2 : 1-7. S.—Fruits of obedience, Rev. 22 : 7-14.

**Primary Catechism**—*Ques.* 96. *May we pray to Jesus Christ?* A. Yes ; because Jesus Christ is God. *Ques.* 97. *May we pray to the Holy Spirit?* A. Yes ; because the Holy Spirit is God.

**Shorter Catechism**—Review Questions 39-50.

**Lesson Hymns**—Book of Praise : 4 (136), 103 (278), 207 (419), 256 (419), 530 (770), 255 (554). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 119 : 33-40, 57-60. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 529, "What is this lowing of oxen that I hear?" (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

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

**Time and Place**—A little before B.C. 1000; Gilgal.

**Connecting Links**—The last lesson (see 1 Sam. 14 : 1-13) gave an account of a Philistine invasion of Israel during Saul's reign

and of Jonathan's bold attack and victory. To-day's lesson belongs to a date seven or eight years later.

The Lord, through Samuel, instructed Saul to go and make war against the Amale-



kites. 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. The Lord spoke to Samuel in a night vision, declaring that he had repented of having made Saul king over Israel. Samuel was bitterly grieved at this announcement and interceded for Saul during the whole night in the hope that the king might be forgiven. But the Lord's purpose to remove Saul from the kingship could not be changed, and in the morning Samuel started to deliver his message to Saul. Vs. 1-12.

### I. Saul's Disobedience, 13, 14.

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 illustration of how sin declares itself.

### II. Saul's Excuses, 15-21.

Vs. 15, 16. *Saul said*; brought up with a round turn by Samuel's searching question. *They*; that is, Saul's army upon whom the king seeks to place the responsibility. *Have 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. Like Aaron at Sinai (Ex. 32 : 22), he tries (a) to shift the blame from himself to others and (b) to palliate the offence by alleging a good motive. *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 . . . didst 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. He seeks "to unite obedience in the general with a trifle of disobedience in the particulars."

### III. Saul's Punishment, 22-26.

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. (Compare Jer. 7 : 22, 23 ; Hos. 6 : 6 ; Matt. 9 : 13 ; 12 : 7.) *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. 24-26. *I have sinned . . . pardon my sin . . . turn again with me . . . worship*. Saul's discomfiture is complete. He confesses that he has yielded to the people, and he entreats Samuel to take part with him in the sacrifice he had to offer to God. *I will not . . . thou hast rejected . . . the Lord hath rejected*. Samuel refuses at first, and reiterates the oracle of rejection. Saul in his earnestness, lays hold on Samuel's tunic, which rends in his hands, and Saul uses the incident to emphasize the sentence of rejection. Nevertheless, at Saul's

further entreaty, he consents to join outwardly in worship. Vs. 27-31.

### Light from the East

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

THE AMALEKITES TO-DAY—A great plateau stretches out south of Palestine for 60 miles, lower than Judah, but higher than the desert which surrounds it on three sides. To-day even this middle table-land is almost bare desert, but in ancient times it maintained a less scanty population. The plateau was called the "Negeb" or "South Country," and its people were the Amalekites. 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 (in the nineteenth century) the first two qualities had entirely disappeared "but they are still unrivaled for their daring and persistence in making raids and carrying off their neighbours' cattle." (Compare 1 Sam. ch., 30). Once a year they gather, sometimes a thousand strong, and set off for the land east of the Jordan, 20 days journey, to lift every unguarded herd. They have brought back as many as 600 cattle at one time.

### THE LESSON APPLIED

By Rev. George A. Little, B.A., Guelph, Ont.

*Deception vs. 13-15.* Saul had disobeyed orders. His instructions were perfectly clear to slay the Amalekites and destroy all their possessions. Instead of doing this, Saul allowed the Kenites to escape through favoritism. He indulged his vanity by taking king Agag captive to display in his triumphal march, and he allowed the people to carry away what was valuable in the spoil.

All this was bad enough, but Saul made it worse by hypocrisy. He spoke piously when Samuel arrived, saying, "Blessed be thou of the Lord: I have performed the commandment of the Lord." But Samuel was not to be deceived so easily and the proof of Saul's guilt was close at hand.

Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Instead of admitting his guilt, Saul tried to keep up his pious subterfuge, and said that the people had spared the rest of the sheep and the oxen to sacrifice unto Samuel's God. But fair words cannot disguise foul facts. Saul's pious phrases were drowned by the bleating sheep and the lowing oxen. He was a burglar caught with the stolen goods, and he made matters worse by adding the guilt of deception to disobedience. Our respect for Saul decreases greatly when we see him trying to deceive the aged Samuel. His attempt was

not only unworthy, but stupid, for his sin was sure to find him out. Each falsehood only incriminated him the more.

"Oh what a tangled web we weave

When first we practise to deceive!"

*Greed, vs. 16-19.* Saul appeared unaware of the seriousness of his guilt, so Samuel showed his disobedience to the voice of the Lord. He reviewed Saul's humble youth, recalled his appointment to be king of Israel, and repeated the explicit order to go and utterly destroy the Amalekites. Then came the stern accusation, "Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil?" Saul stood convicted of greed, and of allowing his army to indulge their avarice.

Why was Samuel so severe about the plunder? It was because the expedition had been undertaken as a holy war, and this made it only a thieving foray. The Israelites, by their action, had descended to the level of the Amalekites. It is a difficult problem to restrain an army from looting after a victory. Ravaged Belgium and northern France show how a country can be robbed of its possessions. Saul was under strict orders to prevent such an occurrence, but in the hour of victory he was defeated by greed. Deep character is necessary to restrain avarice.

During the War, when the blood of youth was being poured out as water, greed, with some, was too strong for patriotism, and the occasion was used for soulless profiteering. Possessions gained in such fashion will condemn the owners as surely as the bleating and the lowing of the oxen caused the detection of Saul's greed.

*Sacrifice and obedience*, vs. 20-23. In spite of the charges of Samuel, Saul still tried to excuse himself. He pleaded that he had taken Agag prisoner, and, dodging responsibility, said that the people had looted the possessions of the Amalekites with a religious motive to sacrifice unto Samuel's God. Then Samuel showed Saul how little the king of Israel understood Israel's religion. "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."

This is one of the great principles of the Old Testament. Religion is not a matter of outward form, but inner purpose. No devotion to religion can excuse neglect of morality. The form of worship is less important than the earnestness of the worshiper. No amount of worship could gloss over the disobedience of Samuel. No generosity to charities can remove the taint of money dishonestly acquired. Piety on Sabbaths cannot excuse rascality on week days. Better no sacrifice than stolen herds, better no wor-

ship than conscious disobedience of God's will. The holy God must be worshiped in the beauty of holiness.

*Insincere penitence*, vs. 24-26. Saul might have been forgiven, had his penitence been sincere, but it was only a confession inspired by expediency to retain his position. Even while expressing his regret, he tried to fasten the responsibility on the people, and he made a pious profession to win over Samuel. But no such half-hearted penitence could avoid the consequences of his sin. Saul did not really repent of his sin, he only dreaded the results.

Penitence is not thorough, unless we loathe the sin and bring forth works meet for repentance. Samuel had lost confidence in Saul, and Saul's weak-kneed confession did not re-establish him in Samuel's esteem; so the aged seer announced that, as Saul had rejected the word of the Lord, so had the Lord rejected Saul from being king over Israel. It was a severe punishment, but only thus could the conscience of the nation be educated. Saul's prominence would teach dramatically, the consequence of sin: he had started his public life with the fairest prospects and ended in disaster. Dr. Alexander Whyte closes his great character study of Saul in these words: "Oh! exclaims Thomas Shepard, the grievous shipwrecks of some great ships! We see some boards and planks lying in the mud at low water, but that is all!"

## FOR TEACHERS IN THE ADULT DEPARTMENT

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

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

Suggest to the class something of the extreme difficulty of arriving at a just estimate of the character of king Saul. It would almost seem as if in the account given us of his reign, we have two views of his character. There are times when he appears to be a brave and vigorous hero; at other times he is jealous and cunning and violent. Point out that during the later part of his reign he is contrasted with David, and does not show up well in the contrast. Question the class as to their view of the strength of

Saul's character, and as to their view of its weakness. Is it possible to trace a deterioration in his character? If so, what were some of the steps in that deterioration? What has to-day's lesson to do with it? Show how, in this chapter, we have the connecting link between the history of Saul and that of David.

1. *After the battle*, vs. 13-15. Briefly review the account of the battle given in the earlier part of the chapter. It is likely that the people of Amalek lived in the wilderness south of Judah. What special orders had

been given to Saul, by Samuel in regard to this campaign? Call attention to the greeting of Saul when he met Samuel after the battle. Was it sincere? Show how Samuel fixes immediately upon the proofs of Saul's disobedience instead of making any other comment upon the outcome of the battle. Is it possible for failure in one particular, to spoil the good effect of an otherwise successful enterprise? How does Saul meet the accusation of the prophet? Dwell upon the common fault of trying to shift the blame to others for sins in which we have had a part.

2. *Sacrifice and Obedience*, vs. 16-22. Why did Samuel remind Saul of what the kingship had meant to him in the way of exaltation? Remind the class of how easy it is for a man to forget a humble past, and the factors that

have assisted him to rise above it. Point out that, for a second time, Saul seeks to minimize his disobedience and to shift the responsibility for it. Indicate that Saul's defence was really a confession of weakness in a king. Now take some time to dwell upon Samuel's great saying in v. 22. In what ways can religious observances interfere with real religion?

3. *Saul rejected*, vs. 23-26. Speak of the terms in which Saul's rejection is announced. Is it true that God does not reject men unless they first reject him? Question the class as to their opinion of Saul's repentance. Emphasize the fact that even when a man repents sincerely, and is pardoned of God, he may still have to bear at least a part of the punishment for his sin.

## FOR TEACHERS IN THE SENIOR DEPARTMENT

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

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

The story of Saul's appointment as king should be recalled (see Lesson VIII., May 23, 1 Sam. 9:15-21; 9:25 to 10:1) and also the account of the conflict with Israel's old enemies the Philistines, to which the incident of Jonathan and His Armorbearer (Lesson IX., May 30, 1 Sam. 14:1-13) belongs (see chs. 13:19-23; 14). Point out how, at the beginning of his reign, the new king had the cordial support of the great prophet Samuel. The lesson for to-day tells how Saul lost Samuel's support. It may be presented in the form of a dialogue in three parts, with a conclusion.

*Part I.*, vs. 13-15. V. 13 introduces the dialogue. The teacher should have well in hand vs. 1-12, which tell of the command given to Saul that he should completely destroy the Amalekites. "These borderers had long troubled the South country of Judah, ravaging it with sudden forays, since the desert offered refuge in defeat or secure retreat with booty. Samuel commanded the king to proclaim religious war and root them out; and Saul obeying, delivered a blow from which the people never again recovered" (Hastings' Bible Dictionary). Bring out Saul's falling short of complete

obedience and Samuel's commission from God to denounce him for this failure. Take up the greeting of Saul, v. 13. Was Saul sincere in these words?

Get the scholars to visualize, v. 14,—the old prophet brushing aside the greeting of the king with a stern challenge, which brought sharply home to Saul proofs of his disobedience. The "bleating of the sheep" and the "lowing of the oxen" could be heard. But the command had been to destroy these utterly.

Saul's reply should be carefully studied. Bring out first, how he lays the responsibility on the people, as if it were not his business as king and leader to see that the people obeyed him; next, his claim that the best of the animals alone had been spared, and these for sacrifice, as if God would accept any offering purchased by disobedience to his command; and lastly, that "the rest" had been destroyed, as if partial obedience were sufficient.

*Part II.*, vs. 16-21. Bring out clearly the points made in Samuel's words: first, that Saul had received his kingdom from God, and God, therefore, had a right to his

obedience; second, that the command to destroy the Amalekites came from God, and therefore, admitted of no question or modification.

Discuss Saul's reply. He claims again that he had obeyed God. To what extent was this true? He declares that it was the people who took the spoil and that they did it to provide materials for sacrifice.

*Part III.*, vs. 22-25. Direct special attention to v. 22 as the very heart of the lesson. Show how it applies to religious observances in our own day. No amount of attendance upon church and no gifts to good causes can be a substitute for obedience to God's laws commanding honesty, truth, purity and the like. Take up the solemn sentence of rejection in v. 23.

Saul's answer (vs. 24, 25) is a confession of his sin. Two questions should be raised here: (1) Did Saul's confession bring him forgiveness? (2) Should this forgiveness have secured for him a continuance of the kingship?

*The Conclusion.* The sentence of rejection is solemnly repeated. After going through the lessons, the scholars will be prepared to express an opinion as to the strength and weakness of Saul's character. Did his strength consist in his courage, devotion to his country's cause and ability as a leader. Did his weakness lie in his unsteadfastness and readiness to be influenced by others in the wrong direction. Emphasize the need of strength of character to do God's will and to do it wholly.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

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

Ask the pupils what they remember about Saul, from the lesson about Israel's First King. The reference to Saul in last week's lesson may also be recalled. Like the plants from the seed "which fell on stony ground" his character lacked root. Throughout the teaching keep in mind the cause of Saul's failure, and seek to bring the pupils face to face with the source of strength. (Note *Why Saul Failed*, in INTERMEDIATE QUARTERLY or LEAFLET.)

*Saul's Attempt to Deceive*, vs. 13-16. Point out that Saul's words to Samuel reveal his uneasy conscience. Show how the attempt to deceive is always a confession of guilt. Note both the hypocrisy and falsehood in his words; v. 13. Make plain the selfish reason for sparing "the best of the sheep and the oxen." The reproof of an earlier case of disobedience is found in ch. 13:13, 14. Have a pupil read v. 3, which gives the definite command Saul had disobeyed. Obedience to the divine command would have indicated a greater desire to honor God. It was the business of a prophet to see through and expose such camouflage.

*Saul's Lame Defence*, vs. 17-23. Question concerning the significance of Samuel's

reminder in v. 17. Discuss why God has the first claim upon our obedience. Note the attempt of Saul to show obedience. Emphasize the truth that partial obedience is not enough. What does the class think of the excuse that "the people" were responsible for saving a part of the spoil? Have the pupils describe Saul's attitude to the whole proceedings. Can they give a reason for the sparing of Agag? Emphasize the reply of Samuel to the excuse of desire to sacrifice. Obedience, thus emphasized, became the distinctive mark of Hebrew prophetic teaching.

*A Sham Repentance*, vs. 24, 25. Have the pupils express their views about the thoroughness of Saul's repentance. Point out the need of scrutinizing the confession made only after a man is caught. What light does the continued effort to blame "the people" show upon the reality of Saul's penitence? Call for illustrations of this desire to hide behind others. Draw attention to the cowardice of this attitude and the danger of deceiving ourselves by it. Consider the request "turn again with me" in the light of the further request of v. 30. To stand well "before the elders of my people" is still the king's concern. Such sham repentance is thrust aside.

*Saul Finally Rejected*, v. 26. Show how this final rejection was the inevitable outcome of Saul's continued sin, never completely repented of. References to his later life will show how this rejection was carried out. Drive home the truth that some chance

to repent will be our last. Character becomes set in its downward course. The human heart may practise self-deception until the eyes cannot see the light. Close with questions about how Saul might have escaped this heavy judgment.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

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

Begin with a short talk about the early years of Saul's reign. Tell of his generous treatment of those who had opposed his being made king. (See ch. 11:12.) At that time he wished to obey and serve God. He followed the wise advice of Samuel, and God helped him to win many victories over Israel's enemies. But did Saul continue as he began? Speak of how sadly Saul changed as the years went by. Show that he gradually became proud and headstrong, just as any one will who does not try, by God's help, to cast selfishness and self-will out of his heart. \* Question to find out how much the pupils have learned from reading their Bibles or their QUARTERLIES of God's command with regard to the Amalekites and Saul's disobedience, God's message of punishment and Samuel's grief. Picture the aged prophet "crying all night unto the Lord for Saul." Dwell on the sorrow our sins cause to those who love us. Contrast this incident with God's answer to Samuel's prayer for Israel (lesson VII.), and impress our personal responsibility to God for all our thoughts and acts. Ask what service God required of Samuel next morning, and note the prophet's prompt obedience to duty.

What does v. 13 tell us about the meeting of the two men? What name would describe Saul's statement in this verse? Did Samuel need to ask the question in v. 14? Like most lies, before and since the time of Saul,

this lie was a perfectly useless one. Who are meant by "they" in v. 15. Who will explain just how Saul tried to excuse himself? Had he told the whole truth? How did Samuel intimate that he knew the truth? V. 16. If the Lord had told him, there could be no mistake.

Have God's message, through Samuel (vs. 17-19) read by the pupils and question on the meaning. When did Saul acknowledge that he was little in his own sight? (See ch. 9:21, lesson VIII., and also ch. 10:22.) To whom did Saul owe his position? V. 17. Why were the Amalekites to be destroyed? V. 18. (See also v. 2 and Ex. 17:8-16.)

Samuel closed his message by asking a question, v. 19. What was Saul's answer? Vs. 20, 21.

Discuss a leader's responsibility for the acts of his followers.

Did the fact that the spoil was to be used for a religious purpose excuse the disobedience? What did Samuel say about it? Vs. 22, 23. Tell the class that these verses contain one of the grandest passages in the Bible. Question on its meaning (see Lesson Explained) and then have it read in unison.

At last Saul acknowledged his sin, vs. 24, 25. What request did he make? V. 25. How did Samuel answer? V. 26. Tell the incident related in vs. 27-33 and close by a discussion of why Saul failed.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

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

**AIM OF THE LESSON.** To teach the sorrow and trouble that come from disobeying God.

**INTRODUCTION.** After the great defeat of the Philistine army, Saul did some unwise

things. First, he commanded that no soldier in his army should eat any food that day, and that any one who disobeyed should be punished with death. His own son, Prince Jonathan, was hurrying after the Philistines and did not hear his father's order. As he went through the woods, he found some honey, for in that country there are many bees and they store their honey in hollow trees, and Jonathan ate some of the honey.

Saul would have let his foolish law be carried out, and would have had brave Jonathan put to death, but the people who loved the fine young prince and were full of praise for what he had done to the Philistines that day, said to the king, "You shall not harm one hair of his head," and King Saul dared not hurt Jonathan.

Then he wanted his soldiers, all tired as they were, and weak for want of food, to follow the Philistines and attack them at night. They could not do that, because they must have rest and food before they could go on. So little by little King Saul grew more selfish and more unreasonable, and the people began to see, perhaps, that it would have been better to wait as Samuel had said, until God was ready to give them a king.

**THE STORY.** Samuel knew about Saul's failures, and our lesson to-day tells how he came to him with a message from God. If Saul obeyed this message perfectly he would please God, and with God's help he could, after all, become a great and good king. But if he did not obey perfectly, it was the last chance that he should have. But Saul did not know this.

The Amalekites were very wicked people. For years and years they had been wicked and cruel, and no nation could be safe or happy if they were near. Because of this, God told Samuel to tell Saul to take his army and destroy the whole country of the

Amalekites—every city, every town and everything in the whole land.

So Saul and his army marched away to the country of Amalek, and they sent before them a warning to good people who were living in that land so that they could get safely away.

But Amalek was a rich land, and when Saul saw the fine sheep and cattle he let his soldiers take the best of everything and bring it back to Israel. He himself brought back the king of Amalek, King Agag.

Samuel came to meet Saul when Saul came home. A very sad, old prophet Samuel it was, for God knew how Saul had disobeyed, and he said to Samuel that Saul should not be king any longer. Samuel had prayed all night, and in the morning he went to see Saul.

King Saul met him and said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." That was saying that he had done everything exactly as God told him, but Samuel knew better. "What is that sound of bleating of sheep and lowing of cattle?" asked Samuel. Saul explained that his soldiers had brought back the best of the cattle and the sheep to offer as sacrifices to God—and that was not true.

"Did not God tell you to destroy everything?" asked Samuel sternly. And Saul said, "I did obey, but the people took the sheep and the oxen." We are always ashamed of a boy or girl who tries to get out of trouble by blaming it on somebody else, but here was a king doing that very thing!

"To obey God is better than to sacrifice to him," said Samuel. And then he said these sad and terrible words, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

So Saul knew that God would choose a new king for Israel. Next week you will hear about this new king.

### 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

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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.

## Lesson XI.

## A SHEPHERD BOY CHOSEN KING

June 13, 1920

1 Sam. 16 : 4-13.

**GOLDEN TEXT**—The Spirit of the Lord came mightily upon David from that day forward.—1 Sam. 16 : 13 (Rev. Ver.).

4 And Sam'uel 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 Jes'se and his 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 Sam'uel, 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 Jes'se called Abin'adab, and made him pass before Sam'uel. And he said, Neither hath the Lord chosen this.

9 Then Jes'se made Sham'mah to pass by. And he said, Neither hath the Lord chosen this.

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

11 And Sam'uel said unto Jes'se, Are here all thy children ? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'uel said unto Jes'se, 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 to. 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 Spirit of the Lord came upon Da'vid from that day forward. So Sam'uel rose up, and went to Ra'mah.

**THE LESSON PLAN**

- I. The Sacrifice, 4, 5.
- II. Sons Passed By, 6-10.
- III. The Son Chosen, 11-13.

**HOME DAILY BIBLE READINGS**

M.—A shepherd boy chosen king, 1 Sam. 16 : 1-13. T.—David in Saul's court, 1 Sam. 16 : 14-23. W.—Serving God in youth, Eccl. 11 : 7 to 12 : 7. T.—Taught from childhood, 2 Tim. 3 : 14-17. F.—All for Christ, Phil. 3 : 1-14. S.—"Kings and priests unto God," Rev. 1 : 1-8. S.—The great king, Psalm 2.

**Primary Catechism**—Ques. 98. For whose sake do we ask God to hear and answer our prayers ? A. We ask

God to hear and answer our prayers only for the sake of Jesus Christ, His Son. Ques. 99. For whom should we pray besides ourselves ? A. God's Word teaches us that we should pray for all men.

**Shorter Catechism**—Review Questions 51-60.

**Lesson Hymns**—Book of Praise : 19, (146), 111 (272), 92 (313), 90 (254), 587 (792), 94 (554). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—John 10 : 11-18. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 739, David Anointed by Samuel. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**THE LESSON EXPLAINED**

**Time and Place**—Not long before B.C. 1000 ; Ramah, Samuel's home ; Bethlehem.

**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. Samuel had the word of Jehovah, and therefore disposed of life and death" (International Critical Commentary). Another explanation which has been offered is, that the breach between Samuel and Saul made the elders afraid of the king's displeasure if they welcomed the prophet. *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. Sons Passed By, 6-10.

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 of 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.

### III. The Son Chosen, 11-13.

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

THE USE OF OIL.—Among the old Hebrews, oil was used for two purposes. It was used in making the toilet, on the hands and face and head. The dry, scorching heat of the sun is such, that for protection, 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 pleasing odor, Ps. 104 : 15.

Quite distinct was the religious use of oil. What it meant originally to anoint men and things with oil is not quite clear, but it may well have had sacrificial associations. The fat of an animal slain 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 Genesis 28 : 18.) The ancients regarded the fat, like the blood and like the breath, as a seat of life, and in a special sense the property of the deity and particularly fitted to impart living virtue to persons to whom it was applied. Therefore, when the tabernacle and its furniture are anointed with oil, it is a symbolic deed 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 endued with marvelous gifts.

### THE LESSON APPLIED

*Bethlehem*, v. 4. What associations cluster around Bethlehem! Thither Naomi returned with Ruth. There Samuel came down to choose a king from among the sons of Jesse. There mighty men of David broke through the host of the Philistines to draw water of the well of Bethlehem which was by the gate. There the Saviour Christ was born, making the town of Bethlehem immortal. During the Christian era it has been visited by hundreds of thousands of pilgrims, and events connected with the triumph of General Allenby's army have added interest to the scene.

*Innocent Guile*, vs. 4, 5. Samuel had earned the hatred of Saul by rejecting him as king of Israel. When the command was received to go to Bethlehem to choose a king from among the sons of Jesse, Samuel was afraid to do so openly, lest Saul should slay

him. So he declared that his mission was to offer sacrifice. The elders were alarmed at his arrival, and asked if he came as a friend. He professed to have come on a religious errand, and proceeded to sanctify the people. He was under no compulsion to tell the whole truth, no one except the king was injured by his statement, and it enabled him to choose a successor to Saul without publicity. But, when all this has been said, we feel that, at least, such an action calls for excuse. Fortunate are we when our actions can be perfectly frank and open, and free from disguise.

*The Physical Test*, vs. 6, 7. Samuel had been attracted to Saul because of his fine appearance and height. He had not learned how deceptive these things may be, for he repeated the mistake. When Eliab came in, Samuel at once concluded that Saul's suc-

cessor was before him. Then came the instruction, "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." Size is no guarantee of quality. A smiling countenance may conceal a hard heart. Good looks may be accompanied by average brain power. Alcibiades was a handsome Greek, but not even the teaching of Socrates could develop in him a sense of responsibility. Man is continually being deceived by prepossessing physical appearance, but the Lord looketh on the heart. Good looks vanish with age, but heart qualities improve year by year.

*The Test of Age*, vs. 8-10. Samuel sought for a successor to Saul among the older sons of Jesse. After the rejection of Eliab, the other sons passed by according to age, and were rejected. Since age brings experience, it was natural for Samuel to look for a king first among the older sons, but age is not an assurance of character. One who is stupid at twenty will probably remain stupid at fifty. Intelligence depends upon observation and memory, and a bright person who has observed closely and remembered clearly for ten years is much more efficient than one who has vegetated mentally for fifty. The test of age is rendered less important because of notable instances of vitality among leaders over seventy and the capacity revealed in young people of twenty. If a man has ability, the presidency of a railway, or a cabinet position may come to him early in life.

*Overcoming environment*, v. 11. David was the youngest son, but in every way he was superior to his elder brothers. Some of the world's most famous men have been sixth or seventh sons. With so many big brothers, David had learned to defend him-

self. While his brothers went to war, he kept the sheep, but he was not sheepish. He spent his time in manly exercise, in singing, in playing his harp and in thinking deeply of God. Other shepherd lads thought only of their sheep, and remained shepherds. David developed himself, and became a king. Our characters are formed, not by our environment, but by that part of our environment to which we give attention.

*The Description of David*, v. 12. What was there about David to justify his selection? He was fine in stature, but Saul was larger. He was of a beautiful countenance, but so was Eliab. In David there was a spiritual quality of personality that lent grace to his physical charm. He had a beautiful soul in a beautiful body, and his youth made him attractive because of his great possibilities. "He was ruddy, and withal of a beautiful countenance, and goodly to look to." Physical appearance is a recommendation if it accompanies real qualities of character. David was such a prepossessing lad that Samuel was certain at once.

*The Anointing of David*, v. 13. It was a great day in the career of David when he was anointed as the future king, in the presence of his brethren. His selection for the task was certified in two ways; first, by an external symbol, the anointing by Samuel, and this was followed by the inner witness, the anointing of God's spirit. "The spirit of the Lord came upon David from that day forward," which means that David continued to develop, becoming stronger in body, more mature in mind, more likeable in disposition, learning how to associate with others, growing stronger in his faith in the unseen God, and more resolute in his purpose to do the right. All his powers developed more rapidly because he knew of the destiny awaiting him as king of Israel in succession to Saul.

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

We begin to-day to study the career of one of the very greatest of the heroes of Israel. From this point on, the interest centres in David rather than in Saul, although Saul

still holds the throne for a considerable period. Point out how the personality of David, his character, his genius, and the romance of his earlier history all made a most deep impres-

sion upon the mind of the nation. "Of no hero of antiquity do we possess so life-like a portrait." Show how, in later times, David was looked back upon as the ideal king of Israel, in spite of the fact that he was not free from weakness and sin. Encourage the class to suggest reasons for this. Ask some one to read 1 Sam. 13:14. Now discuss:

1. *Samuel visits Bethlehem*, vs. 4, 5. What was the real purpose of the prophet's visit to Bethlehem? Why could this purpose not be announced publicly? Call attention to the fear of the town authorities when they knew that Samuel was about to visit Bethlehem. Suggest that the reason for this fear was that Samuel was in the habit of going from place to place in order to punish crime. Refer to 1 Sam. 7:15, 16. How does Samuel relieve the minds of the elders? The sanctifying of Jesse and his sons may have given Samuel an opportunity for some private consultation with them.

2. *Looking for a king*, vs. 6-10. The remark of Samuel in v. 6 is presumably made to himself and not to the company. Did Eliab look as if he would make a good king? Wherein does God's judgment of men differ

from our judgment of them? Question the class as to whether they have made mistakes in judging people because they paid too much attention to their appearance, and not enough to their qualities of character. Are some of us making the mistake of thinking more of our own outward appearance than of those inner graces which win the approval of the God who looketh on the heart? By the time that seven of Jesse's sons had failed to pass the test, it must have seemed to Samuel as if he had come to the wrong place to find a king for Israel.

3. *The chosen of the Lord*, vs. 11-13. Suggest to the class that it had probably not occurred to Jesse that his youngest son might be called to any great task by the prophet. Do we sometimes make the same mistake, thinking too lightly of the possible achievements of youth in ourselves or in others? Dwell for a few moments upon the possibilities of youth when called and consecrated. What was David doing when he was called to appear before Samuel? Speak of how faithfulness in a smaller task is frequently the path by which we rise to the greater task and responsibility.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Link up to-day's lesson with that for last Sunday by referring to ch. 15:35, which describes Samuel as overcome with grief at the rejection of Saul. He is comforted by being given work to do,—the best kind of comfort, often, that can come to those in sorrow. The Topic for this Department is The Possibilities of Youth, and the lesson passage may be used to illustrate this Topic. The following are some suggestive points:

1. *Samuel's Search for a Young Man*, vs. 4, 5. Bring out the details of these verses. The implicit obedience of Saul should be noted. "Fear of Saul, and pity for Saul, were in the prophet's heart, but God had commanded him to go and anoint another king" (HOME STUDY QUARTERLY and LEAFLET). The scholars should be able to tell something about Bethlehem and the "elders" and the reason for their fear and the meaning of "sanctify." Point out that the

new king was to be one of Jesse's sons,—a young man. Speak of the demand there is on every hand for young men to take up the world's work, that is, young men of the right sort. A prominent business man told one of our ministers lately that he was searching the world for competent young men to fill positions in his business.

2. *The Supremacy of Character*, vs. 6-10. Bring out the interesting details of these verses. Discuss with the scholars the qualities in the older sons of Jesse which seemed to fit them for the kingship. "Eliab had seniority, good appearance, stature. Like Saul, he looked a likely king. Kings in those days led in battle, and therefore physical qualities were not unimportant" (HOME STUDY QUARTERLY and LEAFLET). Lay special stress on the second clause of v. 7, bring out what the QUARTERLY and LEAFLET

call "the uselessness of bodily qualities apart from heart qualities." Show, by illustrations, how much character counts in the ordinary business of life.

3. *The Secret of Success*, vs. 11-13. Take up with the class the choice and anointing. Start the question how was it that David was chosen instead of any of his seven brothers. Was it not the reason that he had been preparing himself for greater things by doing as

well as possible the daily tasks that came to him. "Unknown to his father, and to David himself, the shepherd was preparing himself in courage, in experience of God, in music, for a greater place."

The teaching of the lesson should be applied to the experience of the scholars, as illustrating the possibilities before them, and the way to be prepared for taking full advantage of these.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

The failure of Saul and his final rejection by Jehovah lead the way to the selection of a new king. Samuel again chooses, and this time a shepherd boy is chosen. The Intermediate Topic suggests an interesting point of view for this study.

*Samuel Obeying Divine Direction*, v. 4. Ask for the reference in "that which the Lord spake," and have the class consider the detailed instructions in vs. 1-3. Discuss the manner in which God speaks to men to-day, and have pupils suggest the necessary preparation to hear God. They will remember Samuel's earlier habit of obedience. The authority of Samuel is indicated by the anxiety of the elders at Bethlehem. To what would their anxious fear be due?

*Preparing to Receive Further Guidance*, v. 5a. Your class will doubtless be concerned about the truthfulness of Samuel's answer. The statement, "I am come to sacrifice" only discloses half the truth. Are we morally obligated to tell all our mind when such a question is put? How does the absence of the desire to deceive affect the situation? These and similar questions will provide a helpful discussion. What was the real significance of making this sacrifice? Would it not prepare the prophet to receive further divine guidance? What would be the probable effect upon David, who would

witness or hear of what took place?

*Choosing Another King*, vs. 5b-12. Enquire about the significance of "he sanctified Jesse and his sons." It is evident that this selection of a new king was regarded as a religious act. Why was the choice of Eliab natural? How would the guidance of v. 7 come? The work of the Spirit is in one place described as stirring up the memory, John 14:26. Would this message come through remembering how Saul's appearance had proved deceptive? In any case a great truth is stated concerning the inwardness of the divine testing. Get the class to observe carefully the steps by which the choice is led to David. Observe that "of a beautiful countenance" is literally "fair of eyes." If it be true that "the heart speaks through the eyes," the character, as well as the appearance of David, was doubtless attractive.

*David in Training for the Kingship*, v. 13. Discuss the meaning this anointing would have to David and the others. It is evident that it meant much to the shepherd lad. Would not something in David's attitude determine this coming of the spirit upon him? Have the pupils imagine what would be in his mind as he went about his humble work again. Consider the value of the work as a training school. Ask the class what was David's "Road to Promotion."

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

Connect this lesson with the last one by asking where last week's lesson left Samuel.

Speak of Samuel's grief over Saul's failure and draw from your scholars the details

given in ch. 16:1-3. (See The Lesson Explained and QUARTERLY.)

Ask what we learn from v. 4. What do the pupils remember about Bethlehem? (See Ruth, ch. 1, lesson IV.) Where was Samuel's home? (Ramah). Bethlehem and Ramah were ten miles apart. Who can describe Samuel's journey? Try to make the class see the white haired old man leading the heifer and carrying the horn of sacred oil. Who can suggest why the elders trembled? Where no wrong has been done, the coming of a judge need not be feared.

What was Samuel's answer? What does "sanctify" mean? (See The Lesson Explained.) Why are Jesse and his family specially mentioned? They did not know that Samuel watched them eagerly, but we know it. Whom did he look at first? What did he see? V. 6. What is meant by "the Lord's anointed?" Was Samuel right? V. 7. What do "countenance," "stature" and "outward appearance" mean? What did God see in Eliab? Was God or Samuel the better judge of what Israel's king should be? Read or repeat Isa. 11:3. A pleasant manner and a fine appearance sometimes deceive men, but God knows our hearts.

Have vs. 8-10 read silently and ask one pupil to tell what is learned from them. How puzzled Samuel must have been. God had

said, "I have provided me a king among his sons," v. 1. Surely there was some mistake. Suddenly a thought came to Samuel. From which verse do we learn what it was? V. 11. Can you not see him turn to Jesse? What did he say? How did Jesse answer? This youngest son was only a boy. Seven big, handsome sons were here at the sacrifice, he must stay with the sheep. But Samuel spoke with authority. What did he say? The sacrificial feast must await his coming.

So David was hastily summoned from the hills and brought before the man who had ruled and judged Israel for so many years. What did the shepherd boy look like? V. 12. Compare Saul's appearance, ch. 9:2. He was the future king. How did Samuel know? God's voice spoke to Samuel's heart. Have the anointing described, v. 13. (See picture in QUARTERLY.) Compare ch. 10:1, lesson VIII.

David himself may not have understood the real significance of the act, and certainly the others did not. They only knew that he was set apart for special honor.

Have the Golden Text repeated in unison. From this time, David was the same, and not the same. He went back to his former work and life, but he was changed, as all people are changed when they give themselves to God.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To teach that "the Lord looketh upon the heart," and that real greatness is goodness.

**INTRODUCTION.** Samuel was very sad about Saul, and after he went back to his home he mourned for the king. He did not go to see Saul again, but he loved him and was grieved because Saul had not been a good king.

As for Saul himself, he seems to have grown worse instead of better since God's message came to him. Perhaps as the weeks and months passed and he heard nothing more about a new king, he decided that that really was not a message from God at all that Samuel had brought to him.

But one day another message came to Samuel. God told him not to mourn any longer for Saul, but to go down to Bethlehem to the home of a good man named Jesse, because one of Jesse's sons was to be the new king. You know a story about the grandmother of Jesse, for she was Ruth, the kind and loving daughter of Naomi.

**THE STORY.** At first Samuel was afraid to obey God, for he said that Saul would kill him if he went down to choose a new king. But God told him to take a young cow with him and say he was going there to hold a sacrifice. This was true, because he did call all the people together and have a service much like the one when he had first seen Saul

and told him that he was to be king.

So Samuel and his servant safely reached Bethlehem, and they went to the home of Jesse. At first the people of Bethlehem were afraid that Samuel had come with some message from God about some wrong they had done, for Samuel was an old man now and very seldom left his home at Ramah. He spent his time teaching the young prophets in his school. But he told the people that he had come only to bring them good.

When they were getting ready to go for the sacrifice (perhaps out to some quiet hill-top) Jesse's sons came in one by one, and Samuel "sanctified" them. Perhaps they all prayed together, but in some way they were made ready for the service that was to follow. And, as they came to Samuel, God was to tell him in his heart which fine young man was the new king. When the first tall, handsome son came in, Samuel was sure that he must be the one, but God's voice said that he was not. One by one they came till seven had come in, and it was time to sit down to the table and eat, and God's voice had not said that any one of them was the king.

So Samuel said to Jesse, "Have you no more children?" Jesse said that there was one more, the youngest, and he was out in the field taking care of the sheep. Samuel said that they would not sit down until the youngest son, David, came, so Jesse sent some one out to get him.

David was not dressed in his company clothes to see the honored guest as his brothers were. He had on the rough clothes that a shepherd would wear. But he had such a kindly, bright, lovely face that no one noticed his clothes. He was not so tall, perhaps as his brothers, nor so handsome, but God's voice had whispered to Samuel, "Man looketh on the outward appearance, but the Lord looketh on the heart." Israel had had a handsome king who had not had a beautiful heart. The people had been allowed to have the king they wanted, but now God was choosing the one he wanted.

God's voice told Samuel that David, the young shepherd boy, was the one he had chosen for Israel's king. He had been faithful and good when he cared for his sheep. He had not been cross or unhappy when his brothers were chosen to go to the sacrifice with Samuel and he was left at home to work.

So Samuel took a horn that was filled with oil, and he poured the sweet-smelling holy oil upon David's head and thus made him the new king. But it was not time yet for others to know about it, so Samuel went back to his home in Ramah, and David went back to his flocks of sheep.

When you hear the Christmas hymns that call Bethlehem "Royal David's City," you know that the great king David was the shepherd boy. And the little Lord Jesus who was born in Bethlehem long, long years after David's time, belonged to the family of that same shepherd king.

#### FROM THE PLATFORM

*7 and 1*

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, beginning 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 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 XII.

## THE LORD OUR SHEPHERD

June 20, 1920

Psalm 23.

**GOLDEN TEXT**—The Lord is my shepherd; I shall not want.—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 leadeth 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

me; thy rod and thy staff they comfort me.  
 5 Thou preparest a table before me in the presence of mine enemies: thou anointest 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 LESSON PLAN**

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

**HOME DAILY BIBLE READINGS**

M.—The Lord our Shepherd, Psalm 23. T.—False shepherds, Ezek. 34 : 1-10. W.—The true shepherd, Ezek. 34 : 11-16, 23-26. T.—The good shepherd, John 10 : 11-18. F.—Seeking the lost, Luke 15 : 1-10. S.—"He careth for you," 1 Peter 5 : 1-11. S.—The ever-living Shepherd, Heb. 13 : 12-21.

**Primary Catechism**—Ques. 100. *What form has Jesus given to guide us in prayer?* A. Jesus said "After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in

heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. AMEN." Ques. 101. *What is this prayer commonly called?* A. This prayer is commonly called "The Lord's Prayer."

**Shorter Catechism**—Review Questions 61-72.  
**Lesson Hymns**—Book of Praise : 64 (225), 210 (488), 134 (408), 80 (235), 522 (741), 320 (606). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ezek. 34 : 11-16. (To be read responsively or in concert by the whole School.)  
**Lantern Slide**—For Lesson, B, 1117, "He Maketh me to lie down in green pastures." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**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 kind friend who entertains his guests with unstinted liberality.

**I. God Is a 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 : 38. 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 is a 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" (Biggs). 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 is a Friend, 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

THE SHEPHERD—The care of sheep was the oldest occupation of the Hebrews. They entered Egypt as shepherds (Genesis 47 : 1-6), and they left Egypt "with much cattle," Ex. 12 : 38. They were shepherds when they entered Canaan, and many of them never gave up their flocks. The tableland east of the Jordan and the hilly country of

western Palestine have been pasture-grounds from that day to this. The care of sheep calls out many of the finest qualities of human nature. The sheep are exposed to great changes of temperature in summer and in winter, to frost and drought on the great treeless plains, and to the attacks of beasts and robbers. The shepherd leads them to pasture and to water; he protects them at the risk of his own life. To keep them safe

from the cold and the rain and the beasts, he gathers them in caves or in enclosures built of rough stones. The sheep know their own shepherd and heed his voice. At folding time and at watering time they come at his whistle. "They know not the voice of strangers." The care of sheep often makes man so noble that the Lord is not ashamed to be called "Shepherd" (Ps. 23). He is the "Good Shepherd," John 10 : 11.

### THE LESSON APPLIED

The shepherd psalm needs no eulogy. The appreciation that it has received from successive generations is the highest praise. It is the best known chapter in the Old Testament, and it stands along with two favorites in the New Testament, the Lord's Prayer and 1 Cor., ch. 13, as flawless in literary charm and pregnant with truth and spiritual power.

Why has it been so popular?

First, because it is brief. It can be read in a moment, committed to memory in a few minutes and repeated in a moment of time. It is easy to retain in the memory. A proverb is more memorable than a philosophy. Because the flight is not too long, its feeling and thought can be sustained throughout. It never becomes obscure or prosy, but is as a gem, clear as crystal, small, but sparkling.

The simplicity of this psalm has enhanced its popularity. Neither its thought nor expression is involved. The meaning lies on the surface. He who runs may read, and the wayfaring man could hardly err therein. It does not speak the technical jargon of the schools, but in universal terms that all may comprehend. Each clause is a picture that appeals to the imagination, and we do not have to torture our brains to grasp the meaning; but rather marvel how such great thoughts can be expressed in such simple fashion. Says Dr. Alexander Maclaren, "The world could spare many large books rather than this sunny little psalm." And Henry Ward Beecher said, "The Twenty-third Psalm is the nightingale among the psalms. Blessed be the day on which that psalm was born."

In the minds of many, the psalm is associated with home. The memory of this

song, taught by a loving mother to her children, is more precious than material legacies. The study of this psalm in youth will exert an unconscious influence throughout a lifetime. Some who could hardly find a chapter in the Bible, know this psalm, and are almost dependent for their religious faith upon it.

The psalm appeals to old and young alike. Children in the Primary class of a Sunday School repeat it with lisping voices, and white-haired men and women ask to have it read to them, not because they do not know it, but because they want to hear the treasured words once more. We never outgrow this psalm. The youngest feel its meaning, but the oldest cannot exhaust it. Whatever be our theory of inspiration, we are sure that here is the thing itself.

It is a pastoral scene telling of sheep and shepherd. It was natural for people in pastoral lands to think of God as a shepherd. And, although customs in the East are different from those in the West, the meaning is easy to grasp, for all know something about the care of the shepherds and the dangers of the sheep.

The psalm speaks of trouble. It is a psalm of trust and it ends with a triumphant hope. But it also admits the stern facts of life. It knows of danger, enemies, hunger and thirst, heat and fatigue, the dark valley with its gloom and death. Frankly facing the tragic side of life, it does not yield to despair; for, though life may be dark and the way unknown, we are not shepherdless. There are difficulties, but there is also the comfort of the green pastures and quiet waters, the safe

fold, and, above all, the shepherd's care. So it is easy to understand why this psalm is a classic to those who find life hard, and why it has been read times without number to the sick and dying.

The psalm is intensely personal. Some students of scripture explain it as a national psalm, extolling the care of Jehovah over his people Israel, and that truth can quite appropriately be read into it as a secondary teaching. But it chills the glowing warmth of the whole psalm to think of it as applying only to the nation. It is a psalm of the individual. The man who speaks to our hearts in these words spoke first of all out of his own heart. Because his words were so intensely individual, they are universal. It was his own personal confession of faith that he was giving. Religion for him was a personal matter between his own soul and God. We read these words as individuals and feel that we can speak them for ourselves. For one of the great glories of this psalm is its unique power to interpret the experience of individuals to themselves, and they feel that the words are true for them.

The psalm is popular among Christians, because they read their own meaning into it. There are many echoes of this psalm in the New Testament. Christ spoke of himself as the Good Shepherd and as the door of the sheepfold. He said, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." He spoke of the other sheep which were not of the same fold as the Jews. He spoke the parable of the lost sheep which has given us the hymn of the ninety and nine, and he told Peter to feed his lambs and his sheep. The author of Hebrews spoke of Christ as "that great shepherd of the sheep," and, Peter, writing to some wandering converts, said that they had gone astray like sheep, but were now returned to the shepherd and overseer of their souls. In the last verse of the psalm when Christians read of "dwelling in the house of the Lord forever," they cannot help thinking of the great hope of immortality. So, to Christians the psalm is doubly dear, for it is filled with meaning gathered from Christian experience. The shepherd of the psalmist is "the God and Father of our Lord and Saviour Jesus Christ."

### FOR TEACHERS IN THE ADULT DEPARTMENT

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

Begin by quoting the words of Dr. Alexander Maclaren, "The world could spare many a large book better than this sunny little psalm." It may be interesting to the class to tell them of some of those who have found help in the shepherd psalm. When Edward Irving lay upon his death-bed, he was heard reciting this psalm in the Hebrew version. The dying words of the great Scotch philosopher, Sir William Hamilton were, "Thy rod and thy staff they comfort me." Joseph Addison, in the Spectator, gave his readers a beautiful rendering of this psalm, the one beginning, "The Lord my pasture shall prepare." Ruskin included this psalm in a list of psalms which, "well studied and believed, suffice for all personal guidance." It very naturally falls into two sections:

1. *Jehovah as shepherd*, vs. 1-4. Speak of the appeal of such a figure to people who were exceedingly familiar with the habits of both

sheep and shepherd. Speak, too, of the deep, personal trust in God involved in the statement that he is our shepherd. What new value is given to this psalm when we bear in mind the assertion of Jesus that he is the good shepherd, and the thought which underlies the beautiful parable of the lost sheep? Indicate that this psalm represents the divine shepherd as bestowing three priceless boons: (a) Rest. Remind the class of the two aspects of the Christian experience, —peace and activity. God calls men to a great inner peace as well as to a great outer struggle. Question the class as to some of the words of Jesus in regard to the peace he bestows. (b) Restoration. Remind the class that the inner peace is but the preparation for activity of the right sort. "Moments of devotion, which do not prepare for hours of practical righteousness, are very untrustworthy." (c) Guidance. Suggest that v. 4

refers not only to actual death, but to all sorts of dark experiences. God does not promise us that we are to escape these experiences. But does it make any difference to know that he promises to go with us into these dark experiences?

2. *Jehovah as host*, vs. 5, 6. Call attention to the change in the figure. We are not only the sheep of God, we are also his guests. Emphasize the fact that the divine provision

is made for us in the presence of enemies. Is this not true to Christian experience,—that we are called upon to triumph in the very face of the foe? Point out the sublime hope which inspires the view of the future expressed in the last verse of the psalm. Emphasize the fact that our religion is a religion of hope, and that that hope is based upon such a view of God's character as is given us in the psalm we have been studying.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Begin 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. *Prepared 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?

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

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

Ask the class to suggest the connection between this and last week's lesson. Have pupils give their ideas about sheep, their ways and their needs. See whether this psalm is true to life. It will be helpful if you can secure one or more pictures of Eastern shepherds with their flocks.

*Jehovah shepherding*, v. 1. "Jehovah is shepherding me" (McFadyen). This emphasizes the present experience of the writer. Turn with the class to the experience of Jacob in Gen. 48:15. Compare and contrast this religious experience. Have the pupils mark, step by step, what the divine

shepherd is doing. Point out the meaning of, "I want for nothing" to an Eastern people. Who are best able to appreciate this statement? Probably it includes the meaning of confidence in provision for the future as well as experience of present bounty. Are we justified in "trusting God for everything?"

*How he shepherds*, v. 2. Every pupil will know how necessary pasture is for sheep. The significance of "green" and "maketh me to lie down" will give the impression of abundance. Probably some of the class will know that sheep need very little water in this country, but the heat and dryness of the Eastern climate make a difference. This need is met by the "still waters" ("waters of rest and refreshment"). What is the significance of "leadeth?" Have some one read John 10 : 4 to get the picture of the shepherd "leading" his flock. Ask whether any human need is omitted from this psalm.

*Our deeper needs*, v. 3. Ask what deeper needs than those of a sheep are referred to in v. 3. While "restoeth my soul" may be translated "renews and sustains my life" doubtless moral and spiritual needs are in the psalmist's mind. Have the pupils give their ideas about this. Explain the meaning of "paths of righteousness." Show how God

provides opportunities to develop good character. Can the class give a reason why the transition from shepherd and sheep to God and his people is so easy and natural for the psalmist?

*Unlimited confidence*, v. 4. What characteristics of the Palestine country would suggest this dreaded "valley?" David knew well the dangers to his flock. Note the weapon for defence, the "rod" and for guidance, the "staff." How is emphasis secured for this protecting power and affectionate care? Get pupils to express their thoughts about the care of God.

*A powerful and generous host*, v. 5. Picture the harried man, finding refuge in the tent of his host. Note the marks of lavish hospitality. Explain how the pursuer dare not follow the fugitive into his host's tent. What spiritual needs are suggested by this verse?

*Friendly pursuers*, v. 6. An excellent illustration of the relentless pursuit of Christ's love is found in Francis Thompson's poem, *The Hound of Heaven*. Lead the class to see how "goodness" and "mercy" pursue us day by day. Emphasize the psalmist's confidence for the whole future. Every pupil should know this psalm by heart.

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

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

By asking a member of your class if he will describe for you some place or event of which you feel certain he knows nothing, show that poets and other authors must know the scenes and experiences they try to picture in words. Then ask what name is usually given to this week's lesson passage, why it is so named, the name of the author and why David was able to describe the life of a shepherd.

Speak of David's early life. Tell of the effect of his music on Saul. (See 1 Sam. 16 : 14-23.) Ask by what name he is sometimes known and where others of his songs are to be found. Have the scholars look through the book of Psalms and find some which are ascribed to him. Tell them that we do not know whether this psalm was written when

David was a boy, watching his father's sheep, or after he became a man and had learned a great deal more about God's love and care. But we do know that all through his life he loved and served God. He was a man after God's own heart. (See 1 Sam. 13 : 14.)

Have the psalm read or repeated verse by verse, pausing after each verse for discussion and explanations. A copy of any well illustrated edition of it, or some good pictures of sheep and shepherds will be very helpful. Use every means in your power to induce those who have not already memorized the whole psalm to do so.

V. 1. Teachers should be familiar with Luke 15 : 3-7, and John 10 : 1-16. Note "my."

Question on :

1. The ways in which God resembles a shepherd.

2. The ways in which his people resemble sheep.

The psalm is a picture of a day in a shepherd's life. He knows just where to find what the sheep need, and goes before to show them the way.

Vs. 2 and 3 describe refreshment, contentment and rest. Mark Guy Pearse says, "I once asked a northern shepherd, 'When do sheep lie down?' He replied, 'Why bless you sir, when they are full.'"

In v. 4, trouble and danger appear. Ask what some of these are. Refer to David's experience. (See 1 Sam. 17:34-37.) A recent traveler in Palestine tells of seeing clotted animal hair on the end of a stout club carried by a shepherd. When he pointed to it, the shepherd explained, by signs, that he had used the club on some wild creature.

V. 5. Ask what name is given to a man who provided a meal for others. What do the pupils know about the duties of a host? Show that in providing food for them and protecting them while they eat, the shepherd is the host of his sheep. Refer to the Eastern custom of anointing the head of an honored guest. (See the Lesson Explained.)

V. 6. The day is over. The shepherd's goodness and mercy have been with his flock through all their wanderings and now they are safe in the fold. So God leads, provides for, and protects his people all through this life, and when it is ended he brings them to be forever with him in the home he has prepared for them.

Ask who remembers a lesson in which this home was described. (See Rev. 7:15-17, lesson for March 21.)

Close by reading or repeating the whole psalm.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

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

**AIM OF THE LESSON.** To make the children know the loving care of the Good Shepherd.

**INTRODUCTION.** Show several pictures of shepherds caring for sheep. These should be, not the pictures of farm life of our land, but the Oriental picture of the sheep on the lonely hills, dependent upon the shepherd for protection and care. If you cannot find the pictures you need, draw on the blackboard a rough sketch of the hills and valleys where the shepherd led his sheep. Draw the stream where they drank when thirsty. Draw the fold where they were kept at night, making the thorn branches at the top to keep out wild animals.

**THE STORY.** This beautiful Twenty-Third Psalm, which we so often repeat was written by David, and the more we know about him, the better we understand this song. He was a sweet singer and he played on the harp and we think that often as he sat watching his sheep he played on his harp and sang songs for which he made the words.

Perhaps many nights he had to stay out with his sheep, for he had to take them where there was green grass and pure water, and that meant sometimes going many miles.

David would carry his food with him : dried raisins and dates, and hard bread made of grain that was coarsely ground between stones.

He had to watch every minute to see that some little lamb did not get lost. If it did, he had to go and find it, no matter how tired or busy he was. He knew the name of every sheep and they loved him and would come at his call.

In those days a shepherd had to be brave and strong. You will know why when you hear that one day a lion came out from among the rocks to try to kill some of David's sheep, but with his bare hands and his strong stick David killed the lion. Another time it was a bear that came, and David killed the bear just as he had killed the lion.

He had no gun, for no one then had heard of such a thing, but he had a "sling." It was not like the slings that boys make now, but it was a long piece of leather. David would hold the two ends together and put a little smooth stone where the fold came in the middle. Then he knew just how to swing it around and send that stone flying through the air so that he could hit any mark at

which he aimed. He could shoot with his sling almost as surely as a boy now can shoot with a gun. But we are very sure that he never sent a stone at a bird.

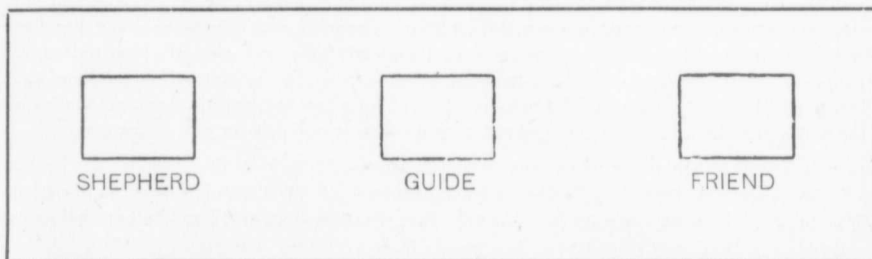
Because David was such a good and faithful shepherd, the thought came to him that God, his heavenly Father, was caring for him just as he cared for his sheep. His sheep did not know where they were going in the morning, but David knew, and although they might have to walk over a road that the sheep did not like very well, they would be sure to get

to the right place—the very best place for them—in the end. And God was leading David every day. Sometimes it seemed a strange or hard road (as taking care of sheep seemed a strange way to get to be a king), but God always knew best and David trusted him.

We, too, are sheep of the heavenly Shepherd, and Oh, how happy we should be to know that every minute of every day he is caring for us, and that we are always safe. Let us say David's words together.

(Have the lesson psalm repeated in concert)

### 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 bring 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 (Print). 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 friend simply by trusting Him.

### Lesson XIII. REVIEW—THE NOBLE LIFE OF SAMUEL June 27, 1920

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each lesson carefully, and know by heart the Lesson Title and Golden Text, Scripture Memory Passages, Primary Catechism (Questions 81-101), Shorter Catechism (Questions 73-81), should be revised.

**GOLDEN TEXT**—I will instruct you in the good and the right way.—1 Sam. 12 : 23 (Rev. Ver.).

Read 1 Samuel 12 : 1-5, 13-25.

#### HOME DAILY BIBLE READINGS

M.—The noble life of Samuel, 1 Sam. 12 : 1-5, 13-25. T.—Deborah and Barak deliver Israel, Judges 4 : 4-16. W.—The victory of Gideon's band, Judges 7 : 1-8, 16-21. T.—Ruth's choice, Ruth 1 : 4-22. F.—The call of the boy Samuel, 1 Sam. 3 : 1-13, 19, 20. S.—Israel's first king, 1 Sam. 9 : 15-21 ; 9 : 25-10 : 1. S.—A shepherd chosen king, 1 Sam. 16 : 4-16. The Lord our Shepherd, Psalm 23.

**Lesson Hymns**—Book of Praise : 25 (91), 404 (494), 583 (783), 297 (519), 272 (611), 320 (606). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Prov. 2 : 1-11. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

## THE QUARTERLY REVIEW

### FOR THE SENIOR AND ADULT DEPARTMENTS: Early Leaders and Kings of Israel

The Review should follow closely the lines of the HOME STUDY QUARTERLY and LEAFLET which should be carefully studied by the teacher. The QUARTERLY and LEAFLET thus summarize the Quarter's lessons :

"The lessons of the Quarter cover a stormy and stirring period in Israel's history. Israel, after the time of Joshua, fell into the idolatry of the surrounding peoples. God punished them by making them subjects of Amalek or the Canaanites, or the Philistines. But God never forsook his people, and raised up from time to time, judges and deliverers such as Deborah and Barak, and Gideon and, greatest of them all, Samuel,—patriot, priest, prophet and judge. Another event of great importance is the kingship. Israel, losing a sense of God's direct care, sought to have a king like the nations, forgetting that they had a divine king unlike other peoples. Hence we have the first king, Saul, great in body but lacking self-control and steadfastness. Then comes David, the shepherd lad. The whole Quarter emphasizes the necessity for national righteousness and the power of individual leadership for evil or for good."

#### Lesson I. A NATION SAVED BY PATRIOTIC LEADERS, Judg. 2 : 6-16.

What great leader of Israel is mentioned in this lesson ? What had he done for his people ? Who took up the work which he laid down ? Into what great sin did Israel fall after the death of Joshua ? What results followed their sin ? How were they delivered ?

#### Lesson II. FIGHTING ON GOD'S SIDE, Judg. 4 : 4-16.

What woman became a judge in Israel ? What soldier did she encourage ? Over what foe did Barak win a victory ? Who was the leader of the foe ?

#### Lesson III. VICTORY BY GOD'S HELP, Judg. 7 : 1-8, 16-21.

In what two ways was Gideon's army reduced ? How many soldiers were left at last ? Why were so many men sent home ? What is the main teaching of the lesson ?

#### Lesson IV. LIFE DECISIONS, Ruth 1 : 14-22.

What three women are mentioned in the lesson ? What decision was made by each ? What motives led Ruth to choose as she did ? What did she gain by her choice ?

#### Lesson V. TRAINING FOR RELIGIOUS LEADERSHIP, 1 Sam. 3 : 1-13, 19, 20.

Tell the story of Samuel's call. What is the great lesson which we may learn from the story ?

#### Lesson VI. SOWING AND REAPING, 1 Sam. 4 : 5-18.

What were the names of Eli's sons ? Describe their fate. What had they done to bring this fate upon themselves ? What happened to the ark ? What effect had the news upon Eli ? Repeat the Golden Text.

#### Lesson VII. VICTORY THROUGH PRAYER, 1 Sam. 7 : 1-12.

Where did Samuel gather his people ? For what purpose ? What did Samuel command the people to do ? What foe came up against them ? What did the people ask Samuel to do ? What was the result ?

#### Lesson VIII. KINGLY QUALITIES IN SAUL, 1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.

What kingly qualities had Saul ? How did he come to be selected as king ? Why should we be diligent in the common duties of life ?

#### Lesson IX. OUR FOES AND HOW TO OVERCOME THEM, 1 Sam. 4 : 1-13.

Describe the exploit of Jonathan and his armorbearer. What was the secret of Jonathan's courage ? What are some lessons from his brave conduct ?



Lesson X. WHY SAUL FAILED, 1 Sam. 15 : 13-26.

What command had been given to Saul? In what way did he disobey this command? Who rebuked him for his disobedience? What excuses did Saul make? What was the result of his disobedience? What great religious truth does the lesson teach?

Lesson XI. THE ROAD TO PROMOTION, 1 Sam. 16 : 4-13.

Where was Samuel sent to find a king? Whom would Samuel have chosen and why? Whom did God choose? Why? How had David been preparing for more important work?

Lesson XII. TRUSTING GOD FOR EVERYTHING, Ps. 23.

What title is given to this Psalm? In what three aspects does God appear? Who is the Good Shepherd? What has he done for his sheep?

### THE QUARTERLY REVIEW

#### FOR THE INTERMEDIATE DEPARTMENT: The Noble Life of Samuel

For a successful review, it is necessary to find some unifying theme for the Quarter's lessons. The title given to this Review lesson provides the needed focal point. Practically every one of the twelve lessons may be related to the life of Samuel.

*A Nation Saved by Patriotic Leaders* (Lesson I.). Call up in the pupils' mind the conditions in Canaan during this period. Have them describe the work of the "judges." The place of Samuel in the transition to the monarchy should prove of interest. Emphasize the truth that all these patriotic leaders received their inspiration from a real fellowship with God.

*Fighting on God's Side* (Lesson II.). Have the pupils give reasons why Deborah and Barak were successful in delivering Israel. Let them explain why the Golden Text of this lesson was chosen. Why are those who fight on God's side assured of success?

*Victory by God's Help* (Lesson III.). Ask the class to tell how Gideon's band was selected, and how the tests for reducing the numbers secured men with the needed qualities of alertness and daring.

*Life Decisions* (Lesson IV.). See whether the pupils feel the contrast between this beautiful story of home life, and the stirring tales of war. What guidance does the principle on which Ruth decided, provide for the life decisions of the class?

*Training for Religious Leadership* (Lesson V.). Emphasize the spirit in which Samuel was dedicated to the service of the sanctuary. Have pupils describe the steps in his training. What trait stands out?

*Sowing and Reaping* (Lesson VI.). Ask for the law of sowing and reaping. Why is this topic given to the lesson of Eli and his sons? Show wherein Eli was to blame, and the far-reaching consequences of the sons' sin.

*Victory Through Prayer* (Lesson VII.). Bring out the change in Israel's attitude preceding the victory. Show how Samuel tested and deepened this repentance. Have the class tell how help came, and what provision was made for keeping it in mind.

*Kingly Qualities in Saul* (Lesson VIII.). Call for an enumeration of these kingly qualities. Note the part Samuel had in choosing Saul, and the counsel of the Golden Text. Its importance may be observed in the later failure.

*Our Foes and How to Overcome Them* (Lesson IX.). Discuss the loyalty of Jonathan's armorbearer, and the apparent cause. Show the danger in Jonathan's plan, and the faith that supported his courage.

*Why Saul Failed* (Lesson X.). Have the class picture the inglorious ending of Saul's reign, and give the reason for his rejection. If possible, get them to give modern illustrations of like failure.

*The Road to Promotion* (Lesson XI.). What new light on the necessary kingly qualities, came to Samuel after Saul's failure? Ask why David was promoted.

*Trusting God for Everything* (Lesson XII). Have the class repeat the Shepherd Psalm. Ask the pupils to put in their own words, its main thought. How was this trust shown in Samuel's experience? Get the class to point out the strong points of Samuel's character.

### THE QUARTERLY REVIEW

#### FOR THE JUNIOR DEPARTMENT: A Boy Who Became a Great Man

In this week's Golden Text the keynote of the Quarter's lessons is sounded. Begin and end the review by having it repeated in unison, and all through the lesson impress the truth that the leaders through whom great good came to the people they served were those who were instructed by God's spirit, and who followed in the way he pointed out to them.

**Lesson I. GOD RULING ISRAEL THROUGH JUDGES, Judg. 2 : 6-16.** God's instructions about the Canaanites and their worship. The Israelites' partial disregard of these instructions. The result. The Israelites' repentance. How did God deliver them? Who were the judges? Repeat the Golden Text.

**Lesson II. THE STORY OF A HERO AND A HEROINE, Judg. 4 : 4-16.** What were their names? Who was Deborah? What enemies were oppressing Israel? God's message to Barak. Deborah's help. The two armies. The battle and its result. The Golden Text.

**Lesson III. HOW GIDEON WON A VICTORY, Judg. 7 : 1-8, 16-21.** The oppression of the Midianites. Gideon's loyalty to God. Gideon chosen to deliver Israel. The raising of his army. What did God say about it? How was the army tested? How many men were left with Gideon? What weapons did they use. Who can describe the attack? What was the result? What is the Golden Text?

**Lesson IV. RUTH AND NAOMI, Ruth. 1 : 14-22.** Who was Naomi? Who was Ruth? Who can tell the lesson story? What is the Golden Text? How had Ruth learned to know and love God?

**Lesson V. A BOY WHO HASTENED AND OBEYED, 1 Sam. 3 : 1-13, 19, 20.** Who was the boy? What does the name Samuel mean? Why was he so named? To whom did he listen? What did he hear? What is the Golden Text? Did Samuel give his heart to God? What did Samuel become?

**Lesson VI. ELI AND HIS SONS, 1 Sam. 4 : 5-18.** What do the pupils know about Eli's sons? What had happened to Israel? Who were the Philistines? How did the Israelites hope to defeat them? Were their hopes realized? How did Eli hear the news? What was the effect on Eli? What is the Golden Text?

**Lesson VII. A GREAT LEADER PRAYING, 1 Sam. 7 : 2-12.** Who was the leader? Where was he praying? Who else were at Mizpah? Why were they there? What had happened since last lesson? What is the Golden Text? Had Israel done this? For what was Samuel praying? Was his prayer answered? How?

**Lesson VIII. SAUL CHOSEN AS KING, 1 Sam. 9 : 15-21 ; 9 : 25 to 10 : 1.** What was Saul doing when he was chosen king? In what manner was he set apart to the kingship?

**Lesson IX. TWO MEN PUT AN ARMY TO FLIGHT, 1 Sam. 14 : 1-13.** Who were the two men? What army was it? Describe the position of the two armies. What did Jonathan plan to do? In whom did he trust? Who can repeat what he said? V. 6. How was the plan carried out? What is the Golden Text?

**Lesson X. HOW SAUL LOST HIS KINGDOM, 1 Sam. 15 : 13-26.** What was Saul told to do? What did he do? What did God say to Samuel? What excuses did Saul make? What did Samuel say about his excuses? Repeat the Golden Text.

**Lesson XI. A KINGLY SHEPHERD BOY, 1 Sam. 16 : 4-13.** Where did God tell Samuel to go? Why? What was he told to take with him? What was he told about the new king? What was the new king's name? Who can tell the story of how Samuel found him. Repeat the Golden Text. What does it mean?

LESSON XII. THE SHEPHERD PSALM, PS. 23. Who wrote this psalm? Why was David able to write about sheep and shepherds? What name is sometimes given to David? Why? Who can repeat the whole psalm?

## THE QUARTERLY REVIEW

### FOR THE PRIMARY DEPARTMENT: Stories About Samuel

AIM OF THE LESSON. To teach the strength and beauty of Samuel's character; and also to teach how God leads and guides his people.

INTRODUCTION. The Picture Roll or the pictures in the Quarterly will easily recall each lesson.

While the lesson stories each have a distinct and striking incident of their own, these form one complete and connected story, which, if broken, loses much of its teaching value.

1. The people of Israel had been captives down in Egypt, and after they escaped and came back under the leadership of Moses to the land that God had promised to them, they needed a great deal of help because they did not know how to rule themselves. Sometimes God had to be very stern and severe with them or the people of Israel would have been destroyed.

2. A picture of a palm tree reminds us of one of the faithful helpers of Israel in those days of beginning to be a real nation again. She was so faithful and so wise and good that God talked to her and gave her messages for the people. From far and near they came to where she held her council under a great palm tree.

When General Barak was to go out to battle, he would not go unless Deborah went with him. So together they led the army to the place of battle, and the Israelites were victorious.

3. Every boy and girl can tell the story that this picture of a pitcher reminds us of. Brave Gideon had only a few soldiers in his band, but at night they slipped over into the camp where hundreds and hundreds of the enemy lay asleep. You remember how each man carried a silver trumpet in one hand, and in the other a torch and a pitcher. When they shouted "The sword of the Lord and of Gideon," they broke the pitchers, blew their trumpets, and flashed their torches, and the enemy ran away in terror.

4. This signpost at the turning of the road reminds us of Ruth who chose to leave her home and go with the sad and lonely Naomi back to Judea.

5. This picture of the Temple reminds us of the little boy Samuel who came to live at the Temple. His mother loved him so well that she gave him to God as the very best gift she could ever give. He learned to love everything in the Temple, and he was a faithful helper to Eli, the minister. One night God spoke to Samuel and gave him a message for Eli.

6. In this lesson we still talked about the Temple and the people in it and the picture reminds us of the bed where Samuel lay when God's message came. Eli's sons were wicked men, although they helped in the Temple. Perhaps they might have been chosen as God's messengers if they had been different. But God chose Samuel instead. At last the wicked sons died in battle.

7. This picture of an altar reminds us of how when Samuel grew to be a man, he led the people back to God when they were worshiping idols; and how God helped them to win a battle when they were at a prayer meeting.

8. This picture of a king's crown reminds us of King Saul, Israel's first king.

9. This shield makes us think of brave prince Jonathan and his armorbearer who all alone defeated a great army.

10. The broken crown makes us think of Saul who failed as a king.

11. But the other crown with the shepherd's crook, makes us think of David.

12. The Good Shepherd picture reminds us that we are all his sheep.

## AMONG THE BOOKS

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

**The Uprooters**, by J. A. T. Lloyd (Stanley Paul & Co., London, J. M. Dent & Sons, Toronto, 329 pages, \$2.00) is a story in which the currents of modern thought cross and recross one another in bewildering complexity. The "Uprooters,"—and what a varied company of them there are, including the German American millionaire, Schwartz, who, claiming to be a pacifist of the pacifist, is in reality an arch-conspirator against the peace of the world and Sonia Evors, the personification of Russia, that seething caldron of social and industrial unrest, and Mary Riley, the Irish American, who is one of Schwartz' lieutenants, and Claude Ormsby the artist driven hither and thither by a hundred conflicting impulses—are those who imagine that the happiness of the individual and the well-being of the world are to be reached by flinging to the winds the most time-honored conventions and pulling down the most firmly established institutions. Sooner or later all the members of this strange company come under the influence of the life of Elton Woods, the ancestral home of an old Irish family, which stands for all that is conservative in social and political life. Here the old and new points of view come together in a strife which, one might think, could be ended only by the destruction of the one or the other. Instead, however, the old is modified by the new and the new feels the just restraint of the old. The conclusion of the whole matter is reached in the closing sentences of the most fascinating book. "But Sonia was so gentle now that even Emily's eyes gradually softened as she watched her impressing a good-night kiss on the child's forehead. 'That's the best picture in the world,' Sonia murmured; oh, yes, the very best of all.' 'Yes,' Elton assented, without hearing the actual words, 'war or no war, we must go on; we must build up.'"

A product, unmistakably, of an age in which women are demonstrating, on every hand, their ability to excel in spheres in which it was long believed that only men could walk surely and successfully, is **Mary Minds Her Business**, by George Weston (McClelland & Stewart, Toronto, 323 pages, \$2.00). A manufacturing business in a New England town, which, for many generations,

her family had conducted successfully, but which had come, in the course of time to need modernizing in its methods, afforded Mary, who had fallen heir to it, the field and scope for her energies. She had to match her wits against an unscrupulous uncle, who, with his son, had managed the plant, until Mary made herself President of the company. Of course, there were strikes, but Mary showed her resourcefulness and initiative by bringing in women workers in place of the men who went out. How all this was done is wrought into a tale of compelling interest. Mary was a business woman,—and a thoroughly capable and efficient one—but she was a woman, and her love story is woven into that of her success as the head of the big business concern. Altogether, this is a capital novel, full of fundamental human interest against a background of modern industrial conditions, which is drawn by the author with a sure and steady touch.

There is a powerful fascination to most minds about detective stories. A crime is committed, which presents a problem, the solution of which demands the best efforts of the acutest and most highly trained mind. The skill of the writer is measured by his ability to conceal the denouement from the guess of the reader until it is disclosed in the very last incident, and, at the same time to hold the interest by a rapid succession of startling surprises. Measured by this standard, **The Melwood Mystery**, by James Hay, Jr. (McClelland & Stewart, Toronto, 323 pages, \$2.00) deserves a high place among books of its sort. The characters who move across the pages of this thrilling tale are possessed of marked individuality, and each makes a distinct impression on the reader. There is the irresistible charm of Rosalie, the quaint humor and unshakable loyalty of "Jeff" Hastings, the masklike suavity and ingrained cynicism of Felix Conrad, the rugged force of the manly young Senator and the pitiable weakness of David Gower. It is safe to say that manner of the crime will not occur to the most ingenious reader until it is made known at the close of the story.

A capital sea story is **The Last of the Grenvilles**, by Bennet Coppleston (J. M.

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Dent & Sons, Toronto, 308 pages, \$1.75). Its hero is young Dickie Grenville, a descendent of the Sir Richard Grenville, who, with his gallant ship, the *Revenge*, was made immortal by Tennyson's poem. Dickie's father was a captain in the navy, but, having "piled up" his ship, abandoned his profession, though, after the court martial, his sword had been returned to him, and retired to a cottage in Devonshire. But the sea could not lose its lure for one of his blood, and many a day was spent on his tiny yacht,—it was named after the "mad little craft" which his ancestor drove into the Spanish fleet—with his son Dickie and John Robinson, once his shipmate, and now a general factotum about the cottage and abroad the yacht. It was by cruising about the channel with his father that Dickie became at home on the sea. His father had resolved, however, that he should not be a sailor, but should make a career for himself in business ashore. And to what business could the last of a race of sailors give himself more fittingly than that carried on by Lloyds, that famous institution for the insurance against all kinds of risks belonging to the sea? So, in due time, Dickie entered Lloyds, and was making a place for himself, when the War broke out. Of course Captain Grenville could do nothing else than press his services on the naval authorities, and he was made commander of a liner turned into a warship, and, of course, Dickie must follow him. The story of the boy's adventures is told in the author's inimitable style. Dickie was in the battle of Jutland and was reported killed by an explosion, but happily was rescued by a German destroyer, and, at last got back to Lloyds after the War was over. It is well worth while this book, with its picture of a clean, simple young Englishman, who "would hate to go to war again, yet would go, unhesitatingly, if his country had need of him." It is a true word that "so long as in this fair land of England we breed Dickie Grenville's, our land will remain to us."

A Canadian author, Archie P. McKishnie, gives us another story in **A Son of Courage**, (Thos. Allen, Toronto, 384 pages, \$2.00) which is dedicated to his sister, Jean Blewett. The background of the story is a country community and a near-by fishing village. It is a wholesome entertaining yarn of "Billy" the despair of his step-mother as he helps a popular young school master in his search for a miser's hidden treasure, and "last will and testament." Crooks take a hand in the game, the successful winning of which, by our friends, involves the possibility of marriage between the school master and the beautiful daughter of the lighthouse keeper.

Any teacher who would like to give a thrilling G. A. Henty type of book as a

present to a boy will find his heart's desire in **The Young Russian Corporal** by Corporal Paul Iogolevitch (Harper & Brothers, New York and London; The Musson Book Co., Ltd., Toronto; 327 pages; 19 illustrations, \$1.35). This is the story of the youngest veteran of the War, who was a soldier in the Russian Army at twelve years of age. It is full of stories of thrilling adventures of this young lad who was in some of the hardest fighting and penetrated the lines as a German spy.

**The Spiritual Meaning of "In Memoriam"** by James Main Dixon (The Abingdon Press, 166 pages, \$1.00). This fresh interpretation of Tennyson's great poem brings the average reader face to face with the fundamentals of the gospel as opposed to some of the materialistic philosophy which has too long held the stage and a great deal of which has emanated from Germany under the name of "kultur". Professor Dixon brings into his exposition a wide reading of many leaders of thought, a sense of the relation of *In Memoriam* to the problems of its time, a profound appreciation of the Christian faith, a close analysis of each part of *In Memoriam* together with a sense of the whole poem as the expression of religious growth in "a twice born man."

**Granville; Tales and Tail Spins from a Flier's Diary**, (The Abingdon Press, New York and Cincinnati, 176 pages, 7 illustrations, \$1.25) is a story edited from the letters and diary of one who typifies the very best type of American soldier. Though this aviator, through no fault of his own; never left the United States and died shortly after Armistice, his story is that of "a regular fellow."

Sir Arthur Conan Doyle has given us his fifth volume of his History of the War in **The British Campaign in France and Flanders, January to July, 1918** (Hodder & Stoughton, Toronto, 340 pages; 8 maps and plans, \$2.00). Previous volumes of this history have received great praise amongst which was that of Sir W. Robertson Nicoll,—“Sir Arthur Conan Doyle has given us a classic.” This fifth volume tells of the tremendous attack of the Germans, reinforced by a million men released from the Russian front, directed chiefly against the British front and threatening to drive through to the Sea; and of how the British rose to the tremendous occasion, checked and finally stopped this great German drive. The next and last volume will tell of the enormous counter attack of the Allies which led to victory. All students of the War will want this book telling of the events upon the British front from January to March 21, 1918, of the

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second Battle of the Somme, the Battle of Lys, and the Battles of Chemin des Dames and of the Ardes.

The British navy is noted for two things, its efficiency and its silence. To the average man the soldiers of Britain are intimate friends compared with her sailors. Captain E. R. G. R. Evans, D.S.O., C.B., R.N., has lifted a corner of the veil which covers the fleet, in his book, **Keeping the Seas** (S. B. Gundy, Toronto, 318 pages, \$1.75). It is a story of the Dover Patrol,—although the author lets us into other experiences further abroad. The author was the captain of the Terra Nova of the Shackleton explorations. At the beginning of the War he was captain of a torpedo boat and in command of the Sixth Flotilla of the Dover Patrol. How the transports were protected between England and France, how German mines were swept up and how British mines were laid, how the coast of Belgium was bombarded, how the submarine was hunted, how big guns were mounted in Belgium with the assistance of Canadians and how they finished the Hun, and in short, how the men of the Dover Patrol carried on through the War always giving the Germans one better, is the substance of this remarkable story.

**The Limits of State Industrial Control**, edited by Huntley Carter (J. M. Dent & Sons,

London and Toronto, 292 pages, \$4.00) has for its sub-title, **A Symposium on the Present Situation and How to Meet It**. The materials in the book are, as the editor tells us in his preface, "The outcome of an attempt to learn the views of a number of representative public persons in this country (Great Britain) on the urgently pressing problem of 'State' Control." These views were ascertained by submitting the following questions:

1. What in your opinion will be the situation immediately after the War as regards State Control?
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## Souvenirs for Patriotic Day

SUNDAY, JUNE 27th

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It will be seen from this outline of contents of the book, how varied are the aspects of the subject with which it deals and the student will be glad to have at hand, for purposes of reference, the opinions from such a great variety of sources of those who approach the subject from so many different angles.

Professor L. A. Weigle, D.D. of Yale University, is widely known as the author of two of the Handbooks in the New Standard Teacher Training Course, namely, *The Pupil* and *The Teacher*. In 1918, Dr. Weigle wrote a series of twelve articles for *THE TEACHERS MONTHLY*, at the request of the Editors, discussing with greater fulness and concreteness of detail, some of the topics dealt with in *The Pupil*, and in 1919 a similar series of twelve articles from Dr. Weigle on *The Teacher* were published in the same magazine. Both these series of articles appeared in many other magazines for Sunday School teachers, so that they had a very extensive periodical circulation. Dr. Weigle has now collected the two series of articles in a sizable and attractively printed book under the title *Talks to Teachers*, published by George H. Doran Company, New York, (188 pages, \$1.25 net), adding to each chapter questions

for discussion and a brief bibliography, in order, to use the words of the preface, "that it may be the better available for use by teacher training or parents' classes, or as a basis for a series of Sunday School workers' conferences." Many who read Dr. Weigle's articles in the *TEACHERS MONTHLY* will be glad to have them in this more permanent form. The book is sure to find a large constituency of readers, and is admirably suited to the purposes outlined by its author.

Sunday School teachers need no introduction to Mary E. Moxcey, the author of *Girlhood and Character*, who presents us with a new book, *Leadership of Girls' Activities* (The Methodist Book Concern, New York and Cincinnati, 126 pages, 50c.). All workers with adolescent girls will welcome this book which shows what sort of a programme is necessary for such girls and how each part of that programme may be realized. The emphasis is upon self-determined activities looked upon from the attractive viewpoint of recreation, and embracing the mental, physical, and social features. It is really a book for training in leadership, intended especially for those who would undertake girls' work and will be of use in Teacher Training Classes.

# Patriotic Day

## SUNDAY, JUNE 27th



This year, as usual, **PATRIOTIC DAY** will be observed in Canadian Sunday Schools and Congregations on Sunday, June 27th.



The **PATRIOTIC PROGRAMME**, which will be used in hundreds of services in Sunday Schools and Churches on Patriotic Sunday, is entitled "For a New Canada." The dawn of a new day for Canada is emphasized by the particularly attractive design as shown by the front page illustration. A very striking effect is produced by the orange and black printing on coated paper. The programme is a forceful one, and contains appropriate hymns, responsive readings, etc. This year's programme is quite distinctive in every way.

**Supplement**, containing materials for an address and suitable recitations, etc., is included with each order for the Programme. The price, **60 cents per 100, postpaid**, is within the reach of every Sunday School.

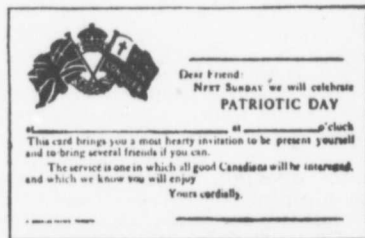
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# For Patriotic Day

WALL CHART of FLAGS, EMBLEMS and ARMS OF CANADA



Every Sunday School should have a copy of this instructive chart. It gives the history of the Union Jack and fully illustrates it in colors in its various stages. The coats of arms of Great Britain, Canada and the Provinces are illustrated and explained. The origin of the Canadian emblems is given. Military and Naval Medals complete this very useful chart. Size, 27 x 38 inches. Price : \$1.00, postpaid.

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The Last Supper	- - - -	Da Vinci
Christ Leaving the Praetorium	- - - -	Doré
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