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# The Teachers Monthly

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

Vol. XXI.

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No. 3

The best thing for a "summer" Sunday School to do, is to make up its mind to be a winter School as well. Everything in this School goes better when the School itself is open all the year round.

But the summer School need not suppose that because it is open only five or six months of the year, that, therefore, it cannot be up-to-date. An article further on in these pages, shows how it may have and use the new Departmental Graded Lessons. All the other new things, such as notice boards, the pink Duplex envelope, the Patriotic Services, with its buttons and badges and flags, are quite open to the summer Sunday School. Indeed, just because it is only open part of the year, the summer School should seek to equip itself in the most perfect way.

## Training and Triumph

Battles are won or lost long before the actual fighting takes place. The victory or defeat in which a conflict is to result, depends, in no small measure, upon the previous training and discipline of the soldiers. No pains was thought too great to be taken in the instruction and drill of our Canadian volunteers that they might take a worthy part in bringing about the triumph of Britain and her allies. The work of the skilled and experienced officers in charge of training camps on both sides of the water was and is, in its own place, as necessary and important every whit, as that of the leaders at the front.

The church of Jesus Christ has its battles to fight and its victories to win. Not less, surely, than in common warfare is there need of training for those who are to do their share in the church's conflict. Too much confidence cannot be placed in the church's divine leader, and there cannot be too firm an assurance of

the church's final success; but no one can overstress the demand for knowledge and skill in those who have to fill any place, be it never so humble, in the army of Christ's church.

On the Sunday School teacher falls a weighty share of the responsibility of training those who, in the coming days, are to take up the weapons of the church's war and march in the path that leads to victory. Great issues, therefore, hang upon the fidelity and efficiency with which the teacher does his work. The teacher's calling is worthy of the noblest talents, and presents an opportunity of achieving the highest results. In the day of triumph for Christ's cause, which is surely coming, none of those will miss the king's "Well done!" who have spent their strength in preparing the recruits for service in His army.

## Not Enough Teachers

By Rev. F. W. Murray, B.A.

There are not enough teachers. There never were. Many a public school could do better work if the staff were larger. And the same is true of the Sunday School. It is greatly in need of teachers.

Some teachers get discouraged because they have not more co-laborers in their work. And one does not wonder at their discouragement either.

But it is a heartening thing to remember that the task of teaching all nations was put upon the shoulders of eleven men as their master gathered them together for a parting message on a hill in Galilee.

The eleven were cramped for equipment. They had no class room, no lesson sheets, and maps, etc. The outlook for junior class work was poor. And the outlook for

senior class work was no better, so far as equipment was concerned.

But the eleven went to work, and he who runs, may read the results. Universities dot every land. There is also the cathedral, the Y.M.C.A., the institutional church, the mission hall, the gospel car, the gospel ship, the shanty reading camp, etc.

So eleven teachers accomplished a good deal, because, however meagre the equipment, there was One with them always. And whether the teachers be eleven or one, results are absolute and sure because He is with the teachers to the end of the age.

Stanley, N.B.

### God With Us

*By Rev. A. H. Foster, M.A.*

When the prophets of the Old Testament, who were the teachers of their times, bore witness to Christ on the Mount of Transfiguration, their representative was Elijah.

In many ways Elijah was not a good type of teacher. He was harsh in manner, intolerant of opposition and impatient for results,—all of which qualities a teacher should shun. But, in spite of his defects, Elijah is worthy of being taken as an example by all teachers and Christian workers because of his ideal of life and service. "As the Lord God of Israel liveth, before whom I stand,"—any man who could say that, and believe it, must be great.

"The Lord God . . . liveth." He is not a theological abstraction, but a person, living and active. Men may pass, but God liveth. Men may fail and disappoint, but God never. We may seem to work alone, but it is only seeming: God is with us. Influences and results are beyond our control, but God will care for them.

"Before whom I stand." The expression is one frequently used to denote intimate personal service of a king. Many servants there were in a royal palace, but a chosen few stood before the king in very close relation, hearing much of his counsels, understanding much of his purposes, and, upon occasion, expected to carry out his will.

This intimate relation the prophet claims for himself. Almost identical is Paul's "whose I am and whom I serve." Very dif-

ferent those two, in their training, in their ideals, in their work, yet both claim for themselves this intimate relation to their God. It is not merely that He is looking on at their lives and will take account of what they do; but rather that they have learned to live before Him, to keep their ears open for His voice, their eyes open to see His working, and their wills ever ready to follow His desires.

However different we may be from Elijah or Paul, every one who would do the Lord's work, must be like them in this respect,—he must cultivate the habit of living in the presence of God, of listening for His voice and of doing His will.

He who will do this, can speak with authority because he knows his master's will. He will not be easily turned aside by the opinions of men, for he has the mind of Christ. He will not quail in the hour of difficulty, for his God is with him. Cultivating this habit, he will attain to that position where he shall be called no more servant but friend, for all things which Christ received of His Father shall be made known to His own. Living thus in the presence of God, his whole life will be transfigured and men will take knowledge of him that he has been with Jesus.

Durham, N.S.

### The Family Pew

*By Rev. Thomas McAfee*

The maintenance of the family pew, in which the parents and the children worship together rather than having one section worship in the church and the other in the Sunday School, is the ideal of all who wish well to the church of Christ.

The Young Worshipers' League, to which the British Weekly has recently given much prominence, has done much in the old land to bring the church and the children into closer contact. Some on this side have adapted the League to the requirements and conditions of the West. There is no doubt that the emphasis is now being placed on the right spot, and if ministers and Sunday School workers can restore the family pew to its proper place and function in the church, we shall have made a notable contribution to the progress of the kingdom of God.

As an effort in this direction, many ministers have been giving special attention to the children's portion at the morning service. The sermonette and the children's hymn in many churches form a regular part of the service. That this portion of the service makes a very great demand upon the resources of the minister, all who have tried it will readily admit. The search for material and the presentation of it when found is no easy task, and for this phase of work, as well as in many other departments of practical service our colleges gave little, if anything, in the way of preparation.

A comparison of methods and of results amongst those who have been making an effort along this line would be helpful. The literature dealing with children's services is extensive, and a list of such books should be published. The writer has found the following of help: *The Children's Pew* (Howatt), *A Bag with Holes* (Aitchison), *Kingless Folk* (Adams), *Character and Empire Building* (Cross), *The Little Lump of Clay* (Shrewsbury), *Talks to Little Worshippers* (McNeill). No doubt others can add very helpful books to this list.

An occasional Bible character, a great soldier, or statesman, or reformer, or some historical event can be made the test of the children's sermonette. Subjects come in most unexpected ways. The writer told the story of the martyr of the Solway as the children's portion one Sunday, and in the Sunday School offered two prizes for the best reproductions of the story. Passing out, one boy remarked to another: "You won't find me writing that stuff." The subject for next Sunday's address was "Stuff," and a study of the word and its applications provided a very good theme. From our daily papers, our church magazines, and our general reading a great deal of helpful material can be gathered.

At a recent meeting of Presbytery in the West, the writer listened to an address by a veteran missionary to the Indians. This man possesses the imagination of the poet, and the heart of a saint. To hear him at his best is a rare treat. This night his address was illustrated by scenes from his labors. Out of this address came material for four

Sunday morning talks, entitled: "Snap Shots from a Missionary's Address."

It is the experience of those who have made an effort along this line, that the attendance of the children has increased, that the adults have been interested and that parents are made to face their responsibilities in the matter of the children's church attendance. Indian Head, Sask.

### Don't Drift

*By Rev. James Elmer Russell*

One of the most serious dangers against which Sunday School teachers have to be on their guard, is the danger of drifting. "Don't drift" is a motto which may well have a place where the eye of the teacher will often fall upon it, for in the way of drifting failure lies.

*Don't drift in character.* A most effective speaker to college men is accustomed to bring his address to a climax in words something like these: "The supreme question for you to decide is whether you are going to drift through life or whether you are going to steer."

But it is not enough to decide once for all not to drift. The fight for character all through life is largely a struggle against the downward drift.

Without any morbid introspection the teacher ought to be able to see as he looks back over a year that he has made stepping stones of his dead self to rise to higher things. He ought to find that the old temptations are more easily resisted and are less often yielded to. From year to year, the teacher's standards of character and of achievement ought to be constantly rising, as under the guidance of the Spirit of truth he is led into a clearer apprehension of the truth.

*Don't drift in Bible study.* It is to be feared that some teachers live from hand to mouth in their Bible study. They hastily gather a few teaching points from the Lesson Helps on Sunday afternoon before appearing in the presence of their classes. Occasionally they catch up their Bibles during the week. But they are not gaining a growing mastery of the Bible. They are drifting in their Bible study, that is all.

*Don't drift in method.* The teacher should grow, also, in his methods of teaching. With

the coming of each new section of the Bible for study, he ought to be able to present the Lesson in a more effective way. He ought with increasing clearness to understand both the Lesson and the class in such a manner that he can bring them more easily and more helpfully together. If the teacher is satisfied with past methods and ways of doing, he is drifting.

*Don't drift in personal work.* The chief business of the teacher, without any question, is the winning of the members of the class, one by one, to Christian discipleship. And in this most important work, also, there is danger of drifting. The teacher may recognize his supreme task, but not take any defi-

nite steps toward its performance. He may hope that some chance word may be the good seed, he may hope that some occasion may occur to give him the opportunity to speak a personal message in season. But thus to hope and to do nothing is to drift. The teacher must deliberately lay siege to the citadel of boysoul or girlsoul or mansoul. He must study the defences, and he must plan the most strategic attack. He must not wait for opportunities to come; under the guidance of the Spirit of God he must make opportunities. The teacher must not depend too much on auspicious occasions; he must teach the word in season and out of season.

## HOW TO STUDY THE LESSON

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

### III. USE YOUR IMAGINATION

There is no better way of making the Sunday School Lesson vivid to yourself than by trying to put yourself in the place of the different characters of the Lesson. The time and thought spent in this effort will repay you richly.

For example, suppose you are studying Peter's release from prison. Imagine that you are Mary, the mother of John Mark. She was a close friend of Peter. Think of his visits to her house. About whom did they talk? Jesus, of course. Think of some of the things that Peter told her about,—the transfiguration, the raising of the daughter of Jairus, the wonderful catch of fishes on the Sea of Galilee, the stilling of the tempest, the sad scene in Gethsemane. And all the time John Mark would be listening, storing away facts which he afterwards wrote out in his Gospel.

Then think how Mary felt when she heard that the wonderful old man, who had been so near the Lord, had been put in prison and was likely to be killed as James had been. How shocked she was! She could not keep up her housework. She and Mark wanted no dinner that day and no supper. What could be done? They felt helpless.

Of course they went to John. They found at his house Mary the mother of Jesus. All

four talked the matter over earnestly. John had relatives high in office. He went at once to see them, but came back discouraged. They would promise nothing.

But John knew that prayer could accomplish great things—everything. Had not Jesus often repeated the most glorious promises to those who prayed? So it was John, probably, that suggested a prayer meeting of the Christians. Mary's house had the largest room, so they met there. Mark was sent around to invite the other Christians to come; Rhoda too, very likely.

They would gather after dark and quietly. They would not want to draw attention to themselves. There would be no singing, only praying. Very likely two or three prayed at once. John kept up their faith by repeating what Jesus had said about prayer and about His being with His followers in their trials. So the long night wore on, till suddenly there came a startling knock at the door, sharp and loud. Nathanael was praying, and he stopped short in his prayer.

Well, you see what I mean, and there is no need to continue through the whole scene. After you have thus made the story vivid from the side of Mary and Mark and Rhoda and John, pass to Peter, and imagine his feelings at each stage of the event, and think of the

different things that might have happened to him—the little things, for which there was no room in the condensed account.

This is not doing violence to the sacred Word; it is merely filling up the outline it gives. That outline is intended to be filled up by the loving meditation of its readers. It has always been filled up thus by readers that are reverent and thoughtful.

Do not say that you have no imagination and cannot do this. What you need to imagine is nothing fanciful; it is only the common, familiar experiences of men and women, boys and girls, like yourself. What would you be likely to do and say, how would you be likely to feel, if you were in their circumstances? This is the question I would have you ask in connection with the study of each Sunday School Lesson, and in answering it you will make the Lesson surprisingly clear and vivid, perhaps for the first time a vital part of your life.

Auburndale, Mass.

### The Art of Questioning

By Professor O. J. Stevenson, D.Pæd.

#### III. KINDS OF QUESTIONS TO BE AVOIDED

All successful teachers are agreed that there are certain types of questions which should, as a rule, be avoided. It is generally well to avoid questions which may be answered by "Yes" or "No." Such questions encourage guessing and do not call for any real thinking on the part of the pupil. If "Yes or No" questions are asked, the pupil should, in most cases, be required to give a reason for his answer. Suppose, for example, that the teacher asks: "Do you think that the prodigal son was really sorry for his wrong-doing?" and the pupil answers "Yes," the next question must inevitably be: "Why do you think so?"

Alternative questions, especially those that suggest the answer or encourage guessing, should also, as a general rule, be avoided. For example, the question: "Was the father of the prodigal glad or sorry to see his son when he returned?" is not a good one. It would be much more effective to ask: "What were the feelings of the father when he saw his son?"

The teacher should be careful also to see that his questions cover only one point and require only a single answer. If the teacher asks a double question, as, for example, "What did the elder son think of his brother's return, and what did he say?" he cannot be sure of a satisfactory answer. The two points involved in the question should be kept separate.

Perhaps, however, the worst type of question is the one which consists in an incomplete statement for which the pupils are expected to supply the missing part. For example: *Teacher*. "Now there came a great —?" *Pupils*. "Famine." *Teacher*. "And the prodigal son would have been glad to do what?" *Pupils*. "To eat the husks that were fed to the swine." To make matters worse, teachers who use this type of question seldom ask for individual answers, and when any one who pleases may supply the missing data the result is a confused medley of answers.

It is hardly necessary to point out, in conclusion, that useless, meaningless questions should be avoided. When an answer is given, it has become a mannerism with some teachers to ask, "How many agree?" Unless the teacher wishes to follow this question up with another, as, for example, "Why do you not agree?" or "What are your reasons for thinking so?" it is generally a waste of time and energy to ask it.

University of Toronto

### Religious Education and General Education

The relations between religious education and general education may be summarized in these three statements: (1) General education that is complete includes religious education; (2) Religious education is general education conscious of its true goal; and (3) General education relates us to the world of effects, whereas religious education relates us to the first cause or ultimate ground.

A little girl of eight was watching her father show the motion of the earth on its axis by a revolving globe. "Papa," she said, "what makes the world turn around really?" Here

was a valued opportunity for both general and religious education. The father said, "Some say it is gravity, and some say it is the will of God ; perhaps these two mean the same in the end." One part of this answer touches the world of effects, the other the first cause.

To illustrate further the relationships between religious education and general education, we may say that general education aims at *health*, which religious education regards as conformity to the physical and mental laws assigned to the human body and mind by their Maker. General education aims at *truth* for the intellect, which religious education regards as conformity of the thought of

man to the thought of God as revealed in the world and discovered there by science. General education aims at *beauty* for the feelings, which religious education regards as man's appreciation of God's perfection as manifested in the works of nature and in the fine arts of man. So, likewise, general education aims at *goodness* for the will, which religious education regards as the harmony of man's will with God's will. Even vocational efficiency, at which general education aims, is itself conditioned upon the ideals supplied by religious education as to the sacred nature of one's calling and the conception of it as an opportunity for the best use of God-given talents. —Encyclopedia of Sunday Schools

## LEARNING BY DOING

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

### I. IN THE CLASS

A teacher, on being asked what activities her pupils carried on in class, replied : "We have no time for such preliminaries ; have not enough time for the spiritual teaching." This reply discloses a great fallacy.

All Sunday School teachers will agree that spiritual teaching is so presenting the truth that it shall be incarnated in the lives of others, with the result that in every situation in life, they act as Christ would act.

As soon as it is clearly seen that spiritual teaching bears directly on the pupil's actions, his responses in life situations, and not with his *passivity* as a vessel to be filled by the teacher, so soon is it evident that the most effective teaching will be, not through words but through actions. Recognition of this one principle has transformed Schools of all grades, from the kindergarten to the University. It has led to the introduction of manual training, the establishment of technical schools and the like.

This is but getting back to the home, the greatest of all character-forming institutions. The mother does not simply talk to her child on "kindness," "helpfulness," "homemaking," etc. She gets the little hands busy with dolls and their clothes, doing things for others, caring for the pets. The response loving

deeds is made, and the teaching has its result in actions.

The wisdom of the home, now recognized in secular education, must get fuller play in the Sunday School. But how can this be brought about ? Examples are innumerable. The following are merely suggestive :

1. *In the Primary Class.* The sun is shining ; the children are taught to respond with glad hearts and voices. The rain is falling ; they thank the Father for refreshing His world.

2. *In the Junior Class.* Such a class has been giving collections because it was conventional. A situation is presented, for example, a famine in India, and they voted to give all the class had on hand, and make a special gift of as much more. This is the spiritual teaching of the parable of the Good Samaritan.

3. *An Intermediate Class* made their own maps of Paul's journeys, wrote the incidents in their books and illustrated them with their own drawings and pictures cut from magazines. The journeys thus became a clearly defined part of their own experience, as they could not merely by listening to the teacher.

We learn by doing. It is true in everything—music, farming, housekeeping. If we

have only ten minutes to teach something, the quickest way is to set the pupil doing it.

And it is the master's way. "Go," "do," "give," "follow," were constantly on His lips, as witness the rich young ruler, the seventy, Peter, etc.

It was His way of teaching the most spiritual things—not a mere "preliminary." We Sunday School teachers must sit at the great teacher's feet and learn His way.

Toronto

### Extending the Gang Instinct

*By Taylor Statten*

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

"Don't be a quitter! Stick with the gang!" This appeal has rallied many a shirker.

We all admire the little French Boy Scout who, when captured by a squad of German soldiers, stood before a telegraph pole and was shot down by a firing squad rather than betray the position of the French detachment concealed in a nearby wood. He "stuck with his gang!"

The same instinct, developed in a Christian way, inspires the college graduate to leave the comforts of home and civilization and the fellowship of Christian friends, and plunge himself into the heart of a heathen land.

If we eliminate the gang loyalty, we produce a self-centred man. If its growth is arrested while yet in the gang stage, we get the man with merely clannish interests: but if we carefully nurture it in a Christian atmosphere and encourage its development and expansion, we may expect to find a generous, noble-hearted, other-centred, philanthropic type of man, ready and willing to do the will of His Master under all circumstances. This is present-day Sunday School teaching as a fine art!

We must start with the early teen-age boy in a class that embodies all the virtues of a real spontaneous gang. Gradually the horizon of the boy's unselfish interests must be widened. The little commonplace home duties for mother and father may be so glorified and spiritualized that they will be ac-

cepted as part of the class standard. The Boy Scout's "Good Turn Every Day," and the Y.M.C.A. boy's "Help the Other Fellow" slogans, suggest the possibilities.

Our interest in other people will follow our deeds of service for them. First, get boys doing something for others because it is a part of the class activity. At this age boys should be given an occasional opportunity to assist some other class in the Sunday School, or perhaps have a share in the work of the entire School or church.

Never give a boy a long-drawn-out task. Short term committee service leaves a good taste, and whets his appetite for more. He is now ready for participation in such work for the community as an anti-cigarette campaign, beautifying the town by caring for the front and back yards on a "clean-the-town day," etc. Let him have a part in the temperance effort, or he can be set to teach English to some foreigner. One group of boys in a small village got up a concert and raised money to lay a sidewalk from the post-office to the schoolhouse.

Not only should boys be inspired to help others in this general way, but they should be prepared to render specific service. This involves training. For the early teen-age boys, the "First Aid to the Injured" course is capital. The older fellows should take the teacher training course provided by his church. Such a course suggests service, and helps to fix that ideal in the mind of the growing boy.

Talks on true patriotism, illustrated from the lives of good Canadian citizens, may lead up to a discussion of the principles and functions of government, and participation in some public uplift movement.

One of the most serious problems that the teen-age boy faces is that of choosing a vocation. A wise presentation of the opportunities for service in the various life callings should inspire him to settle the question, not on the basis of what he is going to get out of it for himself, but of where he can make his life count the most for his great leader, and the extension of the brotherhood of men.

Toronto

### Talks With Primary Teachers

By Miss Bessie B. Maxwell

#### SHOWING A PATTERN—III. IN REVERENCE

The years spent in the Primary room are essentially the years for example rather than precept, for the child's habits at this stage are formed more by imitation,—and that often unconscious—than by a conscious and fixed adherence to principles. Here, then, must the teacher "show a pattern," and beat a path for the little feet to follow, even as the teacher reverently seeks to follow the ever-perfect pattern.

The child needs to be taught reverence for God, His house, His book, His ministers, and not alone for these, but for the value of the soul as weighed against a world and in the light of its priceless purchase-price, and for the body itself as the temple wherein dwells that soul. Large subjects these for little minds? Yes, but our part just now is to cultivate or create the correct attitude toward these subjects, not to impart a perfect knowledge or understanding of them.

It is not a light matter to neglect the teaching of this reverential attitude toward sacred things, for irreverence, in later years, frequently carries in its train, profanity, Sabbath-breaking, and vice of many kinds. Is not all sin, from one point of view, a form of irreverence?

For this reason must the very air of the Primary room breathe reverence—not a fearful, but a loving, reverence. "Perfect love casteth out fear," but does not treat lightly the object of that love. And, further, the idea of reverence is more easily imparted than many others, for while some lessons seem difficult to frame in the language of the child, the youngest one readily interprets the tone of the voice in all its shades, and will grasp and imitate the reverential bearing, at times the solemn hush, the pause for silence before a class prayer, even the careful handling of the Bible, and the hundred and one little ways in which the teacher expresses her reverence.

Precept must not be entirely omitted—"here a little, and there a little," but it is the tone, the glance, the action, which are the outbreathing of a really reverential spirit that

will most impress upon the child the duty and the beauty of a reverence for holy things.

It behooves us then, first of all, to develop within ourselves to the fullest extent this faculty. If our own observation and experience of God's wonderful workings be not sufficient to make us put off the shoes from off our feet, let us read the Book of Job, particularly the thirty-eighth and thirty-ninth chapters, and realize how immeasurably infinite is the one whom we serve, and how insignificantly finite are even our grandest efforts.

Westville, N.S.

### About the Budget

The raising of the 1915 Budget of \$1,500,000 for the Western, and \$140,000 for the Eastern (Maritime Provinces), Section of the church is well under way. Congregations, large and small, city and country, in every part of the Dominion are undertaking their shares with a right good will which has in it the assurance of success. Sabbath Schools and the young people are bravely facing their task of raising one sixth of the whole amount.

A good start has been made. But that is not enough. The work must be carried on faithfully and regularly week by week until the very last day of the year. And each one concerned in this matter must do his and her part to help in the work.

The *superintendent* can do a great deal. He can keep the great work of the church for which the Budget is to provide constantly before the officers and teachers and scholars, keeping up their interest and stimulating their activity.

A great deal depends on the *teacher*. He should improve every opportunity of presenting the missionary work of the church to his class, and the need of their regular offerings in order that this work may be carried on most effectively.

There is something for the *scholar*,—each scholar—to do. He can see that his offering, large or small, is regularly given and can "talk up" the Budget with his companions as their job which must be carried through.

Each *Bible Class* and *Young People's Society member* has his responsibility. It will be a

great thing for the young people of the church to throw themselves, heart and soul, into this big enterprise. It offers them a wonderful opportunity of doing good and of getting, perhaps, even more good.

And *all* can pray. The raising of the Budget is work for God and His kingdom. With confidence His help can be asked for the doing of it, and with that help there will be no failure.

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## THE SUPERINTENDENTS OF DEPARTMENTS

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

Not all Graded Schools, and we mean by that, Schools using Graded Lessons and having five Departments, will have five Departmental Superintendents. There will be some Graded Schools using Graded Lessons with but one class in a Department. There will probably be more with but two, and the number of Schools with three or more classes in each Department will be in the minority.

Schools with three or more classes in each Department will require for the most effective work a superintendent for each Department. The person chosen will be the one best qualified for the office and may therefore be either man or woman. In the larger Schools it will be found very advantageous to have also an assistant departmental superintendent; this officer may, however, be a teacher of a class, for it is still a difficulty with the average School to get a sufficient number of teachers adequately to man the whole School.

The Departmental superintendent may be nominated by the Sunday School Association, and should be approved by the general superintendent. The appointment should always have the confirmation of the Session.

The Departmental superintendent is the executive head of the department, responsible for its efficient working. If Departments have their opening devotional exercises separately, he will conduct them himself or he will arrange for some one else to do so. He will see that every class is provided with a teacher, and that new scholars are cordially received and placed in the class for which they are best suited.

He will be on terms of intimate friendship with every member of the staff of his Department. It is said of a renowned leader of ancient times, that he knew the name of every soldier in his army. The superintendent, who ought to know his Department better than any one else, will, in proof of this, be able to call every scholar by name and will know where he lives and something of his family life.

He will also know the Lesson for the day. He may have to teach a class at times. At long intervals he might with advantage give a demonstration to his teachers by forming the Department into one class and teaching it.

He will be quick to report to the general superintendent and to the pastor any information that will be of value to the School as a whole or to the church generally. In the discharge of his work as Departmental superintendent he will be in training for larger service. The day may come, probably will, when he will be promoted to the position of general superintendent and placed in charge of the whole School.

The Departmental superintendent should be asked occasionally to take charge of whatever service the whole School may have together. In this way he will be known in the School and he will be gaining experience and confidence for the larger duties that may be in store for him. He will consider himself not simply the head of a Department, but an active partner, as well, in all that concerns the welfare of the School as a whole, and, not only of the School, but of the congregation.

Toronto

### One Difficulty with the Graded Lessons

Many of our Schools, in all parts of the Dominion, are finishing, this month, the first Quarter with our Departmental Graded Lessons. For most of these Schools this has probably been their first trial of graded Lessons, and doubtless some little puzzlements and difficulties have arisen. This is inevitable with any new method.

A most likely difficulty has been in connection with home work. In the familiar Uniform Lessons, the home work of each Lesson is done *the week before*. With the Graded Lessons, it is done *the week after*; and the scholars, especially those of the Junior Department, are apt to say, "Oh, we've heard all about the Lesson in the class. What's the use of doing anything more?" If this view prevails, more than half of the good of the Lesson is lost, namely, the scholars' working of it out for themselves, and into their own heart and life.

The key to good home work is very much in the hands of the teacher. In the first place, the teaching should be well done—all sorts of things started by it that the scholar will be eager to follow up for himself. In the second place, such a careful marking of the Written Answers, and such a keen, searching review of the Lesson at the beginning of the next Sunday's Lesson as will set the scholar on his mettle to be ready for the review. And, in the third place, a visit by the teacher to the mother—when the scholar is not about—and a talk with her to secure her help to get the home work done, will aid mightily.

The difficulty is, after all, not new. It is the old and ever present difficulty of home work, in a new form; and the solution is, intelligent, sympathetic teaching in the class, and the enlistment of the home in the hearty doing of its share.

### Graded Lessons in the "Non-Evergreen" School

About Graded Lessons in the "non-evergreen" School, let it be said, first of all, that every "non-evergreen" School should, as soon as possible, become "evergreen," that is, open all the year round. There are very few cases

in which this cannot be accomplished, and it would mean a wonderful advance in our Sunday School work if all the Schools which are now planning to begin their work for the spring and summer, should, at the same time, seek to arrange to carry this work on through the fall and winter also, so that, next year, they will be on the list of "evergreens." There would be no "non-evergreens" left.

Many of these Schools are small Schools, but the small School can quite readily be divided into Departments for graded instruction. There can, for example, be a Beginners' Department wherever there are children four or five years old; the Primary Department, where there are children of six, seven or eight; and a Junior Department, where there are boys and girls of nine, ten, eleven and twelve. The Intermediate Department includes those from thirteen to sixteen, and the Senior those from seventeen to twenty.

Our Graded Lessons material is issued in a form to suit Schools of all sizes. For the first three Departments,—Beginners, Primary and Junior—the material is in the familiar form of Quarterlies and Leaflets. The School can thus begin with any Quarter. In the Intermediate and Senior Departments the material is in the form of Quarterly booklets, and, therefore, in like manner convenient.

Our Graded Lessons material is now being used in a very large number of Schools open all the year round, and we are looking for a similarly general employment of it in Schools which, so far, are open only a part of the year.

### The Beginners Teacher's Quarterly

#### AN ADDED FEATURE

A charming feature will be added to our already popular BEGINNERS TEACHER'S QUARTERLY, to begin with the April-June issue, which will soon be in the hands of the teachers of this Department. Along with the teacher's material for each Lesson, there will usually be given a piece of fresh, bright, new music,—words and tune suitable for the little Beginners. This feature should be a great help to the teachers, as it surely will be a great joy to the little tots.

## HOW THE WORK GOES ON

The Evangel Hall Bible School, Toronto, started two years ago. At the end of the first year the attendance had reached 143. The attendance on Jan. 3 of the present year was 205 and on Jan. 10 it was equal to the total enrolment of 224.

For some years large religious gatherings, outside of regular church services, have been forbidden by the French government. This year the ban was removed, and shortly before the outbreak of war a great Sunday School festival was held in Paris, where over 4,000 Sunday School scholars were assembled. The programme included a Boy Scout demonstration and several Biblical tableaux.

More than 2,000 enthusiastic Presbyterian Sunday School scholars met on New Year's morning for the seventeenth annual rally of the Winnipeg Presbyterian Sunday Schools. The Point Douglas School, which carried off the banner for the largest percentage of attendance, had more scholars present than were shown in the figures for its highest attendance during the year. Clifton St. School earned the trophy for the best average attendance throughout the year, with the splendid record of 85¾ per cent. The rally sent a telegram to King George, conveying greetings and prayers for the Empire.

A Sabbath School in Damascus, Syria, holds a session two and one-quarter hours

before sunset. On two recent Sabbaths there were 242 scholars present. Among the more regular attendants is a class of about 30 Jewish girls who come every Sabbath from their own quarter under the charge of one of the teachers of their own Jewish day school. There may be found also in the School, besides these Jews and the children of Protestant people, Greeks, Moslems and a few Roman Catholics. On Saturday mornings a Sabbath School is held in the Jewish quarter for Jews exclusively. The attendance of girls at this School is sometimes over 300 and of boys about 70.

Some interesting items relating to Sunday School work in our mission to India are :

At Rutlam a special effort is being made by the Bible women to have the little girls memorize scripture and hymns.

The Sunday School at Mhow is supported by the funds of the local congregation.

At Ujjain there are ten Sunday Schools attended by an increasing number of scholars, who take a keen interest in their lessons. A Christian Sunday School at Ujjain means one attended by every Christian, from the babe in arms to the aged, greyhaired man and woman.

Amkhut has seven Schools, while the International Sunday School Lessons are made a basis of Bible training for the whole community.

## A WORD FROM THE BUSINESS MANAGER

While so much attention is being properly drawn to goods "Made in Canada," it may not be out of place to mention our own Canadian Presbyterian Lesson Helps and Illustrated Papers. These have the real Canadian spirit. Church and country speak through them to our boys and girls and young people.

Attention is called more particularly at this time to EAST AND WEST, which, in addition to its unequalled Missionary and General

Material, has been, and is, providing a number of most timely war articles. If your School is not already taking EAST AND WEST, we should be very glad to send you samples, as well as samples of any other of our Publications you are not now receiving.

To foster the right Canadian spirit, see that the boys and girls and young people have Canadian Text Books in the Sunday School as well as in the Public and High School.

## OUR SUNDAY SCHOOL PERIODICALS, 1915

### UNIFORM SERIES

TEACHERS MONTHLY, per year.....	\$0.70
2 or more to one address.....	0.60
PATHFINDER (A monthly Bible Class and Y.P.S. Magazine), per year.....	0.50
2 or more to one address, each.....	0.40
HOME STUDY QUARTERLY, per year.....	0.20
Five or more to one address, each.....	0.14
INTERMEDIATE QUARTERLY, per year....	0.20
5 or more to one address, each.....	0.14
PRIMARY QUARTERLY, per year.....	0.20
5 or more to one address, each.....	0.14
HOME STUDY LEAFLET, 5 or more to one address, per year, each.....	0.07
Per Quarter.....	0.02
INTERMEDIATE LEAFLET, 5 or more to one address, per year, each.....	0.07
Per Quarter.....	0.02
PRIMARY LEAFLET, 5 or more to one address, per year, each.....	0.07
Per Quarter.....	0.02
COLORED LESSON PICTURE ROLL, per year, each.....	3.25
Per Quarter, each.....	0.82
(Includes American postage)	
COLORED LESSON PICTURE CARDS (Cor- responding to Roll), per year, each.....	0.12
Per Quarter, each.....	0.03
(Includes American postage)	

### ILLUSTRATED PAPERS

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

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM DECEMBER 16, 1914, TO JANUARY 15, 1915

#### I. FIRST STANDARD COURSE

- Big Island, N.S.*—Teacher : Jessie Helen Mclean.  
*De Bert Station, N.S.*—Old Testament, New Testament : Lewis McDougan.  
*Florence, N.S.*—Rev. Harry Burns, Minister. Teacher : Mrs. Jennie L. MacKenzie.  
*Huntingdon, Que.*—Rev. Robt. McCord, Minister. School : John Ruddock, Lulu S. Law, Gertrude I. Middlemiss, Maude A. Steele, Pearl L. Goldie, Mrs. Geo. A. Rennie, Ada L. Steele, Edith M. Law. Teacher : Pearl L. Goldie. Old Testament : Mrs. Geo. A. Rennie. Diplomas—John Ruddock, Lulu S. Law, Gertrude I. Middlemiss, Maude A. Steele, Pearl L. Goldie, Mrs. Geo. A. Rennie, Ada L. Steele, Edith M. Law.  
*Provincial Normal School, Toronto, Ont.*—Rev. B. B. Weatherall, Instructor. Old Testament : 68 Students.  
*Uxbridge, Ont.*—Rev. J. R. Fraser, Minister. Teacher : Annie K. Smith, Mrs. Harry Berber, Margaret Oliver. Diplomas—Annie K. Smith, Mrs. Harry Berber.  
*Abbotsford, B.C.*—Rev. J. L. Campbell, Minister. Old Testament : Grace Roberts.

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

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

#### PRIMARY DEPARTMENT

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

#### JUNIOR DEPARTMENT

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

#### INTERMEDIATE DEPARTMENT

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

#### SENIOR DEPARTMENT

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

## II. ADVANCED STANDARD COURSE

Ormslow, Que.—Rev. D. N. Coburn, Minister. *Teacher and School*: Margaret C. MacDougall, W. R. MacDougall, Mamie W. Lang.

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

## Lesson Calendar : First Quarter

1. January 3.... God's Patience with Israel. Judges 2 : 7-19.
2. January 10.... Deborah and Barak Deliver Israel. Judges 4 : 4-16.
3. January 17.... The Call of Gideon. Judges 6 : 11-16, 33-40.
4. January 24.... Gideon and the Three Hundred. Judges 7 : 1-8, 16-23.
5. January 31.... The Birth of Samson (Temperance Lesson). Judges 13 : 8-16, 24, 25.
6. February 7.... Ruth Chooses the True God. Ruth 1 : 6-18.
7. February 14.... Samuel Called to be a Prophet. 1 Samuel 3 : 1-13, 19, 20.
8. February 21.... The Death of Eli and His Sons. 1 Samuel 4 : 1-13, 18.
9. February 28.... Samuel, the Victorious Leader. 1 Samuel 7 : 3-17.
10. March 7.... Saul Anointed King. 1 Samuel 9 : 17 to 10 : 1.
11. March 14.... Saul Gains His Kingdom. 1 Samuel, ch. 11.
12. March 21.... Jonathan and His Armorbearer. 1 Samuel 14 : 1-13.
13. March 28.... REVIEW—God's Mercies to Disobedient Israel. Read Nehemiah 9 : 26-31

Lesson X.

## SAUL ANOINTED KING

March 7, 1915

1 Samuel 9 : 17 to 10 : 1. Study 1 Samuel, chs. 8-10—\*Commit to memory v. 1.

**GOLDEN TEXT**—Fear God. Honour the king.—1 Peter 2 : 17.

17 And when Sam<sup>u</sup>el saw Saul, the Lord said unto him, Behold the man <sup>1</sup> whom I spake to thee <sup>2</sup> of ! this same shall <sup>3</sup> reign over my people.

18 Then Saul drew near to Sam<sup>u</sup>el in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Sam<sup>u</sup>el answered Saul, and said, I am the seer : go up before me unto the high place ; for ye shall eat with me to day, and <sup>4</sup> to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them : for they are found. And <sup>5</sup> on whom *is* all the desire of Is<sup>r</sup>ael ? *Is it* not <sup>6</sup> on thee, and <sup>6</sup> on all thy father's house ?

21 And Saul answered and said, Am not I a Ben<sup>j</sup>amite, of the smallest of the tribes of Is<sup>r</sup>ael ? and my family the least of all the families of the tribe of Ben<sup>j</sup>amin ? wherefore then speakest thou <sup>7</sup> so to me ?

22 And Sam<sup>u</sup>el took Saul and his servant, and brought them into the <sup>8</sup> parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Sam<sup>u</sup>el said unto the cook, Bring the portion which I gave thee, of which I said unto thee,

**Revised Version**—<sup>1</sup> of ; <sup>2</sup> Omit of ; <sup>3</sup> have authority ; <sup>4</sup> in the morning ; <sup>5</sup> for whom is all that is desirable in Israel ; <sup>6</sup> for ; <sup>7</sup> to me after this manner ; <sup>8</sup> guest-chamber ; <sup>9</sup> thigh ; <sup>10</sup> hath been reserved ; <sup>11</sup> because unto the appointed time ; <sup>12</sup> for I said ; <sup>13</sup> he communed ; <sup>14</sup> housetop ; <sup>15</sup> to Saul on the housetop ; <sup>16</sup> As they ; <sup>17</sup> at ; <sup>18</sup> at this time, that I may cause thee to hear the word ;

**LESSON PLAN**

- I. The Meeting, 17-21.
- II. The Feast, 22-25.
- III. The Anointing, 26 to ch. 10 : 1.

**DAILY READINGS**

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

M.—Saul anointed king, 1 Sam. 8 : 10-22. T.—Saul anointed king, 1 Sam. 9 : 15-21. W.—Saul anointed

Set it by thee.

24 And the cook took up the <sup>9</sup> shoulder, and that which was upon it, and set it before Saul. And Sam<sup>u</sup>el said, Behold that which <sup>10</sup> is left ! set it before thee, and eat : <sup>11</sup> for unto this time hath it been kept for thee <sup>12</sup> since I said, I have invited the people. So Saul did eat with Sam<sup>u</sup>el that day.

25 And when they were come down from the high place into the city, <sup>13</sup> Sam<sup>u</sup>el communed with Saul upon the <sup>14</sup> top of the house.

26 And they arose early : and it came to pass about the spring of the day, that Sam<sup>u</sup>el called <sup>15</sup> Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Sam<sup>u</sup>el, abroad.

27 <sup>16</sup> And as they were going down <sup>17</sup> to the end of the city, Sam<sup>u</sup>el said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still <sup>18</sup> a while, that I may shew thee the word of God.

Ch. 10 : 1 Then Sam<sup>u</sup>el took <sup>19</sup> a vial of oil, and poured it upon his head, and kissed him, and said, *Is it* not <sup>20</sup> because the Lord hath anointed thee to be <sup>21</sup> captain over his inheritance ?

king, 1 Sam. 9 : 22 to 10 : 1. Th.—Saul anointed king, 1 Sam. 10 : 17-27. F.—Behold the king, 1 Sam. 12 : 6-16. S.—Samuel's warning, 1 Sam. 12 : 17-25. S.—Promises to be obedient, Deut. 28 : 1-10.

**Shorter Catechism**—*Ques. 9. What is the work of creation ?* A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good. *Ques. 10. How did God create man ?* A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

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

**The Question on Missions**—10. How much money was raised for the Budget in 1913? How much was asked for 1914? How much is needed for 1915? The sum raised in 1913 was \$792,795 in the Western Section and \$121,803 in the Eastern Section. For 1914 the amount asked was \$1,400,000 (Western), and \$138,000 (Eastern), \$1,500,000 (Western), and about \$140,000 (Eastern) is asked for 1915.

**Lesson Hymns**—Book of Praise: 47 (Supplemental Lesson), 67, 64, 45 (Ps. Sel.), 528 (from PRIMARY QUARTERLY), 70.

**Special Scripture Reading**—Ps. 72. (To be read

responsively or in concert by the whole School.) It is expected that each Scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 658, Saul Anointed King. For Question on Missions, H.M. 1370, The Budget of our Church. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, from Ramah, Traditional Home of Samuel, Northeast Towards Gilead (Underwood & Underwood, 417 Fifth Ave., New York City), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for March, 67c; less than four in one order, 23c. each; stereoscopes, 93c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

**Time and Place**—About B.C. 1100; Ramah, some 5 miles north of Jerusalem.

**Connecting Links**—The Lesson follows closely upon that for last Sabbath.

Ch. 8 tells of Israel's demand for a king and of Samuel's compliance, under divine direction, with this demand. In vs. 1-16 we are told how Saul came to Ramah and how the Lord indicated to Samuel that Saul was to be king.

### I. The Meeting, 17-21.

Vs. 17, 18. *When Samuel saw Saul.* See v. 2 for a description of Saul's appearance. *The Lord said*; literally, "answered" (Rev. Ver. Margin), that is the question in Samuel's mind,—“Is this the man whom the Lord is to make king?” (See vs. 15, 16.) *Reign over.* “Restrain,” the Hebrew word means, keep them back from evil-doing. *In the gate*; the gateway through the city wall, with towers on either side and a chamber above it. In Eastern cities this was a public meeting place, and here courts were held. Saul and his servant (v. 5) would naturally halt here to make inquiries. *Seer's house.* A seer was one who foretold the future or revealed things hidden from ordinary knowledge.

V. 19. *Go up before me*; a mark of respect and courtesy. *The high place*; the hilltop on which the place of worship for the city stood. It was usually in the outskirts of the place. *Eat with me*; join in a sacrificial feast. (See vs. 11-14.) *Let thee go*; return to his father's home. *Tell thee all. in thine heart*; not only what Saul wished to know about the asses, but also the thoughts and questionings which may have sprung up in

Saul's mind about the tyranny of the Philistines, and, perhaps, the plans formed for ending it.

V. 20. *Asses. .lost three days ago* (see vs. 1-4); literally, “to-day three days,” that is, the day before yesterday, according to the Hebrew way of reckoning. *Set not thy mind on them.* Do not be concerned about them. *Found*; that is, Samuel knew where they were. *The desire of Israel*; Rev. Ver., “all that is desirable in Israel,”—the glory and power of the kingship. Since all this was to be Saul's, why should he be disturbed about the asses? And, besides, these, too, would be restored.

V. 21. *A Benjamite. .the smallest of the tribes*; the smallest except that of Manasseh at the numbering in the wilderness (Num. 1: 37), and greatly reduced by the terrible slaughter of Judg. 20: 46. *My family*; my clan, a subdivision of the tribe. This expression of deep humility was in accordance with Eastern custom, and, though probably quite sincere, is not to be taken too literally. Kish, the father of Saul, was a man of standing in the community.

### II. The Feast, 22-25.

V. 22. *Into the parlour*; Rev. Ver., “guest-chamber.” The dining hall is meant, in which sacrificial feasts were eaten. Such a hall apparently was built near every important place of worship. *In the chiefest place*; at the head of the invited guests. *About thirty persons*; the most distinguished people of the place: the rest would feast in the open air outside.

Vs. 23, 24. *Said unto the cook*; who had been ordered beforehand to provide for the company. *Bring the portion*, etc.; the choice portion set apart for the honored guest. This custom is still observed in Arabia. *The thigh* (Rev. Ver.), etc.; the best part of the sacrifice, and one still regarded as the portion of honor by the common people of Palestine. Another view regards it as the "fat tail" of certain breeds of sheep, still counted a delicacy in the East, resembling marrow when served. The remainder of v. 24 may mean that Samuel had directed the people to wait for his coming, which was, of course, a mark of politeness to his guest.

V. 25. *Come down*, etc.; at the conclusion of the feast. *Communed*; talked with. Samuel would thus prepare Saul for the great announcement to be made on the following day. *Top of the house*. The flat roof of an Oriental house is still a favorite place for business, relaxation or sleeping.

### III. The Anointing, 26 to ch. 10: 1.

Vs. 26, 27. *Spring of the day*; early dawn, the time for starting on a journey in such hot countries as Palestine. *Called to Saul on the housetop* (Rev. Ver.); where Saul, in accordance with the Eastern custom, had spent the night. *Abroad*; out of the house. *To the end of the city*; whither Samuel had accompanied Saul, according to the Eastern custom, as if to speed him on his homeward way. *The servant*; Saul's companion. *Shew the word of God*; what God's purpose for Saul was.

Ch. 10: 1. *Took the vial of oil* (Rev. Ver.); perhaps that used for the setting apart of priests (see Ex. 30: 23-33). *Poured it upon his head*; to signify: (1) Saul's being set apart as king to God's service; (2) the gift of

God's spirit to fit him for his work. *Kissed him*; as a token of personal affection. *Captain*; Rev. Ver., "prince." *His inheritance*; His people Israel (compare Deut. 32: 9; Ps. 78: 7).

On his way home, the designation of Saul as king was confirmed by three signs, vs. 2-16. In vs. 17-27 we have the story of Saul's proclamation as king.

### Light from the East

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

THE SACRIFICIAL FEAST—Sacrifice seems primarily to be a "gift." You would bring a gift to a god as to a man of high station, when you wished to appeal to his kindness, or to appease him if he were angry, or to show gratitude for his favor. You would offer sacrifice to God when you began an important undertaking and when you completed it successfully. The rites of sacrifice seem in ancient times to have been of extreme simplicity. A man killed his own victim (amongst the Hebrews and Arabs it was a goat or a sheep). He poured the blood on the ground or on a sacred stone, or he smeared it on the tent ropes or on the door posts of the house. Some choice bits of the fat might also be offered, but the greater part of the flesh provided a feast for the owner and his family or his guests. At Samuel's sacrificial feast there were about 30 guests, probably the sheikhs of the village. These feasts were of a joyful character. Deuteronomy describes sacrifice in the days of the kingdom as "to eat and drink and rejoice before Jehovah." The great feasts at the beginning and the end of the harvest and at the vintage were naturally times of rejoicing. Music and song and dancing and drinking often led to excesses.

### THE GEOGRAPHY LESSON

The number 9 on our Judea map marks a spot in Samuel's home town, Ramah, where we may see many reminders of the time when the delegates went there with their petition for the appointment of a king. Notice how two diverging lines reach far off northeastward from Ramah. They show the direction and the extent of our outlook, for they include between them the space we are to have spread out before us. We stand on the flat

roof of one of the town's taller buildings, where gradual accumulations of dirt give a chance for grass and weeds to grow in the warm sunshine. Over the edge of the grassy roof we can look down into one of the narrow and crooked streets. Houses of gray stone, some only one story high, some with a second story, stand quite closely adjoining each other. We see almost no windows. The Ramah women's work is done in airy

courtyards, shielded from observation by those buildings or by high walls. Leisure hours are spent either in the courtyards or on the roofs, reached by out-of-door stairways. On several roofs we see now straw and bean-vines spread to dry. Beyond these Ramah roofs we get a glimpse of some cultivated fields from which those vines may have been brought; then the ground rises in low ridges where the soil is poorer,—fit only for goat pasturage. We know there must be a



great valley beyond the farthest of those barren hills, for a broad space filled with sunshiny haze intervenes between them and a dimly visible wall of highlands away off at the east. The gap is, in fact, the deep-sunken trough of the Jordan, and those highlands afar off are over in the land of Gilead.

Use a stereograph entitled, From Ramah, Traditional Home of Samuel, Northeast Towards Gilead.

### THE LESSON APPLIED

By Rev. Professor J. M. Millar, B.D., Edmonton, Alberta

Up to the present Israel has been a theocracy, that is, its ruler was supposed to be the Lord alone. Now the nation is to pass into a monarchy, that is, the people have decided that they will have a king, like the surrounding nations. The class might consider the question: Did Israel advance or take a backward step when it was decided to have a king? A second question might be considered: Is it possible to have a pure theocracy? That is, can we do without human rulership entirely? Does God make His will known through righteous rulers, or how is that will revealed?

In further study of the Lesson, notice that the future king was found in an *unexpected place*. Saul was of the insignificant tribe of Benjamin and of an unknown family. He himself deprecated the choice as unsuitable (v. 21), and protested his unfitness. His objections were, however, brushed aside by Samuel, the prophet.

Who would have thought of looking for the famous Christian explorer and missionary, David Livingstone, at the weaver's loom? When Jesus astonished Palestine by His message, it seemed incredible that He should have been brought up in Nazareth. On the other hand, the Christians found it difficult

to believe that Paul, the trained Jewish ecclesiastic, had become a Christian apostle.

Jesus did not select His disciples from the ranks of the professional leaders of religion. He found them engaged in their various occupations and He summoned them to His side. No matter then how lowly may be a young man or woman's station in life, it is possible to rise to great heights of usefulness. A man may live "on a simple village green," and yet "break his birth's invidious bar"

"And moving up from high to higher,

Become on Fortune's crowning slope

The pillar of a people's hope,

The centre of a world's desire."

The teacher might now suggest discussion of the question: *What qualities make a true king?* Was Macbeth, who gained his throne by the murder of "gentle Duncan," a true king? Why not? One of the war cartoons of Punch represented the Kaiser as shouting through a megaphone, "Take courage, my brave Germans, your Kaiser is prepared to sacrifice a million of you." Is that the "sign and note and character" of sovereignty? Surely not. A truer monarch is Albert of Belgium, who shares his people's sorrows, mixes with them in their perils, and inspires

them with his own hope and courage. Jesus taught us that the great ones of the earth are not those who exact homage from others, but who render vast service to them.

True kingliness is a quality which may be possessed by very humble people. The true king rules his own spirit well; he is unselfish and plans for the welfare of others; he is calm in the face of peril, and undisturbed in the midst of turmoil.

The teacher might start the question: Is there any sense in which a king may possess a "divine right?" Is the "divine right" anything more than the king's devotion and capacity and love?

As a third point, one may notice what a heavy responsibility Saul's election to the kingly office involved. The nation was in the making, just becoming conscious of itself as a national unity; a new era was opening before it; it was striking out into the unknown, and what was needed most of all was wise and courageous leadership. What Israel would become depended to a large extent on Saul (see v. 20). He stood henceforth in the broad place of authority and would conduct his people either to the shining uplands, or down into the dark valley of ruin. Every-

thing hung on his fitness for the high office to which he was called. Had he the capacity for the discharge of his new duties? Had he moral stamina and religious faith? Although we may not be suddenly elevated to positions of eminence as Saul was, we must not forget that leadership of the humblest kind in the community as an officer in a society, or a leader in the congregation or Sunday School, involves the burden of responsibility. The lives of others are gladdened or saddened by our leadership.

One more point, the fourth. Saul made a good start. He was not intoxicated by his sudden promotion. He preserved his modesty and simplicity of character. Solemnly he was dedicated to his new duties by the foremost religious leader of the nation. Samuel assured him that the Lord had selected him to fill the throne of Israel (see ch. 10:1). Were not the Puritans strengthened by the conviction that they were set apart by God? Bushnell has a sermon the title of which is, Every man's life a plan of God. A man is invincible when he feels himself girt about with the divine promises. And God calls each of us as truly as He called Saul, and appoints us to our tasks.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Study with the class the pivotal importance of accidental meetings and the momentous issues that sometimes result. Recall Simon (Luke 23:26), the Cyrenian, accidentally coming under the Roman press-gang law and compelled for a while to carry the gibbet on which Jesus was to be executed. Then show Jesus, in return, bearing Simon's sins for all time, and the accidental meeting proving in the end to be but the beginning of life-long service for Christ. Take up:

1. Saul's hap-hazard meeting with Samuel, vs. 17-21. Trifles largely make up life, and its seemingly unimportant events lead to important developments. The threads of daily occupation get hopelessly tangled and appear to be unrelated. Describe the time

apparently wasted by Saul hunting for the missing animals, and show how the search brought him into contact with the man who was to alter the whole course of his thought and life and open an undreamt of door of opportunity to him.

The meeting came about through: (1) Readiness to perform a menial duty. Thoroughness in regard to work that is lowly is a revelator of character. A search for stray asses was a contemptible errand for one of such majestic presence as Saul. Trifling duties call for just as great fidelity to principle as deeds of "stare-compelling" grandeur. (2) His readiness to persevere. Trace the territory through which he passed in his search, v. 4. "The road to honor is often long and hard." Many a man who has reached a supreme position in life can remember when he despaired of making anything of himself. He just "kept on keeping on." (3) His readiness to inquire. He approached

Samuel as a soothsayer to learn his way and found in him a prophet who pointed out his true sphere. Work out the details of the interview: originally concerned with the menial errand: finally concerned with the way to higher station.

2. *Samuel's recognition of the kingly bearing of a choice young man*, ch. 9: 22 to 10: 1. Describe the special acts of hospitality in the parlor; and on the housetop; discuss their significance; and then take up the ceremonial act of anointing, and its significance in setting Saul apart for the exalted office of "captain over the divine inheritance." Conclude with an analysis of the promising qualities of Saul's character before he had disappointed the high expectations entertained regarding him: (1) a splendid physique (ch. 9: 2); (2) a modest bearing (ch. 9: 21); (3) self-restraint (ch. 10: 27); (4) courage (ch. 11: 7); (5) magnanimity, ch. 11: 12, 13.

The chief defect in his character was lack of religious principle. Without that the most promising qualities become ineffective. Saul never reached the full height of his possible spiritual stature.

### For Teachers of the Senior Scholars

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

Point out that this is the dawning of a new era in Hebrew history, the change of the government to a kingdom. Why did the people desire this change? (Ch. 8: 4, 5.) How did Samuel view this request? (Ch. 8: 6.) How did God view it? Why did God grant this request? Note that God sometimes grants our poor requests, gives us the second best, when we are not capable of rising to the best. Tell the story told by an old gentleman who had won great success in law, of how he had set his heart upon attaining the highest distinctions in the legal profession. God granted him his request, but as in the case of the Israelites (Ps. 106: 15), He sent leanness into his soul. We ought never to be satisfied with anything but the best. Discuss:

1. *A Providential Meeting*, vs. 17-21. Note that a new character appears now on the scene, a grandly attractive and picturesque character, who for forty years plays a large

part. Question the class about this strapping, handsome young man, who looked every inch a king,—who he was and where he came from. Bring out that although this meeting seemed to be purely accidental it was divinely planned. The most trivial incidents, like the straying of the asses, were part of the divine plan. A storm drove Spurgeon into the little Methodist house of prayer and changed the whole current of his life. A sprained ankle gave Henry Drummond time to think out what his future should be. He afterwards felt like making pilgrimages to the stone over which he fell. Impress upon the class what value and dignity it gives to life to recognize God's hand in everything.

2. *A Sacrificial Feast*, vs. 22-24. In what ways did Samuel honor Saul at this feast? What an astonishment it must have been to this rustic youth to have this signal honor thrust upon him. There must have been a growing consciousness in his heart that God had chosen him for some great work. Remind the Class that we cannot live long without feeling at times that God has something for us to do, that we are not in the world to be do-nothings and be-nothings.

3. *A Kingly Anointing*, vs. 25-27; 10: 1. Dwell on the preparation for this anointing in the sweet communion which Saul had with Samuel. Why was the anointing done so privately? Saul knew then that God had called him to be a king. Point out how great an advantage it is to know just what we are in the world for, that we may throw our whole soul into the working out of our divine destiny.

### For Teachers of the Boys and Girls

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

A good start for the Lesson will be a talk with the scholars about what they would like to be in life. Then tell them that the Lesson is about a young man, Saul, to whom the chance came to do great deeds for God and for his country. After some such introduction, the conversation may proceed along the following lines:

1. *What Saul was doing when his chance came*. Bring out here the story in vs. 1-5, of Saul's setting out from his father's house, accompanied by a servant, in search of the asses which had gone astray. Make it clear

that Saul's chance came to him when he was doing faithfully a duty connected with his daily work. Refer to other cases of a similar sort, such as that of David (ch. 16 : 1-13); Elisha (1 Kgs. 19 : 19-21); the four fishermen apostles, Mark 1 : 16-20, etc. Emphasize the teaching, that if boys and girls are to fill some useful place in after life, they must be preparing for it now by being earnest and diligent.

2. *How Saul found his chance.* Telling this takes up the main portion of the Lesson. Bring out, by questioning, how it happened that Saul and his companion came to the city in which Samuel lived (vs. 6-13) and how Samuel learned that the one was coming whom he was to anoint as king over God's people Israel.

Go on to elicit what took place after Saul reached Ramah, where Samuel's home was :—the Lord's pointing out Saul to Samuel as the coming king (v. 17); the meeting of Saul and Samuel (v. 18); Samuel's invitation (v. 19); the announcement about the asses and the hint of what was coming (v. 20); the

modest reply of Saul (v. 21); the account of the sacrificial feast (vs. 22-24), at which the place of honor was given to Saul; and the talk between Samuel and Saul on the flat-roofed house-top, v. 25.

3. *What Saul's chance was.* This is told in the last three verses of the Lesson,—vs. 26 and 27 of ch. 9 and v. 1 of ch. 10. Bring out the story of these verses,—how Saul, probably having spent the night on the housetop, was called by Samuel early in the morning to set out on his homeward journey. Follow the two as they went together to the outskirts of the city, where the servant was sent on so that Samuel and Saul might be alone. Question about the anointing, pointing out that it signified the setting apart of Saul as king, and God's willingness to give to him the blessed Holy Spirit to fit him for his great duties.

Impress the teaching that God has some work for each boy and girl, which He will show them in due time. Meanwhile they should seek to prepare themselves for that work.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where does Solomon say that honor shall uphold the humble in spirit?
2. Read in John the story of the woman who anointed Jesus' feet.

ANSWERS, Lesson IX.—(1) 1 John 1 : 9.  
(2) Isa. 40 : 31.

#### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Does God make such revelations now as He made to Samuel?
2. Is there such a thing as chance?

#### Prove from Scripture

That earthly rulers are God's servants.

#### The Question on Missions

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

Ques. 10. *How much money was raised for the Budget in 1913? How much was asked*

*for 1914? How much is asked for 1915?*

(See also Scholars' Answer on page 120.) The amount of the 1915 Budget is more than \$100,000 greater than that of 1914. But the larger amount can be obtained, if those connected with our church who are not contributing to the Budget will do their share. The Finance Board's Report to the General Assembly states that just over one-half the families in the Western Section of the church, less than one-half of the communicants and not quite two-fifths of the adherents are contributing to the Budget. There are also many contributors, whose givings might be largely increased. The Finance Board is making earnest efforts to influence non-contributors to take their part in the church's work and to secure larger offerings from those now contributing. Last year a campaign was carried on in the seven synods of the Western Section of the church with a view to securing greater liberality, meetings being held on Sabbaths and week days, addressed by special speakers, including laymen. In this work the Finance Board had the help of the

other Boards of the church, including representatives of the Presbyterian Laymen's

Missionary Movement. A similar campaign was made in the Maritime Provinces last fall.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—To-day we are going to hear about God giving His people a king.

*Our King*—How many can remember the name of our king and anything you know about him? (Sing a verse of God save the King.) We are

going to hear to-day about the first king God gave to His people the Israelites. This king's name was Saul.

*Israel's First King*—What do you remember about Samuel? When Samuel was old, he made his two sons, Joel and Abiah, judges

over Israel, but they were not good, honest men (ch. 8 : 3) and the people came to Samuel asking that they might have a king like other nations, ch. 8 : 4-22. Samuel was at first displeased, then he prayed about it (vs. 6-9) and God said, "Let them have a king, but tell them how a king will treat them (vs. 11-18), but they would have a king, vs. 19-22.

*Saul*—God had chosen a king for them. Describe Saul's appearance, ch. 9 : 1, 2. Tell the whole story in dialogue form, vs. 3-27.

*Saul's Obedience*—Picture, and tell the conversation of the father of Saul (Kish) as he sends young Saul and a servant to look for the asses that had strayed from the pasture where they were grazing.

*Saul's Thoughtfulness*—Mention Saul's thoughtfulness for his father's anxiety regarding him, v. 5.

*Saul's Faithfulness*—Saul did his errand faithfully. He has heard of the prophet Samuel and decides to go to him for advice. Saul and his servant discuss what present they shall take to the wise man, vs. 6-9.

*Saul Meets Samuel*—Picture them walking

up to the city of Ramah where Samuel lived, meeting a number of young women carrying water jars on their heads (explain). "Does the wise man live here?" Saul asks. "He does and he is here now" (vs. 12-14), and soon they meet Samuel going to the tabernacle to a service.

God had told Samuel the day before, that He was going to send a man to him next day whom Samuel should anoint to be head over God's people Israel, to save them from their enemy the Phil-



istines, v. 16.

*Saul's Courtesy*—Describe the meeting of Samuel and Saul and tell their conversation, v. 17-24.

*Saul's Modesty*—Picture them earnestly talking together upon the housetop (explain), and then going out to the street.

*Saul Anointed King*—Explain ch. 10 : 1. Outline a vial of oil. Tell what happened to Saul after this, and his arrival at his home, vs. 2-16.

*Golden Text*—We each have two great duties. Print and repeat Golden Text. Explain loyalty to God, king, country.

*Loyalty*—No better motto can be given the little people than that found in Tennyson's lines :

LIVE PURE, SPEAK TRUTH,  
RIGHT WRONG, FOLLOW THE KING

All repeat. Give each child a copy written in some attractive way, enclosed in an envelope. Explain that the king meant King Arthur, but we may take it to mean King Jesus, as well as our British king. Boy Scouts and Girl Guides are trying to practise

this motto. Every boy and girl may do so with God's help.

What the Lesson Teaches Me—I SHOULD HONOR THE KING.

### FROM THE PLATFORM

# SAUL SEEKING SOUGHT SURPRISED

Ask, Who is the hero of to-day's story? Print, SAUL. Bring out, by questioning, how Saul was sent by his father to seek for the stray asses and then how he sought for the seer of Ramah. At first, then, we find Saul SEEKING (Print) the man of God regarding the whereabouts of some live stock. Now, take the other side of the story, and show how, as part of God's purpose, Saul was also being SOUGHT (Fill in) by Samuel as the God-appointed leader of Israel. Now bring the two characters together and show how Saul was SURPRISED (Fill in), first, by meeting Samuel, then, at Samuel's greeting, and lastly, by Samuel's act of anointing. Bring out the thought that God is always seeking us and that He has a great purpose for us, while we are often seeking something lower. Are we trying to find out what He wants us to do?

#### Lesson XI.

### SAUL GAINS HIS KINGDOM

March 14, 1915

1 Samuel, ch. 11—Commit to memory vs. 12, 13.

**GOLDEN TEXT**—He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Proverbs 16 : 32.

1 Then Na'hash the Am'monite came up, and encamped against Ja'bish-gil'ead; and all the men of Ja'bish said unto Na'hash, Make a covenant with us, and we will serve thee.

2 And Na'hash the Am'monite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Is'rael.

3 And the elders of Ja'bish said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Is'rael: and then, if there be no man to save us, we will come out to thee.

4 Then came the messengers to Gib'eah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Ja'bish.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Is'rael by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Sam'uel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Be'zek, the

**Revised Version**—<sup>1</sup> said unto them; <sup>2</sup> it with you; <sup>3</sup> all your right eyes be put out; and I will lay; <sup>4</sup> borders; <sup>5</sup> none; <sup>6</sup> spake these words; <sup>7</sup> voice; <sup>8</sup> following the oxen out; <sup>9</sup> words; <sup>10</sup> spirit (small "s"); <sup>11</sup> mightily; <sup>12</sup> cut; <sup>13</sup> hand; <sup>14</sup> dread; <sup>15</sup> as one man; <sup>16</sup> Omit when; <sup>17</sup> and; <sup>18</sup> To-morrow, by the time; <sup>19</sup> is; <sup>20</sup> deliverance; <sup>21</sup> told the men; <sup>22</sup> camp; <sup>23</sup> smote.

#### LESSON PLAN

- I. A Cruel Condition, 1-3.
- II. An Urgent Call, 4-10.
- III. A Complete Conquest, 11-15.

#### DAILY READINGS

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

M.—Saul gains his kingdom, 1 Sam. 11 : 1-8. T.—Saul gains his kingdom, 1 Sam. 11 : 9-15. W.—Sam-

children of Is'rael were three hundred thousand, and the men of Ju'dah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Ja'bish-gil'ead, <sup>19</sup> To-morrow, by that time the sun <sup>19</sup> be hot, ye shall have <sup>20</sup> help. And the messengers came and <sup>21</sup> shewed it to the men of Ja'bish; and they were glad.

10 Therefore the men of Ja'bish said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the <sup>22</sup> host in the morning watch, and <sup>23</sup> slew the Am'monites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people said unto Sam'uel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to-day the Lord hath wrought <sup>24</sup> salvation in Is'rael.

14 Then said Sam'uel to the people, Come, and let us go to Gil'gal, and renew the kingdom there.

15 And all the people went to Gil'gal; and there they made Saul king before the Lord in Gil'gal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Is'rael rejoiced greatly.

uel's prophecy, 1 Sam. 10: 2-8. Th.—An everlasting kingdom, Ps. 145: 1-13. F.—Established in righteousness, Prov. 16: 5-18. S.—“Better than the mighty,” Prov. 16: 19-33. S.—“The Lord reigneth,” Ps. 99.

**Shorter Catechism**—*Ques. 11. What are God's works of providence?* A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

**The Question on Missions**—11. How much of the Budget are the Sabbath Schools and young people expected to raise for 1915? \$250,000, or a sixth part of the whole budget of \$1,500,000. Each congregation

is asked for a certain amount, and for one dollar out of every six in this amount the Sabbath Schools and young people will be looked to.

**Lesson Hymns**—Book of Praise: 47 (Supplemental Lesson), 263, 273, 50 (Ps. Sel.), 89 (from PRIMARY QUARTERLY), 252.

**Special Scripture Reading**—Rom. 13: 1-7. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1330, Saul Gains His Kingdom. For Question on Missions, H.M. 1371, The Share of Youth in the Budget. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626 Confederation Bldg., Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Hill Country of Ephraim; Northwest Over Ain Jebud from Near Bethel (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 120).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1100; Gibeah, about 5 miles northeast of Jerusalem; Jabesh-gilead, east of the Jordan, about 45 miles northeast of Gibeah; Bezek, nearly opposite Jabesh on the west side of the Jordan; Gilgal, near Jericho, a few miles west of the Jordan.

**Connecting Links**—After Saul had been proclaimed king, he returned to his home in Gibeah.

### I. A Cruel Condition, 1-3.

V. 1. *Then*; shortly after Saul became king. The Greek version of the Old Testament called the Septuagint says “in about a month.” *Nahash*. “Serpent” the name means. *The Ammonite*; king of the Ammonites, a desert tribe whose territory lay to the east of Gilead, the district beyond the Jordan assigned to the tribes of Gad and Manasseh. The Ammonites, however, were constantly laying claim to the territory right up to the Jordan. *Encamped against Jabesh-gilead*; with the purpose of forcing submission by cutting off supplies. Jabesh was situated in a lovely valley running down to the Jordan. *Make a covenant. serve thee*. So the desert tribes of to-day bring the towns of fertile districts under their control, receiving a certain proportion of the crops.

Vs. 2, 3. *Thrust out* (literally, “bore out”) *all your right eyes*; a cruel practice still common in Eastern warfare. Josephus, the Jewish historian, supposes that the intention was to make the men of Jabesh unfit for war. But the motive may have been simply to insult an enemy. *A reproach upon all Israel*. “The disgrace of Jabesh would be a gibe in the mouth of all Israel's enemies.” *The elders*; the head men of the town. *Seven days' respite*; a week's truce. *Send mes-*

*sengers*; to seek help. *Coasts* (Rev. Ver., “borders”) *of Israel*; to all parts of the land. *No man to save. come out*; a promise to surrender if the aid sought for did not come.

### II. An Urgent Call, 4-10.

Vs. 4, 5. *The messengers*; sent from Jabesh. *To Gibeah* (“a hill”) *of Saul*; the town about 5 miles northeast of Jerusalem where Saul's home was. (See Connecting Links.) *Told. the people*; of the town. *Lifted up their voices, and wept*; a true and vivid picture of Oriental demonstrativeness. *Saul came following the oxen* (Rev. Ver.). He had been plowing, having returned to farm work after he had been proclaimed king, waiting till his country should need him.

Vs. 6, 7. *The spirit* (Rev. Ver., small “s”) *of God*; a supernatural influence, bringing to Saul new courage, energy and resolution. *A yoke* (pair) *of oxen*; doubtless the ones with which he had been plowing. *These he hewed. in pieces*, which he sent amongst the tribes as a signal for the men of Israel to gather together for battle. *Fear of the Lord*. The terror was “of the Lord” in that He sent it; but its object was Saul; the people were afraid to disobey him.

Vs. 8-10. *Bezek*. See Time and Place. *Israel. three hundred thousand*. By “Israel” is meant the tribes who afterwards formed the northern kingdom. *Judah. thirty thousand*. “Judah” was afterwards the southern kingdom. *To morrow. help*; the message returned to Jabesh by the messengers, whom Saul had detained until he was able to give a definite answer. The morrow began at sunset of the day on which the message was sent; so that the army doubtless marched all night, as Josephus says. *The men of Jabesh said*; that is, to Nahash, thus lulling him

into careless security by leading him to think that their efforts to get help had failed.

### III. A Complete Conquest, 11-15.

V. 11. *Put the people* (his army) *in three companies*; like Gideon (Judg. 7 : 16) and Abimelech (Judg. 9 : 43), in order that the enemy might be attacked on three sides. *In the morning watch*; between 2 and 6 a.m., the last of the four watches, commencing at 6 p.m., into which the Hebrews divided the night. Each watch was the period during which sentinels remained on duty. The Ammonites would be sleeping in the fourth watch and would, therefore, easily be surprised. *Heat of the day*; towards noon. *Scattered*, etc. The besiegers were completely routed, and Jabesh was delivered.

Vs. 12, 13. *The people said*; flushed with pride in the leader under whom they had won so signal a victory. *Who is he that said...?* They are filled with indignation at those who had opposed the election of Saul as king (see ch. 10 : 27). *Bring the men...put them to death*; as a punishment for their disloyalty. *Not a man...put to death*; a wise decision, for yielding to the demand of the army would have clouded the general rejoicing and would not have been good policy.

Vs. 14, 15. *Go to Gilgal*; Israel's first camping place after crossing the Jordan on their journey from Egypt (Josh. 4 : 19), and a famous sanctuary. *Renew the kingdom*; confirm the choice of Saul as king, which had already been made. *Sacrifices of peace offerings*; in thanksgiving for the great victory

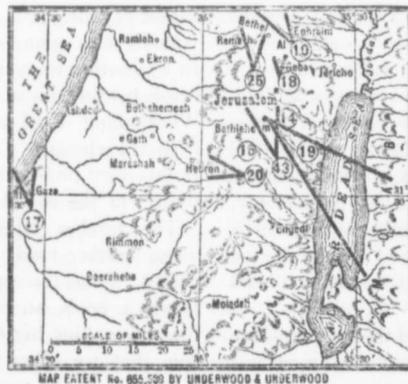
just won. *Before the Lord*. There was a joyful recognition of His power as the secret of the conquest.

### Light from the East

THE ARMIES OF ISRAEL—The outbreak of war was naturally preceded by negotiations carried on either, as in this case, by word of mouth or by letter, 2 Kgs. 19 : 14. In early times troops were called out by blowing a trumpet or war horn, Judg. 3 : 27; 2 Sam. 20 : 1. If they had to be summoned out of a large territory messengers were despatched through the district, Judg. 19 : 29. When the soldiers were mustered for a campaign they lived in a camp, though whether this was square like the old Egyptian camp or round like a Bedouin encampment, we cannot say. The booths in which men were housed (2 Sam. 11 : 11) must have been of the flimsiest sort. Of course, for the expedition of this Lesson no camp was needed. The troops, if they slept at all, slept in the open air. The commissariat of an Israelite army was also of the simplest character. For operations within their own boundaries, the clans, families or households supplied provisions to members at the front, 1 Sam. 17 : 17. Men who lived an outdoor life, like soldiers, had parched corn and scones (cakes; 1 Sam. 17 : 17). On the enemy's soil men followed the simple method of spoliation (crops, trees, vines, flocks and herds). So complete was the Assyrian' spoiler's work that Isaiah compares him to a "razor" (see Isa. 7 : 20).

### THE GEOGRAPHY LESSON

The V whose apex is marked 10 on our map has that apex resting near the ancient boundary between the lands of Benjamin's descendants and those of Ephraim's descendants. If we stand to-day at the apex of that V and look northwest over the space between its spreading arms, we have before us part of the very ground where



Saul raised recruits for the eastern expedition. The ground at our feet is a terraced hillside planted with grapevines; we look down its steep slope into a valley where olive trees are growing. A country highway crosses the valley and disappears from sight among the houses of a little village on a low knoll. Beyond that

village we see more olive orchards and then big hills, greenish here and there with pasture weeds, but largely bare and brown under the heat of the Syrian sun. Saul's home at Gibeah was within four or five miles of here, off at our left. The fields which he and his servants were cultivating, probably looked much like the ground where we now see olive orchards down in the valley before us. The messengers whom he sent out, went through

this hill country, calling at little villages like that one which we see before us, with the chief's summons to fight for their kinsmen over east of Jordan. Bezek, the place where the recruits were enrolled, is believed to be about 50 miles to the north in the valley of Jezreel, on the route to a ford of the Jordan.

Use a stereograph entitled, Hill Country of Ephraim; Northwest Over Ain Jebrud from Near Bethel.

### THE LESSON APPLIED

The teacher might start a profitable discussion on the question: What different methods have men employed in order to obtain their kingdoms? Are the pupils acquainted with the story of Shakespeare's Macbeth? Macbeth cherished ambitious designs on the crown of Scotland, and spurred on by his still more ambitious wife, finally committed an atrocious deed to clear his pathway to the throne. He murdered the gentle Duncan with his own hand, and then reigned in his stead. But sleep and peace of mind forsook him forever.

Another line of study is this. A man's kingdom is *the thing he prizes most*. It may be a crown or it may be money, or it may be learning or fame, or political success, or social distinction. A few years ago a cartoon appeared during the Yukon rush. A miner lay dead on the barren rocks with his pick axe near by. Underneath the picture was this legend: "What shall it profit a man?" The man had sacrificed everything, even life, in the pursuit of gold. The price was too high. If any man reaches his kingdom by other than a straight path; if he attains the summit of his desires by any wrong method, he must face the upbraidings of his own heart at those moments when he is alone with God.

The pupils can illustrate further by referring to commercial methods or political devices that are un-Christian. Bring out the fact that Saul attained the goal by a manly, straightforward and honorable method. His own brave heart and the need of the suffering people put the crown on his head. He did not grasp it himself.

What was it that touched the kingly nature of Saul and marked him out as the natural leader of his people? It was the pitiful

appeal of the threatened and oppressed men of Jabesh for help. When Saul heard their cruel story "his anger was kindled greatly." However, Saul may have lapsed later in his career, he is here the splendid hero who fills our hearts with admiration. Discuss the question: A man is known by his anger, that is, you can judge a man's character if you know what arouses his indignation. Was this the case with Jesus Himself? Apply the thought also to our national crisis. Some say that Christianity has failed or this dreadful war would not have taken place. But what has "kindled the anger" of Britain greatly, if it be not the wrong done to a weaker people, and the insolent, militaristic, ideals which counted no agreement, no pledge of any value at all? This is really the triumph of Christianity, not its defeat.

Another subject for discussion is this: What may be learned from the eager, and rapid mobilization of Israel's forces in defence of the weak? What may we learn about our own true attitude to the wronged, the defenceless, amongst ourselves? The highest application of this truth is, the mission of Jesus Himself who came to seek and save the lost. In what other ways may be seen this spirit of eager helpfulness at any cost exemplified? What about Paul when he heard the cry from Macedonia: "Come over and help us?" Is this spirit present in the mighty missionary project of the church? In what way?

The teacher might lead the discussion along another road: What was it that revealed Saul as the capable king that he was? It was a crisis, an emergency in the nation, that gave him his opportunity. Is it not true that we often fail to understand one another until the moment of some sorrow, or

unusual test? The time of crisis reveals one man as true and loyal beyond all our expectations, but another base beyond our darkest suspicions.

A thought worth emphasizing in these days is this also: Saul and his soldiers were victorious because they were sustained by a *moral motive and impulse*. On the other side the Ammonites had nothing but insolent confidence and the desire to humiliate and oppress the men of Jabesh-gilead. But the army of the Ammonites was put to flight by men in whose hearts burned some sense of justice and humanity.

What made Cromwell's Ironsides invincible but the religious faith of the soldiers? The times seem to call us to a fresh faith in the

power of the right against mere might.

Lastly, one must not overlook the fine *magnanimity* of Saul. The waspy critics who had said scornfully: "Shall Saul reign over us?" were now sadly discomfited, and a section of the people demanded their death. But the gallant young king rejected the proposal with sternness and decision (see v. 13).

The class might now summarize the qualities of Saul that this Lesson discloses. Some of them are: Devotion to his humble task until he was called higher, noble resentment of cruelty and injustice, an eager decision to risk everything in resisting a wrong done to the men of Jabesh, firmness of mind, magnanimity and unselfishness,—surely a good stock of virtues with which to begin a reign.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Discuss the weakness of surrender without resistance. Some give up before ever they begin, and make no effort whatever to overcome. Not so this promising young man. Analyze carefully the conditions under which he came to the front, bringing out the following points:

1. *How cruel men act when they get others in their power*, vs. 1, 2. Tell how in Africa a French officer tested a new rifle by placing seven unoffending natives one behind the other in a line, and when all fell pierced by one bullet, callously remarked that the rifle would do. Ask: "Will he do?" Cruelty has a devastating influence. Turn the story of Nahash into a parable on the tyranny of sin. Show how drunkenness, for example, maims the reason, wounds the moral nature, and provokes all kinds of crime. Show how cruelty hardens. Show how dishonesty leads to falsity and deceit.

2. *The panic which cruelty creates*, vs. 3-5. Good people stand under a perpetual menace from brute force. But panic, in this case, had an arousing effect upon leadership. Picture Saul tending his herds, and point out how honorable toil is. Make clear that even the choicest British aristocracy can be traced back to lowly beginnings, including, as in

Saul's case, the herding of cattle. The crest of our Plantagenet kings was a wisp of broom corn. Bring out the juxtaposition of the commonplace and the marvelous in life. Show that common duty may be the best preparation for uncommon service. It proved but a step from the herd to the throne.

3. *How successfully cruelty can be resisted*, vs. 6-11. Compare Saul's challenge of the disjointed oxen with the fiery cross of Scotland, its kindled ends extinguished in blood. Enlarge upon the rallying power of leadership. Cite the cases of the Swiss rising against the brightest chivalry of Europe, the Hollanders rising against the invincible armies of Spain. Make vivid the complete rout of the forces of cruelty. Show that Christianity has a better method than to meet force with force. Demonstrate that arbitration will only become universal when the transforming power of the gospel has prepared all nations to resort to it. Armed barbarity has more than a match in unarmed Christianity, with its mission to disarm. Deliberation, coupled with promptitude in action, can thwart the devices of the most violent.

4. *The relation of regnancy to religious principle*, vs. 12-15. Commend the self-restraint of Saul in sparing those who had opposed his elevation to the throne: and make clear that no plebiscite can make the voice of the people the voice of God unless the people themselves are true to a genuine covenant with God.

### For Teachers of the Senior Scholars

Our Lesson to-day reveals an event which afforded Saul an opportunity of showing that he was every inch a king.

1. *Israel Invaded*, vs. 1-3. Question out the particulars of this invasion, the cruel conditions imposed by the Ammonites (v. 2), the request of the elders of Jabesh-gilead, v. 3. To what extent has Christianity made the conditions of war less cruel? Do what we may war can never be anything else but cruel and brutal. General Sherman knew what he was talking about when he said that war was hell. Bring out that sin is always cruel, that its work is to break hearts and ruin homes and doom nations to destruction. No covenant made with such an enemy can ever bring us anything but misery.

2. *Saul's Great Victory*, vs. 4-11. How was Saul made aware of the critical condition of things in Jabesh-gilead? (Vs. 4, 5.) What method did he employ of summoning the tribes to the defence of their country, and how did he succeed? (Vs. 6-8.) Point out the marvelous influence of a man whose soul is afire with heavenly enthusiasm. Tell how it used to be said that the very presence of Phillips Brooks in a meeting made everybody more hopeful, and how the way Henry Drummond laid his hand on a young man's shoulder and looked him in the face led him to decide for Christ. Impress upon the scholars what a blessed thing it is to have a touch of heavenly influence in our lives.

3. *Happy Results*, vs. 12-15. Note the beautiful spirit which Saul manifested in declining to take revenge, and in giving all glory to God, vs. 12, 13. Would that he had continued to manifest a spirit like this. Ask one to describe the scene at Gilgal where the people renewed their allegiance to their king and all rejoiced together. Remind the class that it always brings great joy to us to overcome evil in our own hearts or in the world. Our happiness lies in working with God to make this world a better place to live in, in destroying thistles and planting roses, as Abraham Lincoln expressed it.

### For Teachers of the Boys and Girls

Remind the scholars how in last Lesson we saw Saul set apart as king of Israel by anoint-

ing with oil. Tell them that, in to-day's Lesson we are to see Saul showing that he was worthy to hold the office of king. Draw on the blackboard, or, better still, have each scholar draw with a pencil on a pad provided for the purpose, five squares to represent the five pictures found in the Lesson. Let the title of each picture, given in the headings below, be written in as the Lesson proceeds:

I. **THE SIEGE**, vs. 1, 2. The points to bring out here by questioning are: Who Nahash the Ammonite was; where Jabesh-gilead was situated; why the Ammonites besieged Jabesh; and the cruel condition on which alone Nahash would make peace. (For information see Lesson Explained).

II. **THE MESSAGE**, vs. 3-5. Question about the answer which the men of Jabesh gave to Nahash, the sending of messengers to Gibeah, where Saul's home was, the effect of the message on the people of Gibeah and the way in which Saul came to hear the terrible tidings. Bring out the point that, though Saul had been set apart as king (see last Lesson) and chosen by the people (ch. 10: 17-25), he had gone back to his work on the farm until the people should need him.

III. **THE PREPARATION**, vs. 6-10. The points to be brought out here, are, first the preparation of Saul himself, which consisted in the coming upon him of the Spirit of the Lord, giving him new strength and courage (v. 6), the summoning of the people to follow Saul (v. 7), and the gathering together of the army at Bezek (v. 8), the sending of an answer to Jabesh (v. 9), and the message sent to Nahash from the besieged city.

IV. **THE VICTORY**, v. 11. Saul's plan of attack, the time chosen for the onset and the result of the battle,—a complete victory for Saul and his followers—are the points to be brought out.

V. **THE PROCLAMATION**, vs. 12-15. This, the scholars will see, was the second proclamation of Saul as king (see again ch. 10: 17-25). For the explanation of v. 12 refer to ch. 10: 26, 27, from which it appears that there were some in Israel who did not wish to have Saul to rule over them. Now Saul's friends wanted these people put to death. Bring out the nobility of Saul's answer to this demand (v. 13) and show how it revealed that he had

gained a victory over himself (see Golden Text) as well as over the Ammonites. Bring out by questioning a description of the scene of vs. 14, 15.

The teaching to press home is that each scholar has victories to win in his own life and that in doing so he shows that he is king over himself.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "I will say of the Lord, He is my refuge and my fortress." Who speaks, and where are the words found?

2. "Fear thou not; for I am with thee: be not dismayed; for I am thy God." These words are in Isaiah. Find the chapter and verse.

ANSWERS, Lesson X.—(1) Prov. 29 : 23.  
(2) John 12 : 1-18.

#### For Discussion

1. Is it ever right to be angry?
2. Should capital punishment be abolished?

#### Prove from Scripture

That we have battles to win.

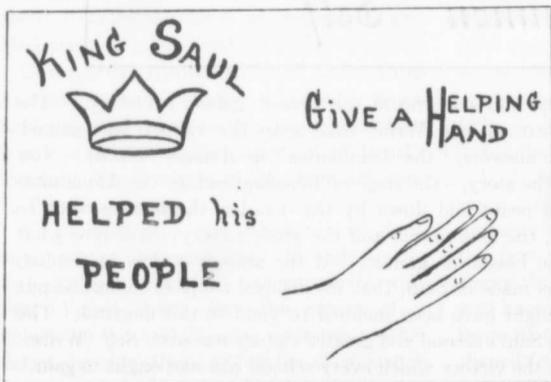
#### The Question on Missions

Ques. 11. *How much of the Budget are the Sabbath Schools and young people expected to raise for 1915?* (See also Scholars' Answer

on page 128.) There are 20,200 officers and teachers in our Sabbath Schools, and, including Bible Classes, 292,574 scholars, or a total of 321,774. The \$250,000 asked from Sabbath Schools and young people for the Budget is a good deal less than one dollar a year or two cents a week for each enrolled member of our Sabbath Schools. Last year, a number of Schools,—and some of these not connected with the wealthier congregations—gave to missions at a rate per scholar which would easily cover twice \$250,000. Besides, there are 40,039 members in our Young People's Societies, and a great host of young people who do not belong to the Societies. It will be seen, therefore, that the sum asked for is well within the ability of our Sabbath Schools and young people. It will be necessary, however, that more attention be paid to the study of missions, so that all the scholars in our Schools and all our young people shall become more deeply interested in all the missionary work of the church and more willing, therefore, to help it on; and that systematic methods of giving be arranged for.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we are going to see God teaching His people to help one another. God sent Saul to help some people in great danger.



*The Strongest Weapon*—Ted came in from play one day crying loudly, and mother, looking up from her sewing, saw that he was covered with mud splashes and had a big scratch across his cheek. "Why! What has happened to my boy?" she said as she helped to take off the muddy overcoat. "You see, mother, those boys from the alley were calling me names, and I got mad and threw mud at them and told them I would knock them down if they came near me, and they only got angrier and

angrier, till at last one of the big fellows ran at me and knocked me down in the mud." Mother told Ted there is a far stronger "weapon of defence" than mud throwing, or fists or anything else. "What is it, mother?" Ted asked. Listen! "A soft answer turneth away wrath." That is the best weapon to ward off a fight.

*Golden Text*—Our Golden Text tells us something the same (repeat).

*Self-control*—Self-control is the strongest weapon against enemies. We are going to hear about a young man who had great self-control, and in place of hurting those who did him wrong, he helped them. This was Saul, the young man whom God had chosen to be the first king of Israel. (Recall last Lesson.)

*Saul at Home*—Let us take a peep at Saul after Samuel had anointed him to be king of Israel. Do you think he went home feeling very "high and mighty" and ordering people about in his home and letting them know what a great man he was? No, Saul did not do that. The people had not yet accepted him as their king, so he went quietly on with his farm work with oxen and plough (explain), and waited for a good chance to

show the people that he really was a king who could help them.

*Lesson Story*—Our Lesson story tells us of the very great trouble the Israelites were in again, vs. 1-3.

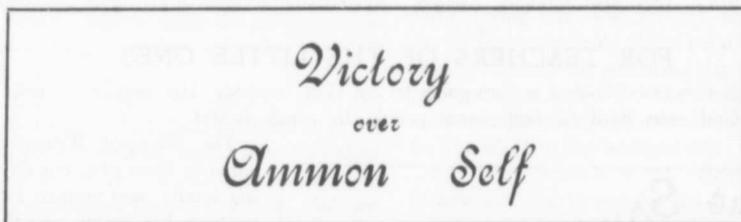
*The Message to Saul*—Here we see Saul in the field driving his oxen. See, there come the elders of Israel to Saul. Tell their message and Saul's reply, in dialogue form. Tell Saul's action and the result, vs. 4-11.

*Saul Gathering the Army*—Do you know how our soldiers were gathered to form the regiments that went to the "front?" Say a few words about Saul's way of gathering the people to fight for Israel (see The Lesson Explained).

*Saul Made King by the People*—Describe the feelings of the people now towards young Saul, whom they had scoffed at when told he was to be their king, vs. 12, 13. Picture the scene at Gilgal (vs. 14, 15),—the crowds, the rejoicing, young Saul in the midst, modest, strong, brave. Outline a crown. Beneath it print SAUL. Our story teaches us that when we see people in trouble of any kind, we should try to help them.

*What the Lesson Teaches Me*—I SHOULD HELP OTHERS.

### FROM THE PLATFORM



Write on the blackboard, *Victory*, and ask who in the Lesson gained a victory. The scholars will readily answer Saul. Next ask *over* (Write) what army the victory was gained. With a little trouble you will get the answers, "the Ammonites" or *Ammon* (Write). Now take time to bring out the details of the story,—the siege of Jabesh-gilead by the Ammonites under Nahash, the cruel condition of peace laid down by the invader, the message sent to Gibeah, the gathering of Saul's army, the long march and the great victory. Ask now what other victory Saul is described in the Lesson as gaining. If the answer is slow in coming, question about the demand which was made of Saul, that his disloyal subjects should be put to death, and the reason why Saul might have been inclined to yield to this demand. The scholars will thus be helped to see that Saul's second and greater victory was over *Self* (Write). Call for the Golden Text and dwell on the victory which every scholar can and ought to gain.

## Lesson XII.

## JONATHAN AND HIS ARMORBEARER March 21, 1915

1 Samuel 14 : 1-13. Study 1 Samuel 14 : 1-46—Commit to memory v. 7.

GOLDEN TEXT—Let us put on the armour of light.—Romans 13 : 12.

1 Now it <sup>1</sup> came to pass upon a day, that Jon'athan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Phil'istines' garrison, that is on <sup>2</sup> the other side. But he told not his father.

2 And Saul <sup>3</sup> tarried in the uttermost part of Gib'eah under <sup>4</sup> a pomegranate tree which is in Mig'ron : and the people that were with him were about six hundred men :

3 And <sup>5</sup> Ah'i'ah, the son of Ah'i'tub, I'ehabod's brother, the son of Phin'eas, the son of E'h'i, the <sup>6</sup> Lord's priest in Shi'loh, wearing an ephod. And the people knew not that Jon'athan was gone.

4 And between the <sup>7</sup> passages, by which Jon'athan sought to go over unto the Phil'istines' garrison, there was <sup>8</sup> a sharp rock on the one side, and a <sup>9</sup> sharp rock on the other side : and the name of the one was Bo'zez, and the name of the other Sen'e'h.

5 The <sup>10</sup> forefront of the one was situate northward over against Mich'mash, and the other <sup>11</sup> southward over against Gib'eah.

6 And Jon'athan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised ; it may be that the LORD will work for us : for there is no restraint to the LORD to save by many or by few.

7 And his armourbearer said unto him, Do all that is in thine heart : turn thee ; behold, I am with thee according to thy heart.

8 Then said Jon'athan, Behold, we will pass over unto <sup>4</sup> these men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you ; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us ; then we will go up : for the LORD hath delivered them into our hand : and this shall be <sup>4</sup> a sign unto us.

11 And both of them discovered themselves unto the garrison of the Phil'istines : and the Phil'istines said, Behold, the He'brews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jon'athan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jon'athan said unto his armourbearer, Come up after me : for the LORD hath delivered them into the hand of Is'rael.

13 And Jon'athan climbed up upon his hands and upon his feet, and his armourbearer after him : and they fell before Jon'athan ; and his armourbearer slew <sup>11</sup> after him.

Revised Version—<sup>1</sup> fell upon ; <sup>2</sup> yonder side ; <sup>3</sup> abode ; <sup>4</sup> the ; <sup>5</sup> Ahijah ; <sup>6</sup> priest of the Lord ; <sup>7</sup> passes ; <sup>8</sup> rocky crag ; <sup>9</sup> one crag rose up on the north in front of Michmash ; <sup>10</sup> on the south in front of Geba ; <sup>11</sup> them.

## LESSON PLAN

I. The Comrades, 1-3.

II. The Challenge, 4-11.

III. The Combat, 12, 13.

## DAILY READINGS

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

M.—Jonathan and his armourbearer, 1 Sam. 14 : 1-12.

T.—Jonathan and his armourbearer, 1 Sam. 14 : 13-23.

W.—Jonathan and his armourbearer, 1 Sam. 14 : 24-35.

Th.—Jonathan and his armourbearer, 1 Sam. 14 : 36-46.

F.—A sure trust in peril, Ps. 62. S.—Asking help of the Lord, 2 Chron. 20 : 1-13. S.—A foolish oath, Mark 6 : 21-29.

Shorter Catechism—Review Questions 9-11.

The Question on Missions—12. What method of

raising this money is recommended by the General Assembly? The scholars of the Sabbath Schools and the young people are encouraged to give regularly, using the duplex envelopes, pink for the Sabbath Schools and blue for the young people, especially prepared by the PRESBYTERIAN PUBLICATIONS, Toronto.

Lesson Hymns—Book of Praise ; 47 (Supplemental Lesson), 105, 250, 84 (Ps. Sel.), 534 (from PRIMARY QUARTERLY), 251.

Special Scripture Reading—Acts 4 : 5-22. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 528, Jonathan and His Armourbearer. For Question on Missions, H. M. 1372, The Duplex Envelope Recommended to Sunday Schools and Young People's Societies. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626 Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Scene of Jonathan's Victory at Michmash ; Wady es Suweinit (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 120).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1080 ; Geba about 6 miles northeast of Jerusalem, and Michmash, 2 miles north of Geba.

**Connecting Links**—Chapter 12 contains Samuel's farewell address to Israel. When Saul was established on the throne, he began a war to drive the Philistines out of Israel's territory. The Lesson is an episode in that war.

## I. The Comrades, 1-3.

V. 1. *Jonathan* ; the eldest son of Saul, now perhaps about 20 years old and already distinguished as a brave and successful warrior. *Young man* ; like the squire of a knight in the middle ages. Amongst other duties, he slew those whom his chief struck down, carried the great shield in front of a

champion to protect him from treacherous arrows and collected the arrows aimed at his chief for the chief to use again. *Go over* ; across the ravine between Geba and Michmash (see Time and Place). *Told not his father* ; doubtless for fear that Saul would forbid the risk which Jonathan meant to take.

V. 2. *Saul tarried* ; was stationed with his army. *Uttermost part of Gibeah*. We should probably read "Geba," and the meaning is the part of Geba farthest from the ravine. *Under the pomegranate tree* (Rev. Ver.) ; some well known tree. The pomegranate grew from 10 to 15 feet high, and bore an apple-shaped fruit with numerous seeds and a juicy pulp. There were two kinds of fruit, one

sweet and the other acid. *In Migron*. Some translate this word "threshing floor," others "precipice," "cliff," etc. *About six hundred men*. To this small number Saul's army of 3,000 (see ch. 13 : 2) had melted away.

V. 3. *Ahijah* (Rev. Ver.) ; whose descent is traced back to *Eli, the Lord's priest in Shiloh*. *Wearing an ephod* ; the garment covering the shoulders and secured round the waist with a girdle, which the priests wore when they were engaged in their religious duties. Ahijah always accompanied Saul, so that through him, the king might receive divine guidance, without which he would take no important step. *The people knew not* ; and were surprised at the commotion in the opposite camp.

## II. The Challenge, 4-11.

Vs. 4, 5. *Between the passes* (Rev. Ver.) ; the side valleys running into the main ravine or wady. These, of course, would leave projecting points. Two of these are now described. *A sharp rock* ; literally, "a tooth of a rock." *On the one side* ; to the north where the Philistines were camped. *The other side* ; to the south, where was the camp of the Israelites. *Bozez* ; "the shining," the northern cliff, so named because, facing south, it was in the full sunlight nearly all day. *Senh* ; "the thorny," the cliff facing the north. The "passes" lay round these two cliffs respectively.

Vs. 6, 7. *Let us go over* ; down the side valley round Senh into the main ravine. *Uncircumcised*. Circumcision was a sign of God's covenant with Israel. God had made no such covenant with the Philistines, and therefore Jonathan hoped to prevail against them. *No restraint to the Lord, etc.* ; a noble declaration of confidence in God. *According to thy heart* ; Hebrew, "as thy heart so is my heart," a vivid expression for agreement of feeling.

Vs. 8-11. *Discover ourselves* ; by coming into the open at the bottom of the main ravine, where the Philistine sentinels would see them. *A sign unto us*. Jonathan sought God's guidance, making up his mind to see in the Philistines' "Tarry," God's bidding that he and his companion should remain in the valley, and in their "Come up," His direction that they should ascend the cliff on the Philistines' side of the ravine. Beneath this

method of ascertaining God's will, there was "the profound conviction that every word and act of men is ordained by the divine governance." *The holes*. Travelers say that there are numerous caverns in the limestone rocks of the district.

## III. The Combat, 12, 13.

Vs. 12, 13. *Come up, etc.* ; a bantering challenge from the men on the cliff to the pair in the valley. *Come up . . . for the Lord hath delivered them, etc.* Jonathan believed that the victory, in the divine purpose, was already obtained. *Climbed up* ; being hidden, while climbing, from the men at the top. *They fell before Jonathan* ; taken by surprise and stricken with panic. And so twenty men of the Philistines were slain within a short distance and the whole camp was filled with terror.

The attack of Jonathan and his armor-bearer was followed by a complete rout of the Philistines. The narrative goes on to tell of Saul's curse upon any one who should taste food before sundown and of how Jonathan, having broken the king's command, was saved from death only by the protests of the people.

## Light from the East

WEAPONS OF WAR—The early Hebrew warrior seems to have carried only light arms. He had a spear or lance with a wooden shaft and a flint or metal head ; sometimes he had a small javelin or dart (1 Samuel 17 : 6, 45) ; at his girdle he might carry a sword or the dagger which an Oriental uses so dexterously ; he might be armed with bow and arrows ; or he might have only a sling and pebbles. Slingers were found in all Oriental armies ; the left-handed slingers of Benjamin were famous, Judges 20 : 16. With a sword or dagger an enemy could be dealt with at close quarters ; for an enemy at a distance or in siege operations he used bow or sling. Now, as long as the enemy was not protected by armor, these light weapons of offence were sufficient. But when men begin to protect their bodies, heavier weapons of offence become necessary. It would seem that the Hebrews learned the use of defensive armor from the Canaanites, but the story of David putting on Saul's armor and putting it off again illustrates the natural Hebrew distrust of it. Of course, in any age only a small part of an army would be equip-

ped with great shields and breastplates and helmets; the ordinary soldier had no protec-

tion but his mantle of heavy cloth and his agility of hand and foot.

### THE GEOGRAPHY LESSON

Standing now at the spot on our map numbered 11 and looking approximately northwest, we find ourselves planted on the very steep side of a deep and rocky gorge. Ahead, to the left, part of the gorge is walled with almost vertical cliffs. To the right the ascent is nearly as steep; we can see dark hollows here and there, where there are caverns in the limestone of the cloven hill. One of the chief highways between the Jordan valley (near Jericho) and the Judean highlands led up past the farther end of this valley. The modern town of Michmash (the Syrians call it Mukh-



mas) is around behind these cliffs that we see at the right. Philistine bandits, with headquarters at a supposedly inaccessible cave up in those cliffs at the right, were enabled by their position to command the important highway beyond. Robbery and murder of travelers could be easily accomplished, and the robber band believed themselves quite

secure from the Israelitish army of king Saul in their cliff retreat.

To see the place with your own eyes, use a stereograph entitled 'Scene of Jonathan's Victory at Michmash; Wady es Suweinit.

### THE LESSON APPLIED

Two features of the character of the noble-hearted Jonathan attract our notice as we study the Lesson passage:

1. His venturesome spirit. The cause was worthy, and Jonathan embarked on his perilous undertaking fearless of consequences. Yet his was not a reckless and daredevil decision, but the outcome of thought and religious consideration. So back of his venture lay his humble faith in God. Can we not apply this truth in many ways to ourselves and to the conditions of our own hour?

(a) The missionary programme of the church seemed just as hopeless at one time, as Jonathan's attack on the garrison of Philistines. To-day the story of the success of modern missions reads like a romance. In China, Korea, Africa, one reads of enormous audiences gathered to listen to the exposition of the gospel. The Lord has surely "worked by the few" missionaries who a short time ago set out on their gigantic tasks.

(b) It seemed a hopeless proposal a short time ago to strike down King Alcohol. He was arrogant, powerful, and sat on a throne of cruelty. Yet to-day his power is being

shattered in many States of the union, and in different Provinces of our own Dominion.

(c) A few men thundered against the slavery traffic in the Southern States. Their voices were carried away on the wind, and it seemed as if they agonized in vain. But no, at last the shackles were struck from the feet and hands of the serf.

(d) On the arena of world-politics we have an illustration of the same holy venture in the case of Belgium. That country said "No" to Germany's proposal to violate her neutrality. She set herself athwart the path of the giant. She has been sorely wounded but will not be left comfortless when the hour of settlement strikes.

We must grandly venture in this world, or fail wretchedly. The teacher might illustrate by reference to exploration. The pioneers of the West risked everything on their venture. Abraham is the typical pathfinder who ventured into the unseen, knowing only that God would be with him.

2. The second conspicuous feature of Jonathan's character was his boldness as a leader. He did not push his servant ahead, nor did

he order a troop to undertake work from which he himself shrank. No, he said to his armor-bearer, "Come up after me." There spoke the true leader of men. No armchair leader this, but one who plunged into the hardest spot of the battle. His armorbearer would follow. He could not help it. During the Crimean war a corporal had ordered a sapper to stand on the parapets where he would be exposed to a murderous hail of bullets, while the corporal stood in the shelter. The sapper demurred, and Chinese Gordon passing at the moment took a hand in the altercation. He himself mounted the parapet, and ordered the corporal to come up beside him. When the dangerous task had been accomplished, he turned to the corporal, and said: "Never order a man to do anything that you are afraid to do yourself."

The lists of the dead British soldiers contain a high percentage of officers. That shows the quality of true leadership. No man can long

influence his fellows if he skulks behind far out of the danger zone. Jesus fulfils this quality of a true leader. He has borne the brunt of the conflict. He knows what suffering means. There is a precious passage in the Old Testament which emphasizes this truth,— "In all their afflictions He was afflicted, and the angel of His presence saved them" (Isa. 63 : 9).

The teacher might discuss the question whether or not there is any other way of redeeming the world than by taking on ourselves the weight of the world's care and the burden of its sin? What gives settlement work in the great cities its success? Is it because of its machinery or largely because of the human touch? Why did the Pharisees and scribes in the time of Jesus fail to influence the people? Simply because they were not spiritual comrades with them. They would not touch their heavy burdens with the tips of their fingers.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Construe Jonathan's exploit, not so much as a case of disordered courage, as an illustration of the "irresistible might of weakness." Recall how poorly armed the people were (ch. 13 : 22) and what a challenge their helplessness had become to Jonathan's dauntless spirit. The points to bring out are :

1. *The daring of an under-manned expedition*, vs. 1-7. Cite historical parallels,—the soldier, Frank, for instance, in the time of Bruce, leading thirty men up the steep rock of Edinburgh Castle in a lashing rain that covered the sound of their scrambling feet ; Carlyle's account, also, of the capture of Glogau during Frederick the Great's invasion of Silesia, when four men made fifty-two men prisoners who in the dark thought them a large armed force. Picture the dangers of Jonathan's climb on hands and knees. Trace his courage to the persuasion that God is not bound to save by many or few. Raise the question whether there was more religious faith in Jonathan's heart than in Saul's. His faith may have turned not a little in the direc-

tion of militarism : but there have been great Christians who became great soldiers, like Captain Hedley Vickers, General Havelock and General Gordon.

2. *The sagacity of a carefully thought-out plan*, vs. 8-12. The whole enterprise would turn on the behavior of the garrison. If they said, "Stay where you are," there would be no hope. If they said, "Come up," thinking them ready to surrender, there would be great hope, since they could establish themselves on the rock before possible discovery of their purpose. "Plan your work, then work your plan." Jonathan did both. The plan worked. From the watch-tower at Gibeah it seemed as if an invisible force were driving off the Philistines, who were seen in full flight as if pursued by an invisible force. God is not always on the side of the strongest battalions.

Apply the lesson to moral conflicts. Show how much : (a) Individual resolve has to do with a victorious life. With proper faith in God we can do pretty much what we make up our minds to do, Matt. 17 : 19, 20 ; Luke 17 : 6. (b) Individual venture. Few notable things would ever be accomplished if resolve never evinced itself in venture. The steady cooperation of the divine with the

human justifies such venturesomeness. God and man work, not apart, but together. "Trust in God and keep your powder dry."

### For Teachers of the Senior Scholars

Question the class about their favorite heroes of history in general, of Canadian history, of sacred history, and bring out that we have one of the most attractive heroes of Hebrew history in Jonathan, the son of Saul, who was brave and generous and self-forgetful and loyal and loving, a man of sovereign parts, as true as steel, a man of God. Remind the class that we have in to-day's Lesson an illustration of the heroic stuff of which Jonathan was made. What were the circumstances which called forth the exercise of this heroic spirit? Show how the Philistines had invaded the land in great force and had almost frightened the wits out of the Israelites, who fled to caves and other places of refuge, ch. 13 : 5-7. Bring out the weakness which had manifested itself in Saul's character which rendered him incapable of coping with conditions so critical. Under such circumstances Jonathan felt constrained to do something to drive out the enemy. What did he do?

1. *A Daring Exploit Planned*, vs. 1-7. What proposition did Jonathan make to his armor-bearer? What physical difficulty was there in the way of carrying out this plan? (Vs. 4, 5.) What was the only hope of succeeding in this hazardous venture? (V. 6.) Note that Jonathan's faith in God relieves this venture of foolhardiness. Refer to James Gordon, one of the Canadian martyrs of Erromanga, who went out to take his brother's place who had been murdered on that blood-stained island. Many thought that it was foolhardiness on James Gordon's part, but his faith in God made his life heroic. A venture of faith is always heroic. "Naught venture naught have" is true in Christian service.

2. *Divine Assurance Granted*, vs. 8-12. How were Jonathan and his armorbearer divinely assured of success? Bring out that nothing contributes so much to success in any undertaking as a conviction that God is with us, that we are working in the line of the divine planning; and that nothing is so unnerving as the feeling that we may be wrong, that what we are doing is not what God wants us

to do. Illustrate by referring to General Gordon, and Joan of Arc.

3. *A Great Victory Won*, v. 13. How can we account for the terror which seized the Philistine garrison as Jonathan and his armor-bearer suddenly appeared upon the high rock and began to attack them? (See Lev. 26 : 7, 8.) Recall great victories won by insignificant forces in the history of the Christian church in the early centuries and in the mission fields of our own day; and impress upon the scholars that no Christian life can ever be a complete failure.

### For Teachers of the Boys and Girls

A fitting introduction to the Lesson will be a short talk with the scholars about the German invasion of Belgium. Get them to mention incidents connected with this invasion of which they have heard or read. Point out that the Lesson tells about an invasion of Israel by the Philistines and about the saving of his country by Jonathan, the brave son of King Saul. After this opening, the Lesson Plan may be used as a guide to questions such as the following:

I. **THE COMRADES**, vs. 1-3. What do you know about Jonathan? What were the duties of the "young man?" Where were the Philistines encamped? Where was the camp of Israel? What lay between the two camps? What proposal did Jonathan make? Why did he not mention it to Saul? Who was Saul? How many soldiers had he?

II. **THE CHALLENGE**, vs. 4-7. What were the "passages?" What was the name of the projecting cliff on the Philistine side? Why was this a suitable name? What was the cliff on Israel's side called? What did Jonathan mean by calling the Philistines "uncircumcised?" Who, did he hope, would help him and his companion? How did he express his complete trust in God? What answer did the armorbearer make to Jonathan's proposal?

What is meant by "discover ourselves?" What sign did Jonathan choose to let him know what God would have him do? What did the Philistines say first when they saw the two Hebrews? What is meant by "holes?"

III. **THE COMBAT**, vs. 12, 13. What chal-

lence did the Philistines give? What conclusion did Jonathan draw from this? What did the two Hebrews then do? How many Philistines were slain by them? What effect had this upon the Philistine camp.

The teaching of the Lesson to press home is

found in v. 6, in which Jonathan declares his absolute trust in God. Try to make the scholars feel that God is just as able and willing to help us as He was to help Jonathan, and encourage them to trust Him for all things both great and small.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where does Paul describe the "whole armor of God" which every Christian should put on?

2. "I can do all things through Christ which strengtheneth me." Find these words.

ANSWERS, Lesson XI.—(1) The psalmist; Ps. 91 : 2. (2) Isa. 41 : 10.

#### For Discussion

1. Is it ever right to put our lives in danger?
2. Should we look for guidance by signs from heaven?

#### Prove from Scripture

That we should be courageous.

#### The Question on Missions

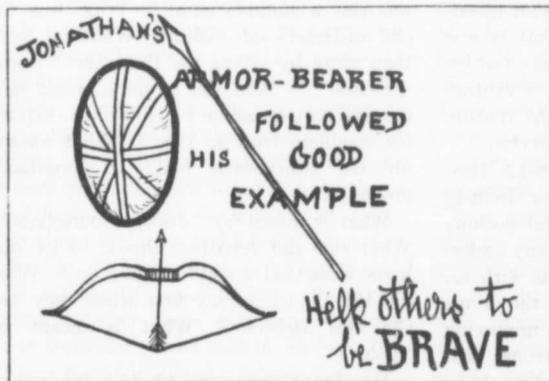
Ques. 12. *What method of raising this money is recommended by the General Assembly?* (See also Scholars' Answer on page 135.) All plans for missionary giving should be made with the approval of the Session, and in har-

mony with the plans of the congregational Missionary Committee, if one exists. The following plan is suggested for Sabbath Schools. The School becomes responsible for a definite part of the congregational Budget, and all its members are urged to share in raising this amount, being encouraged to use the special pink duplex envelope prepared for Sabbath Schools by the PRESBYTERIAN PUBLICATIONS, and to give regularly either at the Sabbath School or at the church services. A separate record should also be kept of the givings of the School and of its individual members. At the end of the year the total amount given may be allocated according to the wishes of the School. The young people, also, should assume a definite part of the congregation's Budget. A canvass should be made of all the young people, and they should be encouraged to give regularly at the church services, using the blue duplex envelope prepared by the PRESBYTERIAN PUBLICATIONS. A separate record of these contributions should also be kept.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We see God setting before His people a good example.

*King Saul's Family*—We might begin the Lesson by a peep at King Saul's family. (You



remember how pleased the people were to make Saul their king. Recall last Lesson.) Ahinoam was the name of Saul's wife, the queen. They had a family of three boys and two girls. (You may hold up one hand, and each finger will stand for one of King Saul's children.) What do we call the children of our king? What do we call the eldest son? What do you know about our Prince of Wales?

*Jonathan*—King Saul's eldest son was named Jonathan. Our Lesson story is about

Jonathan. We are going to hear what a brave modest young prince Jonathan was, and next Quarter we are going to hear what a true friend he was. Prince Jonathan was a soldier (as our Prince is).

*Jonathan's Armorbearer*—In the days of long ago, great soldiers had armorbearers (explain their duties). We'll draw a shield and helmet to make us think of Jonathan's armorbearer.

*A Brave Example*—Do you all know where Quebec is? Describe the capture of Quebec when the brave Wolfe climbed the rocky heights and was wounded and died as he led his soldiers to victory. This story is something like the story we hear to-day about the bravery and faith of Jonathan. First, we see Jonathan speaking to his armorbearer, v. 1. Recall what a mighty enemy the Philistines were. How brave Jonathan is? What faith he has in God's power to aid him! (V. 6.)

*King Saul's Headquarters*—Now we'll look at King Saul as he makes his headquarters at the north part of Gibeah (map). Under a pomegranate tree at Migron his tent was. With him is a tiny army of six hundred soldiers, and Abijah the priest is there, too (see The Lesson Explained). Continue the story. What do you boys think about Jonathan going without telling his father. Was it right? Why did he do this?

*Jonathan's Difficulties*—Let us now look at some of the dangers and difficulties in Jonathan's way. Describe the mountain pass, the great rocky crags on either side (outline).

His armorbearer is ready to do as Jonathan does, to follow where he leads, v. 7.

*Waiting for God's Consent*—Tell Jonathan's plan of finding out if God would help them to go on if He did not want them to go, vs. 8-10.

*Jonathan's Brave Example*—Picture Jonathan climbing the rocky side of that mountain wall, his armorbearer following close at his heels. Continue the story.

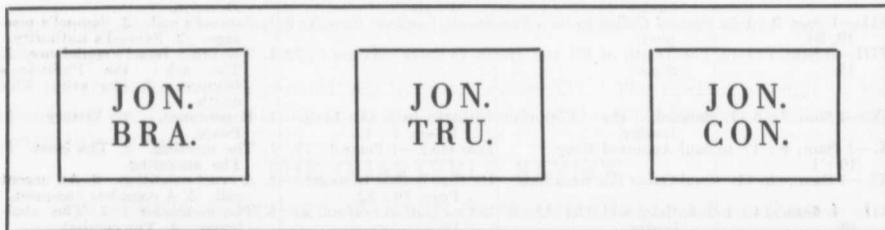
*Golden Text*—In olden days men going to battle put on their heavy coats of armor (explain), which could not be cut by swords nor pierced by spears. This armor made them feel very brave to fight because they felt the armor was a protection against danger. Now repeat the Golden Text. This means taking God as our shield, obeying His laws, asking Him to make us brave and keep us safe.

*Our Good Example*—Jonathan's armorbearer followed his example. Others are copying us. Try to help others to be brave by being brave yourself.

*True Bravery*—"Don't cry, baby dear, mother is coming." "Come on, boys, and let us tell the teacher that we broke the window." "I am going to sign the 'clean mouth' pledge; come on and sign, too." "I don't mind wearing my old dress. It is the best mother can get me just now." "What did you do with the cigarettes Bob gave you Jack?" "Threw them into the sewer," was the brave reply. Soldiers are not all on the battlefield, you know.

*What the Lesson Teaches Me*—I SHOULD SET A GOOD EXAMPLE.

### FROM THE PLATFORM



Draw on the blackboard three squares to represent three picture frames, and tell the scholars that you are going to talk with them about three pictures, all of Jonathan, the son of Saul, and print JON. in each of the squares. Then bring out, by questioning, the details of the story of Jonathan's plan for attacking the Philistines, laying stress on the boldness of the undertaking. Ask what we should call the first picture of Jonathan. You will probably get

the descriptions, "brave," "courageous," "daring," etc. From these select "brave," and print BRA. Now ask, To whom did Jonathan look for help for himself and his companion in their daring attack? Call attention to v. 6 of the Lesson, in which we see how our hero sought the help of God. With a little assistance the scholars will see that the word to put in the second picture is TRU. for "trusting." Finally, question about the outcome to get the word "conquering" (Print CON.). Impress the truth that it is those who are brave and trusting who conquer in life's battles.

Lesson XIII.

### REVIEW—GOD'S MERCIES TO DISOBEDIENT ISRAEL

March 28, 1915

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1-11), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—Righteousness exalteth a nation : but sin is a reproach to any people.—Proverbs 14 : 34.  
Read Nehemiah 9 : 26-31.

#### \*HOME DAILY BIBLE READINGS

M.—God's patience with Israel, Judg. 2 : 7-19.

Th.—Ruth chooses the true God, Ruth 1 : 14-22.

T.—The call of Gideon, Judg. 6 : 33-40.

F.—Samuel called to be a prophet, 1 Sam. 3 : 1-10.

W.—The training of Samson, Judg. 13 : 8-16.

S.—Samuel, the victorious leader, 1 Sam. 7 : 3-17.

Sunday—Saul anointed king, 1 Sam. 9 : 17 to 10 : 1.

**Prove from Scripture**—That God is good to His people.

**Lesson Hymns**—Book of Praise : 47 (Sup. Lesson), 505, 503, 46 (Ps. Sel.), 505 (from PRQ. QUARTERLY), 506.

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626 Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson (Review), Relief Map of Palestine by the Palestine Exploration Society (Order from Underwood & Underwood, 417 Fifth Ave., New York ; further particulars, see page 120).

#### REVIEW CHART—FIRST QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Judges 2 : 7-19.	God's Patience with Israel.	I will heal.—Hosea 14 : 4.	1. Israel serving. 2. Israel's sin. 3. Israel's slavery. 4. Israel's Saviour.
II.—Judges 4 : 4-16.	Deborah and Barak Deliver Israel.	The righteous cried.—Pa. 34 : 17.	1. Deborah's command. 2. Barak's request. 3. Barak's victory.
III.—Judges 6 : 11-16, 33-40.	The Call of Gideon.	Blessed is the man.—Pa. 65 : 4.	1. The call. 2. The conflict. 3. The confidence.
IV.—Judges 7 : 1-8, 16-23.	Gideon and the Three Hundred.	Not by might.—Zech. 4 : 6.	1. Gideon's army. 2. Gideon's victory.
V.—Judges 13 : 8-16, 24, 25.	The Birth of Samson—Temperance Lesson.	Beware, I pray thee.—Judg. 13 : 4.	1. The prayer. 2. The command. 3. The blessing.
VI.—Ruth 1 : 6-18.	Ruth Chooses the True God.	Thy people shall be.—Ruth 1 : 16.	1. Departure. 2. Dismissal. 3. Decision.
VII.—1 Sam 3 : 1-13, 19, 20.	Samuel Called to be a Prophet.	Speak, Lord.—1 Sam. 3 : 9.	1. Samuel's call. 2. Samuel's message. 3. Samuel's authority.
VIII.—1 Sam. 4 : 1-13, 18.	The Death of Eli and His Sons.	Be ye doers.—James 1 : 22.	1. The ark : Israel's confidence. 2. The ark : the Philistine's triumph. 3. The ark : Eli's death.
IX.—1 Sam. 7 : 3-17.	Samuel, the Victorious Leader.	Hitherto hath the Lord.—1 Sam. 7 : 12.	1. Repentance. 2. Victory. 3. Peace.
X.—1 Sam. 9 : 17 to 10 : 1.	Saul Anointed King.	Fear God.—1 Peter 2 : 17.	1. The meeting. 2. The feast. 3. The anointing.
XI.—1 Sam., ch. 11.	Saul Gains His Kingdom.	He that is slow to anger.—Prov. 16 : 32.	1. A cruel condition. 2. An urgent call. 3. A complete conquest.
XII.—1 Sam. 14 : 1-13.	Jonathan and His Armour-bearer.	Let us put on.—Rom. 13 : 12.	1. The comrades. 2. The challenge. 3. The combat.

### THE QUARTERLY REVIEW

#### FOR BIBLE CLASSES: God's Mercies to Disobedient Israel

Review this Quarter's Lessons in the light of God's Mercies to Disobedient Israel. Discuss, first, the gravity of disobedience. Obey the laws of steam, and you may run trains and

\* Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

machinery. Disobey : you may be scalded to death. Obey the laws of electricity, and you may run trolley cars, talk long distances, turn night into day, and flash messages across continents and oceans. Disobey : you may be electrocuted. Obey the laws of radium, and you may put its energy to surprising uses. Disobey : you may blow the world to pieces. Obey the laws of God, and you advance life in many ways. Disobey : you blight life. If disobedience is so serious a thing, *JUST* consider God's repeated mercies in :

1. *Giving men another chance*, Lesson I. We may rise on stepping stones of our dead selves to higher things.

2. *Raising up competent leaders*, Lesson II. Our moral defeats do not necessarily leave us prone, in fixed helplessness, like some bronze statue of a fallen wrestler. Under right leadership, we may rise, and win out.

3. *Gleams of hope in times of suspense*, Lesson III. The vision of a delivering presence and upholding power floods the gloomiest prospect with brightness. Our day-dreams may become the forefeelings of our capabilities.

4. *The potency of insignificant forces*, Lesson IV. Gideon's tactics are confirmed by Christ's act when, in feeding the multitude, He took the disciples' little and made it much. By things that are not, God brings to naught things that are.

5. *Beacons to prevent moral shipwreck*, Lesson V. Samson, through the atrophy of his religious sense, and the irregulated use of his brute strength, warns, rather than inspires. "It is excellent to have a giant's strength, but it is tyrannous to use it like a giant."

6. *The compensations of sorrow*, Lesson VI. Death often draws the members of a be-reaved circle closer together. When, through loss, the world feel emptiest, it often becomes full of loving attachments and practical sympathy.

7. *Breaking silence*, Lesson VII. By arresting events, God speaks ; and never more distinctly than when He says, "This is My beloved Son : hear Him."

8. *Correcting superstitious uses of symbolism*, Lesson VIII. The literal conception of "real flesh and blood" at the Lord's Table is not so exalted as the spiritual conception of a "real presence" in which good soldiers of Jesus renew their oath of allegiance.

9. *Memories of past deliverances*, Lesson IX. Draw from the class instances in national and personal experience that justify the erection of modern Ebenezers.

10. *Linking important events to commonplace happenings*, Lesson X. Since humdrum life tests and develops character, nothing is unimportant. Milton says, "He who reigns within himself, and rules his passions, desires and fears, is more than a king."

11. *The triumph of the helpless over their own helplessness*, Lesson XI. Milton speaks of "the irresistible might of weakness." When the weakest "catch at God's skirts" and pray, the strongest are afraid.

12. *Desperate ventures crowned with success*, Lesson XII. The modern attempt of the missionary enterprise to take by storm the strongholds of the non-Christian world matches Jonathan's exploit.

## THE QUARTERLY REVIEW

### FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Book Review

Make this a Book Review. Ask for the names of the Books which we have studied during the Quarter, and take them up in turn, bringing out the leading features of each.

#### I. BOOK OF JUDGES

Bring out that the Book of Judges contains some detached records of the heroic age of Hebrew history,—primitive stories full of ruggedness and romance, but above all full of the

overruling providence of God. What was the form of government during this period, and what heroic characters have been embraced in our studies?

1. *Deborah*, chs. 4 and 5. Why do we express a feeling of surprise at finding Deborah amongst the judges? The Hebrews were amongst the first to acknowledge woman's rights. What is there to show that her public duties did not rob her of the beautiful motherly qualities which the world prizes above everything else in woman? (See ch. 5 : 7.) Ask for the names of some other women of history, like Joan of Arc, who possessed military genius.

2. *Gideon*, chs. 6 and 7. Who was Gideon, and where did the angel find him, and what did God want of him? Why did Gideon hesitate about responding to this divine call, and how was he led to yield? Ask for the story of Gideon and the three hundred. What was the great secret of this success? What is the great secret of success in every life?

3. *Samson*, ch. 13. Question the class about the home of Samson's childhood. What kind of a father and mother had he? What was God's plan of life for Samson? What is God's plan of life for us? How does God reveal His plan of life for us? Some have had difficulty in finding out what God's plan was. How can you account for this?

## II. BOOK OF RUTH

Bring out that Ruth is a domestic idyl of unsurpassing beauty, which gives us an unforgettable glimpse of the sweet simplicity of the home-life of the people in that primitive age. Ask one to tell the story of the emigration of a family from Bethlehem to Moab. Ask another to tell the sad story of the emigrants in that strange land. What induced Naomi to return to her own country? Why did Ruth persist in following her? Quote Ruth's memorable words, ch. 1 : 16, 17. Point out a suggestion which we get from these words with reference to following Christ.

## III. BOOK OF I. SAMUEL

Bring out that this book reveals the development of the tribes into a nation under the fostering care of Samuel, who was a statesman and educationalist, as well as a judge and prophet and priest. How did the call come to Samuel? (Ch. 3 : 1-13.) What was the response? Under what circumstance did he set up the stone Eben-ezer? (Ch. 7 : 12.) Impress upon the class that we have many good reasons to set up memorials of this kind. Why did the people wish a change in the form of government and how did Samuel succeed in finding a king for them? Samuel's life was a God-led life and as such should influence us to live in the same way.

## THE QUARTERLY REVIEW

### FOR TEACHERS OF THE LITTLE ONES: God's Mercies to Disobedient Israel

*A Look Backward*—To-day is Review Sunday. "That is the day when we turn round and look back," a little boy told his mother. It really means "looking over again." So we are going to look over again the Lesson stories we have been hearing. We shall see God always showing kindness to His people, even though many and many a time they disobeyed Him and turned away from Him.

Everything in the approaching spring time reminds us of God's kindness. Soon we shall see the earth dressed again in her beautiful spring garments, with flowers upon her breast. Let us take a white anemone,—one of the earliest spring flowers—as our emblem. On its white leaves let us write the special kindness God showed His people in each Lesson, and "What the Lesson Teaches Me." (The outlines in the Lesson may be shown.)

Lesson I. God turning His people from sin. How had God's people got on the wrong road and slid back? What promise did God keep? *I should be patient with others.*

Lesson II. Saving His people from enemies. Name the busy, brave woman. Name the man who led the Israelites to battle. How did Deborah help him? *I should be brave.*

Lesson III. Giving His people a leader. Who can print the name of the great captain who led God's people to battle? What do you know about him? *I should listen to God's leaders.*



Lesson IV. Setting His people free from bondage. How did Gideon pick out the three hundred best soldiers? How did they gain the victory? *God can help me.*

Lesson V. Warning His people against wine. What Bible baby did we hear about? How was he trained? Name some "unclean" things of the present time? *I should not drink wine.*

Lesson VI. Teaching His people to love other people. Tell me the "Bible love story." Who was Ruth? Who was Naomi? How did they help each other? *I should win others to God.*

Lesson VII. Appointing a prophet to teach His people. We saw a woman praying at the tabernacle. Who was she? What was she praying for? What did she name her baby boy? Tell all you know about Samuel and God calling him? How does God call us? *I should listen to God's voice.*

Lesson VIII. Punishing the sin of His people. What did they take into the battle? Name the two wicked sons of Eli. How did God punish them? *God punishes wrong-doers.*

Lesson IX. Helping His people in battle. How did God answer the prayers of His people? What was the "help stone"? Who was their judge? *God will help me to fight against sin.*

Lesson X. Giving His people a king. Tell all you know of young Saul. How did God "set him apart" to be king of Israel? Repeat the promise of King Arthur's Knights. *I should honor the king.*

Lesson XI. Teaching His people to help one another. How did Saul help the Israelites? Tell about the "crowning" at Gilgal. *I should help others.*

Lesson XII. Setting before His people a good example. Tell all you know about Jonathan and his armorbearer. *I should set a good example.*

In return for kindness what do we say? How can we show gratitude to God? ("Inasmuch as ye did it," etc.) All repeat Ps. 103 : 1-4.

## \*AN ORDER OF SERVICE: First Quarter

## Opening Exercises

## I. SINGING. All stand.

Jehovah very gracious is,  
And he doth great compassion show ;  
Abundant mercy too is his,  
And unto anger he is slow.  
—Ps. Sel. 115, Book of Praise

II. PRAYER. Lord's Prayer in concert ;  
all remain standing.

III. RESPONSIVE SENTENCES. Proverbs 3:  
13-17.

*Superintendent.* Happy is the man that  
findeth wisdom, and the man that getteth  
understanding.

*School.* For the merchandise of it is better  
than the merchandise of silver, and the gain  
thereof than fine gold.

*Superintendent.* She is more precious than  
rubies : and all the things thou canst desire  
are not to be compared unto her.

*School.* Length of days is in her right  
hand ; and in her left hand riches and honour.

*All.* Her ways are ways of pleasantness,  
and all her paths are peace.

IV. SINGING. Hymn 47, Book of Praise.  
(It is expected that this hymn from the  
Supplemental Lessons will be memorized  
during the Quarter.)

O Christ, what burdens bowed Thy head !  
Our load was laid on Thee :  
Thou stoodest in the sinner's stead,  
Bearing all ill for me :  
A victim led, Thy blood was shed,  
Now there's no load for me.

## V. PRAYER.

VI. BIBLE WORK. From the Supple-  
mental Lesson.

## VII. READING OF LESSON PASSAGE.

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

IX. SINGING. Psalm or Hymn Selected.  
(This selection may usually be that marked

"From the PRIMARY QUARTERLY." See  
each Lesson.)

## Class Work

[Let this be entirely undisturbed by Secretary's or Lib-  
rarian's distribution or otherwise.]

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

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

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

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

The Lord is King ; lift up thy voice,  
O earth, and all ye heavens, rejoice !  
From world to world the joy shall ring,  
The Lord Omnipotent is King.

—Hymn 23, Book of Praise

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

III. RESPONSIVE SENTENCES. Philip-  
pians 2 : 4, 5.

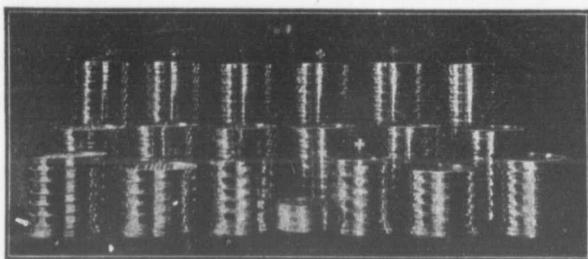
*Superintendent.* Look not every man on  
his own things, but every man also on the  
things of others.

*All.* Let this mind be in you, which was  
also in Christ Jesus.

IV. SINGING. Selected.

V. BENEDICTION.

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### THE BOOK PAGE

Dr. John R. Mott's newest book, **The Present World Situation**: With Special Reference to the Demands Made upon the Christian Church in Relation to Non-Christian Lands (Student Volunteer Movement, New York, 268 pages, \$1.00 net) shows the unruffled faith of the man. It was completed before the war began, although but now published. The writer has not changed a single word that he had written, profoundly changed as world conditions have been by that mighty cataclysm. The book is evidence also of his far-reaching sagacity and his width of view. No man could have predicted the war. Dr. Mott does not. But the principles he lays down and elaborates are so fundamental, that the race animosities and severances which the war has created only serve to emphasize those principles,—on the lines of which the world is to be made one in Christ Jesus. The present world need and world call for the gospel of Jesus Christ, as seen especially with Dr. Mott's own eyes these four years past in his journeys and studies and conferences in the far and near East and in Western countries on both sides of the sea, are fully set forth; this followed by a vivid discussion of the un-Christian aspects of the impact of our Western civilization on the East, and how this impact is to be Christianized. How closer cooperation and unity of the Christian forces are to be secured, is dealt with as the great practical problem. A basic necessity, Dr. Mott declares to be "that Christians of our day enter into far closer, and more efficient cooperation and into a more vital unity. The war has given a sad black eye to this aspiration, so far at least

as some countries are concerned. This book, by its magnificent presentation of the world need, and the way to meet it, will help to tide the church over these times of differences and discussion, and therefore of sad delay. A chapter of unique interest and value is the comparison made by Dr. Mott of conditions in the various countries of the East and Far East at the time of his first visit to them fifteen years ago and his recent visits. The details are amazing and most significant.

For the first time a comprehensive survey has been made of the work and interests of the women of Canada. But much more than that is to be found, as the second part of the title implies, in **The Canadian Woman's Annual and Social Service Directory**, edited by Emily P. Weaver, A. E. Weaver, and E. C. Weaver, B.A. (McClelland, Goodehild & Stewart, Toronto, 332 pages, \$1.00 net). The volume contains a perfect wealth of information carefully compiled and clearly set out on such subjects as: The Laws relating to Women, Child Welfare in its various branches, Women in Professions, Women's Trade Unions, Canadian Art, Music, Drama and Literature, Community Work, Agriculture for Women, Public Health, Temperance and Purity, and so on. The sections on Socializing and Philanthropic agencies will be extremely useful to Social workers. Names and addresses of all the main societies for women in Canada, both secular and religious, are given, and also the officers and headquarters of various organizations, whether of men or women, for Social Work. There is a section on the war and the patriotic work arising out of it. The very fine index

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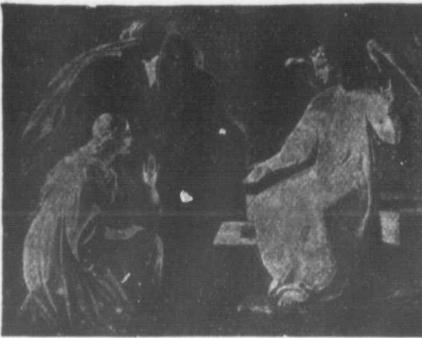
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will prove a great convenience for frequent reference. Of the compilers of the book, Miss Emily P. Weaver is a well known historian, and Miss E. C. Weaver an experienced social worker. It is planned to issue a new edition of the Canadian Woman's Annual each year.

An interesting volume is what Dr. Armgard Karl Graves gives in **The Secrets of the German War Office** (McClelland, Goodchild and Stewart, 255 pages, with illustrations, \$1.50 net). It is hateful reading, as the productions of a spy must necessarily be, but all the same interesting and indeed, startling. It is not to be wondered at that the book has had great vogue. It was completed and in the hands of the publishers by the 1st of June last, that is, two months before the war broke out. If there had been no war, it would have still been an interesting flashlight into German secret methods. The war, and the things we have learned in regard to its methods, make some pages of the book stand out in living flame. The final chapter on Arming for Peace or War is almost prophetic. The writer in almost the closing paragraph says: "Existing political and geographical conditions in Europe must undergo a decided change. These changes are bound to occur, and it is hard to state a correct time. It may be to-morrow—it certainly will not be more than a decade hence."

Thomas Nelson and Sons (Toronto) **Atlas of the War** (88 pages, measuring 7½ x 9½ inches, 35c.), is perhaps the most complete, and at the same time handy, of the sets of war maps that have lately appeared. It contains not only a map of the world, with British, Russian, Belgian, French and German possessions marked in varying colors, but general maps of the coun-

tries involved in the war, detailed maps of the places of greatest interest, and complete diagrams and illustrative cuts of the armies, navies and air forces. The atlas is something to have at one's elbow while reading the daily war news.

A valuable contribution to war literature is, **World Power: The Empire of Christ**, by Rev. John MacNeill, the eloquent minister of Walmer Road Baptist Church, Toronto (McClelland, Goodchild and Stewart, Toronto, 203 pages, \$1.25.) The volume is a collection of sermons preached by Mr. MacNeill in his own church. The general title points to the plan followed in each of the sermons of setting over against some of the phrases which have become famous during the present conflict, a great truth bearing on the progress and triumph of the kingdom of Christ. Mr. MacNeill's book will greatly help in bringing to many hearts that steadying of faith which is so greatly needed in this time of crisis.

**Jehane of the Forest**, by L. A. Talbot (McClelland, Goodchild and Stewart, Toronto, 315 pages, \$1.25 net), takes us back to the days of Henry II. and to the borderland between England and Wales. It is a capital tale of love and war when the haughty Romans were the overlords and the Saxons were the depressed vassals. There is no lack of adventure, including the rescue of Jehane from the convent at Cleve by her lover, the young Lord Lambert de Fort-Castel and the siege of Gubenhole Castle by Hugh de Mortimer. The escape of Lambert and Jehane, now man and wife, from the surrendered castle forms the thrilling tale, in which, from start to finish, the interest never flags.

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