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TORONTO

July-September, 1920

Vol. XXVI., No. 3

THE HOME · STUDY QUARTERLY

For Seniors and Home Department



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The Board of Publication of the
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CHURCH AND GERRARD STREETS. TORONTO

The Home Study Quarterly

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

Vol. XXVI. Toronto, July, August, September, 1920

No. 3

Whisper a Prayer

By Fred Scott Shepard

Whisper a prayer to Jesus,
When temptations assail,
He hath promised to give you
Grace by which to prevail ;
Satan ne'er can o'ercome you,
Strong though he seem to be,
If you but call on Jesus
In your necessity.

Whisper a prayer to Jesus,
No matter what your need,
If you but call upon him,
He will give loving heed ;
All that would mar your gladness,
Turned into joy will be,
If you but call on Jesus
In your necessity.



When the Boys Went to Camp

By Rev. Alfred T. Barr, B.A.

"Hello, Tom, are you going to take in this camp the minister's talking about to Buffalo Lake?"

School had just closed for the day, and we were standing on the steps, ready to take our way homewards.

"Dad says I can go if I want to," replied Tom. "I guess we'll have a jolly time all right."

"Are the others going, do you know?"

"Oh, I think so. So far, every one's going, except possibly the Watt boys. One of them would have to stay home, in any case, to milk the cows, so I think they've both decided not to go."

"Too bad they both can't go. But there will be eight of us, anyway, and that will make a good crowd."

By this time, we were outside the school gate. As I parted with Tom, I told him that I expected to go, and that I would see him on Sunday at Sunday School.

"Be sure and get to the class, Tom," I urged; "all the arrangements will be fixed up there."

I was very much interested in the proposal to go camping. I had never been to camp before, and, when our minister made the proposal, I was right with him. We had had several jolly times already; he had taken us duck-hunting in the fall, and he took us in his car when we went to set our traps, when we were hunting rats. I knew that if we went to camp we would have the time of our lives, so naturally I wanted to see the affair a success.

When Sunday came, we were all present at class. Our class is known as the St. Andrew's Hustlers, I don't know whether we really hustle or not, but if there is any good work to be done we try to, anyway. We raised enough money to present a library to the Military Convalescent Home in Edmonton, so that our big soldier brothers might have something to pass the time while they were recovering from their wounds.

After the lesson was over, our pretor took the chair, and the question of the camp was discussed. The motion to go to Buffalo Lake for ten days was carried unanimously. Eight of us handed in our names to the teacher. Tom and I were appointed as a committee to see about getting tents; two, it was expected, would easily be enough. It was also agreed that we should each pay in to a common fund, a fee of \$5.00; if any more was needed, we were to be taxed a little more when the time for settling up came. The teacher was appointed the keeper of the funds; and he was

to buy the "eats." He said that he would likely get enough cars from among the members of the church to take us to the lake, which lay just 50 miles east of Lacombe.

During the next day or two, we were very busy. I had to go and see several owners of tents, as to borrowing one, and, after a lot of trudging round blocks, found that I could only get one. I had to find another somewhere, so I went to the local harnessmaker who, I had been told, would be willing to rent his tent to us. Here I was successful, so that we were, at least, sure of our sleeping quarters.

It was on a Wednesday that we started out for the Lake. We were busy with examinations up till noon, and it was arranged that we should leave the church at one o'clock. It was nearer two, however, when we did start.

The minister called with his Ford and got the tents, which were placed in the rear of the car. When he called at the church, there was room for only one to travel with him, so I jumped in beside him; two other cars came up and picked up the rest of the crowd. Then we started off, stopping only at the store to pick up a huge box of provisions, which was loaded in our car on top of the tents. You can imagine what a funny procession we looked like, each car a mixture of boys and blankets, with a 22 rifle sticking out here and there—or perhaps a fishing pole.

And what a drive we had; over hill and down dale we went, gliding along the roads which were in excellent condition. From a hill, just before we went down into Mirror, we saw the great stretch of water, known as Buffalo Lake, gleaming in the afternoon sun.

At Mirror, we stopped to have a little refreshment, for we were now about halfway. Then, having received our directions, we continued on our way.

We had got just about a mile beyond Mirror, when a bundle dropped out of our car, and I had to get out and pick it up. This resulted in the second car taking the lead and proved a misfortune in more ways than one.

We had perhaps gone about 18 miles, when we came to a cross road. Going ahead meant going on to a sandy trail, difficult to get through with the auto. Consequently our

leader took the turn to the right, which brought us to Nevis, and incidentally added 20 miles to an already long trip.

At Nevis, on the little hill going down into the village, one of the cars had a blow out, and we had all to wait till it was repaired.

From then on, we traveled at a good speed, and finally reached the winding trail that leads from the high land around the lake down to the lake shore. We managed to navigate successfully this crooked trail, and found ourselves at the bottom of the hill on a sandy path lined on either side with summer cottages. Through this summer village, known as Rouchon Sands, we traveled on low gear, till we reached firmer ground around the point, which jutted out into the waters of the lake.

We soon had a splendid camping ground selected in a clearing by the shore, where we could have our morning dip a few steps away, and here the tents were soon set up.

But it was about nine o'clock before we were able to take a rest. We had taken seven hours to accomplish what could have been done in four, yet we were all in fine humor for a sing song, and, as the sun was bathing the waters of the lake in crimson and gold, we broke loose, and this began a series of as fine evenings as we've ever had before or since.

Lacombe, Alta.



A Class of Willing Workers

By Mrs. R. B. Ledingham

A year ago last March, the Adult Bible Class of the Presbyterian Sunday School, Bethune, Sask., was divided, and a new class, composed of the Senior teen age girls was thus formed. This class, the Willing Workers, became an organized one, with a membership of over 20.

While a careful and thorough study of the Sabbath School lesson is the principal activity of the class, we also hold two midweek meetings each month at which other work is undertaken.

Our first midweek meeting of the month is a missionary one, following the form of meeting and course of study suggested by



WILLING WORKERS BIBLI CLASS, BETHUNE, SASK.

the W.M.S. for Young Women's Auxiliaries. We also read Mary Slessor of Calabar.

Besides, each member worked on some articles of fancy work for a bazaar. The proceeds of this were used for missions.

At our second midweek meeting, we follow the work of the Canadian Girls in Training. But our motto is not "All work and no play." As may be guessed from the illustration, we are all fond of outdoor sport and the picture shows some of our girls who are proficient in baseball. We can also sing. We have music at every meeting and practised for a special song service to be conducted during the minister's holidays.

One of the strongest features of our class is in its possibility of capable leadership. Among our members are several public school teachers, bank clerks, trained nurses, girls in business and promising high school and music students.

Bethune, Sask.



The Home and the Community

By Rev. P. M. MacDonald, M.A.

A man who possessed much of this world's goods, prayed one winter night at family worship for the poor who are cold and hungry,

and especially for those in the neighborhood of his home who lacked the comforts of life. When the worship was ended, the man's son asked if he might make a remark about the poor family across the street for whom the father had prayed, and getting permission he said, "Well, father, if you will give me the key to the store and allow me to be fairly kind, I will answer your prayer for that home in an hour." The man saw in a flash the Christian quality of the suggestion offered by his son, and soon his prayer was answered in the happiness of a family that through illness and misfortune had been suffering want.

As that home came to the help of another, so ought every home in the community seek to be of service to every other home, and to every person in the community.

1. *The home of the prosperous should help the poor.* There are some communities in Canada so kindly and wisely organized, that the families of the fortunate see to it that the wolf of want never howls at the door of any home when winter comes to stop the work of many kinds of bread winners. There is widespread need for accurate knowledge of the condition of the less well-to-do in order that their needs might become the responsi-

bilities of the more well-to-do. None will be pauperized, none will be patronized if the proper spirit clothe the service so given. The law that prompts those who give and those who receive is fundamentally Christian, and it is doubly blessed.

2. *The home of the skilled and learned should help the untrained.* The landlord of a laborer called to see how the tenant kept his yard and garden. They were in poor condition except in one corner where a few flowers were growing. The landlord was a flower fancier, and, when he saw a wonderful bloom in the dingy yard, he asked his tenant to visit his own well kept garden and there he inspired the tenant to use his spare time growing the rare flowers he gave him to take home with him. In a few years the beauty of the laborer's garden was the talk of the town and later he became wealthy from the proceeds of the flower farm he acquired.

An expert orchardist moved into a district where weedy orchards and slovenly homes were sadly common. In tactful ways he and his family became helpers and teachers of their neighbors and soon in that locality the orchards were the best and the homes were the brightest possible because one home had set a standard and allowed it to be seen by those who needed its help. The homes of the wise may be blessings to a multitude. The idea of the Settlement House in sordid city centres is capable of innumerable applications in our land.

3. *The home of the Christian should seek to Christianize the community.* On an island near our Canadian coast, live some twenty families. There is no regular church service. One of the fishermen farmers there is the son of godly parents and he has opened his home for Sunday meetings for worship and religious instruction. These he leads as well as he can but he is always on the lookout for skilled help and often he rows five miles to get the services of a preacher. That man's home is the uplifting and-unifying institution that is helping the isolated folk to hold fast the truth and also to effectively help by gifts and sympathy less favored communities.

The candle of the Lord is in the homes of Christians, and where it is allowed to shine upon other darkened lives, it is getting the

right of way belonging to it. If it is hidden, the harm to other homes is incalculable. Not only so but the home that has it is endangering itself by failure to let its light shine. We are learning as never before that individual welfare results when the common-weal is secured.

Canada needs greatly an actual, active, domestic religion that will leaven the thoughts and actions of the people with the spirit of Christ.

Toronto



Home Evenings

(Rev. A. V. Brown, B.D., Picton, Ont., writes the following account of a teen ago class in that town.—Editors.)

A Sunday School class numbering about ten, the average age of the boys being 15, and having for its teacher a most excellent lady, desired to form itself into a club.

One evening, in the early winter, the boys came to the manse to talk things over, and, if possible, to organize. The boys in all the lightheartedness of youth found no obstacles in the way and in a short time, had their officers elected and were already on the road to a good time during the winter evenings. Those elected to office quite readily accepted their various duties. The treasurer was to collect a membership fee of fifty cents from each one to defray the expense of purchasing games, etc., for their amusement.

They chose the minister as Honorary President, and had, in addition, a President, Secretary and a membership committee.

The following Sabbath the minister announced from the pulpit that the Boys' Club was formed, also saying that he would be very glad if some of the people would invite the boys to their homes for an evening's entertainment. They did so; and it is to their credit that every Friday night an invitation was waiting to be accepted.

The hostess always provided bountiful refreshments. The boys played checkers, parcheesi, shreds, kingdom and a few were even learning the more difficult game of chess. Very often music in the home helped considerably. The evenings passed so quickly that it was difficult for the minister at eleven o'clock to succeed in showing the boys that

it was time to go home. Twelve o'clock sounded much more reasonable to them than it did to the anxious mother who was waiting for her son's return to the home.

So the evenings broke up, each boy thanking his host and hostess for their great kindness. And we can truly say that those who so willingly offered to entertain the boys were glad they had done so.

A digression from the usual form of entertainment might be mentioned. It was a skating party to which a Sunday School class of girls was invited after which all had refreshments at the manse.

Picton, Ont.



A Hymn of Dawn

By Rev. N. A. MacEachern, M.A.

Professor McFadyen has a fine phrase in one of his devotional books, "the turning of the morning." It is one of those phrases which give wings to the imagination: we are at once carried to the threshold of the dawn where the stars are dimming, and the light is changing swiftly from gray to pearl and from pearl to opal, where the wind is stirring in the tree-tops and the birds are twittering a prelude to their full-throated morning chorus. Some hymns have a like power of suggestion: they carry the imagination out to the wide spaces of human need where God's angels of light are ushering in the morning.

Hymn 797 in the Book of Praise is such a hymn. It is set to one of those airs which haunt the mind. The day after you have heard it sung, and have joined in the sweep of its recurring chorus, you find yourself unconsciously, and perhaps inaudibly, humming it,—and there in the street a boy is whistling it. Then the words begin to appear from the recesses of your memory and link themselves to the music,—

"For the darkness shall turn to dawning,
And the dawning to noonday bright . . ."

If you do not know the hymn, make your first acquaintance with it accompanied by the music. It is not a hymn to be read, but, like many of our most effective hymns, to be fully appreciated it must be sung. It is when we sing the verses and carry the thought of

each into the refrain, that the words become inspired with the great thought and purpose of the gospel, and awaken in our hearts a passion for the world-kinship of Christ. No missionary hymn can do more than that.

As Wisdom in the Book of Proverbs stood at the gate of the city, her hands laden with gifts for all who would harken to her voice, so the hymn represents the church as standing at the gateway of the unchristian world, bearing in her hands wonderful gifts of God to the nations,—a story, a song, a message, a Saviour,—which shall fill their hearts with joy.

Note how the thought of the hymn ascends as it describes these wondrous gifts which we bring to the nations. The story-teller shall turn their hearts from wrong, the song we sing shall lift their hearts to God, the message we give shall proclaim his redeeming love, the Saviour we show shall bring them to the truth of God. And ever as we offer each gift, with its promise of light and love and truth, the refrain beats out its triumphant optimism: "For the darkness shall turn to dawning,

And the dawning to noonday bright,
And Christ's great kingdom shall come on
earth,

The kingdom of love and light."

Smith's Falls, Ont.



The Horse and the Hill

In one of R. D. Blackmore's fine open-air stories, there is a character who talks at length about horses. After comparing good ones and bad ones in their behavior the first time they breast a hill with a load behind them he sums the matter up thus: "Howsoever good a horse be, he longeth to see over the top of the hill before he be half-way up it." The man who is listening to him confesses that he has often felt that way himself! And I do not know that there are many of us who can claim to be guiltless in this respect. Yet it is perfectly plain that the men and women who are living the bravest and most successful lives around us, and are proving towers of strength to others, are those who have learned the art of living just a day at a time, and of depending upon God for strength for that day in the simplest and most trustful fashion.—Archibald Alexander, in *A Day at a Time*.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—This Quarter we continue to follow the fortunes of David. After his anointing by Samuel, he was called to court to soothe Saul's troubled mind by music. Then, when Goliath, the Philistine, cowed Israel, he found his opportunity to inspire a nation.

Lesson 1.

DAVID IN CAMP AND COURT

July 4, 1920

THE LESSON PASSAGE—1 Sam. 17 : 40-49 ; 18 : 5-9.

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

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

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

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

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

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

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

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

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

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

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

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

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

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

9 And Saul eyes David from that day and forward.

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

SENIOR AND HOME DEPARTMENT TOPIC—Overthrowing Modern Goliaths. **ADDITIONAL MATERIAL**—Eph. 6 : 10-20.

THE LESSON EXPLAINED



DAVID

I. DAVID'S FOE.—40-43. Took his staff . . . five smooth stones. David has just refused the armor of Saul, because he cannot use it. David's faith in God does not make him careless about his weapons. He fights with his own weapons. These are the best for him. It is what we have and are, that we must use for God. He drew near. The initiative and the aggressive belongs to faith. Philistine looked . . . disdained him ; no fit an-

tagonist because young and without strength, experience, weapons or fame. Sin always underestimates the strength of right.

II. DAVID'S CONFIDENCE.—44-47. Am I a dog? Goliath feels insulted. He wants a fight, not a farce. Cursed David ; and forgot meanwhile to pull down the visor of the helmet over his face. Comest . . . with a sword . . . in the name of the Lord. Goliath measures weapons. David measures causes. The righteousness of David's cause makes him fearless. The boaster sees the visible. The truster sees the invisible. Will the Lord deliver thee. It is not Goliath versus David, but Goliath versus God.

III. DAVID'S VICTORY.—48, 49. All this assembly shall know. The battle is God's, and

therefore the victory and the glory shall be God's. *David . . . took . . . a stone, and slang it.* Faith is more than word slinging. Faith uses every available means. *Smote the Philistine.* There is always some lack in sin's armor. David saw the incompleteness of Goliath's protection and smote home.

IV. DAVID'S FAME.—ch. 18: 5-9, *David went whithersoever Saul sent him.* David is unspoiled by victory. He is still the faithful subject of Saul. *Be saved . . . wisely.* Victory sobers some, and intoxicates others. David is prudent as well as loyal. *Set him over the men of war.* Promotion comes immediately. His elder brother Eliab will have to take orders from him. *The women came out . . . singing.* This is the triumphal home coming of the victor. The fear of Goliath no longer overshadows the land. *Saul . . . his thousands . . . David his ten thousands.* This is not a disloyal song. It simply expresses the greatness of David's feat. Saul, in his right mind, would not have misunderstood it. *Saul*

eyed David. Jealousy is always unreasonable. David's loyalty and prudence count for nothing with Saul.

Lesson Questions

Why did David use his sling instead of Saul's weapons?

What gave David his confidence?

How did victory affect David?

What kindled the jealousy of Saul?

For Further Study and Discussion

1. Where do we read of great things done by strange weapons? (Josh. 6 : 1-6.)

2. Where in the Bible do we read of the great deeds of faith? (Heb., ch. 11.)

3. Should military training be made compulsory in Canada?

4. Have we lost or kept the fruits of the Great War's victory?

PROVE FROM SCRIPTURE—That the Christian's foes are powerful.

SHORTER CATECHISM—Ques. 94.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Israel challenged, 1 Sam. 17 : 1-11.

Every nation has its boastful challengers and their challenges have been left unanswered for more than forty days. There is no valley between us and them. They taunt us on our very doorsteps and flaunt themselves on our very streets. Sin has more brass and bronze than Goliath ever had.

Tuesday—A lad of Israel, 1 Sam. 17 : 12-19.

While the host of Israel is paralyzed with fear, there is a lad coming up from the fields of Bethlehem who will measure Goliath aright. Israel's mind is so filled with fear that they have forgotten God. David's mind is so filled with God that he has forgotten fear.

Wednesday—David in Camp, 1 Sam. 17 : 20-31.

"Thou art come down that thou mightest see the battle." With these words, Eliab sought to rebuke his young brother David. But David had come that there might be a battle and that he might begin the battle. Faith begins things and God completes them.

Thursday—The challenge accepted, 1 Sam. 17 : 32-40.

David draws on his experience, not on his imagination, when asserting his fitness to challenge Goliath. Goliath is only one other thing mightier than he, as was the lion and the bear. Goliath is only one more circumstance that demands God.

Friday—David slays Goliath, 1 Sam. 17 : 41-54.

The difficulty before which we cower, towers higher and higher every day. David allows no delay between resolve and action. There are some things in life that had better be dealt with by "direct action." "Do it now" is good business and good religion.

Saturday—Friends and an enemy at court, 1 Sam. 17 : 55 to 18 : 9.

The jealous spirit of Saul found in the song of the women something that was not there, and found in David a motive that was not there. "Eyeing" people is a poor way of understanding people.

Sunday—Thanksgiving for deliverance, Ps. 18 : 25-36.

David never explained his victory in the terms of a smooth stone, a good sling and a skilful slinger. He gives the glory all to God.

A PRAYER

O God, help us in the day when our enemies seem like swaggering giants. Help us to remember what mighty things God has helped us to overcome in the past. Help us to remember that there is a whole armor of God better than the whole armor of Saul, better than the whole armor of Goliath. For Christ's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—The jealous heart of Saul soon became a murderous heart. More than once, he sought to slay David with his javelin. Then by offering him his daughters in marriage, first Merab, then Michal, as a reward for bravery. Saul sought vainly to have David slain by the Philistines. But amid all the violence and craft of Saul, Jonathan plays the loyal friend.

Lesson II.

JONATHAN BEFRIENDS DAVID

July 11, 1920

THE LESSON PASSAGE—1 Sam. 20 : 32-42.

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

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

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

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

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

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

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

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

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

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

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

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

GOLDEN TEXT—A friend loveth at all times, and a brother is born for adversity.—Prov. 17 : 17.

SENIOR AND HOME DEPARTMENT TOPIC—Friendship: What it is, and What it Does. **ADDITIONAL MATERIAL**—John 15 : 13-15.

THE LESSON EXPLAINED

I. A MURDEROUS PURPOSE.

—32-34. *Jonathan.* Jonathan has a difficult part to play between his love for his father and loyalty to his friend David. *Answered . . his father.* Jonathan had undertaken to find out his father's state of mind towards David. The opportunity came when Saul noted David's absence from court and enquired as to its cause. *Wherefore shall he be slain?* When Jonathan explained that David was away sacrificing at Bethlehem, Saul, in a rage, insulted Jonathan and pronounced death on David. *Saul cast a javelin at him.*

Jealousy misunderstands a loving Jonathan as well as a loyal David. The spirit that seeks to see the best, grows. So does the spirit that sees the worst. *Jonathan arose . . in fierce anger.* Remember that Jonathan died side by side with his father, Saul. Yet he cannot but



JONATHAN SIGNALING

see his father's unreasonableness. He cannot honor his father when his father dishonors himself. *Did eat no meat* ("food"); because of the grief of heart and distress of mind.

II. A FRIENDLY WARNING.—35-40. *Jonathan went out into the field.* Jonathan has found out that it is no longer safe for David to come back to the king's court. David must be informed of the situation. *At the time appointed.* Christians would do well to note Jonathan's punctuality. *Find out now the arrows.* David must learn of his danger without exposing himself to the notice of any one who might betray his presence to Saul. The plan was that, if Jonathan said aloud to the boy, "Behold the arrows are on the side of thee," this meant that there was no danger to David. But if Jonathan said, "The arrows are beyond thee," this meant danger.

The lad knew not anything. He did not understand the hidden significance of the words. *Gave his artillery*; his bow and arrows. *Carry them to the city.* The lad must go before David can come out of hiding.

III, A TOUCHING FAREWELL.—41, 42. *David arose out of a place toward the south*; rather "from beside the mound." *Fell on his face*; a token of respect. *Kissed one another, and wept.* There is joy at meeting, and sorrow at the prospect of parting. *Go in peace.* David is to be an exile, but Jonathan's heart will go with him. Friendship means something in circumstances like these. *Forasmuch as we have sworn.* In ch. 18 we read of the covenant made between Jonathan and David. When Jonathan gave David his robe and armor, it signified that they had become blood brothers. *He arose and departed*; another chapter in

David's life—the chapter of exile. He is a man of many experiences.

Lesson Questions

What was the plan to find out Saul's thoughts of David?

How was Jonathan to let David know?

What made Jonathan angry?

What did Jonathan say to David at parting?

For Further Study and Discussion

1. Read David's appreciation of Jonathan. (2 Sam. 1 : 26.)

2. What is the great proof of a friend's love? (John 15 : 13.)

3. Must a son always obey his parents?

4. Is unpunctuality a sin?

PROVE FROM SCRIPTURE—That friends should be carefully chosen.

SHORTER CATECHISM—Ques. 95.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Jonathan intercedes for David, 1 Sam. 18 : 1-4 : 19 : 1-7.

Intercession is one of the soul's highest offices. It is the expression of the soul at its best. We must not forget that intercessory prayer must carry with it a willingness to suffer for the one for whom we plead. Jonathan pleads with Saul for David and against his own interests.

Tuesday—The friends confer, 1 Sam. 20 : 1-11.

When we think of friendship we must not simply count those who are friends to us, but those to whom we are friends. It is being a friend, not having a friend, that matters most. The glory of friendship consists in liabilities rather than assets.

Wednesday—A plan of action, 1 Sam. 20 : 12-23.

Love knows no conscription. It enlists every power we have. Everything that Jonathan has is placed at David's disposal. Jonathan's friendship in this way becomes a type of that divine friend of all—Jesus. All that Jesus has and is, belongs to those who love him.

Thursday—A king's enmity, 1 Sam. 20 : 24-32.

Do not let us forget that Jonathan's undying love is as real as Saul's undying hate. Harold Bell Wright would have us remember that whatever our experiences of the evil of human nature, God's rivers are still flowing to the sea and loving hearts are still beating true.

Friday—The prince's friendship, 1 Sam. 20 : 35-42.

True friends laugh and make merry together. True friends weep together. This community of feeling heightens the joy and alleviates the pain. It is interesting to note that Christian does not travel much of the road to the heavenly city alone. He has comrades of the way who help and are helped.

Saturday—The value of a friend, Prov. 17 : 1-17.

Proverbs is a book that teaches us the things that are worth while, and the things that are not worth while. In our reading, the wise man says that friendship is one of the great resources of life on which we draw in times of stress. When all things pass, friendship endures.

Sunday—The friendship of Jesus, John 15 : 1-15.

The religion of Jesus is a religion of friendship. It is a true understanding between God and man. But do not fail to notice that Jesus tests our friendship by what we do for him, as he vindicates his friendship by what he does for us. Obedience is his test for us.

A PRAYER

We thank thee, O God, for thy great friendship for us. Help us to be worthy of that friendship. Help us to be loving and obedient to Christ's will. Help us to be better friends to those we love. Make us to be able, like Jonathan, to put our own interests second. Help us to rejoice in the triumphs of another. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—Another chapter in David's life begins. The faithful shepherd, the skilful court musician, the fearless champion, the discreet military commander, always behaving wisely, the beloved friend, the popular hero, now becomes a hunted exile. This is an acid test that reveals the true metal of David's character.

Lesson III.

DAVID SPARES SAUL'S LIFE

July 18, 1920

THE LESSON PASSAGE—1 Sam. 26 : 7-17, 21.



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

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

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

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

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

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

SENIOR AND HOME DEPARTMENT TOPIC—Treatment of Wrongdoers. **ADDITIONAL MATERIAL**—Matt. 5 : 43-47 ; 18 : 15-35 ; Rom. 13 : 1-7 ; 2 Cor. 2 : 5-11.

THE LESSON EXPLAINED

I. DAVID'S DARING.—7. *David and Abishai.* Abishai was the oldest of three sons of Zeruiah sister of David, and a great soldier, ready to follow David in his desperate exploit. *Came to the people* ; the army of three thousand with which Saul planned to capture David in the wilderness of Ziph. Ziph lay south towards the Dead Sea. *Saul... within the trench* ; behind the military barricade of wagons. *Spear stuck in the ground* ; a sign of Saul's authority. *Abner* ; another mighty man, cousin of Saul, and commander-in-chief of Saul's army. *Lay round about him.* David had to penetrate to the very heart of the camp.

II. DAVID'S RESTRAINT.—8-12. *God hath*

12 So Da'vid took the spear and the cruse of water from Saul's bolster ; and they gat them away, and no man saw it, nor knew it, neither awaked : for they were all asleep ; because a deep sleep from the LORD was fallen upon them.

13 Then Da'vid went over to the other side, and stood on the top of an hill afar off ; a great space being between them :

14 And Da'vid cried to the people, and to Ab'ner the son of Ner, saying, Answerest thou not, Ab'ner ? Then Ab'ner answered and said, Who art thou that criest to the king ?

15 And Da'vid said to Ab'ner, Art not thou a valiant man ? and who is like to thee in Israel ? wherefore then hast thou not kept thy lord the king ? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

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

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

delivered thine enemy. What an opportunity the helpless, unconscious Saul presents ! *Let me smite.* One blow and exile is over, revenge is obtained and a kingdom gained ! The short cut is always attractive. *Destroy him not.* David's object is not revenge, but reconciliation. He wishes to give Saul another proof of his loyalty, and so bring Saul to his right mind. *The Lord's anointed.* David recognizes God's place in it all. Saul had been chosen by God as he had been. David will not uncrown Saul. God must do it. David will not grasp the crown. God must give it. *Lord shall smite him.* David will leave Saul in the hands of God. Meantime he will be a loyal subject.

Took . . . the spear ; so as to be able to show Saul that he had been at David's mercy.

III. SAUL'S REMORSE.—13-17, 21. *David went . . . to the other side.* His plan is to call attention to what he had done. *A great space ;* for safety's sake. *David cried ;* to awaken them out of their sleep. *A valiant man ?* David makes sport of Abner because of his lack of military vigilance. *Worthy to die.* This was the punishment of sentinels that slept. *Saul knew David's voice.* Saul's affection for David revives, as he realizes his loyalty. *I have played the fool.* David's best stirs Saul, for a moment, to a sense of his lack of nobility.

Lesson Questions

What led to David's exile ?

Tell of David's daring.

Why was Saul not slain ?

What effect did David's action have on Saul ?

For Further Study and Discussion

1. Read more of Abishai's bravery. (2 Sam. 23 : 18.)
2. Read of another instance of David's restraint. (2 Sam. 23 : 14-17.)
3. Should a bad king be honored by his people ?
4. Is the taking of human life ever justifiable ?

PROVE FROM SCRIPTURE—That we should be merciful.

SHORTER CATECHISM—Ques. 96.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—David spares Saul's life, 1 Sam. 26 : 1-12.

David is prevented from taking Abishai's advice which would make a short road to the throne, by his sense of a divine purpose in life that embraced Saul as well as himself. Saul was God's anointed as well as David. By no hasty act of vengeance will David cut the thread of divine purpose. God's ways are never short cuts.

Tuesday—Saul at David's mercy, 1 Sam. 24 : 1-12.

The magnanimity,—greatheartedness—of David shines out very conspicuously in this story. David is an exile, but he will not be a rebel. He is determined to be loyal to king and country, as well as to God. David is determined that his crowning shall be as God-determined as his anointing.

Wednesday—David puts Saul to shame, 1 Sam. 24 : 16-22.

Saul has a moment of insight in the midst of his darkness of mind. It is as brief, yet as revealing, as a flash of lightning in the dark. He sees the utter difference between David's conduct and his own. He sees that David has established his claim to the throne not by conspiracy, but by character.

Thursday—David reproves Saul, 1 Sam. 26 : 13-25.

We learn from David's words, that Saul's darkness is due to two causes. His heart is closed to God. His ear is open to the slanderer who in all ages leave neither Lancelot brave, nor Galahad pure, nor David loyal. Let us beware the whisperer.

Friday—Love your enemies, Matt. 5 : 38-48.

Love must always show itself able to travel further than compulsion. It must have its second mile and its last mile. Jesus came to earth. That was love's second mile. He came to Calvary. That was love's uttermost mile.

Saturday—Jesus and his enemies, Matt. 26 : 47-56.

Now we begin to see the tremendous strength that lay behind the gentleness of Jesus. He has chosen to drink the bitter cup to the dregs, to fulfil the Father's will to the uttermost. Divine love determines to bear all things, to endure all things.

Sunday—Vengeance is mine, Rom. 12 : 9-21.

The power of judgment belongs only to him who understands all. When the world would condemn Jesus often says, "Neither do I condemn thee : go, and sin no more." Vengeance belongs to God, because love belongs to God. For the Christian, the command of Christ is, "Judge not at all."

A PRAYER

O God, help us to believe, like David, in a great purpose of God in our life. Help us to believe that God's roads are long and narrow. Help us, like Christ, to accept God's will as supreme. Help us to have our mind always open to God and ears always open to hear the good. For his name's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—After the events of last lesson, David was compelled to take refuge in the land of the Philistines. War broke out once again between Israel and the Philistines. A battle was fought at Mount Gilboa, where David's beloved friend, Jonathan, fell, and Saul in despair slew himself. God had thus paved David's way for return.

Lesson IV.

DAVID SUCCEEDS SAUL AS KING

July 25, 1920

THE LESSON PASSAGE—2 Sam. 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'oam the Jezreeli'tess, and Ab'igail Na'bal's wife the Carmelite.

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

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

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

6 And now the LORD shew kindness and truth unto you : and I also will requite you this kindness, because

GOLDEN TEXT—Trust in the Lord with all thine heart, and lean not upon thine own understanding. —Proy. 3 : 5 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—True Success and How to Win It. ADDITIONAL MATERIAL—Matt. 25 : 14-30 ; 1 Cor. 9 : 24-27 ; 2 Tim. 2 : 5 ; 4 : 1-8.

THE LESSON EXPLAINED

I. KING OVER JU-DAH.—1-3. *Came to pass after this.* The door of return is now open, but remember that it was God who opened the door. By refusing to slay Saul, David waited God's time. *David enquired of the Lord.* David

sang about the Lord being his shepherd. He works it out in life. He gives God a chance to lead him, by asking his will. *Whither shall I go up ?* He asks not for general, but particular, guidance. *Unto Hebron ;* in Judah, 20 miles south of Jerusalem. This place figures in Abraham's life. Sarah, his wife, was buried here.

4-7. *Ahinoam . . . Abigail.* David had married these during his exile. *Anointed David king over . . . Judah.* He is not yet king of all Israel.



ANCIENT CROWNS

He is anointed because kingship was not a secular, but a religious office. He is king over Judah, but under God. *And they told David ;* better to tell of noble things, than ignoble ones. *Men of Ja'bish-gilead . . . buried*

Saul. The Philistines had dishonored the body of Saul, cutting off the head, and nailing the body to the walls of Bethshan. The inhabitants of Jabesh-gilead, at great risk, rescued the body and gave it honorable burial. Loyalty to a defeated king is greater than loyalty to a victorious king. Adversity tests all our loyalties. *David sent messengers.* David is touched by the action. More than that, he does not fail to express his appreciation. *Blessed be ye of the Lord.* The

ye have done this thing.

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

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

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

3 So all the elders of Israel 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 Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

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

action is to receive human and divine reward.

II. KING OVER ALL ISRAEL.—ch. 5 : 1-5. *Then came all the tribes of Israel.* War continued some time between the house of Saul and the house of David. Abner, Saul's great captain, made Ishbosheth, son of Saul, king over Israel. But David waxed stronger till all lay at his feet. *We are thy bone and thy flesh.* David's kingship would reunite a divided people who were of one blood. *When Saul was king . . . thou wast he that leddest;* in addition to the argument of common blood, was the argument of David's achievements under Saul. David had endeared himself to the people then. *The Lord said to thee.* The third argument is the direct and evident will of God that David should be king. *Anointed David king over Israel.* In this way, David becomes king by right of character, by right of achievement, by right of a people's choice, by right of divine purpose.

Lesson Questions

- What made David's return possible?
How did David show his dependence on God?
Why did David praise the men of Jabesh-gilead?
What reasons were urged for David's becoming king of Israel?

For Further Study and Discussion

1. Read David's lament over Saul and Jonathan. (2 Sam. 1 : 17-27.)
2. What was Abner's end? (2 Sam. 3 : 17-27.)
3. Should Christians seek after public offices?
4. Does a Christian always find his true place in life?

PROVE FROM SCRIPTURE—That Christians have a kingdom.

SHORTER CATECHISM—Review Ques. 94-96.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Death of Saul, 1 Sam. 31 : 1-6.

Saul's life and death show that God is necessary to a right understanding and use of life. Religion is insight. Irreligion is lack of insight. Without God, Saul cannot even hear the women singing the praises of David, without thinking jealous thoughts that slander the most loyal subject in his realm.

Tuesday—David's lamentation, 2 Sam. 1 : 17-27.

The songs of a nation reveal the character of a nation. The songs of an individual reveal the individual. In this song the nobility of David reveals itself in the splendid forgetfulness of Saul's blind jealousy and wild rage and the fine remembrance of his valor.

Wednesday—David made king of Judah, 2 Sam. 2 : 1-7.

"David inquired of the Lord." He still feels the necessity of being led by God. Human ability is but the outspread sails. God supplies the winds that swell the sails and the compass that guides the craft. Man works out what God works in.

Thursday—David crowned king of all Israel, 2 Sam. 5 : 1-10.

In offering David the throne of Israel, the people pointed to the fact of his divine appointment. There is in the Old Testament, the doctrine of the divine right of kings, but it is the divine right of kings to serve their people as servant or shepherd. All high places on which God places men are vantage grounds of service.

Friday—True success, Matt. 25 : 14-29.

Notice that the man had gained two talents receives the same praise and the same reward as the one who gained five talents. Why? Because, although he gained three talents less than the other, his gain per talent was the same. It is the use of what we have that tells.

Saturday—Winning a crown, 1 Cor. 9 : 16-27.

Paul knew how to take the other man's standpoint. Yes, and more than that, Paul knew how to show the other man Paul's vision from that standpoint. From each standpoint Paul showed each man Christ. There were many standpoints but one vision.

Sunday—A crown of righteousness, 2 Tim. 4 : 1-8.

"Inspiration is perspiration." The proof of the possession of God's spirit is to be seen in vigilance, persistence, courage. Christian virtues are active, not passive. For Paul, life is a fight, a race, a holding fast. The crown of life is for those who have overcome. Heaven is not a refuge for failures nor a haven for weaklings.

A PRAYER

Our heavenly Father, we thank thee that thou dost not fail those who seek to know and do thy will. Give us each day our daily bread. Show us each day our daily road. Give each day our daily word. Fill us with thy spirit that we may seek to use our lives for the shepherding of others. For Christ's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—When David became king of Israel, he captured Jerusalem and made it his capital city. Moreover, he proceeded to make it the religious, as well as the political centre of the land. He therefore planned to bring to Jerusalem, the ark of the covenant, from the house of Abinadab where it had been for twenty years.

Lesson V. DAVID BRINGS THE ARK TO JERUSALEM August 1, 1920

THE LESSON PASSAGE—2 Sam. 6 : 11-19 ; Ps. 24 : 7-10.

11 And the ark of the Lord continued in the house of O'bed-e'dom the Gittite three months : and the Lord blessed O'bed-e'dom, and all his household.

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. So 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 oxen and fatlings.

14 And Da'vid danced before the Lord with all his might ; and Da'vid was girded with a linen ephod.

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

16 And as the ark of the Lord came into the city of Da'vid, Mi'chal Saul's daughter looked through a window, and saw king Da'vid leaping and dancing before the Lord ; and she despised him in her heart.

17 And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that Da'vid had pitched for it : and Da'vid offered burnt offerings and peace offerings before the Lord.

18 And as soon as Da'vid had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

Ps. 24 : 7 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting door ; and the King of glory shall come in.

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

9 Lift up your heads, O ye gates ; even 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. Selah.

GOLDEN TEXT—Enter into his gates with thanksgiving, and into his courts with praise.—Ps. 100 : 4.

SENIOR AND HOME DEPARTMENT TOPIC—Making Religion Central. **ADDITIONAL MATERIAL**—Matt. 6 : 19-34 ; Luke 10 : 38-42 ; Phil. 3 : 12-16.

THE LESSON EXPLAINED

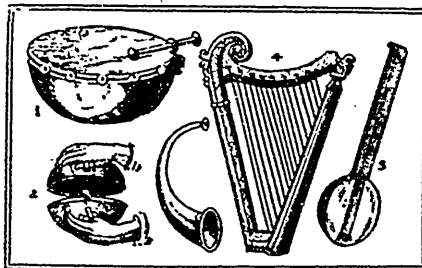
I. THE ARK IN THE HOUSE.—II. The ark . . . in the house of Obed-edom. There were two commands regarding the ark,—(1) It was to be carried on the shoulders, not on a cart. David overlooked this regulation in taking the ark from the house of Abinadab. (2) It was not to be touched. When the oxen stumbled on the way, Uzzah put forth his hand to steady the ark, and perished. The ark symbolized God's presence and must not be carried or handled as mere baggage. The Lord blessed Obed-edom.

In despair and fear, David left the ark at the house of Obed-edom because of his reverent care of the ark. The altar honored in the home

always brings a blessing.

II. THE ARK ON THE WAY.—12-15. David went and brought up the ark. The blessing of

Obed-edom gave David the hope that God's anger was appeased and that the tragedy of Uzzah would not be repeated. When they that bare the ark . . . had gone six paces, he sacrificed. The renewal of the journey of the ark brought no new manifestation of anger ; hence David's thankfulness. Note that the ark was carried this time and not carted. David danced before



MUSICAL INSTRUMENTS

1. Timbrel. 2. Cymbals. 3. Cornet. 4. Harp.
5. Psaltery.

the Lord. David rejoices in all that the ark implied of God's nearness and power. It will be the city of God as well as David's city.

III. THE ARK IN THE CITY.—16-19; Ps. 24 : 7-10. *Michal . . saw . . and she despised.* She did not understand the king's joy, and thinks he is demeaning himself and sacrificing his kingly dignity. But David, as he afterwards explained, was dancing before the Lord. *In the midst of the tabernacle*; the tent. The protection of a tent for the ark is all that David has at present. *Burnt offerings*; expressing consecration of one's self to God. *Peace offerings*; a sacrifice expressing thanksgiving. *Cake . . flesh . . wine.* This was a glad time and a good time. *Lift up your heads*; a song of welcome to the ark, representing the king of glory, when brought in festal procession to the stronghold of Zion. *Lord mighty in battle.* To-day, as in David's time, the victory belongs to God.

Lesson Questions

Why was the ark left with Obed-edom?
 What commands had David neglected to observe?
 Why did Michal despise David?
 How do you account for David's joy at the ark's return?

For Further Study and Discussion

1. What did David plan afterwards for the ark? (2 Sam. 7 : 1-3.)
2. Whom did God appoint to bear the ark? (Num. 7 : 9.)
3. Should a holy day be a fast or a feast?
4. Should people be excited over religion?

PROVE FROM SCRIPTURE—That we owe God reverence.

SHORTER CATECHISM—Ques. 97.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Reverence for holy things, Num. 4 : 4-15.

Reverence is one of the fine flowers of human character. God sought to develop it in the hearts of the children of Israel in his commands regarding the ark. True reverence is not a trick of speech or a pose of body. It is a state of mind in which we are conscious of the reality of the invisible

Tuesday—The king's mistake, 2 Sam. 6 : 1-10.

David put the ark on a cart to be driven by oxen, when it should have been placed as a burden on willing shoulders. Whirring wheels play a great part in life. The wheels of organization carry with advantage many a burden, but there are duties that only direct and personal care discharges.

Wednesday—David brings the ark to Jerusalem, 2 Sam. 6 : 11-17.

David rejoices in the coming of the ark into Jerusalem. It makes the city of David to be the city of God. It makes the throne and the altar to be not far from one another. And this should always be.

Thursday—The ark of the covenant, Ex. 25 : 10-22.

What a magnificent thought of God the ark of the covenant was,—a daily trysting place of God and man at the place of mercy. But how much richer is the thought of God in Christ. The visible symbol that was carried is lost in the invisible reality which follows after.

Friday—Sacrifice and song, 1 Chron. 16 : 1-11.

It is not enough to count your blessings. Acknowledge them. Why should our lips be fluent with pessimism and fear, and be dumb when the memory of God's goodness is with us? Courtesy compels us to acknowledge the gifts of friends. Religion constrains us to thank God for his blessings.

Saturday—Ministering before the ark, 1 Chron. 16 : 37-43.

David designed that the lamp of religion should be kept burning steadfastly among his people. Religion is essentially an every day thing. God must not be an occasional thought, but an abiding thought. It is the man who meditates day and night on God, who is like the deep rooted tree.

Sunday—Ascending the hill of the Lord, Ps. 24.

Worship always requires preparation of heart and mind. We cannot come before God with our hands or hearts clinging to the things that are hateful to him. But we rejoice to believe that we can come with the sole qualifications of desire for cleansing of heart and mind.

A PRAYER

O God, make our religion for us a thing of joy and gladness, a sense of benefits and blessings received. Help us to make the altar the central thing in our life. Help us to mingle every day with thoughts of thee, and if we forget thee, forget not thou us. For his name's sake, we ask it. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—To-day's lesson is important because of the light it throws on the character of David. His throne is established and his future assured, but his mind travels backward to a vow of the past. The love of Jonathan is a memory that he honors and treasures.

Lesson VI.

THE KINGLY KINDNESS OF DAVID

August 8, 1920

THE LESSON PASSAGE—2 Sam. 8 : 15 ; 9 : 1-13.

15 And Da'vid reigned over all Is'rael ; and Da'vid executed judgment and justice unto all his people .

Ch. 9 : 1 And Da'vid said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jon'athan's sake ?

2 And *there was* of the house of Saul a servant whose name was Zi'ba. And when they had called him unto Da'vid, the king said unto him, Art thou Zi'ba ? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him ? And Zi'ba said unto the king, Jon'athan hath yet a son, which is lame on his feet.

4 And the king said unto him, Where is he ? And Zi'ba said unto the king, Behold, he is in the house of Ma'chir, the son of Am'miel, in Lo'-debar.

5 Then king Da'vid sent, and fetched him out of the house of Ma'chir, the son of Am'miel, from Lo'-debar.

6 Now when Mephib'osheth, the son of Jon'athan, the son of Saul, was come unto Da'vid, he fell on his face, and did reverence. And Da'vid said, Mephib'osheth. And he answered, Behold thy servant !

7 And Da'vid said unto him, Fear not : for I will surely shew thee kindness for Jon'athan thy father's sake, and will restore thee all the land of Saul thy

father, and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am ?

9 Then the king called to Zi'ba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat : but Mephib'osheth thy master's son shall eat bread alway at my table. Now Zi'ba had fifteen sons and twenty servants.

11 Then said Zi'ba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephib'osheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephib'osheth had a young son, whose name was Mi'cha. And all that dwelt in the house of Zi'ba were servants unto Mephib'osheth.

13 So Mephib'osheth dwelt in Jeru'salem : for he did eat continually at the king's table ; and was lame on both his feet.

GOLDEN TEXT—David executed judgment and justice unto all his people.—2 Sam. 8 : 15.

SENIOR AND HOME DEPARTMENT TOPIC—Elements of Strength in David's Character. ADDITIONAL MATERIAL—1 Sam. 24 : 1-7 ; 2 Sam. 1 : 17-27 ; 7 : 1, 2.

THE LESSON EXPLAINED



DAVID'S KINDNESS TO JONATHAN'S SON

I. DAVID, A KING.—15. *David reigned over all Israel. The troublous times are over. Executed judgment and justice.* This is the basis of a nation's life. *Unto all his people.* David regards his kingship, not

as a divine right, but as a great human responsibility towards the meanest in the realm. *Any that is left of the house of Saul.* There is a justice owed to the dead as well as the living. Canada,

as well as Israel, must remember that. *Kindness for Jonathan's sake.* Jonathan's love for David drowns the memory of Saul's hatred for David. David had promised, moreover, to show kindness to Jonathan's children. "For Jonathan's sake" was David's motive. "For Christ's sake," is ours.

II. DAVID, A FRIEND.—ch. 9 : 1-6. *There was a servant . . . name . . . Zi'ba.* When we start out to do good there are always signposts. *Jonathan had yet a son . . . lame on his feet ; Mephibosheth by name.* In the panic caused at Saul's residence at Gibeah, by the news of the defeat and death of Saul and his sons at Gilboa, the nurse of Mephibosheth fled with him, but stumbled and he was thrown to the ground and lamed for life in both feet. *In the house of Machir ;* living east of the Jordan. Here Mephibosheth had married. *David sent, and fetched him.* David

felt that his kindness to Jonathan's son must be directly and personally shown. Our kindness must have the personal touch.

III. DAVID, A BENEFACTOR.—6-13. *Mephibosheth . . . fell on his face*; in fear, lest David had sent for him to slay him and thus remove a rival to the throne. *Will restore thee all the land of Saul*; so that he might keep up a separate establishment befitting his royal descent. *Eat bread at my table*. He was to be a guest and friend, not a mere pensioner. *Dead dog as I am*; betraying a bitter or broken spirit, due to personal and family misfortunes. *Thy sons, and thy servants, shall till the land for him*. The revenues from his family's lands keep his establishment in Jerusalem. David tactfully regards the self-respect of Mephibosheth.

Lesson Questions

Why did David show kindness to Mephibosheth?

What misfortune had Mephibosheth?

Why was Mephibosheth afraid?

What provision did David make for him?

For Further Study and Discussion

1. Read about the man who forgot his friend. (Gen., ch. 40.)

2. Read more about Mephibosheth. (2 Sam. chs. 16 and 19.)

3. Are people nowadays less hospitable than their forefathers?

4. Do all receive equal justice in our courts of law?

PROVE FROM SCRIPTURE—That we should be kind.

SHORTER CATECHISM—Ques. 98.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The kingly kindness of David, 2 Sam. 9 : 1-13.

The pathways of David's memories led not to the waters of bitterness, but to the fountains of pleasantness. The memory of Saul was less than the memory of Jonathan. In the present we are to see whatsoever things are beautiful, and in the past we are to remember them.

Tuesday—David's prayer, Ps. 26 : 1-12.

David calls upon God to examine, to prove, to try his heart. God's eyes are clear. They are also kind. They see the worst. They see the best. God can know all and yet believe all things, hope all things, work all things.

Wednesday—"Ye did it unto me," Matt. 25 : 34-40.

Christ is the Christ of the broken reed, the broken wing, the broken heart. He ranges himself with the weak things against the mighty things of the world. The world pushes the weak to the wall. Jesus draws them to his heart.

Thursday—David's kingly desire, 2 Sam. 7 : 1-11.

The measure of our service for God is not found in what we actually do, but in what we would do. A mother's dreams for her child are always greater than her deeds, but the dream is as real as the deed. The temple David did not build stood as clearly before God as the temple Solomon did build.

Friday—Blessings for obedience, Deut. 28 : 1-14.

There is nothing of servility or weakness in obedience to God. The soul that bows before God, bends before nothing else. The obedience of Jesus to the will of God was heroic, not meek. Obedience does not placidly accept the will of God, but masterfully works it out.

Saturday—A heart of kindness, Col. 3 : 12-23.

There can be no ideal society where love is not the ruling passion. It is the only spirit that will give society coherence, concentration, continuance. All forms of society based on compromise of interests, or balance of power, are impermanent. Only what love builds abides. What society needs to-day is a new and sovereign motive.

Sunday—Royal precepts, 1 Thess. 5 : 14-24.

Says Dan Crawford, "What does it matter if a man gain the whole world and loses his own smile?" A world possessed, does not compensate for a vanished smile. Paul calls for constant thanksgiving, and people find their smile when they have learned to give thanks to God for the multitude of his mercies.

A PRAYER

Help us, O God, to deal lovingly and tactfully with those who carry one of life's heavy handicaps. May they have a daily place in our thoughts and plans, as lame Mephibosheth had in the thoughts and plans of royal David. Help us to remember how tender Jesus was with the weak, the weary, the helpless. For his name's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—Our lesson is a study in shadows. We have been studying the kingly qualities of king David. To-day we realize that he had great faults and made great mistakes and repaid therefrom a harvest of sorrow. We learn vividly that sin has a long root and a long reach.

Lesson VII. THE SINS AND SORROWS OF DAVID August 15, 1920

THE LESSON PASSAGE—2 Sam. 12 : 9, 10, 18 : 1-15.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uri'ah the Hit'tite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Am'mon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uri'ah the Hit'tite to be thy wife.

Ch. 18 : 1 And Da'vid numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And Da'vid sent forth a third part of the people under the hand of Jo'ab, and a third part under the hand of Ab'ishai the son of Zerui'ah, Jo'ab's brother, and a third part under the hand of It'tai the Git'tite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth : for if we flee away, they will not care for us; neither if half of us die, will they care for us : but now thou art worth ten thousand of us : therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Jo'ab and Ab'ishai and It'tai, saying, Deal gently for my sake with the young man, even with Ab'salom. And all the people heard when the king gave all the captains charge concerning Ab'salom.

6 So the people went out into the field against Is'rael: and the battle was in the wood of E'phraim ;

7 Where the people of Is'rael were slain before the servants of Da'vid, and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country : and the wood devoured more people that day than the sword devoured.

9 And Ab'salom met the servants of Da'vid. And Ab'salom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Jo'ab, and said, Behold, I saw Ab'salom hanged in an oak.

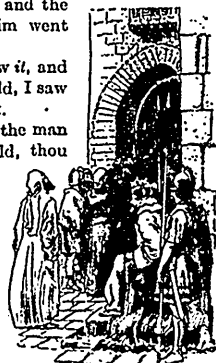
11 And Jo'ab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

12 And the man said unto Jo'ab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son : for in our hearing the king charged thee and Ab'ishai and It'tai, saying, Beware that none touch the young man Ab'salom.

13 Otherwise I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Jo'ab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Ab'salom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Jo'ab's armour compassed about and smote Ab'salom, and strew him.



A CITY GATE

GOLDEN TEXT—Whatever a man soweth, that shall he also reap.—Gal. 6 : 7.

SENIOR AND HOME DEPARTMENT TOPIC—Elements of Weakness in David's Character. **ADDITIONAL MATERIAL**—2 Sam. 12 : 1-14.

THE LESSON EXPLAINED

I. DAVID AND URIAH.—9, 10. *Thou despised the commandment.* These are the words of the prophet Nathan speaking for God. *Thou hast killed Uriah.* David had used his place and power to satisfy his selfish and sensual desires, and to cover up his sin, had successfully plotted death for a brave, self-controlled and loyal soldier. *The sword shall*

never depart from thine house. We are nowhere taught to believe that pardon of sin relieves us of all its consequences. *Thou hast despised me.* Sin is disloyalty to God and every good thing.

II. DAVID AND ABSALOM.—18 : 1-15. *David numbered the people.* A great crisis has come to David. It is the sword of which Nathan spoke. Absalom, David's son, has claimed the throne.

After much plotting, Absalom had used his personal beauty, his personal popularity, to undermine the king. David is compelled to flee from Jerusalem. Now at Mahanaim, he prepares to battle with Absalom. *Deal gently . . . with the young man.* David still loves his rebellious son and commands his generals to spare him. *The wood devoured more people . . . than the sword.* The battlefield lying east of the Jordan was something of a jungle in nature. *Absalom . . . his head caught hold.* Probably his hair, his great personal glory, caught in the branches. *A certain man . . . told Joab.* The man respected the king's command and spared Absalom, but reported to his superior officer. *Joab . . . thrust them through the heart of Absalom.* Joab thought it folly to spare Absalom, and disobeyed the king.

Lesson Questions

What was David's punishment for the murder of Uriah?
 Why was David fighting against his son?
 How did David show his love for Absalom?
 Describe Absalom's end.

For Further Study and Discussion

1. Read how Absalom undermined David. (2 Sam. 15 : 1-6.)
2. Read about Joab's end. (1 Kgs. 2 : 28-34.)
3. Was Joab's killing of Absalom justifiable?
4. Was David responsible for Absalom's wrong-doing?

PROVE FROM SCRIPTURE—That sinners cannot stand before God.

SHORTER CATECHISM—Ques. 99.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—David and Uriah, 2 Sam. 11 : 6-17.

What a strange spectacle! David the magnanimous became David the plotter and conspirator against the brave and strong Uriah. Sin involves us in endless consequences. If we take one step from the right path, we cannot tell how far we will be compelled to go.

Tuesday—Joab's message, 2 Sam. 11 : 18-27.

The Bible lays bare the weaknesses of its greatest characters, not to condone, but to condemn them. The Bible has no defence for sin. It shows the power of sin to drag the mightiest to the dust. It shows that no heart knows fully its capacity for evil.

Wednesday—Nathan's parable, 2 Sam. 12 : 1-14.

David is not the only man who has been unknowingly indignant at his own sin. When playing consciously the part of judge of another's sin, we are often unconsciously condemning ourselves. The sin that has a thousand defences in our life seems often to be defenceless in another.

Thursday—David's sorrow for sin, 2 Sam. 12 : 15-23.

Sorrow for sin is not the same as sorrow for the consequences of sin. Repentance for sin is a new thought about sin itself, a realization of its true nature. We must realize that sin needs to be forgiven before God's forgiveness can mean anything to us.

Friday—Absalom and Ammon, 2 Sam. 13 : 23-36.

High positions are no security for deep sorrows. Sometimes these sorrows are but the fruit of our own sins. Sometimes they are not. But in every case, God seeks to make them the means of discipline so that we may rise to higher things. God does not abandon us in sorrow. He seeks us in sorrow.

Saturday—Absalom's rebellion, 2 Sam. 15 : 1-12.

King David plotted against Uriah. Now Absalom plots against his father, David. Jacob deceives his father Isaac, and in turn is cheated by Laban. The world responds in a strange way to our own character. Our character determines, in a very real way, our experiences in life.

Sunday—Absalom's death, 2 Sam. 18 : 24-33.

"Is it well with the young man?" This is the thought that lies in the heart of many a mother and many a father. Part of a young man's safe-guard against temptation is the thought that loving hearts are following him in thought from day to day. Many a young man has been saved by his remembrance of hearts that ask loving questions.

A PRAYER

O God, help us to be loyal in all our relationships in life. Help us to realize that there is a loyalty we owe to God, a loyalty we owe to ourselves, a loyalty we owe to others. Help us to make a saving use of our sorrows. Help us to lose our sorrow in soothing the sorrows of others. For his name's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—This psalm is one of the psalms described as penitential. It lays bare a soul under the stress of conviction of a great sin under which it turns to God. The title of the psalm connects it with the name of David and with that dark event in his career that we have studied.

Lesson VIII.

A PRAYER FOR PARDON

August 22, 1920

THE LESSON PASSAGE—Ps. 51 : 1-17.

1 Have mercy upon me, O God, according to thy lovingkindness : according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions : and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God ; and renew a right spirit within me.

11 Cast me not away from thy presence ; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation ; and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

GOLDEN TEXT—Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Ps. 51 : 2.

SENIOR AND HOME DEPARTMENT TOPIC—Penitential Prayer in Christian Experience. **ADDITIONAL MATERIAL**—Ps. 32 : 5 ; Prov. 28 : 13 ; Matt. 6 : 5-15 ; Luke 11 : 1-4 ; 17 : 10 ; 1 John 1 : 8, 9.

THE LESSON EXPLAINED

I. **CONFESSION.**—1-4. *Mercy . . . according to thy lovingkindness.* The psalmist's hope for mercy is based not on himself, but on God. *The multitude of thy tender mercies.* Mercy is a gracious and oft repeated act of God. *Blot out ;* as from a book or record. *Wash . . . cleanse.* David wishes more than a cleansed record. He wishes a cleansed nature. "Whether by water or by fire, let sin die out in me." *I acknowledge my transgressions.* He acknowledges both sin's hatefulness and his responsibility. *My sin is ever before me.* His mind is filled with thought of it. *Against thee, thee only.* Every sin violates our relations with God. In every human wrong, there is a deeper wrong to God. *That thou mightest be justified.* Our confession of sin is a vindication of God's estimate of it.

II. **CLEANSING.**—5-12. *Shapen in iniquity.* Sin is more than an incident or accident. It is part of our very nature. It begins with our life. *Thou desirest truth in the inward parts.* Yet God desires a goodness in us as deep rooted

as sin is, in our thoughts, as well as in our deeds.

Purge me ; therefore this cleansing from evil and this presence of good must come from God. *With hyssop.* This plant was used for sprinkling in ceremonial cleansing from leprosy and becomes the psalmist's symbol for cleansing from sin's leprosy. *Whiter than snow.* God's cleansing is perfect. *That the bones . . . thou hast broken.* David felt that his sin had utterly crushed his life. Mercy will restore him. *Create . . . renew.* What we cannot do of ourselves, God can do,—implant and quicken a new life. *Cast*



THE PENITENT KING

me not away. Sin brings a sense of separation. Pardon puts sin far away and brings God near. *Joy of thy salvation*; the gladness that comes from a sense of reconciliation.

III. PRAISE.—13-17. *I will teach transgressors.* The psalmist's experience shall be used to help those who have erred as he has. *Converted unto thee*; turned to God as the psalmist was. Our experiences belong to others. *Shall sing aloud.* David's sorrow for his sin shall always end in a song of praise for God's forgiveness. *Desirest not sacrifice.* The sacrifice in itself means nothing apart from the thoughts and spirit that prompt it. *Sacrifices of God . . . a broken spirit.* A humble, penitent spirit is what God desires.

Lesson Questions

In what does our hope of mercy lie?
What does the psalmist ask from God?
What does he promise in return?
What does God desire from us?

For Further Study and Discussion

1. What does John say about confession of sins? (1 John 1 : 8, 9.)
2. What does Paul say is our acceptable sacrifice to God? (Rom. 12 : 1.)
3. Does pardon take all consequences of sin from us?
4. Should we tell our spiritual experiences to others?

PROVE FROM SCRIPTURE—That God forgives our sin.

SHORTER CATECHISM—QUES. 100.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—A prayer for pardon, Ps. 51.

This psalm voices the deep things of the soul. David realizes how deep is the gulf that sin makes between God and the soul. There is nothing splendid in the isolation that sin makes. David realizes that God's mercy alone can bridge the gulf.

Tuesday—The blessing of forgiveness, Ps. 32.

There is always a sense of restoration in God's forgiveness. It is like a season of clear shining, after rain. The prodigal son is not only granted the shelter of the old home, but there are shoes and best robe, and gold ring, and loving feast. God always gives when he forgives.

Wednesday—Forgive and be forgiven, Matt. 6 : 5-15.

Forgiveness must mean forgivingness. We must learn to extend to our fellowmen that which we ask God to extend to us. We cannot dam up the stream of forgiveness. It must be allowed to flow on. To forgive is not less blessed than to be forgiven.

Thursday—Humility and forgiveness, Luke 18 : 1-14.

The Pharisee measured himself against other men and was satisfied with himself. The publican measured himself against God and could only cry for mercy. The Pharisee congratulates himself. The publican abases himself. Our sense of need is the gate through which God enters into our heart. Pride always shuts the gate.

Friday—Seventy times seven, Matt. 18 : 15-22.

Peter wished to make forgiveness mathematical—until seven times. Jesus makes it limitless—until seventy times seven, meaning as often as forgiveness is needed. Forgiveness is to be a disposition, a spirit, a way of looking at things. Forgiveness is like an undying lamp, an inexhaustible fountain.

Saturday—A call to pardon and peace, Isa. 55 : 1-13.

This whole chapter is filled with the urgency of divine love. Life's whole duty is to receive a blessing that is without price and without distance. God's gift is nigh, is free, is complete. How hard we find it to realize that life's best gifts are to be had for the seeking.

Sunday—The joy of salvation, Isa. 12 : 1-6.

To be right with God is to be reconciled with the universe. The stars in their courses are with us. The beasts of the field shall be at peace with us. The stones of the field will be in league with us. Even sorrow shall be as a very fruitful field.

A PRAYER

O God, help us to see how deeply our sins wound the heart of Christ. Our sins wound him before they hurt our fellow men. Help us to remember this. Help us also to remember that thou art ever ready to forgive. Give us the clean heart and the right spirit for which thy servant David prayed. For his name's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—The work of David is done. With all his blunders, David, by his crushing victories over the Philistines, Moabites, Syrians, Edomites and Ammonites, had given solidarity and stability to the kingdom of Israel. The next task is to develop the kingdom. This falls to Solomon whose life we study to-day.

Lesson IX. . . BEGINNINGS OF SOLOMON'S REIGN August 29, 1920

THE LESSON PASSAGE—1 Kings 3 : 4-15.

4 And the king went to Gib'eon to sacrifice there ; for that was the great high place : a thousand burnt offerings did Solomon offer upon that altar.

5 In Gib'eon the Lord appeared to Sol'omon in a dream by night : and God said, Ask what I shall give thee.

6 And Sol'omon said, Thou hast shewed unto thy servant Da'vid my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee ; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of Da'vid my father : and I am but a little child : I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad : for who is able to judge this thy so great a people ?

10 And the speech pleased the Lord, that Sol'omon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgment ;

12 Behold, I have done according to thy words : lo, I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour : so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father Da'vid did walk, then I will lengthen thy days.

15 And Sol'omon awoke ; and, behold, it was a dream. And he came to Jeru'salem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

GOLDEN TEXT—The fear of the Lord, that is wisdom ; and to depart from evil is understanding.—Job 28 : 28.

SENIOR AND HOME DEPARTMENT TOPIC—True Wisdom and How to Get It. **ADDITIONAL MATERIAL**—Prov. 4 : 1-8 ; James 1 : 5-8 ; 3 : 13-18.

THE LESSON EXPLAINED

I. A GREAT OPPORTUNITY.—4, 5. *The king went to Gibeon.* Through the efforts of his mother, Bathsheba, and the prophet Nathan, Solomon had been declared by David, his successor. Gibeon was 6½ miles from Jerusalem. *To sacrifice there.* Solomon sought to acknowledge, at the beginning, his kingship under God. *The great high place.* Gibeon had a very important local sanctuary. *The Lord appeared . . . in a dream.* A dream was one of the ways by which God communicated with man. *Ask what I shall give.* God has always the great things of life in his keeping and is always ready to give. Religion is God's gift, not God's demand. He asks the same great question of us all.



SOLOMON AT GIBEON

II. A GREAT CHOICE.—6-9. *Unto thy servant David . . . mercy.* Solomon saw, in David's life, the clear evidence of God's goodness. *I am but a little child.* Solomon is impressed, above all things, with a sense of his unfitness for kingship. Where this sense of unfitness drives us to God, it is a splendid qualification. *Know not how to go out or come in ;* unable to discharge all the varied duties that fall to a king. Solomon regards himself as the servant of his people as well as the servant of God. *Give . . . an understanding heart.* Solomon desires efficiency, not glory. An understanding heart is what we all need, whether our place be humble or high. No life is sufficient for itself, apart from the

wisdom that God confers.

III. A GREAT ADDITION.—10-15. *The speech pleased the Lord*; because he asked for qualification, not privilege. Service is the true standpoint of every life. We can never ask amiss in this spirit. *Asked not . . . long life . . . riches . . . the life of thine enemies.* These were natural things to ask if the king only thought of himself apart from his people. *An understanding heart; so that there was none like thee.* Solomon was not only to have wisdom, but he was to have it in an unequalled degree. *Given thee that which thou hast not asked . . . riches and honor.* These were safe things to add to one who had understanding. *Walk in my ways . . . I lengthen thy days.* This blessing is based on the condition of obedience. Length of days may only be weariness and bitterness without obedience to God.

Lesson Questions

Why did Solomon sacrifice to God?
How did Solomon regard his kingship?
What things did he not ask for?
Why was God pleased with Solomon's request?

For Further Study and Discussion

1. Read an instance of Solomon's wisdom. (1 Kgs. 3 : 16-28.)
2. Read what Solomon said about wisdom. (Prov. 3 : 13-24.)
3. Should a man who feels unfit, be appointed to any post?
4. Does Christian living tend to length of life?

PROVE FROM SCRIPTURE—That Jesus grew in wisdom.

SHORTER CATECHISM—Review Ques. 97-100.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—David's charge to Solomon, 1 Kgs. 2 : 1-11.

Note that David's first advice to Solomon is fidelity to God. Fidelity to God is the straight path to prosperity. David looking back on his long and eventful life could see that sorrow met him on the path that led from God.

Tuesday—Solomon's wise choice, 1 Kgs. 3 : 4-15.

Every man is making for himself choices as momentous as Solomon's choice. Right choices, like right resolutions, must not only be made, but must also be maintained. We must not only choose, we must follow after, cling closely to our choice. Every day we live is an assertion or a desertion of the noble choice once made.

Wednesday—The worth of wisdom, Prov. 4 : 1-15.

Knowledge and wisdom are different things. They differ as moonlight and sunlight differ from one another. The moon shines. The sun quickens. Knowledge deals with the facts of life, but wisdom deals with life itself,—its secret springs, its far-off issues, its daily crises.

Thursday—A wise woman, Prov. 31 : 10-20.

This is a passage to cheer the heart of the home maker and the home keeper. It sings the praises of the woman whose home is her kingdom. It shows the real worth of the qualities that go to make a house into a home,—energy, foresight, enterprise, economy.

Friday—A godly woman, Prov. 31 : 21-31.

Another cheering passage, for this passage deals with the rewards of the faithful keeper of the home. Her children arise and call her blessed. Her husband also and he praiseth her. What greater reward can there be? The praise of one's children is better than the praise of kings.

Saturday—Youthful choices, Eccl. 12 : 1-14.

To remember God in the days of our youth is to be remembered by God in the days of our old age. If we begin youth with God, then we "grow old with God." The best is yet to be. Old age will find us looking forward, not dreaming backward.

Sunday—God's gift of wisdom, James 1 : 5-17.

Wisdom comes from God because only in him do we understand life. Apart from God, we live by sight. With God, we live by insight. We learn to see through, to see under, to see beyond. Without God, we see with our eyes. With God, we see with our heart.

A PRAYER

O God, help us to make right choices in life. Help us, above all things, to make choice of Jesus as our pattern and our Master in life. Help us to realize that God has the best gifts of life in his keeping. Help us to make those choices in life that will make us helpers and servants of others. For Christ's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—When God gave Solomon rest on every side, he set about building the temple for which David had collected the material. Hiram, king of Tyre, the friend of David, helped him with material and skilled labor. The temple was situated on mount Moriah and its construction took seven years. Our lesson deals with the dedication of the temple.

Lesson X.

THE BUILDING OF THE TEMPLE September 5, 1920

THE LESSON PASSAGE—1 Kings 8 : 1-11.

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house,

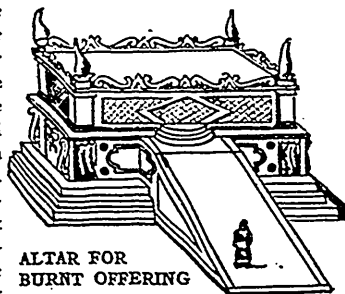
GOLDEN TEXT—Mine house shall be called an house of prayer for all peoples.—Isa. 56 : 7 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Value of a House of Worship. ADDITIONAL MATERIAL—1 Kgs. 8 : 27-33 ; Ps. 122.

THE LESSON EXPLAINED

I. THE ARK.—1-4. *Assembled the elders of Israel.* It is an occasion of national importance. The true church will always be a national force.

Bring up the ark of the covenant; from the place where David had placed it in the city. The bringing of the ark of the covenant into the temple was



ALTAR FOR
BURNT OFFERING

the crowning thing, for it bespoke God's presence. *Month Ethanim; in the autumn, at the time of the Feast of Tabernacles. The preparations for the dedication of the temple had occupied well nigh a year. The priests took up the ark. The mistake of David, in conveying the ark on a cart is not repeated. The blunders of the*

to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.*

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11 So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

past are meant to be beacons of guidance for the future. Mistakes cannot be undone, but they can be capitalized. *The Levites.* They were the assistants of the priests, belonging to the same tribe as the priests.

II. THE OFFERINGS.—5-7. *Brought in the ark . . . into the oracle; into the Holy of Holies which had been prepared for it. Here the high priest entered once a year to make atonement for the people. Under the wings of the cherubim. The cherubim, or angel figures, were placed over the mercy seat or lid of the ark, and on them shone the glory of God when he revealed himself.*

III. THE GLORY.—8-11. *The staves; by which the ark was carried. The ends of the staves were seen from the holy place before the oracle, but they were not seen without. Nothing in the ark save the two tables of stone. These had graven on them, the Ten Commandments. Their presence in the ark showed that God's presence depended on man's obedience to his law. The book of the law, the pot of manna, and Aaron's rod were beside or before the ark.*

Horeb; or Sinai, where God gave the commandments to Moses. *Out of the land of Egypt*; where they had been slaves. When the children thought backwards, they would remember God as a God of deliverance. *The cloud filled the house*. This was the Shekinah or glory cloud, the token of God's approval, and acceptance of the temple as his dwelling place. In the past it had led Israel through the wilderness.

Lesson Questions

Where was the ark placed?
What did it signify?

What did it contain?
What sign of approval did God give?

For Further Study and Discussion

1. Who was forbidden to build the temple? (2 Sam., ch. 7.)
 2. What happened to this temple? (2 Kgs. 25 : 9.)
 3. Should we go in debt to build a church?
 4. Which is more important, a beautiful church or a well equipped Sunday School?
- PROVE FROM SCRIPTURE—That our bodies are God's temples.

SHORTER CATECHISM—Review Ques 94-100.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Hiram, king of Tyre, 1 Kgs. 5 : 1-12.

A tent for the house of God when it is set in the midst of tents, a log church for the house of God when it is set in the midst of log cabins—that is well. But the God who shares our privations, must share in our abundance. Bareness in the sanctuary has no religious significance when there is abundance in our homes.

Tuesday—The building of the temple, 1 Kgs. 6 : 1-10.

What a beautiful thing that the temple should blossom into its splendor in silence. How symbolical it is of the manner in which the beauty of the soul is realized. "Not in the rush but in the hush." The soul weaves its beauty quietly like the flower.

Wednesday—The temple building completed, 1 Kgs. 6 : 11-22.

On what condition will God dwell in the completed temple of Solomon? On condition that God is given a dwelling place in Solomon's heart. The heart is greater than the house. The beauty of the temple must not be a substitute for, but an expression of, the heart.

Thursday—The temple adorned, 1 Kgs. 6 : 23-35.

Was not all this carving superfluous? So are all the smiles and endearments of the mother. So is the prodigality of the blossoms and the exuberance of the bird's song. To what purpose is this waste? Nothing that expresses love is waste.

Friday—The temple dedicated, 1 Kgs. 8 : 1-11.

Dedication is more than a ceremony. It is a great fact of life. Every day is a dedication to high or low use. When Jesus said that we cannot serve God and mammon, he meant that life cannot be a compromise. It must be a devotion to the highest and the greatest that we know.

Saturday—Solomon's prayer, 1 Kgs. 8 : 22-30.

Religion does not tell us how far removed God is. It tells us how near he is. The temple does not speak of God's occasional presence. It speaks of his abiding presence. In Jesus, this nearness has been made clear and manifest.

Sunday—The temple of God, 1 Cor. 3 : 9-17.

Paul insists on the sacredness of life itself. We are God's partners. We are God's tilled fields. We are God's peers. We belong to God. God belongs to us. To speak of life as common, is to be blind to its possibilities and responsibilities.

A PRAYER

O God, help us to give ourselves to thee as thou hast given thyself to us. Help us to make our lives beautiful with the beauty of holiness, a fit dwelling place for thyself. Keep us in the saving sense of the nearness in every common day. Make our church a meeting place with thee. For Christ's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—Our lesson to-day gives us a glimpse of Solomon at the height of his greatness. The rumor of Solomon's greatness had spread over the eastern world. After building the temple, he built a great palace, founded new cities, created a navy and formed alliances. Solomon is being tested by the test that fame and prosperity always bring.

Lesson XI. **THE GLORY OF SOLOMON'S REIGN** September 12, 1920

THE LESSON PASSAGE—1 Kings 10 : 1-13, 23-25.

1 And when the queen of She'ba heard of the fame of Sol'omon concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jeru'salem with a very great train, with camels that bore spices, and very much gold, and precious stones : and when she was come to Sol'omon, she communed with him of all that was in her heart.

3 And Sol'omon told her all her questions : there was not any thing hid from the king, which he told her not.

4 And when the queen of She'ba had seen all Sol'omon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord ; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it : and, behold, the half was not told me : thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

GOLDEN TEXT—Blessed is every one that feareth the Lord ; that walketh in his ways.—Ps. 128 : 1.

SENIOR AND HOME DEPARTMENT TOPIC—Tests of National Greatness.

THE LESSON EXPLAINED :

I. THE WISDOM OF SOLOMON.—1-3. *The queen of Sheba.* Sheba was a great kingdom in southern Arabia, bordering on the Red Sea, noted for its gold and spices and precious stones. *The fame of Solomon, concerning the name of the Lord.* Solomon's wisdom was recognized as being a divine gift. *Came to prove him with hard questions.* Doubtless she had many questions of life for which she had not yet found an answer. Jesus refers to her visit, and said that her eagerness for the truth

would condemn those who refused the truth spoken by a greater than Solomon. *Came to Jerusalem ;* a journey of 1,500 miles, which would take about three months. *With a very great train ;* a caravan of presents for Solomon.

Communed with him of all . . . in her heart. The questions were not prompted by curiosity, but by hunger for truth. *Solomon told her ; answered all her questions.*

II. THE GLORY OF SOLOMON.—4-8. *Had seen . . . the house ;* his palace which took



A GROUP OF CAMELS

thirteen years to build. *Meal of his table*; its abundance and costliness. *Sitting of his servants*; the number of high officers who sat at his table. *Attendance of his ministers*; the multitude of gaily dressed servers. *Cupbearers*; who poured out his wine. *His ascent*; his private passage to the temple. *No spirit in her*. She is overcome with it all. *It was a true report*; for once rumor had not exaggerated.

III. BLESSING THE GOD OF SOLOMON.—9-13, 23-25. *Blessed be the Lord thy God*. She regards it all, not as a human achievement, but a divine blessing. *Gave the king . . . gold . . . spices . . . stones*; according to oriental custom. *Almug trees*; probably the sandal-wood tree. *Solomon gave unto the queen*. Like some of our giving to-day, it was merely an exchange of gifts. *Solomon exceeded all the kings of the earth*; so far as material prosperity is concerned, we have

reached the high water mark of Israel's greatness

Lesson Questions

Give proof of Solomon's fame.
How did Solomon stand the queen's test?
What effect did Solomon's glory have on her?
What do we know about Sheba?

For Further Study and Discussion

1. Did Solomon stand prosperity? (1 Kgs. 11:8-13.)
2. Were Solomon's subjects prosperous in his reign? (1 Kgs. 12:4.)
3. Should we desire to have luxurious homes?
4. Do our gifts at Christmas fulfil the Christmas ideal?

PROVE FROM SCRIPTURE—That Sheba's queen is our example.

SHORTER CATECHISM—Review Ques. 1-20.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—God's covenant with Solomon, 1 Kgs. 9:1-9.

A covenant has always two sides, or parties, and each party has its promises to fulfil. So is it with the covenant of grace. Free grace is not conditionless grace. All that God promises to Solomon is made to depend on Solomon's loyalty to God.

Tuesday—The visit of the queen of Sheba, 1 Kgs. 10:1-13.

Solomon has wealth, fame. These things are not what we call acid tests, but none the less they are real and searching tests. Many a soul that stands the test of poverty and unpopularity has succumbed to the tests of prosperity and popularity. How easy it is to forget God when the world is at our feet and our name on all lips.

Wednesday—Magnificence of Solomon, 1 Kgs. 10:18-29.

How striking to read these words of Solomon's splendor and then remember the words of Jesus regarding the glory of Solomon and the beauty of the lilies of the field. Solomon toiled for his splendor. The flower waited on God for its beauty. Solomon's splendor is dust and ashes. The flowers are still with us.

Thursday—Solomon's wisdom, Prov. 1:1-9.

Solomon's wisdom has not become antiquated. The fear of the Lord is still the beginning of knowledge. We have not outgrown the need of God. The fear of the Lord is the end of all other fear.

Friday—A greater than Solomon, Matt. 12:38-45.

The truth we do not seek after condemns us. The truth that we have found and do not obey, also condemns us. There is only one thing to do with truth and that is to live it. To give no heed to Christ is to spurn the utter and final truth of life.

Saturday—Solomon's practical judgment, 1 Kgs. 3:16-28.

It is the knowledge of the mother heart that helps Solomon in his judgment. It takes both the father heart and the mother heart to set forth God's love. "Like as a father pitieth," says the psalmist. "As one whom his mother comforteth," says the prophet.

Sunday—True riches, Matt. 6:25-34.

Our lives will never be right until we learn where and what are the true riches of life. We cannot count our wealth. We feel it. Wealth does not lie in things. It lies in personality. Wealth is not a human achievement. It is a divine gift. The love of God is the sun of all wealth.

A PRAYER

Help us to remember that a greater than Solomon is ever with us. We thank thee that he is not far to seek and that his wisdom takes from us the heaviness of life. Help us to come to him that we may learn of him and take his yoke upon us for all the burdens of life. For Christ's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

LESSON FOREWORD—Our lesson to-day is a temperance lesson. The lesson is taken from the book of Proverbs, a book crowded with wise sayings for the guidance of life which are as pertinent for our modern life as for the ancient world. The foes of life are essentially the same and not the least of them is intemperance.

Lesson XII.

EVILS OF INTEMPERANCE . . . September 19, 1920

THE LESSON PASSAGE—Prov. 23 : 19-21, 29-35.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers ; among riotous eaters of flesh :

21 For the drunkard and the glutton shall come to poverty : and drowsiness shall clothe a man with rags.

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30 They that tarry long at the wine ; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when

it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

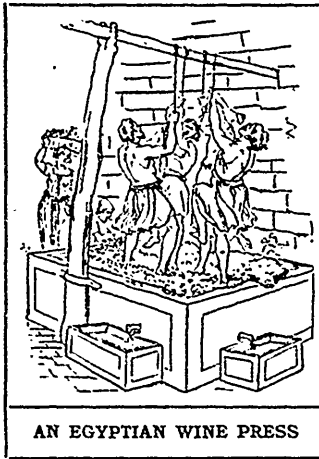
34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.

GOLDEN TEXT—The drunkard and the glutton shall come to poverty.—Prov. 23 : 21.

SENIOR AND HOME DEPARTMENT TOPIC—Alcohol—False Claims and True Charges.

THE LESSON EXPLAINED



is the part of the wise young man to give heed to the knowledge and experience of others. *Guide thine heart in the way.* Life has many roads, but the way of life is narrow and straight. *Be not among wine-bibbers.* We tend to become like the people with whom we associate. *Riotous eaters of flesh.* We may be intemperate in what we eat as well as in what we drink. Gluttony has its penalties as well as drunkenness. *Drunkard and the glutton shall come to poverty.* The greatest force making for poverty, national and

I. POVERTY.—19-21.

Hear . . . and be wise. The world has voices that warn as well as voices that tempt. The true meaning of intemperance is shouted from the house top and proclaimed at the street corners. It

individual, is undoubtedly intemperance. Intemperance not only produces poverty, but perpetuates it.

II. PAIN.—29-32. *Who hath woe ?* The words mean. "Who hath 'alas' or reason to say 'alas'?" After the words of conviviality, come words of bitterness. The forgetfulness of dissipation always has an awakening. *Who hath sorrow ?* See the ugly breed of last night's carousal,—sorrow, quarrels, foolish words, wounds. *Redness of eyes.* And not least, is the fact that the nobility of the human face is lost. The mind, the body are both injured. And all this, remember, means sorrow for some one else. The drunkard always shares his rags and misery with others who are innocent. *They that . . . seek mixed wine ;* wines highly spiced and more deadly in effect. *Look not thou upon the wine.* For him who would make the best use of life and of himself, there is but one absolutely safe policy—total abstinence. *When it moveth itself aright ;* when it is beautiful to look upon and pleasant to take. *At the last.* Intemperance, like all other sins, deceives. Its end differs terribly from its beginning. *Biteth like a serpent, and stingeth like an adder ;* swiftly, subtly, and in deadly fashion. The real nature of it all is realized only when it is too late.

III. DESTRUCTION.—33-35. *Thine eyes shall behold strange women.* The writer is describing some condition in which the whole foundations

of life are shaken and all the fountains of life poisoned, such as delirium tremens. All the evil passions are quickened, all the noble qualities are lost. *Thine heart shall utter perverse things.* He gives utterance to things from which he would have, at one time, shrunk in horror. *As he that lieth down in the midst of the sea.* He is like a sailor in a small vessel in the trough of the sea in a great storm. *He that lieth upon the top of a mast;* a position even worse than the last. Mastery of thought and mastery of motion have all gone. *They have stricken me . . . and I was not sick.* He is trying to gather himself together mentally after his debauch. It is all an unholy dream. *I will seek it yet again;* the tragedy of tragedies. He goes from one debauch to another.

Lesson Questions

- What advice is given in this lesson?
 What is the first result of intemperance pointed out?
 What woes does the drunkard suffer?
 What does the wine cup do at last?

For Further Study and Discussion

1. What does Paul say about temperance? (1 Cor. 9 : 25-27.)
2. Read how wine makes for disaster. (Dan., ch. 5.)
3. Who threatens society most, the drunkard or the selfish man?
4. Is drunkenness a sin or a disease?

PROVE FROM SCRIPTURE—That drunkenness is wicked.

SHORTER CATECHISM—Review Ques. 21-38.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Intemperance and poverty, Prov. 23 : 19-25.

Poverty and intemperance are two things that react on one another. Intemperance tends to poverty. Poverty predisposes to intemperance. When a man seeks refuge from his misery in dissipation, he simply perpetuates and augments the condition from which he seeks to flee.

Tuesday—Intemperance and woe, Prov. 23 : 29-35.

All methods by which we seek to forget the woes of life carry their own defeat within them. There is always an awakening from our stupor, a descent from our exaltation, an emergence from our exhilaration. We must face our conditions, not flee from them. The sorrow that is drowned has strange powers of resuscitation.

Wednesday—Intemperance and war, Hab. 2 : 9-20.

Is God dead? That is the startling title of a recent book. Certainly we act sometimes as if he were not in his holy temple nor anywhere else. The Bible teaches us ever to believe that there is a divine purpose working out to its perfect end. Counsels of despair do not become the Christian.

Thursday—Temperance and patriotism, Amos 6 : 1-7.

One of the great evils of intemperance is that it makes one blind to the great responsibilities of life. We lose sight of the fact that every man has responsibilities to humanity and society and to God. Intemperance is self-isolation, a world that can only make progress by cooperation.

Friday—Temperance and health, Dan. 1 : 8-19.

The story of Daniel shows that temperance in life can justify itself by its results. The ideal of life is the efficiency of soul, mind and body. During the great War it was plainly recognized that one of the great sources of inefficiency was intemperance.

Saturday—Temperance rewarded, Jer. 35 : 1-11, 18, 19.

Fidelity to principles always calls for commendation. Conviction is always more heroic than compromise. The Rechabites stood for simplicity of life and against the lack of simplicity that civilization tends to create. They were not afraid to stand for an order of things that seemed antiquated.

Sunday—Personal liberty and charity, 1 Cor. 18 : 1-13.

Paul's contention is that, while every man has personal liberty, in the matter with which he deals, it does not follow that every man must assert that personal liberty. It is the privilege of the Christian to surrender that liberty for the sake of some weaker brother for whom Christ died.

A PRAYER

Our heavenly Father, we pray that we may give ourselves wholly to thy service. Help us to refrain from everything that impairs the value of that surrender. We seek to give our best to thee because thou hast given thy best to us. Make us strong like Daniel and Joseph against the things that in the end bring bitterness. For Christ's sake. Amen.

Third Quarter : Early Leaders and Kings of Israel

Lesson XIII. REVIEW : SAUL, DAVID AND SOLOMON COMPARED September 26, 1920

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. Review your Shorter Catechism (Questions 94-100).

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

Read Ps. 72.

THE LESSONS FOR THE QUARTER

In our lessons we see Israel pass from the semi-tribal state to the status of a nation. Saul began this work, but left it unfinished. David completed it in a territorial sense, giving a definite body to the nation, by subduing its enemies. Moreover, he further solidified the nation by giving it a political and religious centre in Jerusalem. Solomon added glory and international standing to the nation. He crowned religion by the building of the temple.

The tasks of Saul, David and Solomon were different. So were their characters. They can be more easily contrasted than compared. We pity Saul with his tragedy of a clouded mind, his marring of a task nobly begun. We love David, faithful shepherd, sweet singer, dauntless warrior, true friend, loyal subject, chivalrous foe. We admire Solomon, wise, far-sighted, magnificent, lifting a little nation into the thought of a world.

LESSON I. OVERTHROWING MODERN GOLIATHS, 1 Sam. 17 : 40-49 ; 18 : 5-9.

A lesson with vivid contrasts. The boasts of one individual and the fear of a whole army. A towering giant and a stripling. Shining armor and a simple sling. Trust in self and faith in God. God can do more with one trusting heart than with a whole army of discouraged people.

LESSON II. FRIENDSHIP : WHAT IT IS, AND WHAT IT DOES, 1 Sam. 20 : 32-42.

A jealous king seeking in his rage to slay even his own son. A loyal friend speaking on behalf of an absent friend. Two friends meeting in the fields and saying words of farewell and fidelity. The jealousy of Saul only makes more glorious the unselfishness of Jonathan and the loyalty of David.

LESSON III. TREATMENT OF WRONGDOERS, 1 Sam. 26 : 7-17, 21.

Look at the warrior Abishai standing over sleeping Saul with uplifted spear, waiting for the word of David. David has only to speak the word. Abishai will do the deed. But David says, "Nay." Listen to Saul calling himself a fool as he realizes the greatheartedness of David.

LESSON IV. TRUE SUCCESS AND HOW TO WIN IT, 2 Sam. 2 : 1-7 ; 5 : 1-5.

The exile David now becomes king of Judah. The new king of Judah praises the men of Jabesh-gilead for their loyalty to his enemy, Saul. The king of Judah is asked by all Israel to become their king. Waiting God's time is never a losing of time.

LESSON V. MAKING RELIGION CENTRAL, 2 Sam. 6 : 11-19 ; Ps. 24 : 7-10.

Why the dancing of David? The ark of the covenant is coming to the city of David from the house of Obed-edom. Why the look of scorn on the face of Michal? She does not understand that David's rejoicing interprets his thoughts of God's goodness in the past.

LESSON VI. ELEMENTS OF STRENGTH IN DAVID'S CHARACTER, 2 Sam. 8 : 15 ; 9 : 1-13.

What is David asking? He is trying to fulfil his promise to Jonathan made long ago, and is inquiring about the family of Jonathan. Look at lame Mephibosheth with bitterness and needless fear in his heart, bending before David. For Jonathan's sake, he will have a prince's estate and place and honor.

LESSON VII. ELEMENTS OF WEAKNESS IN DAVID'S CHARACTER, 2 Sam. 12 : 9, 10 ; 18 : 1-15.

Listen to the dread words of Nathan to David for treachery to a loyal soldier. Look at the sword of which Nathan spoke, piercing David's heart, when his own son Absalom plots against him. See the deeper thrust still, when he finds Absalom smitten through the heart by Joab, the fierce warrior.

LESSON VIII. PENITENTIAL PRAYER IN CHRISTIAN EXPERIENCE, Ps. 51 : 1-17.

If David sinned deeply, he repented deeply. His sin became a mirror in which he sees himself as he never saw himself before. Listen to him as he pleads for a forgiven past, a renewed present.

Listen to him as he promises to teach others what he has learned in sorrow.

LESSON IX. TRUE WISDOM AND HOW TO GET IT, 1 Kgs. 3 : 4-15.

"Ask what I shall give thee." What an opportunity for self and self-seeking! "Give me wisdom to serve." Where can we find a better choice expressed? And to this choice, so nobly made, God adds riches and honor beyond compare. Happy Solomon if he always puts service first.

LESSON X. THE VALUE OF A HOUSE OF WORSHIP, 1 Kgs. 8 : 1-11.

What is that glorious building crowning Jerusalem, the city of the great king? It is the temple that grew in silence and beauty, like a flower. What is the procession? It is the ark coming to its place in the temple. And the smoke? It is the glory of God's presence.

LESSON XI. THE CLIMAX OF ISRAEL'S GREATNESS. 1 Kgs. 10 : 1-13, 23-25.

A woman making a long journey with a great caravan across the desert. Yes, it is the queen of Sheba seeking truth. She has heard of Solomon, his wisdom and his glory, and has come to hear and see for herself. We must seek truth for ourselves always.

LESSON XII. ALCOHOL—FALSE CLAIMS AND TRUE CHARGES, Prov. 23 : 19-21, 29-35.

Who is that besotted and demented person who passed us, with foolishness on his lips and horror on his face? Why, you met that young man two years ago, fresh, ardent and strong. Domestic sorrow and business difficulty came. He forgot them over the wine cup and he has forgotten everything else.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The king and the King of Kings, Ps. 72.

This psalm is a psalm of illimitable victory. The handful of corn on the earth on the top of the mountains becomes a mighty harvest. But the spirit of the kingdom is illimitable pity, which shall come down upon the poor and needy as the dew cometh down upon the mown grass.

Tuesday—Saul chosen king, 1 Sam. 10 : 17-27.

Saul showed elements of strength besides mere physical stature. In the first place, he did not covet the kingship. He shrank from it. In the second place, when some men derided the new king, he held his peace, or made as though he had been deaf. That is self-control.

Wednesday—Saul humiliated and rejected, 1 Sam. 15 : 10-23.

Obedience is better than sacrifice on the part of a king. It is better on the part of every one. The call to-day is for leadership. But true leadership is always steadfast followership of the highest. The pattern on the mount must not be deviated from.

Thursday—David chosen, 1 Sam. 16 : 1-13.

God knows where his chosen leaders are. They do not need to advertise themselves. They do not need to leave the humble place of duty. When the time comes, they will be sent for. All that is ours will come to us at the post of the present duty.

Friday—David crowned and conquering, 2 Sam. 5 : 1-10.

The steadfast loyalty of David brought its own certain reward. When the throne of Israel came to him it came as part of the will of God. He rules over a willing people who recognized in him the choice of God. Patience and restraint made his position sure.

Saturday—David's sin forgiven, Ps. 5 : 1-13.

There is no sin, however crimson or scarlet, that God cannot pardon. But pardon comes when we see all the stern facts of our sin—its guilt, its power, its offence against God, its disloyalty to self, its betrayal of others, its wilfulness, its blindness, its supreme folly.

Sunday—Solomon's glory and shame, 1 Kgs. 10 : 26 to 11 : 6.

Solomon made a noble choice, but remember he did not maintain it. His character succumbed to the temptation of him who is exalted. More men have been slain by prosperity than by adversity. Adversity hardens. Luxury softens. What is true of the individual is true of the nation.

A PRAYER

Help us to gather for ourselves a heart of wisdom as we study the lives of thy servants of old. Help us to remember that those who would lead for God must be led of God. Make thyself to be our richest and most abiding possession. Give us that frust that makes God our strength. For Christ's sake. Amen.

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1920

Name.....		Address.....						Class
DATE 1920	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
July 4.....								
July 11.....								
July 18.....								
July 25.....								
August 1.....								
August 8.....								
August 15.....								
August 22.....								
August 29.....								
September 5...								
September 12...								
September 19...								
September 26...								
Totals.....								



St. Andrew's College

Toronto

Canada

A RESIDENTIAL AND DAY SCHOOL

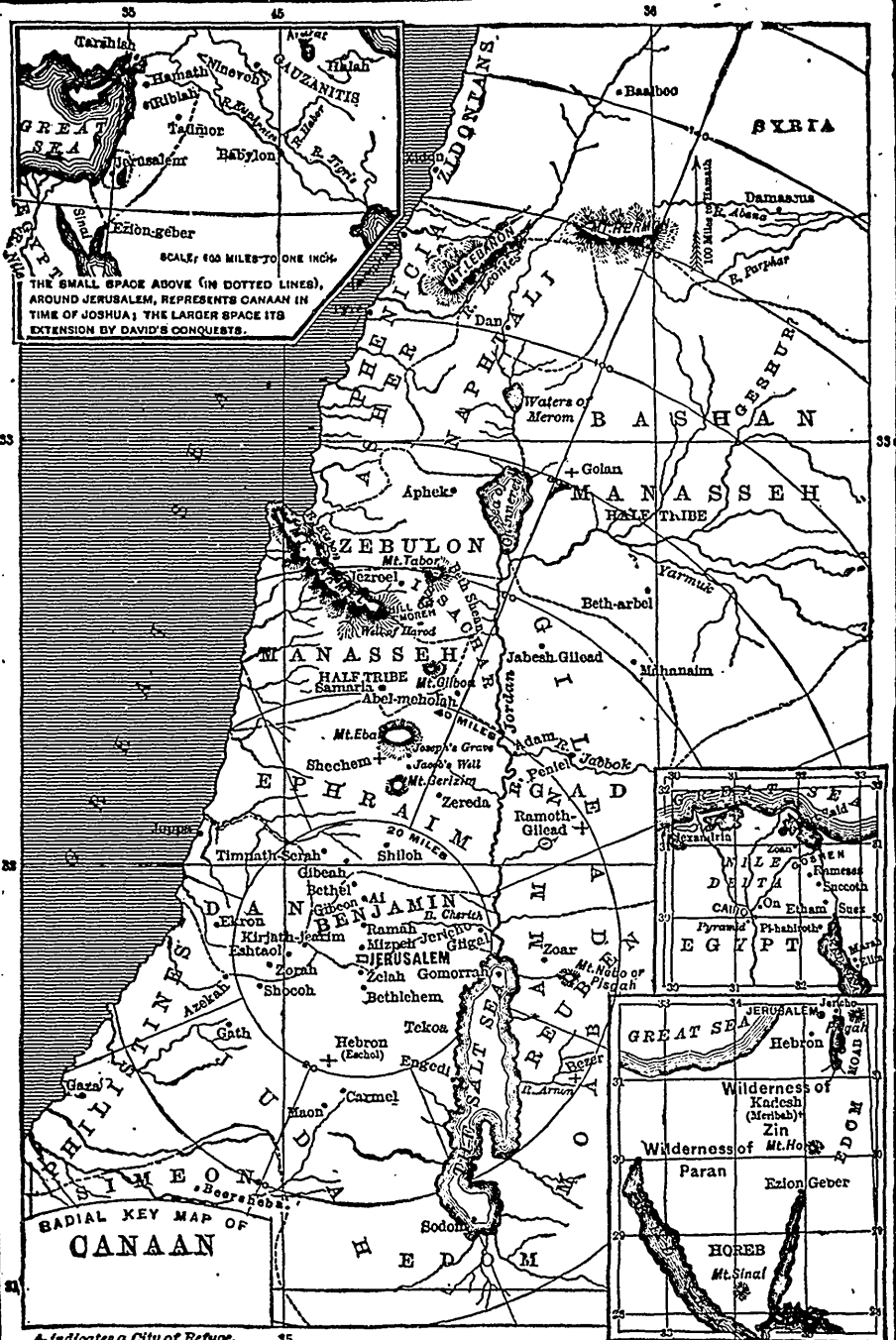
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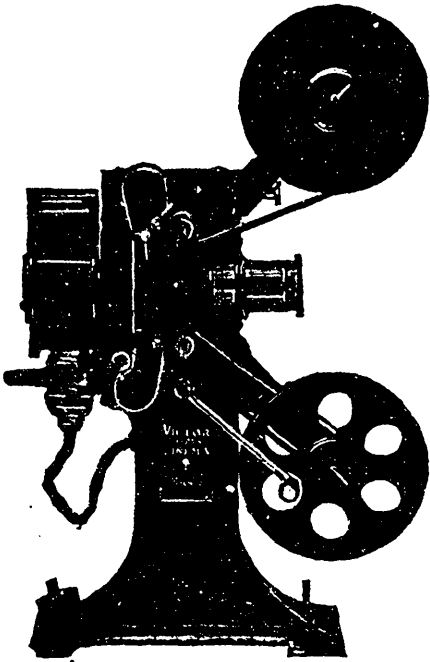


SCALE: 100 MILES TO ONE INCH.

THE SMALL SPACE ABOVE (IN DOTTED LINES), AROUND JERUSALEM, REPRESENTS CANAAN IN TIME OF JOSHUA; THE LARGER SPACE ITS EXTENSION BY DAVID'S CONQUESTS.

BADIAL KEY MAP OF CANAAN

* Indicates a City of Refuge.



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