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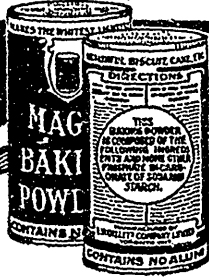
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THE HOME · STUDY QUARTERLY



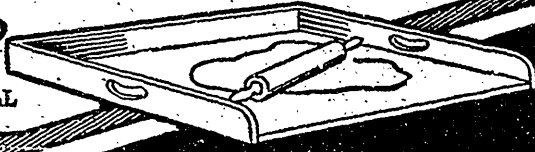
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Mention this Quarterly

The Home Study Quarterly

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

Vol. XXI.

Toronto, April, May, June, 1915

No. 2

The Perfect Life

Only one life there is without a stain,
Accomplishing the Father's perfect will,
With highest aim, yet never aimed in vain,
Attempting nought which must be tried
again:

Even all the thoughts of God it did fulfil.

Perfect the sinless beauty of His ways,
Perfect the wisdom of His faithful love;
Perfect the trust that walked with God
always,—

Perfect in suffering, perfect in the praise
Which still like incense rose to heaven
above.

Oh! fairer Thou than sons of men ! and yet
Not terrible Thy beauty. In sweet accord
All tender graces in Thy being met,
And of their fulness all Thy people get
Still growing to the fulness of their Lord.

—Walter Smith

The Making of Self

A Persian allegory tells of two young men who died and found themselves in the eternal world. One of them was met by a fearsome hag, from whom he drew back in horror. To the other there appeared a beautiful maiden who led him through the gates of paradise to the fairest scenes and rarest enjoyments.

Who were these? Each youth asked, and to each the answer came: "I am your *self* as you have formed it and sent it on before you.

There is this truth in the allegory, that each thought and word and deed in our daily life is leaving its effect, good or evil, on that innermost part of us which we call the self. Our self is not something that is made ;

it is something that is being made, and we ourselves are the makers. Some day we shall have to face the self which we are now making.

How much we need the help of God through the blessed Holy Spirit whom He has promised, that the self we are making, will bring us at last enduring joy and satisfaction !

"Your King and Country Need You"

By Rev. Ronald Macleod, B.A.

This short sentence is the British call to arms. It is very simple and very brief; but it sent a thrill through millions of hearts. In letters of red and gold, from every government building in Britain it makes its powerful appeal in the name of the king. In the moment of danger it flashed across the seas, and from every part of the empire brave men hurried to obey the call. We are proud that the sons of Canada were not behind in rallying to the flag.

But there is a call for king and country which many have not heard and some will not hear. There is a king above all kings who needs you. The war to which He calls you is also for freedom and honor and native land and the peace of the world. It will be a long war; it will last your life time. It must be fought to a finish. In this war every one must take sides; there will be no place for neutrals. What are you going to do about it? Jesus will have no pressed soldiers; He calls for volunteers. There is no age limit, the younger you are the better. If you follow Him you will never be beaten back. If you do not obey, the loss and the disgrace will be yours.

Every one knows the story of the Scotch Guards in the Ashanti war, but it is worth telling again. A dangerous piece of work had to be done. The Colonel had his men drawn up in line and addressed them thus:—"Not many of you will return alive who go on this expedition. We are not going to command any one to go; we call for volunteers. Will those who wish to serve in this venture step one pace forward." The Colonel turned his head to give them time to make their decision. When he looked around he saw one solid line as before. In angry disappointment he said:—"What! the Scotch Guards, and not a volunteer?" A man stepped forward from the ranks, and saluting said: "The whole line moved forward, sir." They were all volunteers. What a grand day it will be for Canada, when the whole line of our boys will step forward eager to do and dare in Christian service for Christ and country. "Honor and shame from no conditions rise; Act well thy part, there all the honor lies." Ingersoll, Ont.

Napoleon or Jesus?

By Rev. A. G. Sinclair, Ph. D.

What young hero worshiper does not love to read the story of Napoleon? How wonderful his victories! How great his power! How sad to think of his exile and lonely death on St. Helena!

Pilate asked the Jews to choose between Barabbas and Jesus. To-day, an English professor has told us, Europe is choosing between Napoleon and Christ. He even thinks that Napoleon has conquered.

Which would we rather serve, Napoleon, or Jesus? Let us see.

Napoleon held that might made right. He put his trust in force. God was always on the side of the heaviest battalions, and love was a silly infatuation. So he said.

Jesus believed in the supreme power of love and truth. Only truth makes men free. Only love conquers.

Napoleon lived for himself. He was a "colossal egoist." Jesus lived for others. Napoleon sacrificed hundreds of thousands of

his loyal soldiers, and even his best friends and his loving wife, upon the altar of his ambition. Jesus sacrificed Himself for others. He came, not to be served, but to serve. Napoleon on St. Helena thought only of himself and what he had lost. Jesus even on the cross forgot Himself and thought of the poor thieves crucified with Him, and His heart-broken mother standing by.

Napoleon, or Jesus? Can we hesitate? Better die with Jesus than conquer with Napoleon. But Napoleon failed, as every selfish life fails. He died on St. Helena. Jesus lives and reigns. He calls on you to enlist in His army. Help Him fight down all that is wrong and win all hearts for love and brotherhood.

"The Son of God goes forth to war,

Who follows in His train?"

Winnipeg

A Day With a Medical Missionary

By Rev. James R. Menzies, M.D.

At 7 a.m. sharp the breakfast bell rang. We were only half through breakfast when the mail arrived, and the doctor, who acts as postmaster for the compound, received it. There was a large foreign mail, with two weeks' papers and letters, to be sorted and the extra postage charged up, then the doctor finished breakfast, and after worship, at 8, the compound bell rang for Chinese worship.

At 9 we went together to the dispensary for the morning lecture to the assistants and evangelists. This morning the subject was tuberculosis, and was illustrated by diagrams and the use of the blackboard. I was told that in China, from one to two millions of people die annually from this disease, because of the crowded, unventilated houses in which they live, and their carelessness about infection.

After the lecture, while the assistants were preparing the instruments for the morning's operations, I was shown about the hospital. Away at the back we saw the poor fellows

who are breaking off opium, and they looked pretty miserable, especially the newcomers; then the men's and women's wards, in separate yards, but both convenient to the dispensary and operating room.

There were three operations that morning, and I was allowed to stay in the operating-room and look on. The first was a young girl with a very ugly harelip. Her parents wanted to sell her as a bride, but the harelip depreciated her value so much they brought her here for treatment. There was a lot of cutting and bleeding and stitching that I did not enjoy seeing very much, but in a little while they had her fixed up with a very decent looking mouth. In about a week she will go home, and I am sure her friends will not recognize her. Next, an old man was operated on for cataract. He had been blind for several years, and could just tell daylight from dark. He was very stupid, and the doctor had a great time trying to get him to look downwards. The more he tried the more he looked towards the top of his head. When the eye had been cut open and the opaque lens extracted, the old man said, “Oh, I can see,” and he was able to count fingers held before him. When a third operation was over, it was time for noon prayers when all the missionaries meet together daily for prayer for the work.

Soon after dinner the dispensary was opened, and while the women were being treated first, I went into the men's chapel and listened to Mr. Bai preaching to the waiting patients. He seemed very kind and earnest, and the people listened well and some of them bought books. When the dispensary was opened, I went in with the first group of ten patients and sat near the doctor. One young assistant behind the long counter at one end of the room, dispensed all the medicine. The doctor sat at one end of the table from where he could see all that was going on in the room. He saw each patient who came in, and wrote out his prescription either for medicine, or sent him over to the other side of the room where two other assistants were washing and dressing ulcers and all kinds of sores. Some newcomers were very dirty, and the smell from their undressed sores was about all I could stand. Some patients

requiring examination were taken into a small room adjoining, where it was quiet. Now and then the doctor left his seat to see how some patient was progressing or to open an abscess or to do some other small operation.

As each group was treated, another group entered, till the door opened for the last time and the chapel was empty. Then some patients in the hospital required attention, and the ordinary medical work for the day was over.

A whistle sounded, the signal that letters must be closed, and these when collected were all stamped in Chinese and sent in to the post office, a game of tennis and it was dark.

Hwaiching, Honan

“The Whatsoevers”

By Rev. C. A. Myers, M.A.

Every worth while boy or girl wants to be doing something. It is not always easy, however, for them to find the right things to do. Some are too particular and have their eyes upon some great task and are not willing to do the less imposing things right at hand.

Here is a story of what a group of girls found to do in connection with a country Sunday School. This Sunday School is situated at Willowdale, Alberta, where the Rev. Mr. Meek is minister. It is an organized class, of course, with a membership of 9 girls, whose ages range from 13 to 20. The leader of the group is Mrs. Meek. This part of the country is very sparsely settled. Some of the girls live six miles or more away, only one of them being less than a mile from the church and yet no meeting throughout the year had less than six members present. Many meetings had every member in attendance. These conditions are about as difficult as one usually finds, and yet this class under their enthusiastic and faithful leader, has not only had a good time but has also been able to do much in the service of their king.

There is little in this part of the community to give amusement or entertainment to the young people, so this class of girls undertook to give a monthly social at the manse to all who would care to come. Sometimes a small admission fee was charged for whatever purpose the class was working and some-

times they were free. In this way \$30 was raised and paid on the church debt. Another form of service undertaken by the girls was the making of useful articles and the doing of fancy work of all kinds. These, when all collected and sold, will net another snug little sum for some good cause.

Another opportunity for securing funds for missionary and church purposes has been the making and selling of home-made candy at such functions as picnics, entertainments, etc. But it is not only in such forms of service that these girls are ready to do their share. They are being trained to assist in the social welfare of the congregation by being allowed to act as waitresses in connection with various church socials, thus relieving their mothers of many a weary step. They have also accepted the responsibility of taking care of the Cradle Roll and Home Department literature in the Sunday School, and, best of all, they have taken up the Teacher Training Course and are thus preparing themselves to be qualified teachers. Their motto is "Whatsoever thy hand findeth to do," and I think that the boys and girls who read this will agree with me that they are worthy of their name and that they are living up to their motto.

Toronto

How Our Church is Governed

Our church is self-governing. No other church, much less any power of the state, can interfere. We hold that Christ is the only king and head of the church, and that the church in spiritual things is answerable to Him alone.

The *Congregation* is, under Christ, the sole source of authority. All its members are on an equality: all have a vote. In this respect our church is democratic.

The congregation elects from its membership a body of elders, who, along with the minister, constitute the *Session*. The session has the general oversight, and especially the spiritual oversight, of the congregation. It is by the authority of the session that baptism is administered and the Lord's Supper is observed. It is the session that admits members into full communion. It is its

duty to see that Sunday Schools, Young People's Societies, Missionary Societies or Committees, etc., are formed and are working according to the best methods. Side by side with the session, are the *Managers*, who look after the finances and other business affairs of the congregation.

Next above the session is the *Presbytery*, which is made up of the ministers within a certain district and a corresponding number of elders. There are seventy-three presbyteries in our church. The presbytery has the oversight of congregations and mission fields within its bounds. It ordains men to the ministry, settles them in congregations or appoints them to home mission fields. It sees that each congregation and mission field does its share in the support of the great "Schemes" of the church. Each presbytery has a committee on each of the Schemes, and these conveners are largely responsible for the amount of "push" which the presbytery puts into those great enterprises.

The *Synod* is a gathering of the ministers and elders belonging to several contiguous presbyteries. There are eight synods, some of them of vast extent, such as those of the Western provinces. The synods discuss the church's great enterprises, and stimulate the presbyteries in promoting these. The Maritime Synod has certain separate powers in the administration of its Theological College and its missions.

The highest governing body of our church is the *General Assembly*. This is made up of representatives called "commissioners" appointed by the presbyteries. These number one-sixth of all the ministers and an equal number of elders. The Assembly meets once a year in June. It is a great and most influential body. Only the General Assembly can make laws for the church. To the Assembly, also, all the Boards and Committees in charge of the church's Schemes report their work done through the year, and from the Assembly they receive their instructions for the work of the coming year. The Assembly also decides all questions of doctrine, and it is under its authority that such matters as the present negotiations for union with other churches are conducted.

* AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.
 God, the All-terrible ! King, who ordainest
 Thunder Thy clarion, and lightning Thy
 sword,
 Show forth Thy pity on high where Thou
 reignest :
 Give to us peace in our time, O Lord.
 —Hymn 507, Book of Praise

II. PRAYER.

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

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

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

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

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

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

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

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

V. BIBLE WORK. From the Supplemental
 Lesson.

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

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

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Hymn 123, Book of Praise.

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 210, Book of Praise.

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

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

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

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

IV. SINGING.

Now to Him who loved us, gave us
 Every pledge that love could give,
 Freely shed His blood to save us,
 Gave His life that we might live :
 Be the kingdom
 And dominion,
 And the glory, evermore. Amen.

—Hymn 614, Book of Praise

V. BENEDICTION.

Lesson I.

SAUL REJECTED BY THE LORD

April 4, 1915

BETWEEN THE LESSONS—The Lesson follows closely upon Lesson XII. of last Quarter, ch. 14 : 1-13.
GOLDEN TEXT—Behold, to obey is better than sacrifice.—1 Samuel 15 : 22.

*Memorize vs. 22, 23. **THE LESSON PASSAGE**—1 Samuel 15 : 10-23. Study 1 Samuel, ch. 15.

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

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

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

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

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

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

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

Revised Version—1 Samuel was wroth : 2 Omit when ; 3 and ; 4 monument ; 5 Though thou ; 6 that which was evil ; 7 devoted things, to sacrifice ; 8 idolatry and teraphim.

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

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord ?

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

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

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

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

HOME DAILY BIBLE READINGS

M.—Saul rejected by the Lord, 1 Sam. 15 : 1-9.

T.—Saul rejected by the Lord, 1 Sam. 15 : 10-23.

W.—Saul rejected by the Lord, 1 Sam. 15 : 24-35.

Th.—Untruthfulness punished, 2 Kgs. 5 : 20-27.

F.—Merited rejection, 1 Sam. 2 : 27-34.

S.—God's justice and mercy, Ezek. 33 : 10-19

Sunday—The advocate with the Father, 1 John 2 : 1-12.

THE LESSON EXPLAINED

The Lord, through Samuel, instructed Saul to go against the Amalekites. Saul was commanded to destroy all the Amalekites and all their cattle, vs. 1-3. Instead, he spared Agag, the king, and the best of the flocks and herds, vs. 4-9.

I. DISOBEDIENCE.—10, 11. The word of the Lord unto Samuel ; in a vision of the night (see next verse). It repenteth me, etc. ; not that God ever makes mistakes which He regrets, but that He changes His way of treating those with whom He deals. Turned back from following me. It was Saul's disobedience which had led to the change in God's treatment of him. Not performed my commandments ; for example, in not utterly destroying the Amalekites and their cattle. It grieved Samuel ; angered him that the Lord had disappointed his hopes for Saul. Cried . . . all night ; protesting against the Lord's decision.

II. FALSEHOOD.—12-14. Saul came to Carmel ("park" or "garden") ; a city in the mountainous country of Judah, about 27 miles south of Jerusalem. Set

him up a place ; erected a monument or trophy of his victory, perhaps an arch of myrtles, palms and olives. Gone down to Gilgal ; the place where Saul had been confirmed in his kingship, ch. 11 : 14, 15. Blessed be thou of the Lord ; a customary friendly salutation. I have performed, etc. ; a bold and boastful lie. Samuel said . . . this bleating . . . and . . . lowing . . . I hear. The sheep and the oxen were witnesses more deserving of belief than Saul.

III. EXCUSES.—15, 16. They have brought . . . the people spared. Saul tries to shift the blame from himself to his followers. The best . . . to sacrifice. Hypocrisy is added to lying. The Lord thy God ; "thy God," as if the Lord were not Saul's God as

well as Samuel's. Samuel's forgetting this lay at the root of his disobedience. The rest . . . destroyed ; as if partial obedience to God were sufficient. Stay ; have done with these flimsy excuses. What the Lord hath said ; and before His judgment Saul's lying defences would be swept away.



GILGAL, PLAIN OF JERICHO

*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.

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

17-21. Little in thine own sight. Once Saul had shown true modesty and distrust of self, chs. 9 : 21 ; 10 : 22. **Made the head . . . of Israel.** Saul owed his kingship to God, and therefore he should have obeyed God. **The Lord anointed thee . . . sent thee . . . said . . . utterly destroy.** The Lord had raised Saul to be king, had sent him on a definite errand, with explicit instructions ; Saul's disobedience, therefore, was inexcusable. **Sinners the Amalekites.** Their sin in opposing God's purpose for Israel was the ground of their doom. (See Ex. 17 : 8-16.) In vs. 20, 21, Saul repeats his excuses.

22, 23. The Lord . . . delight in burnt offerings . . . as in obeying . . . ? Outward forms of worship count for nothing in God's sight, unless the heart goes into them. **To obey is better than sacrifice.** A golden sentence, summing up the teaching as to worship of prophet after prophet in Israel (see Isa. 1 : 10-17 ; Amos 5 : 21-24 ; Mic. 6 : 6-8, and compare Matt. 9 : 13 ; 12 : 7). **Rebellion . . . as . . . witchcraft.** Witchcraft, that is, seeking to know the unseen and the future by means of evil spirits, is practically forsaking God : refusing to do His will is no better. **Stubbornness . . . as iniquity and idolatry.** Disobedience is practically idolatry, since it puts self-will in God's place.

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

LESSON QUESTIONS

10, 11 How did the Lord speak to Samuel ? What is meant by God's repenting ? How was Samuel affected by the Lord's message ? What did Samuel do ? Find an account of Jesus' spending a whole night in

prayer. (Luke 6 : 12.)

12-14 What claim did Saul make ? What question did Samuel ask ?

15, 16 Of what two sins was Saul guilty ? What story of like sins have we in the New Testament ? (Acts 5 . 1-11.)

17-21 On what errand had God sent Saul ? What directions had God given ? What excuse did Saul repeat ?

22, 23 Find a psalm which describes the kind of worshiper who is accepted of God. (Ps. 15.) Why did God reject Saul as king ? How is man's duty summed up in Ecclesiastes ? (Ecl. 12 : 13.)

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

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

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

FOR WRITTEN ANSWERS

1. Why was Saul rejected from being king ?

.....

2. What excuse did Saul make for his conduct ?

.....

SIGN NAME HERE

Memorize vs. 5, 6. EASTER LESSON—Matthew 28 : 1-10.

AN ALTERNATIVE LESSON

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

I. THE EMPTY GRAVE.—1, 2. **End of the sabbath ; our Saturday.** Began to dawn ; between night and sunrise. **First day of the week ; our Sunday.** **Mary Magdalene ;** out of whom Jesus had cast seven evil spirits, Luke 8 . 2. **The other Mary ;** the mother of the apostle called James the Less, Mark 15 : 40. **A great earthquake ;** before the coming of the women. **An angel of the Lord** (Rev. Ver.) ; in human form. **Rolled back the stone.** Compare Mark 16 : 3.

3-5. Countenance was like lightning ; so intensely bright. **Raiment (clothing) white as snow ;** befitting his pure nature. **For fear of him ;** dreading his power. **The keepers ;** the Roman soldiers, ch. 27 : 62-66. **Became as dead men ;** stupefied and helpless. **Fear not ye.** Those who love Jesus need fear no harm from heaven.

6-8. He is not here ; pointing to the empty grave. **He is risen ;** the conqueror of death. **As he said ;** a reminder of the promise in ch. 25 : 32. **Come, see the place ;** that they might be sure that Jesus had risen. **Tell his disciples ;** to comfort their sorrowing hearts. **See him.** Over five hundred of His disciples were to see Him at this time, 1 Cor. 15 : 6.

II. THE RISEN SAVIOUR.—9, 10. **Jesus met them ;** the master who would now be with them forever. **Held him by the feet ;** in reverence and affection. **Worshipped him ;** falling on their knees and touching their heads to the ground, in Eastern fashion. **Fear not** (Rev. Ver.). **Jesus' rising brings to His friends, not fear, but joy.** **Go tell my brethren ;** the king's loving, kindly name for His followers.

Lesson II.

DAVID ANOINTED KING

April 11, 1915

BETWEEN THE LESSONS—Soon after the rejection of Saul (see last Lesson, ch. 15: 10-23) Samuel received instructions from the Lord to anoint David as king.

GOLDEN TEXT—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16 : 7
Memorize vs. 12, 13.

THE LESSON PASSAGE—1 Samuel 16 : 4-13. Study 1 Samuel, ch. 16.

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

5 And he said, Peaceably : I am come to sacrifice unto the Lord : sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

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

7 But the Lord said unto Sam^uel, Look not on his countenance, or on the height of his stature ; because I have refused him : for the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abin^{adab}, and made him pass before Sam^uel. And he said, Neither hath the Lord chosen this.

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

9 Then Jesse made Sham^{mah} to pass by. And he said, Neither hath the Lord chosen this.

10 3 Again, Jesse made seven of his sons to pass before Sam^uel. And Sam^uel said unto Jesse, The Lord hath not chosen these.

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

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

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

*HOME DAILY BIBLE READINGS

M.—David anointed king, 1 Sam. 16 : 1-13.

T.—David anointed king, 1 Sam. 16 : 14-23.

W.—God's covenant with David, Ps. 89 : 1-9.

Sunday—A king's praise, 1 Chron. 16 : 23-34.

Th.—Great promises, Ps. 89 : 18-29.

F.—Known to God, Ps. 139 : 1-12.

S.—A song of thanksgiving, 1 Chron. 16 : 7-22.

THE LESSON EXPLAINED

Samuel, though he had obeyed God in telling Saul that God was about to remove him from the kingship, rebelled inwardly. For this he was rebuked by the Lord, and was directed to go to Bethlehem and there



PALESTINIAN SHEEP WITH BROAD TAIL

choose a king from amongst the sons of Jesse. When Samuel objected that Saul would kill him if he was discovered to be taking part in a plan to make a new king, the Lord directed him to go to Bethlehem as if to offer a sacrifice according to his customary practice, saying nothing about his more important errand. A good purpose was concealed for a good purpose. Vs. 1-3.

I. THE SACRIFICE.—4. Samuel . . . came to Bethlehem ; a town about 5 miles south of Jerusalem,

built on a rocky ridge and surrounded by higher hills. Ramah, Samuel's home, was about the same distance north of Jerusalem. We may picture Samuel climbing the hill to the gate of the city, leading the heifer for sacrifice, and carrying in his hand the horn of sacred oil used in setting apart priests and kings to their office and made as described in Ex. 30 : 23-25 (see vs. 1, 2). Elders (chief men of the town) . . . trembled . . . said, Comest thou peaceably ? They were afraid that Samuel might have come to punish some sin in themselves, or in the people of the town.

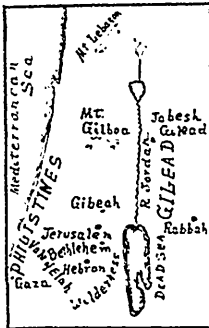
5. Peaceably . . . sanctify yourselves ; make yourselves ready for the sacrifice, by such outward purifications as the washing of the body and clothes, the outward symbols of heart preparation. In such sacrifices the offerers expressed their repentance of sin, their thanksgiving and the yielding of themselves to God. After the fat of the victim had been burned on the altar, the flesh was eaten at the sanctuary by the sacrificer and his family, or, in the present case, by the representatives of the community on whose behalf the sacrifice was presented. The meal was thought of as shared with God, who, in accordance with Eastern ideas of hospitality, thus pledged Himself to be the protector of His guests. He sanctified Jesse and his sons. Samuel saw personally to their preparation. This would enable him to have a private interview with the family before the public services.

II. THE SELECTION.—6-10. These verses tell how seven of Jesse's sons passed before Samuel, and were all in turn rejected. The Lord looketh on the heart. In Saul, God gave the people a king such as they themselves would have chosen, of great stature

and splendid appearance (ch. 10:24); now He will choose a king on account of inward character.

11-13. Samuel . . . Are here all thy children? His errand seemed a failure, and he was sorely puzzled. The youngest . . . keepeth the sheep; too young, Jesse thinks, for any important work. We will not sit down; to the feast following the sacrifice. Buddy; with auburn hair and a fair skin, reckoned as marks of beauty among the swarthy people of Palestine. Of a beautiful countenance; literally, "beautiful-eyed." At the Lord's command, Samuel anointed David (vs. 12, 13), though the purpose of the anointing was not made known. The spirit (small "s") of the Lord came mightily, etc. (Rev. Ver.); imparting supernatural gifts that would fit the young shepherd for his future office as king. Upon David. The name means "beloved" or "darling," and was given to him as the youngest of the family.

THE GEOGRAPHY LESSON



The visitor to BETHLEHEM to-day finds a town of little gray stone houses with flat roofs, which are comparatively modern, but are built in the same style as when David lived there in the home of his father Jesse. An outstanding feature of the town is a tall square tower, near which is the chief marketplace. Close at hand there used to be a khan or walled yard for giving shelter to travelers. Beyond the town,

looking southeast towards the Dead Sea, there is a space of lower ground and then bare brownish hills rising one beyond another. Shepherds to-day pasture their flocks on those hillsides as did David long ago

LESSON QUESTIONS

4 To what town did Samuel come? Where was Bethlehem? Describe its situation. Where was Samuel's home? What did he take with him? Who were the elders? What did they ask? What ruler was made afraid by the preaching of Paul? (Acts 24:25.)

5 What did Samuel answer to the elders? What did he bid them do? In what did the sanctifying consist? Of what was it a symbol? What part of the sacrifice was burned? What was done with the rest? To what pledge on God's part did such a meal point? Who "saw God, and did eat and drink?" (Ex. 24:11.)

6-10 How many of Jesse's sons were passed by? What reason is given for this?

11-13 What did Samuel ask of Jesse? How did Samuel feel? What did Jesse answer? Why had David not been called before? Describe David's appearance. What is the meaning of his name? What came upon David? By whose power is God's work to be done? (Zech. 4:6.)

FOR DISCUSSION

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

A PRAYER

Father, we are Thy children. Thou hast called us sons and daughters, and hast made us welcome to a place in the household of faith. May our life in the home which Thou hast given us on earth, be made glorious as we realize how great is the honor which Thou hast bestowed upon us. Teach us that we bring sorrow to Thee when we,—Thy children—stray into sin. Pardon us for past wanderings, hold back our feet from paths of evil and save us for Thy name's sake. Amen.

Prove from Scripture—That Christ is our king.

Shorter Catechism—Ques. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

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

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

FOR WRITTEN ANSWERS

1. Why were Jesse's seven sons passed by?
2. How did Samuel learn that David was to be king?
3. How was David qualified for kingship?

SIGN NAME HERE

Lesson III.

THE SHEPHERD PSALM

April 18, 1915

LESSON SETTING—"This is a shepherd's song in praise of his Shepherd." It was written by David, who, as a boy, kept his father's flocks upon the hills of Bethlehem.

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

Memorize Psalm 23. THE LESSON PASSAGE—Psalm 23.

1 The Lord is my shepherd ; I shall not want.
 2 He maketh me to lie down in green pastures : he leadeth me beside the still waters.
 3 He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.
 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me.
 5 Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over.
 6 Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Revised Version—¹guideth ; ²hast anointed.

*HOME DAILY BIBLE READINGS

M.—The Shepherd Psalm, Ps. 23.

T.—The Good Shepherd, John 10 : 7-16.

W.—God's wonderful provision, Ps. 107 : 31-43.

Th.—"They shall dwell safely," Ezek. 34 : 22-31.

F.—In safe keeping, John 10 : 22-29.

S.—"Whom shall I fear ?" Ps. 27 : 1-9.

Sunday—"The Lord is thy keeper," Ps. 121.

THE LESSON EXPLAINED

I. GOD AS SHEPHERD.—1. The Lord is my shepherd. It was natural for David, the king who had been a shepherd and who lived in a country of shepherds, to think of God in this way. (Compare Ps. 77 : 20 ; 80 : 1.) It was a land of sudden torrents, of wolves and robbers, of parching thirst and scanty streams. What a shepherd does for his sheep in such a country, pictures what God does for His people. The psalmist says "my" shepherd, gladly believing that the Lord knows and cares for him personally. So Jesus, the Good Shepherd, knows each of His sheep and is known of them (see John 10 : 3, 14). I shall not want ; "I have no want ;"—it is a matter of present daily experience that God gives everything that His people can possibly need, for body and soul, for this life and the life to come.



2, 3a. **Make me to lie down ;** as the Eastern shepherd makes his flock lie down in the noontide heat (compare Jer. 33 : 12). So Jesus promises us rest for our souls, Matt. 11 : 29. **In green pastures ;** pastures where there would be plenty of sweet and tender grass. So the Good Shepherd provides abundantly for those who follow Him, John 10 : 9. **He leadeth me.** The shepherd, in the East, goes before his flock and they follow him, instead of being driven, as in the West. **Beside the still waters ;** literally "waters of rest," water from cool, deep wells. The "waters" are not merely drinking water, but choice water, not only satisfying thirst, but giving refreshment. In the East the sheep requires water daily, owing to the heat and dryness of the climate. The blessings which Jesus

brings for the soul, are beautifully represented by the clear, sparkling, thirst-quenching, life-giving water. **Restoreth my soul ;** or "my life." The Lord revives, strengthens, restores to full activity and enjoyment.

II. GOD AS GUIDE.—3b. **He guideth me** (Rev. Ver.) ; as on a journey, in which it is easy to stray from the pathway. We need a guide, and God is our guide. **In the paths of righteousness ;** "in right tracks ;" those that lead directly and safely to the place which God would have me reach, as distinguished from wrong paths which would lead astray. **For his name's sake ;** to prove that He is the loving and faithful Lord whom He has declared Himself to be (see Ex. 34 : 5-7). "The divine name or honor is involved in guiding rightly." The guidance of God is "not of my deserving, but out of His own goodness, for the manifestation of His own glory, and the furtherance of His kingdom upon earth."

4. **Valley of the shadow of death ;** Rev. Ver. Margin, "valley of deep darkness." The psalmist has in mind one of those many precipitous ravines or wadis common in the hill country of Palestine, difficult to ascend and descend, dark, gloomy and abounding in caves, the abode of wild beasts and robbers. Such dark places are found in life, and at last there will be the gloom of death. **I will fear no evil.** Evils cannot be avoided, but of none will the psalmist be in terror. **Thou art with me ;** and those under God's guidance may be hurt but cannot be harmed. Through the darkest way He will lead them out into the light of victory and joy. **Thy rod ;** a short oaken club, stout enough to brain a wild beast. **Staff ;** a long crook used in climbing or to lean upon. Eastern shepherds still carry both. **Comfort me ;** strengthen, calm, steady me with the assurance of protection and safe arrival at my destination.

III. GOD AS HOST.—5. **Prepare a table before me.** God the host welcomes His guest to a feast made ready for him. **In the presence of mine enemies ;** from whom the host, according to Eastern customs, is bound to protect the guest at all costs. **Anointed my head with oil.** It was the Eastern custom thus to honor a guest on entering the banquet room. **Neglect**

of this custom was considered a slight. Luke 7 : 46. My cup runneth over. My life is filled,—and more—with God's goodness and love, blessings and mercies.

6. Goodness and mercy shall follow me ; follow me about, wait upon me. All the days of my life. God's lovingkindness and tender mercy will come as regularly as the sun rises each day. Dwell in the house of the Lord ; be where God is, as His friend and guest. For ever ; having a permanent and perpetual place in God's dwelling place,—after death as well as in this life.

A SHEPHERD IN PALESTINE

A shepherd in Palestine has his face half hidden by the folds of a big white cotton scarf worn to protect head and neck from the fierce heat of the sun. His frock or robe is held close with a belt or girdle to keep it out of the way, and a large, loose cloak of dark brown woollen homespun is flung over his shoulders. It can be very cold amongst the hills where he pastures his flocks. The big folds of the cloak, hanging like unused sleeves, may easily serve as pockets. They are, in fact, so used, and the shepherd carries in them the little lambs whose legs are unequal to the strain of a long walk. By the shepherd's side hangs a bag or "scrip" made of sheepskin with the fleece on the outside and used to carry a lunch of barley bread with, perhaps, a bit of cheese. The shepherd has a call which the sheep know ; and some will answer to individual names. But without the shepherd they seem to have no sense of location. A lost sheep practically never finds its way home.

LESSON QUESTIONS

1 Why was it natural for David to think of God as a shepherd ? Quote other passages in which the same comparison is used. What were and are the special needs and dangers of sheep in Palestine ? By what word does the psalmist express his belief in God's personal care ? Show that Jesus knows His followers one by one. Why was the psalmist sure that he would never be in want ? To whom did Paul write that God would supply all their need ? (Phil. 4 : 19.)

2, 3a How does the Eastern shepherd provide rest and refreshment for his flock ? Turn to a promise of rest which Jesus gave. Explain "restoreth my soul." Who, does Isaiah say, will "renew their strength ?" (Isa. 40 : 31.)

3b Explain "for His name's sake." In whose name should we pray ? (John 14 : 13, 14.)

4 Why did the psalmist "fear no evil ?"

5 To whom is God likened in this verse and in v. 6 ? What is an Eastern host bound to do for his guest ?

6 What did the psalmist believe about his future ?

FOR DISCUSSION

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

A PRAYER

We praise Thee, O God, for the riches of the Bible. We thank Thee that Thou hast provided so abundantly for our needs in the messages written by Thy servants. Give us greater love for Thy Word, make the truth clear to us through Thy Holy Spirit, and through Thy Word may we be saved and made more useful in Thy service. For Jesus' sake. Amen.

Prove from Scripture—That Jesus is the good shepherd.

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

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

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

FOR WRITTEN ANSWERS

- 1. In what respects is God like a shepherd ?
2. How may we be free from fear ?
3. How enduring is God's mercy ?
4. What hope for the future life does the Lesson Psalm express ?

SIGN NAME HERE

Lesson IV.

DAVID AND GOLIATH

April 25, 1915

BETWEEN THE LESSONS—Ch. 16 : 14-23 tells how David, by his music, drove an evil spirit out of Saul, GOLDEN TEXT—If God is for us, who is against us?—Romans 8 : 31 (Rev. Ver.).

Memorize v. 45.

THE LESSON PASSAGE—1 Samuel 17 : 38-51. Study 1 Samuel 17 : 1-54.

38 And Saul ¹ armed Da'vid with his ² armour, and he put an helmet of brass upon his ³ head; also he armed him with a coat of mail.

39 And Da'vid girded his sword upon his ² armour, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in ⁴ a shepherd's bag which he had, even in ⁵ a scrip; and his sling was in his hand: and he drew near to the Philistine.

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

42 And when the Philistine looked about, and saw Da'vid, he despised him: for he was but a youth, and ruddy, and ⁶ of a fair countenance.

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

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

45 Then said Da'vid to the Philistine, Thou comest to me with a sword, and with a spear, and with a ⁷ shield: but I come to thee in the name of the Lord

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

of hosts, the God of the armies of Is'rael, ⁸ whom thou hast defied.

46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from ⁹ thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Is'rael.

47 ¹⁰ And all this assembly ¹¹ shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our ¹² hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet Da'vid, that Da'vid ¹³ hasted, and ran toward the army to meet the Philistine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, ¹⁴ that the stone sunk into his forehead; and he fell upon his face to the earth.

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

51 ¹⁵ Therefore Da'vid ran, and stood ¹⁶ upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw ¹⁷ their champion was dead, they fled.

*HOME DAILY BIBLE READINGS

M.—David and Goliath, 1 Sam. 17 : 1-11.

T.—David and Goliath, 1 Sam. 17 : 12-25.

W.—David and Goliath, 1 Sam. 17 : 26-37.

Th.—David and Goliath, 1 Sam. 17 : 38-47.

F.—David and Goliath, 1 Sam. 17 : 48-54.

S.—Our divine helper, Ps. 140 : 1-8.

Sunday—The Christian's armor, Eph. 6 : 10-17.

THE LESSON EXPLAINED



DAVID

We now see David at the camp of Israel situated on one slope of a valley, facing an invading army of the Philistines on the opposite slope. Goliath, a gigantic Philistine warrior, challenged, day after day, the host of Israel to send forth one of their number to meet him in single combat, and David accepted the challenge. Vs. 1-37.

I. DAVID'S WEAPONS.—38, 39. Saul clad David with his apparel (Rev. Ver.). A garment worn by warriors or officials may be meant, perhaps a special military dress to be worn with armor. Helmet of brass; really

of bronze, an alloy of copper and tin, our brass, an alloy of copper and zinc, being then unknown. Coat of mail; made of overlapping metal plates, like the scales of a fish, and reaching to the knees or lower. Sword; probably a short, straight sword, 2½ or 3 feet long and double-edged. David . . . assayed to go; tried unsuccessfully to walk, weighed down by the heavy armor. Had not proved it; had not tried

wearing such heavy armor and did not know, therefore, how it would hinder him. Put them off; showing both common sense in not using armor and weapons to which his foe was more accustomed than he and his trust in God as able to give him the victory with the simplest of weapons.

40. Staff; a heavy club, the Eastern shepherd's chief weapon of attack and defence, still used effectively by the desert tribes. Five smooth stones; "smooth" (waterworn) so as to carry straight, "five," so as to have some in reserve, if one should fail. Out of the brook; the stream bed at the bottom of the valley. Shepherd's bag . . . even . . . a scrip; made of the whole skin of a kid, the forelegs being tied together to form a handle and used to carry the shepherd's food. His sling; in all ages the favorite weapon of Syrian shepherds.

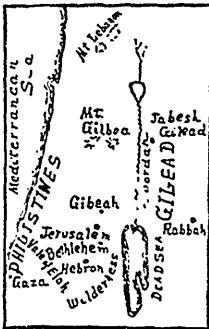
II. DAVID'S FOE.—41-47. Philistine . . . drew near; "a stalking mountain (he was 9 feet, 9 inches in height, v. 4) overlaid with brass and iron." Man (armorbearer) . . . bare the shield; large enough to cover the giant's whole body. Locked about . . . saw David; who seems to have crossed the valley and crept close up to Goliath unobserved. Despised him; scorned him as a foe utterly insignificant. Am I a dog; a term of the utmost contempt in all the

East. Cursed David by his gods ; Dagon, the fish god, and Baal and Ashtoreth. In v. 44 we see a coarse, blustering bully, boasting in his own strength. David, in v. 45, sets over against the Philistine's strength and weapons the might of Jehovah in whom he trusted, and vs. 46, 47 declare his confidence that God will give him the victory.

III. DAVID'S VICTORY.—48, 49. Philistine arose . . came and drew nigh ; moving slowly and ponderously with his heavy armor. David hastened, and ran (Rev. Ver.) ; showing his courage by not waiting for Goliath to approach. Took . . a stone, and slang (hurled) it ; and the slinger's trust in God, making his eye sure and his hand steady, sent the stone with the straighter aim and the swifter flight to its mark. Smote . . forehead ; the only unprotected part of the giant.

Vs. 50-58 tell of David's cutting off Goliath's head with the giant's own sword, of the flight of the Philistines which followed, and of David's being brought before Saul with Goliath's head in his hand. In ch. 18 : 1-5, we read of the friendship which sprang up between David and Jonathan and of David's appointment to a high command in Saul's army.

THE GEOGRAPHY LESSON



The VALLEY OF ELAH runs up from the maritime plain inhabited by the Philistines right into the heart of Judea. It was in this valley, a dozen miles west of Bethlehem, that David fought Goliath. The valley itself is a natural thoroughfare between the two regions. A stream runs through it which is quite full at some seasons of the year, but half dry at others. The bed of this stream was precisely the place to find such

smooth, that is, water-worn, stones as David needed for his sling. The walk from Bethlehem to the camp of Israel would be a trifling matter for a vigorous lad like David.

LESSON QUESTIONS

38, 39 What was the apparel with which Saul clad David ? Describe the various pieces of armor which David received from Saul. What was the sword like ? Why did David reject the armor ? What qualities did he manifest in doing so ?

40 With what weapons did David go to meet Goliath ? Why did he choose smooth stones and why five ? What was the scrip ?

41-47 Describe the appearance of Goliath. How did he regard David ? Who were the Philistine's gods ? How was Goliath armed ? Find a verse in the Psalms declaring the uselessness of human weapons against God. (Ps. 44 : 6, 7.) In whose name did David fight ? Where is it said that "the battle is 'the Lord's'?" (1 Sam. 17 : 47.)

48, 49 Describe the approach of Goliath. How did David show his courage ? What was the outcome of the battle ? Where does Paul say that God uses the weak to overcome the mighty ? (1 Cor. 1 : 27.)

FOR DISCUSSION

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

A PRAYER

Teach us to look to Thee, Our Father, in the midst of trial and persecution, as well as in time of gladness. Be Thou our help every morning and our guide every evening. Keep us safe in Thy heart, that we may live for Thee and may receive from Thee the crown of life. Be with those who are dear to us, and bless all those whom we meet to-day. For Thy name's sake. Amen.

Prove from Scripture—*That the Christian's foes are powerful.*

Shorter Catechism—Review Questions 12-14.

The Question on Missions—4. What are some of the results of this work ? Idol worship is fast waning. New groups of believers are continually being formed. A growing number of leaders are being equipped. Sunday Schools are organized at all Christian centres, and numerous primary and high schools have been opened.

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

FOR WRITTEN ANSWERS

1. What equipment for battle did David refuse ?
2. What was his choice of weapons and why was it wise ?
3. In whom did he trust for victory and what was the result ?

SIGN NAME HERE

Lesson V.

SAUL TRIES TO KILL DAVID

May 2, 1915

BETWEEN THE LESSONS—After David had slain Goliath (see last Lesson, ch. 17: 38-51), he was received permanently into Saul's service (ch. 17: 55-58), and a close friendship sprang up between David and Saul's son Jonathan, ch. 18: 1-4. The rest of ch. 18 is occupied with the story of Saul's envious attempt to kill David (vs. 5-16), of the king's treacherous offer to David of his elder daughter, Merab, in marriage (vs. 17-19), of David's marriage to Michal, Saul's younger daughter, vs. 20-28. Meanwhile Saul's hatred of David increased, while David grew in favor with the people.

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

Memorize vs. 4, 5.

THE LESSON PASSAGE—1 Samuel 19: 1-12. Study 1 Samuel, ch. 19.

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

2 But Jon'athan Saul's son delighted much in Da'vid: and Jon'athan told Da'vid, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself ² until the morning, and abide in a secret place, and hide thyself:

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

4 And Jon'athan spake good of Da'vid unto Saul his father, and said unto him, Let not the king sin against his servant, against Da'vid; because he hath not sinned against thee, and because his works have been: to theeward very good:

5 For he did put his life in his hand, and ⁵ slew the Philistine, and the Lord wrought a great ⁶ salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay Da'vid without a cause?

6 And Saul hearkened unto the voice of Jon'athan:

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

***HOME DAILY BIBLE READINGS**

M.—Saul tries to kill David, 1 Sam. 19: 1-12.

T.—Saul tries to kill David, 1 Sam. 19: 13-24.

W.—The power of envy, Prov. 27: 1-12.

Th.—The Lord searcheth the heart, Jer. 17: 5-10.

F.—Saul's envy, 1 Sam. 18: 10-16.

S.—Envy worketh evil, James 3: 13-18.

Sunday—God's timely presence in fear, Acts 27: 20-29.

THE LESSON EXPLAINED**I. SAUL'S COMMAND.**

—1-3. Saul spake; in a sudden outburst of passion. To Jonathan; Saul's eldest son; his name means "Jehovah hath given." In chs. 13, 14 he appears as a brave and successful warrior. To all his servants; courtiers and attendants. Jonathan . . . delighted much in David. Ch. 18: 1-4 has already told of the friendship of the two. Jonathan told David; braving the king's anger because of love for his friend. In the morning (Rev. Ver).

The conversation took place in the evening. A secret place; one well known to them both. In the field; in the open country. Where thou art. Jonathan would lead his father near David's hiding place, so that no time might be lost in warning him. I will tell thee. Jonathan would let David know at once whether he had been able to influence his father.

II. JONATHAN'S APPEAL.—4, 5. Jonathan spake good of David; a bold thing to do, seeing that



Saul was so madly jealous. Let not the king sin; by shedding innocent blood. He hath not sinned against thee. There had been in David no disloyalty to the king. His works have been . . . very good. David had been a faithful servant. Put his life in his hand; risked his life on the skill of his hand when he went against Goliath. The Lord wrought a great victory. By ascribing the victory over Goliath to the Lord rather

than to David, Jonathan showed his piety and allayed Saul's jealousy. Thou . . . didst rejoice. See ch. 17: 52, 53.

6, 7. Saul hearkened; moved by the unselfish appeal of Jonathan, who would suffer most if David should obtain the throne. Swore. The oath which follows means that as surely as God lived, David's life would be safe. Called David; from his nearby hiding place. In his presence; and no longer obliged to hide.

11. SAUL'S ATTACK.—8-10. War again ; after the war in which Goliath had been slain. David went out ; and by another victory was pointed out as the one who was to have the kingdom. The evil spirit ; the messenger of Satan who had entered Saul's heart before (see ch. 18 : 10, 11). From the Lord ; permitted by the Lord to enter Saul's heart. Javelin ; Rev. Ver. "spear," used as a sceptre. Played ; seeking, by music, to drive out the evil spirit (compare ch. 16 : 19-23). Saul threw his spear at David and with such force that it entered the opposite wall and stuck there quivering. But David by his quickness avoided the weapon and escaped to his house.

IV. MICHAL'S STRATEGEM.—11, 12. Saul . . sent messengers ; a body of armed men. To watch him ; to make sure that he did not leave the house during the night, their purpose being to kill him when he came out in the morning. Let . . down through a window. The house may have been built on a town wall. (Compare Josh. 2 : 15 ; Acts 9 : 25.) Went . . fled . . escaped ; to Samuel at Ramah, v. 18. Vs. 19-23 give an account of how Saul also went to Ramah.

4, 5 How did Jonathan speak to Saul about David ? What warning did he give the king ? What did he remind Saul that David had done ? To whom did Jonathan ascribe David's victory ? How had Saul felt when Goliath had been overcome ? What excited the jealousy of Joseph's brothers' against him ? (Gen. 37 : 1-8.)

6, 7 What effect upon Saul had Jonathan's appeal ? What oath did he take ? Show that Jesus' intercession for us is all-powerful.

8-10 Describe Saul's attempt on David's life. What is the first recorded case of murder caused by jealousy ? (Gen. 4 : 1-8.)

11, 12 What further attempt did Saul make on David's life ? How did David escape ?

FOR DISCUSSION

1. Should the commands of earthly rulers always be obeyed ?
2. Is God responsible for the evil in the world ?

A PRAYER

Teach us the meaning of love, our Father. As we receive Thy loving gifts to us, may we be eager to do for others deeds of kindness and love. We pray Thee especially that we may be kept from things that are unloving. May we not join in any conversation which injures our neighbor's character. May no malicious word pass our lips. In the home, in the church, wherever we are, may we realize that we are our brothers' keepers. We ask all in Christ's name. Amen.

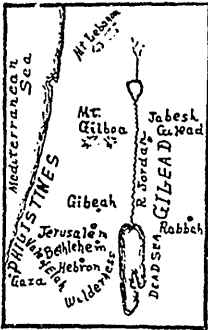
Prove from Scripture—*That we should put away envy.*

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

The Question on Missions—5. What is the aim of our missionaries in their educational work ? To win young people to Christ by giving them a Christian education, which will prepare them to become useful working members of the church and good citizens ; also to train young men for the ministry.

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

THE GEOGRAPHY LESSON



About 45 miles southwest of Bethlehem, not far from the Mediterranean seashore, stands the city of GAZA, which, in David's time, was one of the chief Philistine centres. The tall, slender towers of mosques show that it is a Mohammedan city. The land about Gaza has always been much better than that of the stony upland pastures of the Hebrews. Travel, also, was much easier down here. Trade routes led to Egypt, 400 or 500 miles away to the southwest, and to Damascus in Syria half as far away to the northeast.

LESSON QUESTIONS

1-3 What command did Saul give ? To whom was it given ? In what scripture is hatred said to be the same as murder ? (1 John 3 : 15.) How did Jonathan regard David ? What was it arranged that David should do ? What was Jonathan to do ?

FOR WRITTEN ANSWERS

1. What evil purpose did Saul form against David ?
2. How was he turned from this purpose ?
3. What attempt did he afterwards make on David's life ?

SIGN NAME HERE

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

BETWEEN THE LESSONS—There is no break between last Lesson and the Lesson for to-day.

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

Memorize v. 42.

THE LESSON PASSAGE—1 Samuel 20 : 32-42 Study : Samuel, ch. 20.

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

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

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

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

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

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

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

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

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

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

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

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

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

*HOME DAILY BIBLE READINGS

M.—Friendship of David and Jonathan, 1 Sam. 20: 1-10.

T.—Friendship of David and Jonathan, 1 Sam. 20: 11-23.

W.—Friendship of David and Jonathan, 1 Sam. 20: 24-34.

Th.—Friend'p of David and Jonathan. 1 Sam. 20: 35-42.

F.—The friendship made, 1 Sam. 18 : 1-9.

S.—Friendship remembered, 2 Sam. 9 : 1-7.

Sunday—The friendship of Christ, John 15 : 9-17.

THE LESSON EXPLAINED

David, alarmed by the presence of Saul in Ramah, returned to take counsel with Jonathan. The two friends enter into a solemn covenant with each other, and arrange a plan by which Jonathan is to find out

whether Saul is still determined to kill David and to let David know that he may escape. One day, at table, Saul demanded the reason for David's absence, and when Jonathan offered excuses for his friend, the king, in fierce anger, ordered him to produce the fugitive

that he might be put to death. Vs. 1-31.

I. A BRAVE DEFENCE.—32, 33. Jonathan answered Saul; trying to allay the king's passion with mild words. Wherefore . . . slain? what . . . done? It required no little courage for Jonathan thus to speak in defence of his absent friend. Cast his spear (Rev. Ver.); as formerly at David (see chs. 18 : 11; 19 : 10). Whereby Jonathan knew, etc. He had been unwilling (v. 9) to admit even to himself that Saul was resolved on the death of David, but now he was convinced that this must be the case.

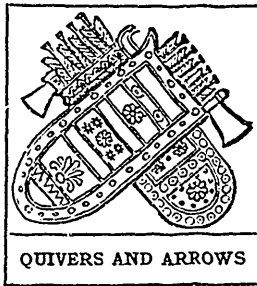
34. Jonathan arose . . . in fierce anger. He, the king's son, had been grievously insulted, yet though he had good cause to be angry, he uttered no word against Saul, remembering that after all, the king was his father. Was there ever a son more loyal? Second

day; the day of the new moon festival. This festival, celebrated on the day after the new moon was first seen, was one of great importance in Palestine (see vs. 5, 13, 27 and compare Ps. 81 : 3). Grieved for David. Jonathan cared more for the wrong done to his friend than for any which he had himself suffered. "He does not mention the murderous flight of the steel dart across the room, hurled at him by his own father; he is 'grieved for David.'" Father had done him shame; injured and insulted David by his unjust suspicions and unfounded charges.

II. A TIMELY WARNING.—35, 36. In the morning; of the day after the festival. Into the field; the open country, away from the city of Gibeah, about 5 miles north of Jerusalem, where Saul's court was. Time appointed; arranged with David (see v. 19). A little lad; young enough not to suspect Jonathan's plan. He was like a boy delivering telegrams, quite ignorant of the messages which the envelopes may carry to those who receive them from him. (See v. 21.) Run, find . . . arrows . . . I shoot. The three arrows were shot as arranged (v. 20), and the lad started to find them. Shot an arrow beyond him; Rev. Ver. Margin, "to pass over him."

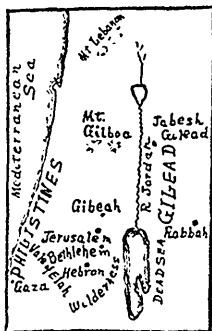
37-40. Is not the arrow beyond thee? Still carrying out the plan formed beforehand, v. 22. Make speed, haste, stay not; words spoken to the lad, but meant for David's ear,—a warning that he must escape without delay. Lad knew not . . . Jonathan and David knew. The sign was the secret of the two friends. Artillery; a word used of missile weapons, including bows and arrows, long before the days of gunpowder and cannons. Go . . . to the city. The boy was not to be able to tell of David's whereabouts.

III. A TOUCHING FAREWELL.—41, 42. To-



ward the south (Rev. Ver.); the "South" is a title of the lonely, rugged region, also called the Negeb, to the south of Judah. **Fell on his face . . . bowed himself three times**; a token of his reverence and loyalty towards the king's son. When an Oriental meets a superior, he kneels and touches the ground with his forehead. **Kissed one another**; also an Oriental custom. **Wept . . . until David exceeded**. Both, and especially David, were completely overcome by their grief. **Go in peace**; the peace of God's care and protection. **The Lord . . . between me and thee . . . my seed and thy seed**; watching over both forever. See 2 Sam., ch. 9 for David's kindness to Mephibosheth, Jonathan's lame son.

THE GEOGRAPHY LESSON



GIBEATH, the home city of Saul, was situated on a hill about 5 miles north of Jerusalem. To-day, on a shoulder of the hill, the little stone houses of a modern village stand clustered near one of larger size. These houses are very bare and primitive, with hardly a window to break the plainness of their low walls. Saul's house was, doubtless, larger than these, but it was unventilated, cold and scantily supplied with furniture and

dishes. Parts of the hillside are planted with olive trees, and other parts may have been used for vineyards or gardens, but the ground is now neglected. The extortionate taxation of the Turkish government discourages industry.

LESSON QUESTIONS

32, 33 How did Jonathan try to allay Saul's passion? Why did it require great courage for Jonathan to speak thus? How did Saul show his anger against Jonathan? Of what was Jonathan now convinced? Find David's description of Jonathan's love to him. (2 Sam. 1 : 26.)

34 Why had Jonathan good cause to be angry? How did he show his loyalty to Saul? Give an account of the new moon festival. For whom was Jonathan specially grieved? How can we make friends? (Prov. 18 : 24.)

35, 36 Describe Jonathan's plan for making Saul's purpose known to David. Why was a young lad chosen to help in carrying out the plan?

37-40 Explain "artillery." Why was the lad sent back to the city?

41, 42 How did David greet Jonathan? How did the two friends show their grief? Give Jonathan's farewell. How enduring is true friendship? (Prov. 17 : 17.) What is the secret of true peace? (Ps. 34 : 7; Isa. 26 : 3.)

FOR DISCUSSION

1. Is it possible to be too unselfish?
2. Which was the nobler character—Jonathan or David?

A PRAYER

We lift our hearts in gratitude to Thee, our Father, as we think of the friends whom Thou hast given us. May we show ourselves their friends. Teach us to be unselfish and kind, thoughtful and helpful in all our dealings with them. May we spend more time in planning to do good to them than in seeking to have them do good to us. May the friendship of the friend that sticketh closer than a brother be so real to us, that we may show others the way to Him, and so prove ourselves their friend indeed. We ask this for His dear sake. Amen.

Prove from Scripture—That friends should be carefully chosen

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

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

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

FOR WRITTEN ANSWERS

1. What convinced Jonathan of Saul's purpose to kill David?
2. How did Jonathan make this purpose known to David?
3. Describe briefly the parting of Jonathan and David.

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Lesson VII.

DAVID SPARES SAUL

May 16, 1915

BETWEEN THE LESSONS—Chs. 21 to 25 picture David's wandering life in the Wilderness of Judah, the country along the western shore of the Dead Sea. A band of men soon gathered round him, chiefly his own kinsmen. Outstanding incidents in the story are : (1) Saul's pursuit of David, who comes upon the king in a dark cave and cuts off the skirt of his robe and shows it as proof that he might have killed the king, had he so desired, ch. 24. This chapter should be compared with to-day's Lesson. (2) David's demand, at the time of sheep-shearing, of provisions from Nabal, a rich sheep owner of Carmel, south of Hebron, as the price of protecting his property, ch. 25.

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

Memorize vs. 11, 12.

THE LESSON PASSAGE—1 Samuel 26 : 5-16. Study 1 Samuel, ch. 26.

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

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

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

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

9 And Da'vid said to Ab'ishai, Destroy him not : for who can ⁷ stretch forth his hand against the Lord's anointed, and be guiltless ?

10 ⁸ Da'vid said furthermore, As the Lord liveth, the Lord shall smite him ; or his day shall come to die ; or he shall ⁹ descend into battle, and perish.

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

*HOME DAILY BIBLE READINGS

M.—David spares Saul, 1 Sam. 26 : 1-12.

T.—David spares Saul, 1 Sam. 26 : 13-25.

W.—A prayer in distress, Ps. 5.

Th.—"Avenge not yourselves," Rom. 12 : 9-21.

F.—David's love to enemies, Ps. 7 : 1-10.

S.—Christ's prayer for His enemies, Luke 23 : 32-43.

Sunday—Christ's teaching, Matt. 5 : 38-48.

THE LESSON EXPLAINED



THE KING'S
SPEAR

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

I. DAVID'S OPPORTUNITY—5, 6. David . . . came . . . where Saul had pitched (encamped) ; near the hill called Hachilah, on the western shore of the Dead Sea. Where Saul lay ; in the centre of the camp. Abner ; Saul's cousin, chs. 9 : 1 ; 14 : 51. Captain of his host ; commander-in-chief of his army, ch. 17 : 55. In the trench ; Rev. Ver., "within the place of the wagons" (Margin, "barricade"), probably a military term for "camp," which, amongst the Hebrews, seems to have been arranged in a circle. Ahim-

elech the Hittite ; a soldier belonging to the powerful race which dwelt chiefly in the region about Carchemish on the Euphrates and Kadesh on the Orontes, far to the north of Palestine. Abishai the son of Zerui'ah ; David's sister, 1 Chron. 2 : 15, 16. Brother to Joab ; David's most famous general. David being the youngest of a large family, these nephews might easily have been about his own age. Abishai eagerly accepts David's challenge to go down to Saul's camp.

7, 8. Came to the people ; to Saul's army. Saul lay sleeping ; in his royal tent. Spear stuck in the ground. Amongst the Bedouin Arabs a spear stuck in the ground outside the entrance still marks the tent of the sheikh. Saul used his spear also as a sceptre (see ch. 22 : 6). Bolster ; Rev. Ver., "head." God hath delivered thine enemy, etc. Abishai believed that God had given David this opportunity to have his enemy slain, and that it would be a sin not to take advantage of it. Let me smite him ; as Saul himself had tried to slay David.

II. DAVID'S FORBEARANCE.—9, 10. David said. Probably at this time he only shook his head decidedly, and explained his reasons later. Destroy

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

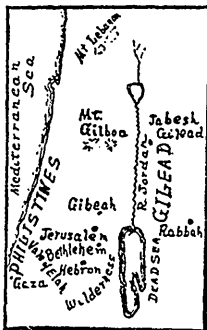
him not. This splendid self-control was a striking proof of David's greatness. The Lord's anointed; the one set apart as king by anointing with oil as a symbol of the Holy Spirit imparted to the one anointed. Guiltless; free from sin against God, whose representative the king was. As the Lord liveth; a solemn oath. The Lord shall smite him. Saul shall die when and as God wills. Either (Rev. Ver. Margin) his day shall come; to die a natural death. Or . . . into battle, and perish; as actually happened, ch. 31 : 1-6.

11, 12. David, having forbidden Abishai to slay Saul, bids him take the king's spear and the cruse (a small jar with two handles) used for carrying water on a journey. "In a hot climate a draught of water is very refreshing at night; hence a vessel filled with water is always kept near where a person sleeps."

III. DAVID'S REPROACH.—13-16. On the top of an hill; from which he could look down upon Saul's camp. A great space. Shepherds in Palestine are able to talk together from hill to hill and across ravines, though they are distant from one another by an hour's rapid walking. David calls to Abner and reproaches him for unfaithfulness in allowing Saul's life to be endangered, and shows the spear and the cruse as proofs that the king had been in his power.

Saul, having heard David's voice, spoke to him. David declared his innocence of any evil designs against the king, and Saul promised to cease from his pursuit of David. Vs. 17-25.

THE GEOGRAPHY LESSON



The WILDERNESS OF JUDAH, in which Saul pursued David, was the desolate tract west of the Dead Sea. In this region there are sheltered valleys between hills of gray limestone covered with a thin coat of soil. In these valleys the Bedouin Arabs of to-day make their camps. The tent used by these wanderers consists of two narrow pieces of heavy, dark-colored goats' hair canvas sewn together, stretched upon six or eight poles and held in place by tightly drawn ropes of twisted leather anchored with heavy stones. It was in a shelter like this that Saul was sleeping when he and his followers camped in this lonely hill country.

FOR WRITTEN ANSWERS

1. Why did David spare Saul's life?
2. What proofs did David show that Saul's life had been in his power?

SIGN NAME HERE

LESSON QUESTIONS

5, 6 Where was Saul's camp? In what part of the camp was Saul's tent? Who was Saul's commander-in-chief? Explain "in the trench." Who was Ahimelech? How were Abishai and Joab related to David? What challenge did David utter? By whom was it taken up?

7, 8 Who are meant by the "people?" How was Saul's sleeping place marked? What special use did Saul make of his spear? Who did Abishai say had given Saul into David's power? What did Abishai wish to do?

9, 10 Why did David refuse permission to Abishai to slay Saul? What is said in Proverbs of one who "ruleth his spirit?" (Prov. 16 : 32.) What oath did David take? What two modes of death does he describe? Which of them befel Saul?

11, 12 What did David bid Abishai take from Saul's tent?

13-16 What reproach did David utter against Abner? What proofs did he give that Saul had been in his power? How often should we forgive our enemies? (Matt. 18 : 21, 22.)

FOR DISCUSSION

1. Was David wise or unwise in sparing Saul's life?
2. Is doing right always the best policy?

A PRAYER

Saviour, when we complain that it is impossible for us to forgive, fix our thoughts upon Thee. May the memory of the days of Thy suffering on earth for us make us strong to bear with those who oppose us. May we learn from opposition, be made stronger by enmity, be made in all ways more like Thee, as we learn to bear hard things. Show us how to win those who harm us, that we may be one with Thee. Amen.

Prove from Scripture—That we should be merciful. Shorter Catechism—Ques. 17. Into what estate did the fall bring mankind? A. The fall brought mankind into an estate of sin and misery.

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

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

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

BETWEEN THE LESSONS—Although Saul had promised to cease from his pursuit of David, David did not feel safe in the king's dominions and soon left them. Chs. 27 to 30 tell of his adventures amongst the Philistines. In these chapters we find also an account of Samuel's death and of Saul's consulting the witch of Endor. Ch. 31 describes the death of Saul and Jonathan in a battle with the Philistines. David, having learned of this event (2 Sam. 1 : 1-16), uttered a beautiful and touching lament over Saul and Jonathan, known as The Song of the Bow, vs. 19-27.

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

Memorize ch. 5 : 2, 3. **THE LESSON PASSAGE**—2 Samuel 2 : 1-7 ; 5 : 1-5.

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

2 So Da'vid went up thither, and his two wives also, Ahin'om the Jezreeli'tess, and Ab'igail 'Na'bal's wife the Car'melite.

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

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

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

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

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

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

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

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

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

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

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

*HOME DAILY BIBLE READINGS

M.—David king over Israel and Judah, 2 Sam. 2 : 1-7.

T.—David king over Israel and Judah, 2 Sam. 5 : 1-10.

W.—God's promise and favor, Ps. 89 : 19-29.

Th.—David's good desire, 2 Sam. 7 : 1-11.

F.—David's thanksgiving, 2 Sam. 7 : 18-29.

S.—The greater kingdom, Isa. 11 : 1-9.

Sunday—King for evermore, Mark 11 : 1-10.

THE LESSON EXPLAINED

I. KING OVER JUDAH.—1. After this; after receiving the news of Israel's defeat and Saul's death. Enquired of the Lord; asked God's guidance as to what he should do, willing to wait God's time for gaining his throne. Shall I go . . . into . . . Judah (the first

question); the home of his own family and tribe, and where, during his wandering life, he had made many friends. David's common sense and judgment prompted him to go thither, since Ziklag, which had been his headquarters, was destroyed (1 Sam. 30 : 1) and the Philistine country was not safe for him, 1 Sam. 29 : 3, 4. Go up. The Lord confirmed David's own judgment. Whither . . . ? (the second question). David sought the Lord's guidance step by step. Unto Hebron; 20 miles southwest of Jerusalem. The name may mean "Confederacy," indicating that Hebron was the centre of a league of the neighboring clans. It was thus the natural capital for a southern kingdom.

2-4. His two wives. See 1 Sam. 25 : 42, 43.



ANCIENT CROWNS

Cities of Hebron; the neighboring towns and villages. Another translation is "citadel of Hebron." Men of Judah; the elders or chief men (sheikhs) of the tribe. Anointed David king over . . . Judah. This anointing indicated the choice of the people, as the form-

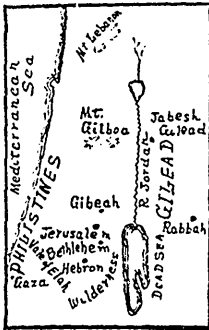
er private anointing by Samuel (1 Sam. 16 : 13) the choice of God. Men of Jabesh-gilead . . . buried Saul. See 1 Sam. 31 : 11-13, Between the Lessons.

5-7. Blessed be ye of the Lord; an expression of hearty praise for Saul's most devoted followers. This kindness . . . buried him. To bury the dead was looked upon as a pious deed. The Lord shew kindness, etc.; a generous wish and prayer for heaven's blessing on the Gileadites and a declaration of David's gratitude for a kindness which he counts as done to himself, so completely had he forgiven Saul. Saul is dead . . . anointed me king. There was policy as well as gratitude in David's message. He seeks support of the Gileadites as Saul's lawful successor.

Chs. 2 : 8 to 4 : 12 tell the story of the civil war between David and Ishbosheth, son of Saul, who was set up by Abner as king of Israel.

II. KING OVER ALL ISRAEL.—Ch. 5 : 1, 2. **Came all . . . Israel** ; seeking to make David their king as well as Judah's. **Thy bone and thy flesh** ; David's kinsmen,—the first reason for making him king. **That leddest out, etc.** : their leader in war, even while Saul lived (1 Sam. 18 : 5),—the second reason. **The Lord said** ; the third reason, and the strongest. **Feed my people** ; literally, "shepherd" them. This is the first time Israel's ruler is spoken of as a shepherd. From this time on it is a very common description. **† 3-5. Elders . . . came** ; representing the people. **Made a covenant** (Rev. Ver.) ; an agreement, the king promising to rule according to the laws, while the elders promised the people's loyal obedience. **Before the Lord** ; who was Israel's supromo ruler. **Thirty years** ; the age at which the Levites entered on their official duties, Num. 4 : 3. Compare Joseph (Gen. 41 : 46) and Jesus, Luke 3 : 23. **In Jerusalem** ; the capture of which is related in vs. 6 to 10.

THE GEOGRAPHY LESSON



HEBRON, the modern town on the site of David's first capital, is situated about 20 miles south of Jerusalem in a shallow valley surrounded by rocky hills, from which spring no fewer than 25 sources of water. The neighboring hills and vales are still clothed with luxuriant vineyards, producing some of the best grapes in Palestine, while groves of olive and other fruit trees also abound. The town is divided into four quarters, the houses being built of stone. Some of the roofs are flat and some are domed, the domed roofs being used because of the scarcity of large timber for rafters.

LESSON QUESTIONS

1. What news had David received ? Of whom did he ask guidance ? What was his first question ? Why would it be natural for him to go into Judah ? What answer did he receive ? What further question did he ask ? What was the answer ? What promise of wis-

dom from God is given in James ? (James 1 : 5.) Why was Hebron a suitable capital for a southern kingdom ?

2-4 What had David's former anointing indicated ? What was indicated by the present anointing ? What was told David about the people of Jabesh-gilead ?

5-7 How did David show his approval of the Gileadites ? What message did David send ? Was there anything besides gratitude in this message ? What is the cure for envy ? (1 Cor. 13 : 4.)

Ch. 5 : 1, 2 What three reasons did the people of Israel give for making David their king ? Find a description in the Psalms of David's elevation from the sheepsfolds to the throne. (Ps. 78 : 70-72.)

3-5 How long did David reign over Judah alone ? How long over all Israel ?

FOR DISCUSSION

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

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

A PRAYER

O God, we praise Thee for the records of Thy dealings with Thy servant David. When we are discouraged by reason of trouble or disappointment, teach us to lift the heart to thee, To be strong in Thee, to know that all will be well if we follow Thee. Show us how to serve Thee, in the place where Thou hast put us. Make us Thine owa children and keep our hearts pure. Hear us for Jesus' sake. Amen.

Prove from Scripture—That there is a kingdom for Christ's followers.

Shorter Catechism—Ques. 18. *Wherein consists the sinfulness of that estate whereinto man fell ?* A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin ; together with all actual transgressions which proceed from it.

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

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

FOR WRITTEN ANSWERS

1. Why did David go to Judah ?

2. What made Hebron a suitable capital ?

3. What reasons were given for making David king over all Israel ?

SIGN NAME HERE

Lesson IX. DAVID BRINGS THE ARK TO JERUSALEM May 30, 1915

BETWEEN THE LESSONS—Last Lesson (see ch. 5 : 5) told us how David, having been crowned king of all Israel, made Jerusalem his capital. His power rapidly increased, and Hiram, king of Tyre, sent cedar trees and builders to build him a house. David repelled two invasions of the Philistines. (See ch. 5 : 6-25.) Vs. 1-11 tell the story of the bringing of the ark from Kirjath-jearim, where it had been kept for 70 years (see 1 Sam., chs. 6, 7), to the house of Obed-edom. It is commonly believed that Ps. 24 was written to be sung at the bringing of the ark to Jerusalem.

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

Memorize Ps. 24 : 7-10.

THE LESSON PASSAGE—2 Samuel 6 : 12-15 ; Psalm 24. Study 2 Samuel 6 : 1-19 ; Psalm 24.

12 And it was told king Da'vid, saying, The Lord hath blessed the house of O'bed-e'dom, and all that pertaineth unto him, because of the ark of God. ¹So Da'vid went and brought up the ark of God from the house of O'bed-e'dom into the city of Da'vid with gladness.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed ²oxen and fatlings.

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

15 So Da'vid and all the house of Israel brought up the ark of the Lord with singing, and with the sound of the trumpet.

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

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

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

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

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

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

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

7 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in.

8 Who is ⁹this King of glory ? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates ; ¹⁰even lift them up, ye everlasting doors ; and the King of glory shall come in.

10 Who is this King of glory ? The Lord of hosts, he is the King of glory. Se'lah.

*HOME DAILY BIBLE READINGS

M.—David brings the ark to Jerusalem, 2 Sam. : 6 : 1-11.

T.—David brings the ark to Jerusalem, 2 Sam. 6 : 12-19.

W.—David brings the ark to Jerusalem, Ps. 24.

Th.—The pattern of the ark, Ex. 25 : 10-22.

F.—Worshiping before the ark, Ps. 132.

S.—Preciousness of worship, Ps. 84.

Sunday—Preparation for worship, Isa. 1 : 12-20.

THE LESSON EXPLAINED

I. THE PROCESSION.—12. The Lord hath blessed ; how we are not told, probably with riches and children. Obed-edom ; a naive of Gath, and therefore a Philistine who was in David's service. Because of the ark ; which was the sign of God's presence. It was as if honor had been done to God Himself, and "the God of heaven," says an old writer, "pays liberally for His lodging." Into the city of David ; Jerusalem, the newly chosen capital of all Israel. With gladness ; with joy which expressed itself in shouting and the music of all sorts of musical instruments.

13-15. They that bare the ark ; Levites, who had been divinely appointed to this duty and who carried the ark with staves resting on their shoulders. (See Num. 3 : 17, 19, 29-31 ; 7 : 9.) Formerly it had been carried on a cart, v. 3. Gone six paces ; without any such disaster as is recorded in vs. 6, 7, which was taken as a proof that the Lord approved of the

new enterprise. Sacrificed an ox and a fatling. The fatling was any kind of a fatted animal. This was a thank-offering because God was pleased with David's purpose. David danced ; leaped and whirled himself about for very joy. Dancing was a common kind of religious exercise in those days. Before the Lord ; before the ark which was the symbol of the Lord's presence. With all his might ; so intense was his joy. Girded with a lincn ephod ; a waist cloth, like a kilt, such as the priests wore, 1 Sam. 2 : 18. V 15 shows how the people shared the enthusiasm of the king.



BRINGING BACK THE ARK

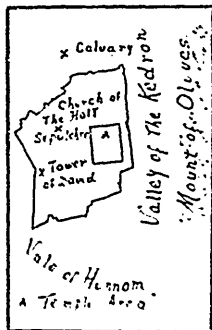
11. **THE PSALM.**—Ps. 24 : 1-3. The earth ; not one country only, but all countries. Is the Lord's ; belongs absolutely to Him. And the fulness thereof ; all that fills it, its contents, its creatures. The world ; the habitable part of the earth. They that dwell therein ; the people in the world. Founded it ; created it, the work of creation being pictured as the erection of a great building. Upon the seas. The

land rising out of the water is represented as resting upon it. Who shall ascend; that is, "who shall be counted worthy to ascend." The hill of the Lord; the hill on which the temple afterwards stood. Who shall stand; as a worshiper accepted and approved. In his holy place; the place set apart for God's worship.

4-6. Clean hands; innocent of violence and wrong-doing. Pure heart; free from sin inwardly as well as outwardly. Not lifted up his soul; in desire or purpose. Unto vanity; "to a lie." The worshiper of God must be sincere. Nor sworn deceitfully; so as to deceive his neighbor. The worshiper must be true to man as well as to God. The blessing; the blessing which belongs to the pure in heart. Righteousness; the assurance that he is righteous. God of his salvation; the God who saves him, as a proof and reward of his righteous character. Generation; class of men. Seek; with praise and prayer. O God of Jacob (Rev. Ver.); who will fulfil to them the promises made to Jacob.

7-10. Lift up your heads; as if these were too low and mean for the great king to enter. O ye gates; the gates of Jerusalem, here addressed as persons. Everlasting doors; ancient doors, reaching far back into history. King of glory; God Himself represented by the ark. Who...? A challenge from the gates or the keepers. Vs. 9, 10 repeat vs. 7, 8 with slight change. Lord of hosts; the leader of Israel's armies, the ruler of the heavenly host, the sun, moon and stars and of the angels.

THE GEOGRAPHY LESSON



South and west of the city of Jerusalem is the deep valley of HINNOM. Looking across this valley from the hills to the south, one sees the opposite slope covered with orchards, gardens and little fields. High up on the shoulder of the hill, there is a long, high wall of brownish stone, and beyond it glimpses are caught of the city's buildings, the most conspicuous being the Mosque of Omar with its magnificent dome. So far

as we know, the ground now occupied by those buildings was open pasture land when David brought the ark thither. We do not know exactly where the ark was placed, but it is certain that the procession which accompanied it climbed the slope just described.

LESSON QUESTIONS

12 Who was Obad-edom? Why had the Lord blessed him? In what did the blessing probably consist? What did David do when he heard of this blessing?

13-15 By whom was the ark now borne? In what manner? How had it formerly been carried? How was David assured of God's approval? By what offering did he show his thankfulness? How did he express his enthusiasm? Show that it is God's will that we should be joyful. Phil. 4:4.

Ps. 24:1-3 Distinguish between "earth" and "world." Why is the world and all its creatures said to belong to God? Find a verse which says that all things were created for God's pleasure. (Rev. 4:11.)

4-6 Describe the character which worshipers of God should possess. What is it said that such worshipers will receive? Which of our Lord's Beatitudes refers to "righteousness?" (Matt. 5:6.)

7-10 Who is meant by the "King of glory?" Explain the title, "Lord of hosts."

FOR DISCUSSION

1. Was David to be praised or blamed for dancing before the Lord?
2. Should people wait until they are righteous before they begin to serve God?

A PRAYER

Let our hearts be glad, our Father, as we think of the way Thou hast led us. The clouds from which we shrank, have burst in blessings on our heads. Thou hast beset us behind and before; Thou hast shown us the path of life. May our eyes be opened to Thy revelations and may our wills be surrendered to Thee with joy. Make us bearers of joy to others and teach all people everywhere to live to Thy glory. Grant these things for Jesus' sake. Amen.

Prove from Scripture--That our reverence is due to God.

Shorter Catechism--Review Questions 15-18.

The Question on Missions--9. What medical mission work is our church doing? Our medical mission work is carried on in India, Formosa, China and Korea, where, in our 14 hospitals and 17 dispensaries, over a quarter of a million treatments were given during the year 1913-14 by our 14 doctors and 7 nurses, with their native assistants.

Lesson Hymns--Book of Praise: 251 (Supplemental Lesson), 97, 100, 16 (Ps. Sol.), 387 (from PRIMARY QUARTERLY), 90.

FOR WRITTEN ANSWERS

1. What led David at last to bring the ark up to Jerusalem?
2. What kind of persons should those be who worship God?

SIGN NAME HERE

Lesson X.

NATHAN REBUKES DAVID

June 6, 1915

BETWEEN THE LESSONS—Michal, the wife of David, ridiculed the king for dancing at the bringing up of the ark to Jerusalem, and was punished with childlessness, 2 Sam. 6: 16-23. Ch. 7 tells of David's desire to build a temple for God. The offer is rejected, but God guarantees the throne of Israel to David and his descendants. Ch. 8 gives an account of David's campaigns and a list of his chief officers of state. In ch. 9 we have the story of David's kindness to Mephibosheth, Jonathan's lame son. Chs. 10 to 12 are taken up with David's wars with the Ammonites, including his plot against Uriah.

GOLDEN TEXT.—Create in me a clean heart, O God.—Psalm 51: 10.

Memorize vs. 5-7a.

THE LESSON PASSAGE—2 Samuel 11: 22 to 12: 7a.
Study 2 Samuel 11: 1 to 12: 7a.

22 So the messenger went, and came and shewed Da'vid all that Jo'ab had sent him for.

23 And the messenger said unto Da'vid, ' Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot ' from off the wall ' upon thy servants; and some of the king's servants be dead, and thy servant Uri'ah the Hit'tite is dead also.

25 Then Da'vid said unto the messenger, Thus shalt thou say unto Jo'ab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 And when the wife of Uri'ah heard that Uri'ah her husband was dead, she ' mourned for her husband.

27 And when the mourning was past, Da'vid sent and ' fetched her to his house, and she became his wife, and bare him a son. But the thing that Da'vid had done displeased the Lord.

Revised Version—1 Omit Surely; ' at thy servants; ' Omit three words; ' made lamentation; ' took her home to his house; ' morsel; ' is worthy to die.

Ch. 12: 1 And the Lord sent Na'than unto Da'vid. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own ' meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And Da'vid's anger was greatly kindled against the man; and he said to Na'than, As the Lord liveth, the man that hath done this ' thing shall surely die: 6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 And Na'than said to Da'vid, Thou art the man.

*HOME DAILY BIBLE READINGS

M.—Nathan rebukes David, 2 Sam. 12: 1-10.

T.—Nathan rebukes David, 2 Sam. 12: 13-23.

W.—Forsaking God's Commandments, Ezra 9: 4-10.

Th.—No peace to the wicked, Isa. 57: 15-21.

F.—"If we confess," 1 John, ch. 1.

S.—A promise of blessing, Hosea, ch. 14.

Sunday—Confession and repentance, Ps. 51: 7-19.

THE LESSON EXPLAINED

I. DAVID'S SIN.

—22. The messenger went. Vs. 14-21 explain the tidings which he brought. She wed David; reported by word of mouth. All . . . Joab . . . sent him



NATHAN AND DAVID

for. Joab was David's nephew (ch. 2: 18: 1 Chron. 2: 16) and the commander-in-chief of his army. He had been besieging Rabbah (v. 1), the capital of the Ammonites, about 22 miles east of the Jordan

23, 24. The men; the defenders of Rabbah Prevalled against us. Another translation is, "were bold against us." We were upon them; driving them back. Unto the entering of the gate; of the city, which would have a strong tower on either side or projecting beyond the both outer and inner faces of the

wall. Shooters; archers, whose bows were made usually of tough, elastic wood, sometimes mounted with bronze, the bowstring being of ox-gut and the arrows of reed or light wood tipped with flint, bronze or iron. King's servants; soldiers. Uriah . . . dead also; as the king had wickedly desired and plotted, that he might have Bathsheba, the wife of Uriah.

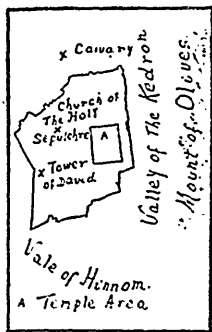
25-27. David said . . . say unto Joab, etc. Joab had reason to fear the king's displeasure on account of his recklessness (vs. 20, 21), but as the shrewd general had anticipated, David's gratification at the news of Uriah's death made him overlook Joab's fault, and a message of encouragement rather than blame is sent to Joab. Wife of Uriah . . . mourned; for the usual period of seven days. David sent . . . she became his wife. It is not unusual in the East for a widow to remarry soon after her husband's death. Displeased the Lord. David could escape the condemnation of men, but not of God and conscience.

II. NATHAN'S REBUKE.—Ch. 12: 1-4. The Lord sent Nathan; a prophet and a confidential adviser to the king. Came . . . and said; putting his message in the form of a parable. Two men; representing David and Uriah respectively Rich man . . . many flocks and herds. Wealth in the East consisted largely in flocks and herds. One little ewe lamb; representing Bathsheba. As a daughter.

Such pet lambs are frequently seen in Syrian homes. Travellen unto the rich man; whom the laws of Eastern hospitality made it imperative to entertain. Took the poor man's lamb. Such oppression of the poor by the rich was common in the East.

6-7a. David's anger was greatly kindled; as well it might be, since it was his business, as king, to protect the poor and weak against the injustice of the rich and powerful. Against the man; in whom he did not, however, see himself, such is the blinding power of sin. As the Lord liveth; that is, "as surely as God lives," a solemn oath. Shall surely die; Rev. Ver., "is worthy to die," literally, "is a son of death." Restore . . . fourfold; that is, four lambs for one. This was the law of Ex. 22 : 1. Did this thing . . . had no pity. David shows how correctly we can describe our own sin so long as we regard it as the sin of another. Thou art the man. Nathan's words are a sudden sword thrust, piercing the king's conscience.

THE GEOGRAPHY LESSON



Near the city of Jerusalem, to the southwest in the VALLEY OF HINNOM, is a large reservoir, which in old times contained a large body of water held back by a dam, which blocks the valley and carries the main road from Jerusalem toward Bethlehem and Hebron. Now, however, the reservoir is dry, and its bed is used as a cattle market. Here on a market day animals are driven in by farmers and stock breeders from

the country, and the scene is one of busy bargaining. The dry reservoir dates back only to the middle ages, but there may possibly have been a small pool here in ancient times.

LESSON QUESTIONS

22 From whom did a messenger come to David? What tidings did he bring? Who was Joab? What city was he besieging? What led to his death? (1 Kgs. 1 : 7 ; 2 : 34.)

23, 24 Describe the circumstances of Uriah's death. What were the bows and arrows of the time like? Why had David plotted against Uriah's life?

25-27 What kind of message was sent to Joab? How long did Bathsheba mourn for Uriah? Whose wife did she then become? How did the Lord regard David's conduct? What ruler in the New Testament was rebuked for an unlawful marriage? (Mark 6 : 17, 18.)

Ch. 12 : 1-4 Whom did the Lord send to David? In what form did Nathan put his message? What king of Israel unjustly deprived his neighbor of a vineyard? (1 Kgs. 21 : 16.)

5-7 How did David feel towards the rich man in Nathan's parable? What did he say he deserved? How was David made to realize that the parable had pictured his own sin?

FOR DISCUSSION

1. Did Joab share the guilt of Uriah's murder or not?
2. Was David punished as severely as his sin deserved?

A PRAYER

Smile upon us and love us freely, we beseech Thee, O God, for we have sinned against Thee. We have broken Thy holy law; we have despised Thy word; we have chosen to do our own will. Reveal to us the magnitude of our sins, make us humbly penitent before Thee, and forgive us for the sake of our Lord Jesus Christ, Thy Son, who died for us. Amen.

Prove from Scripture—That God punishes His peoples.

Shorter Catechism—Ques. 19. What is the misery of that estate wherinto man fell? A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

The Question on Missions—10. What is the aim of our medical mission work? To save life and relieve suffering, and, by healing the body, to remove prejudices and win confidence and thus lead those not Christians to know and trust in the Great Physician, who heals the soul as well as the body.

Lesson Hymns—Book of Praise : 254 (Supplemental Lesson), 162, 159, 33, (Ps. Sel.), 172 (from PRIMARY QUARTERLY), 163.

FOR WRITTEN ANSWERS

1. Why had David plotted against the life of Uriah?
2. How did David reply to the message sent by Joab?
3. By whom and in what way was David's sin brought home to him?

SIGN NAME HERE

Lesson XI.

THE BLESSEDNESS OF FORGIVENESS

June 13, 1915

BETWEEN THE LESSONS—It is generally believed that David composed the Lesson Psalm after Nathan the prophet had brought home to him his great sin (see last Lesson, 2 Sam. 11 : 22-27; 12 : 1-7). He here tells the story of his guilt and forgiveness.

GOLDEN TEXT—Blessed is he whose transgression is forgiven, whose sin is covered.—Psalm 32 : 1.

Memorize v. 5. THE LESSON PASSAGE—Psalm 32.

1 Blessed is *he* whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me : my moisture is turned into the drought of summer. *Se'lah.*

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin. *Se'lah.*

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found : surely in

Revised Version—1 was changed as with the drought ; 2 let ; 3 when the great waters overflow ; 4 react. unto ; 5 wilt ; 6 counsel ; 7 eye upon thee ; 8 trappings must be bit and bridle to lead them in, else they will not come.

the floods of great waters they shall not come into him.

7 Thou art my hiding place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance. *Se'lah.*

8 I will instruct thee and teach thee in the way which thou shalt go : I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding : whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked : but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous : and shout for joy, all ye that are upright in heart.

*HOME DAILY BIBLE READINGS

M.—The blessedness of forgiveness, Ps. 32.

T.—Seeking forgiveness, Neh. 1 : 4-11.

W.—Abundant grace, 1 Tim. 1 : 12-17.

Th.—“Shew us Thy mercy,” Ps. 85.

F.—“Like as a father pitieth,” Ps. 103 : 1-14.

S.—The father's gladness, Luke 15 : 11-24.

Sunday—“The Lord heareth,” Ps. 34 : 11-22.

THE LESSON EXPLAINED

I. THE JOY OF FORGIVENESS.—1, 2. Blessed ; a plural word in the Hebrew. “O the happinesses !” it may be translated. Forgiveness brings with it a whole troop of blessings, such as peace with God and conscience, freedom from dread of deserved punishment and a glad sense of God's love and favor. **Transgression** ; the psalmist's first word to describe his wrongdoing. It means breaking God's law, as if one should cross a boundary into a forbidden field. **Forgiven** ; first word for pardon, signifying to take clean away like a heavy load from a weary back (see John 1 : 29). **Sin** ; a second word for David's offence,—missing the mark, making a failure of life is the meaning. **Covered** ; a second word for pardon,—to hide the sin away from God's sight and protect the sinner from God's righteous wrath, as the blood of the sin offering covered the altar, thought of as staining or defiling the altar, Lev. 4 : 27-31. **Imputeth not** ; no longer reckons against, a third word for pardon, picturing sin as cancelled like a debt. **Iniquity** ; crookedness of soul, like a bent sword or a deformed tree, a third word for evil-doing. **No guile** ; no deceit.

3, 4. I kept silence ; refusing to confess my sin (see the story in 2 Sam., chs. 11, 12. **Bones waxed old** ; literally, “rotted away,” distress of soul being likened to the most dreadful bodily sickness. **Through my roaring** ; sobs and groans wrung from him in his agony. **Thy hand was heavy upon me.** God sent suffering upon him to bring him to a better mind. **Moisture . . . drought of summer** ; a picture of burning fever drying up the vital sap and juices of the body. A dweller in Palestine knows full well what the drought of summer means. “Soon after the heats commence the grass withers, the flower fades, every green thing is dried up by the roots, and the fields so



THE PENITENT KING

lately clothed with the richest verdure, and adorned with the loveliest flowers, are converted into a brown and arid wilderness.”

II. THE PATH TO FORGIVENESS.—5. I acknowledged ; literally, “I began to make known.” We seem to see the penitent coming to God and beginning his confession. **Iniquity . . . not hid.** “Not until man ceases to hide his sin will it be hidden from God.” I said, I will confess. This reminds us of the prodigal's resolve in the far country, which led him back to his father's house (see Luke 15 : 11-24). The use of the three words, “acknowledged,” “not hid,” “confess,” indicates the completeness of the confession. **Thou forgavest** ; immediately, altogether, forever.

6, 7. For this. “Where one man,” says Spurgeon, “finds a golden nugget, others feel inclined to dig.” **Every one that is godly** ; God's beloved, who all

need daily forgiveness, even though they may not have sinned as grievously as David. In a time . . . be found. Now is the time to find God, 2 Cor. 6 : 2. Floods, etc. These may be either temptations or troubles. The forgiven one is like a man set in safety from them, as on a high island of rock. Preserve me from trouble ; either by keeping it away or bringing good out of it. Compass . . . songs of deliverance ; not only safe from danger, but encircled with gladness.

III. THE FRUITS OF FORGIVENESS.—8, 9. I will instruct thee and teach thee. It is God who here speaks through the psalmist. He will be the guide of His forgiven people. Counsel thee with mine eye upon thee (Rev. Ver.). God's word ("counsel") is in the ear and heart of the traveler heavenward and God's eye is upon his path ; therefore he is safe. Be ye not as the horse, etc.; without understanding, needing bit and bridle to be guided rightly, else they will not come near (Rev. Ver.). Animals must be forced to obey their masters, but those whom God has pardoned, should obey Him willingly from love.

10, 11. Many sorrows. These are the "bit and bridle," and even the scourges, which God uses for the wicked, not because He wishes to do so, but because they will not yield to His love. He that trusteth . . . mercy shall compass him about. God's mercy protects the trusting soul as the circumference of a circle surrounds the centre. In Jesus Christ the mercy of God is incarnated. It is His very nature to forgive. No one ever came to Him seeking pardon and went empty away. Rejoice. "Pray," v. 6 says, and those who pray will surely have reason to rejoice.

LESSON QUESTIONS

- 1, 2 Explain each of the words used here for sin and forgiveness respectively. Where does Paul quote vs. 1, 2 ? (Rom. 4 : 7, 8.) What is required of us in order that our sin may not be imputed to us ? (Rom. 4 : 24, 25.)
3, 4 What is meant by "kept silence ?" How does David describe the suffering which he endured because of his sin ? By whom was the suffering sent ?
5 What three words are used for confession ? What was its immediate result ? Quote a promise that God will forgive all who confess their sin. (1 John 1 : 0)

Show that Jesus has power to forgive sin. (Mark 2 : 9-11.)

6, 7 What effect upon others has the forgiveness of one's sin ? When may we find God ? Explain "floods," etc. How does God preserve from trouble ?

8-11 Who is the guide of pardoned sinners ? From what motive should they obey God ? How will the wicked be treated ? What does v. 11 bid the righteous do ?

FOR DISCUSSION

- 1. Is there any sin that God will not forgive ?
2. Is or is not God's readiness to forgive an encouragement to continue in sin ?

A PRAYER

O Thou to whom our hearts are open, may we not strive to hide anything from Thee, but may we rejoice that Thou knowest us altogether. Make us glad to think that Thou, God, seest us. Make us pure in heart, earnest in purpose, devoted in action. Rule Thou in us, and teach us how to serve Thee. Keep us in our home that there we may strive to show the same spirit as in the church or among friends and neighbors. We ask in the name of Him who gives strength to the humble. Amen.

Prove from Scripture—That God forgives our sins.

Shorter Catechism—Ques. 20. Did God leave all mankind to perish in the estate of sin and misery ? A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

The Question on Missions—11. How are our foreign missions helped by literary work ? Through Christian literature it is possible to reach many with the truth who never hear the voice of a missionary. One of our missionaries, Rev. Dr. Donald MacGillivray, gives his whole time to providing such literature for the Chinese in their own language.

Lesson Hymns—Book of Praise : 254 (Supplemental Lesson), 126, 161, 23 (Ps. Sel.), 123 (from PRIMARY QUARTERLY), 151.

FOR WRITTEN ANSWERS

- 1. What are some of the joys of forgiveness ?
2. How is forgiveness obtained ?
3. What promise does the Lesson psalm contain for those who trust God ?

SIGN NAME HERE

Lesson XII. A PRAYER FOR THE TEMPTED—TEMPER- ANCE LESSON June 20, 1915

LESSON SETTING—It is believed by many that the Lesson Psalm was written by David about the time of Absalom's rebellion (see 2 Sam., chs. 15 to 18).

GOLDEN TEXT—Keep me from the snare which they have laid for me.—Psalm 141 : 9 (Rev. Ver.).

Memorize vs. 3, 4. **THE LESSON PASSAGE**—Psalm 141.

1 Lord, I ¹ cry unto thee ; make haste unto me ; give ear unto my voice, when I ² cry unto thee .

2 Let my prayer be set forth ³ before thee as incense ; ⁴ and the lifting up of my hands as the evening sacrifice.

3 Set a watch, O Lord, before my mouth ; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to ⁵ practise wicked works with men that work iniquity : and let me not eat of their dainties.

5 Let the righteous smite me ; *it shall be* ⁶ a kindness ; and let him reprove me ; *it shall be* ⁷ an excellent oil,

Revised Version—¹ I have called upon thee ; ² call ; ³ as incense before thee ; ⁴ *Omit* and ; ⁵ be occupied in deeds of wickedness ; ⁶ as oil upon the head ; Let not my head refuse it ; for even in their wickedness shall my prayer continue. ⁷ *Omit* when ; ⁸ thrown down by the sides of the rock ; ⁹ and they ; ⁹ As when one ploweth and cleaveth the earth, Our bones are scattered at the grave's mouth ; ¹⁰ For mine eyes ; ¹¹ do I put my trust ; ¹² snare ; ¹² from.

which shall not break my head ; for yet my prayer also shall be in their calamities.

6 ⁷ When their judges are ⁸ overthrown in stony places, they shall hear my words ; for they are sweet.

7 ⁹ Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 ¹⁰ But mine eyes are unto thee, O God the Lord : in thee ¹¹ is my trust ; leave not my soul destitute.

9 Keep me from the ¹² snares which they have laid for me, and ¹² the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

*HOME DAILY BIBLE READINGS

M.—A prayer for the tempted, Ps. 141.

T.—Overthrow of the wicked, Ps. 10.

W.—Warning against the tempter, Prov. 1 : 7-19.

Sunday—Separation enjoined, 2 Cor. 6 : 11-18.

Th.—Resisting temptation, James 1 : 12-18.

F.—Peril of drink, Prov. 23 : 29-35.

S.—Woes upon the evil-doer, Hab. 2 : 9-16.

THE LESSON EXPLAINED

I. THE TEMPTATION.—1, 2. Lord, I cry unto thee ; not because God was felt to be at a distance or inattentive, but because the psalmist was eager and in earnest. **Make haste unto me ;** to help me. The need was very urgent. **Give ear ;** for the psalmist knew that with God to hear was to answer. **Prayer be set forth ;** literally, "be prepared," "set in order." **As incense ;** which was made of sweet spices (Ex. 30 : 34) and was burnt daily, morning and evening (Ex. 30 : 7, 8), on the altar of incense in the tabernacle and afterwards in the temple. The incense was a symbol of prayer. **Lifting up of my hands ;** the gesture of prayer representing the uplifting of the heart. **The evening sacrifice ;** the meat offering which accompanied the daily burnt offering (see Ex. 29 : 38-42).

3, 4a. **Set a watch ;** for safety from temptation without and also within. **Before my mouth ;** to keep it from uttering sinful words. **Keep the door of my lips.** "Lips" may be taken as representing the whole man. "If God be the doorkeeper, then the whole house must be under His rule and authority." **Incline not my heart.** The prayer goes back of the mouth and lips to the heart which controls them. The heart needs to be held back from evil desires and purposes as well as the mouth and lips from evil speech. These words of the psalmist may well be used as a prayer for protection against the temptation presented by strong drink.

II. THE TEMPTERS.—4b, 5. **To practise wicked works ;** such evil deeds as are done under the influence of strong drink. The psalmist prays to be kept from sins of act as well as of heart and lips. **With men.** The Hebrew word denotes men of rank and



PRIEST WITH CENSER

position who set a bad example. **That work iniquity ;** a true description of all who, in any way, tempt others to use strong drink. **Let me not eat of their dainties ;** let me not give way to a life of self-indulgence to which these tempters would persuade me. **The righteous ;** that is, good men. **Smite me ;** correct me, however severely. **An excellent oil ;** like the oil with which his head would have been anointed had he consented to sit with the wicked at their banquets. **Shall not break my head.** Another translation is, "Let not my head refuse it." The last clause of v. 5 may be translated : "But still let my prayer be against their evil doings." The psalmist would continue to pray to be kept from wickedness in mind, word or deed.

6, 7. **Their judges ;** that is the leaders of the "men that work iniquity," v. 4. **Thrown down by the sides of the rock** (Rev. Ver.) ; cast over some precipice ; a vivid picture of the doom of evil-doers, such as those engaged in the drink traffic. **Hear my words ;** for they are sweet. When the leaders have been taken away, their followers will welcome the psalmist's advice. **Our bones are scattered, etc. ;** a picture of the sufferings which the righteous had to

endure at the hand of the wicked. As when one cutteth and cleaveth wood; leaving the chips and splinters scattered and uncared for.

III. THE DELIVERER.—8-10. Mine eyes are unto thee; the attitude of prayer which expects an answer. O GOD the Lord. The name "God" is printed in capitals because it stands for the sacred name Jehovah, which the Jews would not pronounce, substituting for it "Elohim" or "Adonai." In thee is my trust. He had put himself under Jehovah's protection. Leave not my soul destitute. Rev. Ver. Margin, "pou: thou not out my life;" that is, suffer me not to perish. Keep me from the snares; the craft and treachery of the enemy. Gins; baits or lures; a good word for the temptations set by those who sell strong drink. Fall into their own nets; bring upon themselves their own punishment. Whilst . . . I . . . escape; because of God's protecting care.

DR. GRENFELL AND ALCOHOL

Dr. Grenfell, the famous medical missionary to the fishermen of Labrador and Newfoundland, found many a patient whom he was unable to save or help because alcohol had destroyed the man's power of recuperation. He found, too, many a Labrador family destitute in winter time because the returns from a season's toil had been thrown away in a prolonged spree.

By his bold representations Dr. Grenfell helped to secure prohibition in Labrador and North Newfoundland, and in his capacity as magistrate he has been most vigilant in enforcing the law against smugglers on the coast. He tells of discovering on one occasion a number of liquor kegs aboard an apparently honest trawler. Without any hesitation the doctor smashed in the cask heads, and poured the liquor overboard, with, as he added, "an apology to the fishes."

Dr. Grenfell's resolution is shown in his own words: "So long as I have a ton of coal in the locker of my steamer, and any man near that I can swear in as special constable, prohibition in Labrador and North Newfoundland shall be enforced, and judgment administered, until my commission is taken away."

LESSON QUESTIONS

1, 2 What does the psalmist's use of the word "cry" indicate? How is the urgency of this need shown? Of what was incense made? When and how was it offered? Of what was it the symbol? Explain "evening sacrifice." Find a passage in the Revelation

which speaks of incense being offered with prayers. (Rev. 8:3, 4.)

3, 4a What prayer did the psalmist offer regarding his words? Find in James a passage referring to the use of the tongue. (James 3:1-12.) What prayer is offered regarding the heart? Quote a proverb about keeping the heart. (Prov. 4:23.)

4b, 5 What prayer does the psalmist offer to be kept from evil deeds? From whom will he welcome correction? Where is it said: "Faithful are the wounds of a friend?" (Prov. 27:6.)

6, 7 Who are "their judges?" How is their doom pictured? How, when they have been removed, will their followers regard the psalmist's words? What picture is given of the sufferings of the righteous?

8-10 Under whose protection does the psalmist place himself? From what does he pray for deliverance?

FOR DISCUSSION

1. Intemperance or war,—which has caused more misery?

2. Would prohibition be unjust to holders of liquor licenses?

A PRAYER

O Lord, when our faith wavers and we doubt Thy presence in the world, speak to us, bidding us, "Be still, and know that I am God." Teach us that Thou art ever working in the hearts of men, seeking to wean them from evil. Bless us as we work with Thee. Keep us from sin, that we may not rob ourselves of power. Teach us what it means to be a temple of the Holy Spirit. Dwell Thou with us, we pray Thee, that our joy may be full, through Jesus Christ our Lord. Amen.

Prove from Scripture—That we should help the fallen.

Shorter Catechism—Review Questions 19, 20.

The Question on Missions—12. In what other ways do our foreign missionaries reach the people? Y.M.C.A. and Y.W.C.A. methods are in use, such as Bible study classes, social gatherings, lectures, and training in social service. There is work in our missions for business men, engineers, Y.M.C.A. secretaries, nurses, teachers and deaconesses, as well as for ministers and doctors.

Lesson Hymns—Book of Praise: 254 (Supplemental Lesson), 102, 252, 112 (Ps. Sol.), 253 (from PRIMARY QUARTERLY), 250.

FOR WRITTEN ANSWERS

1. From what three kinds of sin does the psalmist pray for protection?

2. What does he say about correction from the righteous?

3. How does he picture the craft and treachery of his enemies?

SIGN NAME HERE

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 12-20), and the Question on Missions for the Quarter.

GOLDEN TEXT—I myself will feed my sheep.—Ezekiel 34 : 15 (Rev. Ver.).

Read Psalm 78 : 65-72.

*HOME DAILY BIBLE READINGS

M.—Saul rejected by the Lord, 1 Sam. 15 : 10-23.

F.—Friendship of David and Jonathan, 1 Sam. 20 : 35-42.

T.—David anointed king, 1 Sam. 16 : 1-13.

W.—David and Goliath, 1 Sam. 17 : 38-54.

S.—The blessedness of forgiveness, Ps. 32.

Th.—Saul tries to kill David, 1 Sam. 18 : 1-12.

Sunday—The Shepherd Psalm, Ps. 23.

A PRAYER

O Thou who didst come to bring peace to the world, we beseech Thee that Thy peace may be in our hearts. Keep us true to Thee in spite of temptation to wander from Thy side. Teach us the joy of living with Thee, and show us how to make known to others the joy of our God. For Jesus' sake. Amen.

Prove from Scripture—That Christ was David's Lord.

Lesson Hymns—Book of Praise : 254 (Sup. Lesson), 106, 306, 4 (Ps. Sel.), 19 (from *PRI. QUARTERLY*), 134.

REVIEW CHART—SECOND QUARTER

JUDGES TO 2 KINGS, WITH PROPHETS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Sam. 15 : 10-23.	Saul Rejected by the Lord.	Behold, to obey.—1 Sam. 15 : 22.	1. Disobedience. 2. Falsehood. 3. Excuses.
II.—1 Sam. 16 : 4-13.	David Anointed King.	Man looketh on the outward.—1 Sam. 16 : 7.	1. The sacrifice. 2. The selection.
III.—Psalm 23.	The Shepherd Psalm.	The Lord is.—Ps. 23 : 1.	1. God as shepherd. 2. God as guide. 2. God as host.
IV.—1 Sam. 17 : 38-51.	David and Goliath.	If God is for us.—Rom. 8 : 31.	1. David's weapons. 2. David's foe. 3. David's victory.
V.—1 Sam. 19 : 1-12.	Saul Tries to Kill David.	Whoso putteth his trust.—Prov. 29 : 25.	1. Saul's command. 2. Jonathan's appeal. 3. Saul's attack. 4. Michal's stratagem.
VI.—1 Sam. 20 : 32-42.	Friendship of David and Jonathan.	A friend loveth.—Prov. 17 : 17.	1. A brave defence. 2. A timely warning. 3. A touching farewell.
VII.—1 Sam. 26 : 5-16.	David Spares Saul.	Love your enemies.—Luke 6 : 27.	1. David's opportunity. 2. David's forbearance. 3. David's reproach.
VIII.—2 Sam. 2 : 1-7.	David King over Judah and Israel.	The Lord is my strength.—Ps. 28 : 7.	1. King over Judah. 2. King over all Israel.
IX.—2 Sam. 6 : 12-15; Psalm 24.	David Brings the Ark to Jerusalem.	I was glad when they said.—Ps. 122 : 1.	1. The procession. 2. The psalm.
X.—2 Sam. 11 : 22 to 12 : 7a.	Nathan Rebukes David.	Create in me.—Ps. 51 : 10.	1. David's sin. 2. Nathan's rebuke.
XI.—Psalm 32.	The Blessedness of Forgiveness.	Blessed is he whose transgression.—Ps. 32 : 1.	1. The joy of forgiveness. 2. The path to forgiveness. 3. The fruits of forgiveness.
XII.—Psalm 141.	A Prayer for the Tempted.—Temperance Lesson.	Keep me from the snare.—Ps. 141 : 9.	1. The temptation. 2. The tempters. 3. The deliverer.

The Lesson Titles

State the Title of each Lesson for the Quarter, and answer the following questions :

- Lesson I.—From what office was Saul removed and why ?
 Lesson II.—Describe the anointing of David.
 Lesson III.—By what three figures is the Lord represented in the Lesson ?
 Lesson IV.—How did David overcome and slay Goliath ?
 Lesson V.—Why did Saul try to kill David ?
 Lesson VI.—How did Jonathan warn David against Saul ?
 Lesson VII.—How did the opportunity of slaying Saul come to David ?
 Lesson VIII.—Why did Israel choose David as king ?
 Lesson IX.—Describe the bringing of the ark to Jerusalem.
 Lesson X.—For what sin did Nathan rebuke David ?
 Lesson XI.—What does each word used for sin in vs. 1, 2 mean ?
 Lesson XII.—From what kinds of temptation does David pray to be saved ?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. Why was Saul removed from the kingship ?

Lesson II. How did Samuel learn that David was to be king ?

Lesson III. Why is Psalm 23 called the "Shepherd Psalm ?"

Lesson IV. What was it that enabled David to overcome Goliath ?

Lesson V. What reason had Saul for being jealous of David ?

Lesson VI. How did Jonathan feel regarding Saul's enmity towards David ?

Lesson VII. Show that David was not disloyal to Saul.

Lesson VIII. Where was David's first capital and where his second ?

Lesson IX. What led David to bring the ark to Jerusalem ?

Lesson X. How did Nathan bring home to David his great sin ?

Lesson XI. What must we do to obtain forgiveness ?

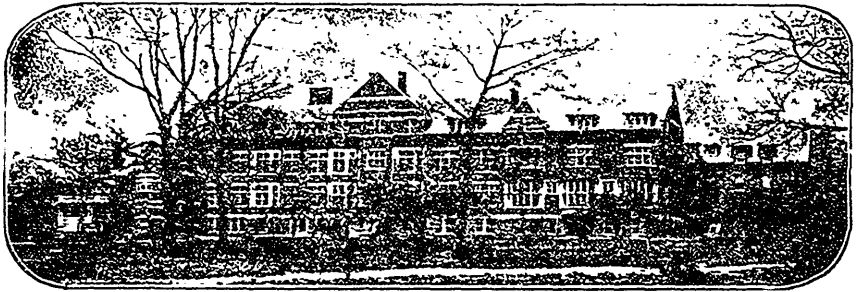
Lesson XII. How are our temptations to be overcome ?

SCHOLAR'S REGISTER

APRIL-JUNE, 1915

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT]

Name		Address					Class	
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1915								
April 4								
April 11								
April 18								
April 25								
May 2								
May 9								
May 16								
May 23								
May 30								
June 6								
June 13								
June 20								
June 27								
Totals								

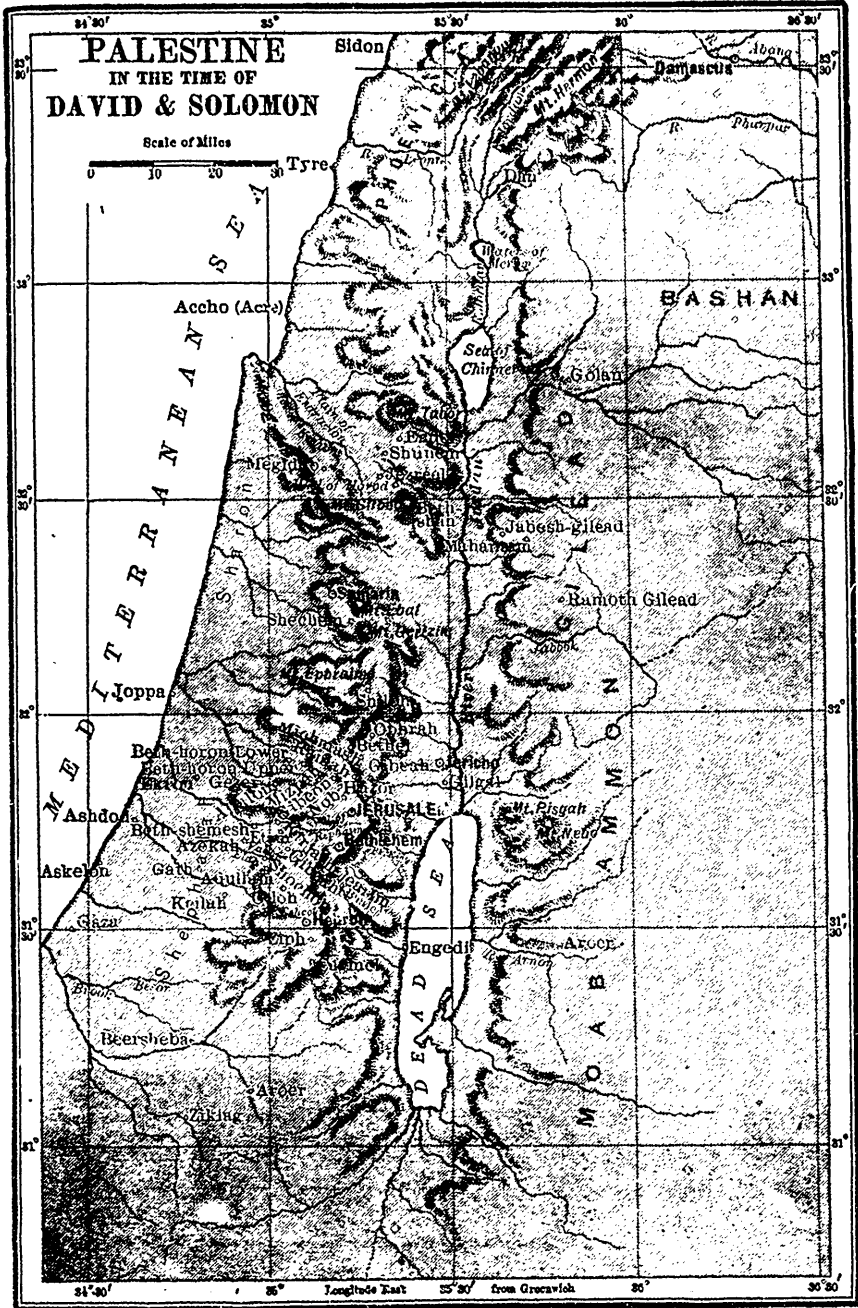


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