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# THE TEACHERS MONTHLY

The  
Home Study  
Series

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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser

Editor & Business Manager

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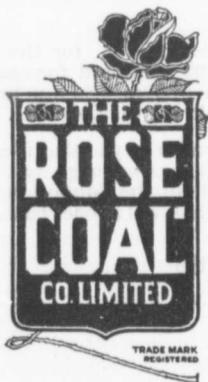
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# The Teachers Monthly

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

Vol. XXI.

Toronto, July, 1915

No. 7

## It Still Lives

Here in the country's heart  
Where the grass is green,  
Life is the same sweet life  
As it e'er hath been.

Trust in God still lives.  
And the bell at morn  
Floats with a thought of God  
O'er the rising corn.

God comes down in the rain  
And the crop grows tall—  
This is the country faith,  
And the best of all!

—Norman Gale

## Trained Men

One of the posters used throughout Britain for securing army recruits bears the inscription:

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*What, in the End, will Settle This War?*

### TRAINED MEN

*It is Your Duty to Become One*

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There is a greater kingdom than that which our soldiers, on the battlefields of Northern France, are giving their lives to defend. Victory there will be worth while only as it helps to establish and extend the kingdom of God. Trained men and women are needed for the work of this kingdom, as well as for the one over which King George rules.

And nowhere in God's kingdom are trained workers more needed than in the Sunday School. The Sunday School teacher holds a strategic position. He occupies the vantage ground where he can influence, during the most impressionable period of life, those

upon whom the progress of the kingdom is to depend in the coming years.

To bring to bear on these young lives the very mind of Christ, to bring these boys and girls His thoughts about sin and the love of God and the divine purpose for a lost world, to persuade them to yield themselves to the Saviour and guide them in His service,—how urgent is the need of training for those who are called to so great a task!

## Decision for Christ

By Rev. J. Leishman

The most important day in a child's life is the day in which decision is made for Christ. The whole course of life is changed into new channels. New thoughts of goodness, and new standards of living, take the place of the old, and the life grows richer and better. A little boy who had decided for Christ, one day said to me: "If I lose my character there is nothing left, is there?" All through early life this boy was a member of the church of Christ, and to-day is one of the leading workers in a large congregation.

Decision for Christ carries with it the sweet reality of the companionship of Jesus all along the way of life. He is the best, the safest, and most helpful of all companions in the child life as well as in the life of older people.

Decision for Christ in early childhood saves a life. There is a difference between saving a life for usefulness and service, and the saving of a soul at the end of a wasted, careless, misspent life. A life crowned with the manhood of Jesus is the grandest, richest, most useful life.

I have the fullest sympathy for the big boy or the child in the teen age. If we would save the big boy, we must save the child. If we save the child, we save the boy, and if we

save the boy, we save the man. I remember how, in our boyhood's days, we used to tie knots in the tender young trees, and then watch these growing harder and more solid every year. How soon it was impossible to undo them. The growth of a year or two laughed at all our efforts, and defied us.

The child should have our best love, and our most watchful care. It is so difficult to undo the growth of years. The soft, silky thread may become a cable. To lead the child to decide for Christ should be the one great aim of the Sunday School teacher. For this the teacher should earnestly pray, and for this and this alone should the teacher bend all his best efforts. "My Class for Christ" is a splendid, inspiring motto, worth printing on the walls of every classroom.

And this best of all works, the winning of the child for Christ, should have the helpfulness of the home. There should be the closest possible unity of the home and Sunday School teacher. In a field near a farmer's home, I once saw a flock of very fine sheep. I said to the owner: "Where did you get such splendid sheep?" He replied: "I take care of the lambs." Going into his home to tea, there was a large family of boys and girls. Struck with the bright, happy appearance of them all, I said: "What a fine family of boys and girls you have." "Yes," said the man, "mother and I take care of the children." Every child in that home decided for Christ, and united with the church in early years.

Fleming, Sask.

### The Last Boy and Girl in Sunday School

A PASTOR'S DREAM

By Miss Winifred New

One night I sat in my study,  
As the glimmering moon shone down,  
And shed its silvery radiance  
Far over the sleeping town;  
My thoughts had been with the children,  
Bright-eyed, happy and gay,  
And I dreamed as I sat in my study,  
At the close of that busy day.

In my dream the Master stood by me  
In my Sabbath School all day,

He smiled on the little children,  
He rejoiced to hear them pray.  
He heard the teachers telling  
The story of God above,  
And His eyes were glad as they listened  
To the old, old story of love.

He gazed once more on the children,  
And then He turned to me,—  
"Thou good and faithful servant,  
Thou hast cared for them well," said He.  
"I rejoice that such faithful service  
Is helping My children dear,  
I want them all to be happy,  
Is every little one here?"

I turned my eyes from my Master,  
I could not answer "Yea,"  
I thought of the many children,  
Even then on the street at play,  
Learning each day of evil,  
Because we had never tried  
Wisely to win them to us,  
And tell them of Christ who died.

And then my head drooped lower,  
As swiftly there came to view  
The faces of other children,  
Who would gladly come if they knew.  
The numbers we had gathered,  
Filled me no more with pride,  
My heart was sad and hungry  
For the ones who were left outside.

I felt the Master touch me  
With His gentle, pierced palm,  
And o'er my wounded spirit,  
There came a wondrous calm.  
His voice was sweet and tender,  
As He whispered clear and low,—  
"Bring all the little children,  
Because I love them so."

I woke, my dream was over,  
My heart was filled with joy;  
Had not the Master sent me  
For every girl and boy?  
I knew He would not leave me,  
Til all were gathered in,  
And none were wandering lonely,  
Along the paths of sin.

Bring all the little children,  
 Let none be left outside,  
 Repeat the Master's orders,  
 Proclaim them far and wide.  
 Till to our School each Sunday,  
 The last girl finds her way,  
 Until within our borders,  
 The last boy comes to stay.  
 Deaconess Training Home, Toronto

### Guiding Activities

By E. A. Hardy, D.Pæd.

Activities? Most assuredly. What class can afford to do without them? How many? What kind? When and where carried out? All these are practical questions—let us try to answer them!

First of all, the class which meets only on Sunday and listens to the Lesson exposition has made a good beginning. It is true that we must be fed, and our feeding must be as regular and as nutritious as is possible. Only a foolish person would undervalue food and feeding in the physical, intellectual or spiritual life. And in our spiritual nature, which is the centre and driving force of all our life, this is tremendously important. "Out of the heart are the issues of life." It is obvious, then, that the greatest care should be taken with the teaching of the Lesson as the very heart of all our class programme, for it nurtures the life itself.

But, secondly, the feeding process must be followed by such activities as will develop and utilize the energy that should result. Otherwise one becomes merely a storehouse of unused powers. In other words, an individual or a class that only receives and does not transmit, is under two-fold condemnation, namely, the failure to develop latent powers and the failure to bless others by the exercise of these powers.

What shall be the nature of the activities resulting from a right view of these things? Surely they should be of many kinds: for example, *social*,—covering all that pertains to making the members of the class acquainted with each other and all that might be summed up as making the church a social centre; *intellectual*,—all that pertains to study or lectures or concerts, etc.; *missionary*,—cover-

ing missionary education as well as the raising of money; *philanthropic*,—including all kinds of donations to and service for the sick and the needy; *devotional*,—comprising prayer-meetings, Bible study courses and evangelism; *business*,—including all phases of class organization, raising money, etc. It is not meant, of course, that any one class should necessarily undertake to do all these things. That could be possible only with a highly organized Adult Bible Class. But every class should adopt such of these activities as are within its range, and a careful survey by earnest, willing workers will reveal surprisingly large possibilities for many classes. Every good Sunday School will furnish examples.

What methods shall be used in these activities? That is too big a question to be answered here. The best answer in a few words is this. Subscribe for your denominational Helps which deal with the problems of class work; have your Sunday School Library secure the best books on this subject; attend Sunday School conferences in your district; and from these sources, accumulate not only new ideas, but the spirit and energy to work them out.

What is the teacher's attitude to these activities? That question uncovers the secret of the whole organized class movement. The teacher's business is not to undertake these activities; that is not the best for him or for the class. His task is to guide, to direct. His attitude must be that of a counselor, thoroughly informed, strongly sympathetic, clearly visioned. He must be rather the power behind the throne than the active ruler. It is his place to point out opportunities and problems, to suggest or indicate methods, to seek out leaders and fit their tasks, and, above all, to encourage and guide.

Toronto

### A Mid-week Meeting

By Taylor Statten

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

Any leader of a group of teen age boys who would accomplish the greatest results in character building, must not confine his contact with them to an hour on Sunday. Many men agree that it is easier to influence the

boys at a mid-week meeting than on Sunday. The whole-hearted, enthusiastic manner in which most boys throw themselves into the mid-week session is an indication of the influence it may have on their lives if properly conducted.

It is not necessary that they join a Boys' Club or any other type of organization outside of the Sunday School class in order to enjoy a week-day meeting. Far better have the Sunday School class hold two regular sessions, one on Sunday and the other during the week. In this way, all of the esprit de corps and ardor developed at the "through the week session" tends to strengthen the Sunday work.

Boys under thirteen years of age should meet in the afternoon after school, and not in the evening. Care should be taken that meetings where school boys are involved do not conflict with the school work. It is well to consult the teachers occasionally. In order not to interfere with home study, many classes are meeting for supper at 6 o'clock and conclude at 7.45. The boys take turn, two at a time, in supplying the meal. Meetings may be held in the homes or the church. The season for regular meetings lasts from October 1st to May 1st. During the spring and summer months, such outdoor activities as team games, hikes, gipsy trips and camping should be conducted.

This is the time of year to plan the next season's programme. It is not necessary to introduce features of a low standard in order to catch the interest. Every item on the programme should contribute something toward character building. Keep happiness and good times uppermost, but make a strong appeal for efficiency and success, both in business and as a father at the head of a happy family.

Every boy has his castle in the air. Through practical talks by prominent business men, we should encourage him. It is our business to keep these dreams alive. We should thrill every boy with the inspiration that he is going to make his mark.

Very often our point of contact will be found in some form of recreation. Seventy-eight per cent. of the normal boy's interest is in physical activity. We should provide

a type of recreation that makes for physical excellence.

If the programme contains plenty of inspiration toward mental development, it will stimulate the boys to study. Where meetings are conducted with strict parliamentary procedure, they not only provide a splendid training but are more easily handled and more appreciated by the boys. Provide an opportunity for every boy to have some part in each meeting.

Let the members of the class feel that it is their own meeting by having them draw up the programme and secure the outside speakers. We like a garden, a house or an article over which we have taken much pains and we remain indifferent to the most beautiful and precious gifts which come by themselves without our making any effort to obtain them. In the same way, the boy becomes enthusiastic over an activity which he himself promotes and does not appreciate a much better plan that has been cut, dried and served up by others.

Toronto

### Every Boy in the Place

[The following is from the reply to a letter from the Editors to the superintendent of a Western Sunday School, which was reported as having in its enrolment practically every boy in the place—as to how it was done.]

"The only method I use is to have good teachers who will interest the children and thoroughly explain the Lessons to them. Last summer we presented a good book to all of the children, and held a picnic in August, and Hallowe'en night gave them a party. All those entertainments gave great pleasure to the little ones, and they seem to enjoy coming to Sunday School.

"Although the School is small, I think if you could drop in on us it would be a pleasure to you to see how earnest they seem to be and how promptly they can answer any question they are asked. There are two other Sunday Schools close to us, one a mile west, another two miles south of us, so that I believe all the children in this neighborhood are going to Sunday School.

"We had to close for two months last summer, and I presume we will have to do so this summer. I am trying to do the best I can to bring the little ones to Jesus."

## SUNDAY SCHOOL FIVE DAYS A WEEK

*By W. Randolph Burgess*

Two phrases to conjure with to-day in Sunday School circles are : Learning by Doing and The Church as a Social Centre. We know that we cannot produce a true product of the school of the church unless our work spreads over the entire week, and we know that the church has a duty in seeing to it, that the pressing needs in the lives of those who live about her doors are met.

The Daily Vacation Bible School movement has taken hold in Montreal in response to these demands. In many sections of the city, the hot summer months find the children with no playground but the street, no wholesome occupation, no outlet but mischief for bottled energy. A week after the public school has closed its doors every game has lost its freshness and the weeks drag on with dull monotony. One mother tells how her children killed the summer morning by lying in bed until noon, and so reduced the boredom of idleness to a minimum.

Using this wasted time, putting these idle hands to happy, wholesome occupation is the work of the Daily Vacation Bible School. As the public school dismisses the last of June boys and girls see a big sign displayed in front of a nearby church. It asks : "Boys, do you like to make hammocks and baskets?" "Do you like to sew or work with raffia?" "Do you like stories and singing?" The sign goes on to indicate that these very desirable occupations will be carried on five mornings a week in this church and every boy and girl is invited to come.

Then one morning early in July the church throws open its doors and in they come. They are met by a college student who is the principal of the school and three or four young women, school teachers or college girls, all of whom are giving six weeks of their summer holidays, for a nominal compensation, that the children of the city may have a new vision of the joy of life.

The church is a very busy scene this morning. Teachers have a big task ahead of them to turn the throng of children into a school. But more than six weeks before they began

taking special training for the work. The confusion lasts but a moment, for the music teacher comes to the front and soon all are eagerly learning one of a collection of beautiful songs which the schools use. Then the principal tells an old Bible story, and the story seems new and fascinating, for he has learned to make it fresh and real. Some days later the boys and girls may tell his story back to the teacher, or a group may reproduce it as a little drama.

Hands are beginning to be restless now, and as the piano strikes up a march boys and girls break up into separate groups. The older boys are inducted into the mysteries of basket-making ; the kindergarten youngsters have their own games, paper cutting, and bead stringing. The girls twist the brown raffia into picture frames, book marks, whisk brooms, doll's hats, and many other things.

An hour and a half of busy work and the school reassembles for the closing song and the flag salute. The boys arrange with the principal for the ball game or tramp in the afternoon, and perhaps the girls plan an outing with one of the teachers. Then all march out to return eagerly the next morning to take up the work where it has been left off.

Think this scene for six weeks, five days a week and you have the Daily Vacation Bible School. The result is many a well made basket or hammock or bit of sewing, but better than that happy faces and a cheerful interest in the good things of life that will lighten the task of the school in the fall and powerfully supplement the work of the Sunday School. The result is also idle church property put to good use, the church taught new methods of dealing with children, and scores of young men and women brought face to face with real social problems. The cost is about one dollar a pupil, met in many cases by the church itself, in other cases by the city committee which acts as a clearing house for funds and workers between uptown and downtown centres.

Montreal



## A BOYS' LEADER

There are few things on earth so fine as the loyalty and affection of boys to their leaders. The little group reproduced above is evidently fortunate in its leader, and the leader proud and happy in the love and loyalty of these seven fine lads. The group represents a young elder of Knox Presbyterian Church, Woodstock, and his Sunday School class, while they were on a tramp together in the country on a recent holiday. Their minister, in sending us the photograph from which the cut was made, testifies that the boys are regular in Sunday School, and so is their teacher; and adds that the influence that this teacher is bringing upon the boys will tell in all their after lives.

All of which is an example for a thousand other young elders and Sabbath School teachers!

### The Junior Preliminary Work

The JUNIOR TEACHER'S QUARTERLY, in our Departmental Lesson Series, for the present year, contains, under each Lesson, a section headed, Preliminary Work. No part of the teaching material is more deserving of thorough study and none will do more in the way of helping the teacher to interest his class and to guide the scholars into a comprehensive and practical knowledge of the wonderful library, with its threescore and six books which we call the Bible.

The teacher who is to use this material effectively, must first get for himself a firm hold of its scope and purpose. The aim which the Preliminary Work keeps steadily in view is threefold. It is to help the Juniors:

1. *To gain knowledge about the Bible.* The first eight Lessons for the present Quarter,

including a Review Lesson, deal with some of our Lord's parables recorded in the four Gospels, with which the New Testament begins. The Preliminary Work for these Lessons, therefore, indicates those facts about the New Testament, such as the number of books contained in it, the writer of each book, its character and purpose, the persons to whom it was addressed. When the eight Lessons have been studied, the Juniors should know that the New Testament is made up of four accounts of the life of Christ, called Gospels, one book of history, the Acts, fourteen letters or epistles (including Hebrews), known as Pauline Epistles, seven epistles called General and one book of prophecy, the Revelation. They should possess, also, a considerable amount of information about each book. The last four Lessons for the

Quarter go back to the Old Testament, and the Preliminary Work deals with the books of the Old Testament, largely by way of review, as this ground was covered in the First and Second Quarters.

2. *To gain knowledge from the Bible.* It is not enough for the Juniors to know about the Bible; they must know the Bible. Consequently the Preliminary Work for the Quarter aims at getting lodged securely in their memories as many as possible of the sayings and doings of Jesus, as clear an idea as can be given of the history contained in the Acts, the outstanding teachings of the Epistles and a vivid impression of the wonderful pictures in Revelation. Besides all this, the last four Lessons will recall knowledge previously acquired and fix it more firmly in the mind. It will be a great achievement if the teacher is able, further, to lead the scholars to an intelligent understanding of the great promises,

commands and warnings of the Bible; they will have obtained riches of greater value than silver and gold.

3. *To acquire skill in handling the Bible.* The Juniors should know in just what part of the Bible its most important teachings are to be found and to turn readily to any book in it that may be named. Continuous practice, wisely directed, will soon enable the boys and girls to turn up quickly and correctly references which may be asked for.

Of course the teacher who wishes to make the most of the Preliminary Work, will be careful to link the teaching of the Sunday to the studies assigned to the scholars for the week. The boys and girls should be got to understand that there is a definite goal to which they are moving forward, and that every bit of work they do is helping them to reach the end in view.

## WORKING THE DEPARTMENTAL LESSONS

On a bright Sunday afternoon in May I had the pleasure of visiting the High Park Presbyterian Sunday School in Toronto and of seeing the teachers and scholars at work with the Departmental Lessons of the Beginners, Primary and Junior Grades.

Each of the Departments had its own separate room, where it was quite by itself for opening and closing exercises, as well as for the teaching of the Lesson.

I got into the Beginners' Department, under the guidance of the School superintendent, just in time to hear the little tots singing one of the hymns printed on the cover of the Beginners Quarterly and specially adapted to children of their age. This was followed by a motion recitation in which the scholars were led by the Department superintendent. Then the 60 or so in attendance were formed into groups seated comfortably, on low chairs which let their feet rest on the ground, round their respective teachers and the teaching of the Lesson began, with every indication of interest on the part of the tiny learners.

In the Primary Department the scholars were gathered about the teachers in a similar

fashion. A feature of this Department is the attention paid to memory work. The ordinary attendance is about 70, and of these about 50 have received the General Assembly's Certificates for the memorizing of scripture. During my visit I saw a little girl standing up in one of the classes to recite the verses which she had learned. This is an illustration of how memory work can be carried on in connection with the Departmental Lesson.

The number in the Junior Department was practically the same as in the Primary, and here, too, the Department presented, during the teaching period, a number of groups gathered round the teacher, all the groups studying the same Lesson. This common study, with the Departmental opening and closing exercises, made the unity of the Juniors, as of the Primaries and Beginners, complete.

The feature of the Departmental Lessons which impressed me, as I watched them actually in operation, was that of their uniformity within the Departments. The Juniors have their Lesson and the Primaries and Beginners respectively have theirs.

Uniformity for definite age groups takes the place of uniformity for the whole School.

One of the advantages of the Departmental system, with its one Lesson for the whole of each Department, was pointed out to me by the wide awake superintendent of the Primary Department. In case of the absence because of sickness or any other reason, of a teacher, it is a simple thing to unite her class with one of the others under a fellow teacher who has prepared the Lesson used throughout the Department.

In the High Park School, besides the three Departments just mentioned, there is an Intermediate Department and a Bible Class, each with its own separate meeting place. The Intermediate Department continues to use the Uniform Lessons, which shows how perfectly possible it is to have the Departmental Lessons and the Uniform Lessons in the same School.

J. M. DUNCAN

### Stirring the Imagination

FOR PRIMARY TEACHERS

To stir the imagination successfully, as the Primary teacher, like all others, must constantly strive to do, when we tell our stories and teach our Lessons, we must be able to do two things. In the preparation of our story we must attempt to put ourselves in the place of the chief character. It is necessary that we try to experience the emotions and feelings if we ourselves were placed in similar situations. How would we feel, act or speak?

Added to this first great necessity is a close second. We should be able to get the child's point of view. How would we feel at the child's age, toward the chief character? How would a child appreciate the situation and circumstances? Are the characters and the circumstances such as will naturally appeal to the child at this stage of his development?

Do not hesitate to make use of very simple methods and devices to awaken this wonderful power. Do not you yourself remember your plays, the original plays that were the best of all, which always began with the phrase, "Let's pretend—" and then the chairs placed for horses or houses or cars or whatever was needed? By the touch of this won-

derful wand, mother's apron became the royal robe of a princess; or father's cane became a soldier's gun.—M. Florence Brown

### A Record of Work

It is a record of work, earnest and well directed, that one finds in the Report of the Board of Sabbath Schools and Young People's Societies to the General Assembly for 1914. And the work has been crowned, as the Report shows, with encouraging success.

During the year a very definite and persistent effort was made all over the Dominion to increase the enrolment in Sunday Schools and Young People's Societies. The statistics show a gain of 2,294 in Sunday School enrolment, now standing at 294,868, and of 15,967 in average attendance, which is given as 190,447.

Much attention has been given to work amongst teen age boys. The issuing of the booklet, *The Canadian Standard Efficiency Tests*, has been of great service in unifying this work, the importance of which is evident from the fact that the number of teen age scholars in our Schools is 78,224.

The missionary policy, which aims at raising \$250,000 of the 1915 Budget of \$1,500,000, has been energetically pushed. In one Western Presbytery the Sunday Schools are reported as giving one fourth of the total missionary contributions of that Presbytery, and in another case the Schools gave one fifth of the total for the Presbytery.

A very large amount of field work has been done. The Joint Chairmen of the Board, Dr. Macgillivray and Mr. McIntosh, have spent a great deal of time in attending institutes and in other forms of activity. In Saskatchewan, Rev. G. C. Shearer has given his whole time since last September to field work. Synod and Presbytery Committees have labored unstintingly. And all this has been in addition to the work of the General and Associate Secretaries and the Educational Secretary, Dr. A. J. W. Myers.

The section of the Report referring to our Theological Colleges is of special interest. In every one of our eight Colleges, from coast to coast, some provision, more or less adequate, is being made for the training of the

students for their task as leaders in religious education. During the year Dr. Myers has given lectures in the Colleges at Toronto, Winnipeg, Saskatoon, Edmonton and Vancouver and also in the Deaconess Training Home, Toronto.

The Report notes, with satisfaction, the providing by the PRESBYTERIAN PUBLICATIONS of a series of Departmental Graded Lessons, and expresses the hope that all Schools will soon be using Graded Lessons.

Emphasis is rightly placed on the importance of Teacher Training, which is all the more essential because of the introduction of

Graded Lessons. Since the inception of Teacher Training work under the Board in 1902, Certificates totaling 4,214 have been granted in the Advanced Course, and in the First Standard Course, 1,839 Certificates.

Summer Schools were promoted during last year in all the Synods of the church, with a total attendance of over 500 students.

The Report points back to a year of strenuous endeavor. It sounds forth a ringing call to still more effective work during the year before our church in this great Dominion.

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## HOW THE WORK GOES ON

The Sunday School teachers in Wonsan, Korea, have been organized into a Sunday School Teachers' Union. This is the first teachers' union in Korea.

Mr. H. J. Talbot, a student missionary from Queen's College, will spend the summer in organizing and caring for Sunday Schools at ten points in three mission fields in the Presbytery of Edmonton, giving his whole time to this work.

Once a year a special Sunday morning service for the Sunday School is held in Knox Church, Woodstock, Ont. At the last service the minister presented certificates to 17 scholars for faithful church attendance during the year. The granting of these certificates is intended, not as a reward, but as a stimulus to regular church attendance by the boys and girls. During the year 39 Sunday School scholars united with the church. The certificates were supplied by the PRESBYTERIAN PUBLICATIONS, who have a complete set of supplies to encourage the church attendance of boys and girls.

The Chinese Department of Knox Church Sunday School, Toronto, has an enrolment of 75 Chinese and 60 teachers. The members contributed nearly \$150 for the Kongmoon Mission in South China, and \$45 to the Toronto Chinese Mission. Under a scheme of definite weekly missionary instruction, the

fields of North and South China, India, Japan and Korea are brought regularly before this School, from the Junior to the Adult departments, inclusive.

British Sunday School children have striven in many ways to help the poor children of Belgium. In some cases concerts have been arranged; in others working parties have made some most acceptable garments for the little people; some Schools have given up their prizes, while others have foregone their annual tea-meetings. In many Schools collections have been made which have reached quite substantial sums.

The annual ten-day session of the International Training School for Sunday School Leadership, under the auspices of the International Sunday School Association, will be held at Conference Point, Lake Geneva, Wisconsin, from July 2 to 11. The purpose of this School is to provide training for Sunday School secretaries and field workers. On the same grounds are held camp conferences for older boys and older girls to train them for the leadership of boys and girls in the early 'teen years.

Between October and May last Boys' Work Conferences were held in Halton County, Toronto, Belleville, Guelph, Leeds South, St. Catharines, Ottawa, Durham South, Ontario

South, Cornwall and Stormont, Ottawa Valley, Norfolk County, York North and Peel. 3,014 delegates from about 250 different centres were registered in these Conferences. One thousand seven hundred and sixty Forward Step cards were signed, some 250 of which were for the Christian life,

nearly 100 to join church, and the balancer for clean living. Three Girls' Conferences were held in Toronto, with a registration of 496, in Ottawa, with 186, and in Peel County, with 200, totaling 882. Fully 500 Forward Step cards were signed in these meetings, of which nearly 100 were for Christian life.

## A WORD FROM THE BUSINESS MANAGER

A REQUEST TO CHURCH, SUNDAY SCHOOL AND Y.P.S. WORKERS

We are anxious to make our Illustrated Catalogue for 1916 even more useful than its predecessors. With this end in view we intend to give in it, in addition to increasingly large lists of helpful supplies, many Practical Plans which will help the busy Church, Sunday School, or Y.P.S. worker.

We have been collecting good plans for some time; but are anxious to get more from workers everywhere throughout the Church *right away*, and have therefore decided on a Practical Plans Contest, particulars of which will be found on page 306 of this issue.

\$25.00 in all will be given for the best practical plans. Every worker has at least one useful plan for solving his or her problem.

Some have many that have helped over the hard places. We want to have the most helpful of these in our Catalogue for the assistance of active workers.

The simpler the plan, the better; so don't hesitate to send in any Plan on account of its simplicity or because it is an old one. It may be quite common in your locality, but will never have been heard of in other places. You will enjoy this useful contest, and your Plan may help many other workers; so turn to page 306 and read all about it. We should like to have at least one plan from every School,—more if possible. May we count on your cooperation?—R. DOUGLAS FRASER, PRESBYTERIAN PUBLICATIONS, Toronto.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

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

MARCH 16 TO APRIL 15, 1915

### I. FIRST STANDARD COURSE

*Bridgeville, N.S.*—*The School*: Catherine M. Cameron, Vera B. Macdonald, Louisa V. Browell, I. A. Macdonald.

*Big Island, N.S.*—**Diploma**—**Jessie H. MacLean.**

*Debert Station, N.S.*—*The Teacher, The School*: Lewis McDorman.

*North River Bridge, N.S.*—Rev. T. R. Davidson, Minister. *The Old Testament*: Philip McLeod, Katie C. McDonald.

*Old Barnes, N.S.*—Rev. W. A. Whidden, Minister. **Diploma**—**Mrs. W. A. Whidden.**

*Onslow, N.S.*—Rev. J. P. MacIntosh, Minister. *Old Testament*: Mrs. J. P. MacIntosh, Mrs. Horace Cutten, John G. Sugden, Mary Rogers. *New Testament*: Mrs. J. P. MacIntosh.

*Middle Musquodoboit, N.S.*—Rev. M. H. McIntosh, Minister. *The Pupil*: Mrs. Harry Pettridge, E. A. Higgins, Sadie C. Butcher.

*West Flamboro, Ont.*—Rev. G. Rowland, Minister. *The School*: Mrs. C. O. Green, Mabel B. Howden, Mrs. R. L. Biggs.

*North Pelham, Ont.*—Rev. J. M. Dickson, Minister. *Old Testament*: Hannah Hislop, Mary C. Jones, Ethel W. Van Every.

*McDonald's Corners, Ont.*—Rev. A. J. McMullen, Minister. **Diploma**—**Stella Wood.**

*Kemptville, Ont.*—Rev. P. A. McLeod, Minister. *The Old Testament*: John D. Mills, Florence S. Dunlop, Pearl M. McIntosh, Bessie Higgins.

*Richwood, Ont.*—*The Old Testament*: Margaret J. Wilson.

*Toronto, Ont., Normal School*—*The New Testament*: 15 Candidates.

*Regina, Sask.*—Rev. W. A. Guy, Minister. *The Teacher, The Pupil*: E. G. Cook, Mrs. S. W. Falkins, Emily Parker, Lois L. Bates, W. J. Murton, William Clink, May Whiteford.

*Sibbald, Alta.*—Rev. G. A. Steele, Minister. *The New Testament*: Isabelle M. Bray.

## II. ADVANCED STANDARD COURSE

*Ormstown, Que.*—Rev. D. N. Coburn, Minister. *The Life and Times of our Lord Jesus Christ*: Margaret C. MacDougall.

*Vankleek Hill, Ont.*—Rev. C. A. Ferguson, Minister. *Christian Doctrine*: Mrs. Angus MacNish, Mrs. Anna B. Stirling, Jennie MacIntosh, Mara C. MacGillivray.

*Swastika, Ont.*—**Diploma**—George Tester.

*Kingston, Ont.*—Rev. H. S. Steers, Minister. *The Teacher and the School*: Mrs. Steers.

*Sibbald, Alta.*—Rev. G. A. Steele, Minister. **Diploma**—Grace C. Bray.

*Fort George, B.C.*—Rev. P. T. Pilkey, Minister. *The Old Testament*: David Dent Priestman, Mrs. John P. Hand, Mrs. Thos. B. Wall, Mrs. G. J. Hanns, Mrs. G. G. MacKenzie.

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

## Lesson Calendar: Third Quarter

- |               |   |
|---------------|---|
| 1. July       | 4. . Absalom's Failure. 2 Samuel 18 : 1-15.                             |
| 2. July       | 11. .Solomon Anointed King. 1 Kings 1 : 28-40.                          |
| 3. July       | 18. .Solomon Chooses Wisdom. 1 Kings 3 : 4-15.                          |
| 4. July       | 25. .Solomon Dedicates the Temple. 1 Kings 8 : 22-30.                   |
| 5. August     | 1. .The Queen of Sheba Visits Solomon. 1 Kings 10 : 1-10, 13.           |
| 6. August     | 8. .The Kingdom Torn Asunder. 1 Kings 12 : 6-16.                        |
| 7. August     | 15. .Jeroboam Leads Israel Into Sin. 1 Kings 12 : 25-33.                |
| 8. August     | 22. .Asa's Good Reign. 2 Chronicles 15 : 1-15.                          |
| 9. August     | 29. .God's Care of Elijah. 1 Kings 17 : 1-16.                           |
| 10. September | 5. .Elijah and the Prophets of Baal. 1 Kings 18 : 30-39.                |
| 11. September | 12. .Elijah's Flight and Return. 1 Kings 19 : 8-18.                     |
| 12. September | 19. .Defeat Through Drunkenness (Temperance Lesson). 1 Kings 20: 10-21. |
| 13. September | 26. .REVIEW—Obedience and Kingship. Read Psalm 72.                      |

## Lesson I.

## ABSALOM'S FAILURE

July 4, 1915

2 Samuel 18 : 1-15. \*Commit to memory v. 5

**GOLDEN TEXT**—Children, obey your parents in the Lord : for this is right.—Ephesians 6 : 1.

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 <sup>1</sup> 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 Itta'i the Git'tite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people <sup>2</sup> 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 <sup>3</sup> now thou art worth ten thousand of us : therefore now it is better that thou <sup>4</sup> 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 <sup>5</sup> came out by hundreds and by thousands.

5 And the king commanded Jo'ab and Ab'ishai and Itta'i, 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 <sup>6</sup> wood of E'phraim :

7 <sup>7</sup> Where the people of Is'rael were <sup>8</sup> slain before the servants of Da'vid, and there was <sup>9</sup> there a great slaughter<sup>10</sup> that day of twenty thousand men.

8 For the battle was there <sup>11</sup> scattered over the face

of all the country : and the <sup>6</sup> wood devoured more people that day than the sword devoured.

9 And Ab'salom <sup>12</sup> met the servants of Da'vid. And Ab'salom rode upon <sup>13</sup> 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 <sup>14</sup> hanged in an oak.

11 And Jo'ab said unto the man that told him, And, behold, thou sawest <sup>15</sup> him, and why didst thou not smite him there to the ground ? and I would have given thee ten <sup>16</sup> shekels of silver, and a girdle.

12 And the man said unto Jo'ab, Though I should receive a thousand <sup>16</sup> 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 Itta'i, saying, Beware that none *touch* the young man Ab'salom.

13 Otherwise <sup>17</sup> I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldest have <sup>18</sup> 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 slew him.

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

**Revised Version**—<sup>1</sup> the people, a third part under ; <sup>2</sup> said ; <sup>3</sup> *Omit* now ; <sup>4</sup> be ready to succour ; <sup>5</sup> went out ; <sup>6</sup> forest ; <sup>7</sup> And the people ; <sup>8</sup> smitten there before ; <sup>9</sup> *Omit* there ; <sup>10</sup> there ; <sup>11</sup> spread ; <sup>12</sup> chanced to meet ; <sup>13</sup> his mule ; <sup>14</sup> hanging ; <sup>15</sup> it ; <sup>16</sup> pieces of silver ; <sup>17</sup> if I had dealt falsely against his life, (and there is no matter hid from the king,) then thou ; <sup>18</sup> stood aloof.

#### LESSON PLAN

- I. Absalom's Father, 1-5.
- II. Absalom's Fight, 6-8.
- III. Absalom's Fate, 9-15.

#### DAILY READINGS

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

M.—Absalom's ambition, 2 Sam. 15 : 1-10. T.—Absalom's failure, 2 Sam. 18 : 1-8. W.—Absalom's failure, 2 Sam. 18 : 9-15. Th.—Honor due to parents, Matt. 15 : 1-9. F.—Pride and destruction, Prov. 16 : 18-25. S.—The confidence of the righteous, Ps. 3. S.—Listen to wisdom, Prov. 4 : 1-13.

**Shorter Catechism**—*Ques. 21. Who is the Redeemer of God's elect?* A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

**The Question on Missions**—(Third Quarter, THE WORK OF A SOCIAL SETTLEMENT.)—1. What is a Social

Settlement? A Social Settlement is a centre placed in a crowded part of a city, where a group of people make their home in order to share the lives and help the needs of those about them, thus showing the Christlike spirit of neighborliness.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 272, 293, 34 (Ps. Sel.), 519 (from PRIMARY QUARTERLY), 11.

**Special Scripture Reading**—Prov. 3 : 1-10. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1405, Death of Absalom ; B. 666, Death of Absalom. For Question on Missions, S.O.S. 202, A Poverty-stricken District. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, An Oak in the Land of Gilead Near Scene of Absalom's Death (Underwood & Underwood, 417 Fifth Ave., New York City), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for July, 67c. ; less than four in one order, 20c. each ; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

## THE LESSON EXPLAINED

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

**Time and Place**—About B.C. 1025 ; Mahanaim, a fortified town east of the Jordan, and its neighborhood.

**Connecting Links**—Ch. 11 closes with the story of the capture of Rabbah, the Ammonite capital after the siege in which Uriah lost his life (see chs. 11 : 22 to 12 : 7a, Lesson X., June 6). In chs. 13, 14, we have an account of the flight to Geshur from the king's anger, of Absalom, the third son of David (1 Chron. 3 : 2), and his return to Jerusalem three years later through the influence of Joab, David's nephew and general, to be reconciled to the king after two years further waiting. Ch. 15 begins the narrative of Absalom's rebellion. The Lesson tells of Absalom's defeat and the failure of his revolt.

### I. Absalom's Father, 1-5.

Vs. 1, 2. *David numbered the people ; organized and reviewed his army. Captains of thousands . hundreds ; the usual divisions of an army. Sent forth . . . people ; that is, the soldiers.* David, in the dividing of the army into three parts, followed the example of Gideon (see Judg. 7 : 16) and Saul (see 1 Sam. 11 : 11). *Under the hand of ; under the leadership, command, of. Joab . . . Abishai ;*

David's nephews (1 Chron. 2 : 16) and well known generals. *Zeruiah ; David's sister. Ittai the Gittite ; that is, a native of Gath.* The refusal of this foreigner to leave David even when everything seemed to be going against the king is an example of unselfishness and intense personal devotion ranking with that of Ruth (see ch. 15 : 19-22). *I will . . . go . . . with you.* The king did not feel strong enough to take the chief place, but he wished to have some share in the battle.

V. 3. *Thou shalt not go forth.* The soldiers dissuaded David from his purpose. See a similar protest in ch. 21 : 17. *Not care for us.* Even though the army should be defeated the purpose of the enemies would not be accomplished so long as David remained alive. *Worth ten thousand of us ; "a common estimate of a valued leader." Better that thou succour us.* In addition to the army sent into battle in the three divisions, there was a body of reserves kept in Mahanaim (see Time and Place) under the king's personal command.

Vs. 4, 5. *The king said, etc. ; wisely yielding to the counsel of the soldiers. Stood by the gate side ; of Mahanaim.* An Eastern city

had two gates, an inner and outer one, with a gate house between. It was in this gate-house that the king remained. *The people came out.* There was a great march past before the king. *Deal gently . . . with Absalom.* David had no thought for himself in this hour of crisis, or even for his loyal troops or the future of his country, but only for the wayward son, who had cast to the winds every vestige of loyalty to his king and affection for his father.

### II. Absalom's Fight, 6-8.

V. 6. *So the people*; that is, David's army. *Went out*; to make the attack. *Against Israel*; Absalom's forces. Almost the whole nation had forsaken David to follow his rebellious son. *The wood* (literally "the jungle") *of Ephraim.* The powerful tribe of Ephraim, though it dwelt west of the Jordan, had given its name to this place east of the river. It is not otherwise known.

Vs. 7, 8. *People of Israel* (the followers of Absalom). *. . . slain . . . twenty thousand men*; so that the rebel army was likely much larger than the king's, even though the original 600 men of ch. 15 : 18 had been greatly reinforced. *Scattered over . . . all the country.* The defeat became a rout. *Wood devoured.* Perhaps the meaning is that the fugitives dropped into the clefts between the rocks covering the surface of the region and concealed by the jungle growth. *More . . . than the sword.* A greater number perished in the pursuit than in the battle.

### III. Absalom's Fate, 9-15.

V. 9. *Absalom met*; as he was fleeing from a party of the enemy, separated from his men. *The servants of David*; the king's bodyguard. *Upon a mule*; probably David's royal mule, a sign that Absalom claimed the kingship (compare 1 Kgs. 1 : 33). *Caught hold of the oak.* As he rode at full speed, his head got wedged into the fork of a branch. There is no support in the narrative for the idea that Absalom owed his death to his long hair (see ch. 14 : 26).

Vs. 10, 11. *A certain man*; one of David's soldiers. *Told Joab*; his commanding officer. *Why didst thou not smite him . . . ?* Joab had not such feeling for Absalom as the king had. *Ten shekels*; "half crowns," each worth a little more than sixty cents of our

money, but, of course, having in those days, much greater purchasing power. *A girdle.* The girdle was often richly wrought and worn as an ornament.

Vs. 12, 13. *A thousand shekels . . . yet would I not,* etc. This brave soldier could not be bought to commit what he thought to be a crime. *The king charged thee.* Joab is reminded of the words of David (see v. 5). *Dealt falsely against his life* (Rev. Ver.); acted in a cowardly and treacherous manner towards one who was helpless. *No matter hid from the king.* David was sure to know whatever was done. *Thou thyself . . . against me.* Joab would not have lifted a finger to save the man from the king's anger.

Vs. 14, 15. *I may not tarry.* Joab abruptly breaks off the conversation. *Three darts.* The Hebrew word means "clubs." If these had a sharpened point they could be used as spears. *In the midst of the oak.* We are to think of a mass of thick-set branches in which Absalom was struggling. *Ten young men . . . slew him*; completing the cruel work which their heartless leader had begun.

### Light from the East

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

THE TREES OF PALESTINE—The uplands of western Palestine are to-day almost without trees, and they seem always to have been bare. Apart from figs and olives, which are cultivated, there are few trees to be found, and they are solitary. These few trees in a treeless land assume a factitious importance. Men have a superstitious regard for them; they are associated with unseen beings and inscrutable powers. Men listened to the rustle of their leaves and heard divine voices, they found gracious gifts in the shadow of the tree or in its leaves. To-day many trees are hung with strips of clothing torn off as offerings or charms to bring the givers within the magic circle of the spirit's gracious activity. A plow left under such a tree is safe from theft; you could no leave it in the open field.

Whenever a man of the central highlands thought of a wooded country he turned his eyes to Carmel, "Carmel of the thousand valleys," Carmel that is always green, or to towering Lebanon, or to the tableland of

Gilead in the east. And to-day you have to cross the Jordan to find a forest, but it is no forest in our sense ; it is not dense and there

are no tall trees. The wood is open, trees are yards apart, and the trees are low and stunted with scarcely any trunk.

### THE GEOGRAPHY LESSON

The number 23 on our map marks a place in the neighborhood of the ancient forest of Ephraim, where the battle of the Lesson was fought. It is a beautiful green country in which we find ourselves. Directly before us a huge oak tree, with low, spreading limbs and thick masses of foliage, casts its deep, cool shadow over a broad space of grassy ground. Beyond it the land slopes slightly

downward and we can look off for a mile or two over treetops and sunny pastures, green and odorous of summer. This part of the old land of Gilead is to-day one of the most promising parts of Palestine. Kent calls it "the paradise of the herdsman and the



shepherd,—a land of deep valleys, rounded hills and frequent springs. Groves of noble oaks cover the hilltops and reveal the strength inherent in the soil." Forest trees like those we find here now grew then in such masses as to make the region extraordinarily dangerous for soldiers unfamiliar with the ground ; any oak like this might be hiding from view a sharp-

shooter armed with bow and arrows, ch. 18 : 9. It was while hurrying along under a great oak of this sort that Absalom met the strange accident that betrayed him into Joab's hands.

Use a stereograph entitled, An Oak in the Land of Gilead Near Scene of Absalom's Death.

### THE LESSON APPLIED

By Rev. John W. Little, B.D., East Kildonan, Man.

In the Valley of Jehoshaphat, the popular name of the Kidron Valley, east of Jerusalem, there is to-day a stone monument forty feet high called the Tomb of Absalom. For generations Jews and Mohammedans have been in the habit of casting a stone at it as they pass, and exclaiming, "Cursed be the memory of Absalom and cursed be every child who rises up in rebellion against his parents." The word of God at Sinai, "Honour thy father and thy mother," finds its sanction in every high and honorable instinct in human nature, and filial ingratitude and disobedience is both ungodly and inhuman. To refuse to show to parents that deference and devotion that is their due is not only wicked, but also foolish. It cannot be well with him in the end who disregards "the first commandment with promise." This is the main lesson taught by the life of Absalom.

Beautiful of face, strong of limb, warm of heart, and gracious in manner, he was a lad of rare promise, but he used all his fine gifts and graces in the fulfilment of an unholy purpose and the very strength and charm of his youth but helped and hastened his downfall. Because he had so many attractive qualities he was able the more easily to flatter the people into allegiance to himself and "steal their hearts" from David the king. Initial successes quickly won by his shameless intrigues encouraged him to fresh plottings and more daring false promises, as well as added to his blind self-confidence. The very qualities that might have made him great, rightly used, only speeded him on his downward course and rendered his ruin more tragic. It is the youth of bright promise and splendid parts that needs most to guard against a single false step on the threshold of life.

Undoubtedly Absalom's early environment was not all it should be. Parental neglect, heathen practices introduced into the court through royal marriages, the intrigues always present where polygamy is sanctioned were factors in Absalom's early experiences that must have played some part in his downfall. It was a poisoned atmosphere into which he was born. Even so the Bible, always just as well as frank, makes no excuse for his evil career. His environment could not hold him against his will. It is not given to every child to grow up in a Christian home. But every boy or girl may grow up true in spite of any evil influences that surrounded their early years. And while no home is altogether good, so perhaps no home is altogether bad. In David, Absalom had a God-fearing father. If he had shown towards him that respect, love and loyalty due to parents he would have been led into nobler paths and his life would not have gone out in darkness. In his rebellion against his father he entered the road that could lead to only one end at last, disaster and shame. Obedience and loving allegiance to all that is pure and sweet and holy in the home in the only security for a safe and happy future.

Absalom made very thorough preparations for success. He made himself popular with the people by personal courtesies and extravagant promises, "sent spies throughout all the tribes of Israel," corrupted Ahithophel, one of David's trusted ministers of state, and raised his standard of revolt with every confidence of victory. He left out of reckoning the divine factor. God is not necessarily on the side of the big battalions, as Napoleon wrongly thought, or of the clever schemers. After the battle of Trafal-

gar the English fleet was close to the rocks and, their cables shot away, had not an anchor ready. Lord Collingwood, who had succeeded to the command on the death of Nelson, wrote to his friend: "Providence did for us what no human effort could have done; the wind shifted a few points and we drifted off the land." God has a plan, and the processes of history are the unfolding of that plan. Only those who stand on the right side in any conflict have ground for confidence. Behind David's plans was an overruling providence and that was the fact of supreme importance. In sinning against the law of God, Absalom was doomed to ultimate failure. Nationally and personally it is true that he who flaunts the laws of God must fall.

Absalom seemed to be on the road to success. Outward indications were in his favor. He passed from one stage to another in his disloyal plans with wonderful cunning and promise of triumph. Forbidden paths generally are bright with promise at the beginning. Wicked schemes often do prosper for a time. But the hour of doom will strike at last. Green, in his history of England, tells of the career of Cardinal Wolsey that seemed to prosper so as it hastened from one wickedness to another, but "the hour of reckoning at last arrived. Slowly the hand had crawled round the dial-plate, slowly as if the event would never come, and wrong was heaped on wrong, and oppression cried, and it seemed as if no ear had heard its voice, till the measure of the wickedness was at length fulfilled. The finger touched the hour; and as the strokes of the great hammer rang out above the nation, in an instant the whole fabric of iniquity was shivered to ruins."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By Rev. John H. MacVicar, D.D.

Absalom, a handsome youth with flowing locks, riding a gaily caparisoned mule, before his huge unwieldy army, is the type of man who loves ostentatious show, and is easily carried away by his false ambition. Most

pitiable is his plight when he comes to grief.

1. *The mobilizing of David's army*, vs. 1-5. Indicate that the king's forces were probably inferior in strength to Absalom's, which accounted for their division into three parts, v. 2. Contrast the large insurrectionary army. Compare David's method of attack with that of Gideon, Judg. 7:16. The division prevented an overwhelming concentration of the enemy, and enabled the

smaller force to choose its own ground. Extol the stout heart of the king, advanced in years, but eager to go personally to the front: and the chivalry of the people in insisting upon his safety. Absalom was confident in the perfection of his "war machine:" but with valorous loyalty David's troops marched past (v. 3), in the final review before going into action, v. 4. Enlarge on the parental solicitude in the charge to deal gently with the rebel son, v. 5.

2. *The battle in "the wood of Ephraim,"* vs. 6-15. Show now the strategic importance of the ground where the inferior force met the superior. Make clear that in war the fatalities are not confined to losses in the actual fight. Experience and science have reduced fatalities in modern war, for instance, through enteric fever. The "wood" slew more of Absalom's forces than the sword, v. 8. The "wood" ended the rebellion by bringing about the end of its leader, vs. 14, 15. Incidentally commend the loyalty to David that deterred the first discoverer from dispatching the royal youth, vs. 10-13.

Application: Try to trace the course of Absalom's thoughts as he struggled, suspended in mid-air from the boughs of the tree. He would recall the mad panic of his troops and their dash into the woods, carrying him with them, till he became detached in a dense spot, where his hair became entangled in a bough. Would he have bitter, angry thoughts at the desertion of his followers? Would he curse the day when he stole their hearts, without gaining them? Would he wish that he had never been so sure that a vast army is invincible? Would he have any twitches of conscience over his base conduct towards his father? Were there relentings that led him to seek the divine mercy in that hour of suspense? What a nemesis of pride, to have met his end through an entanglement of the locks that were the badge of vanity. Did he just reap what he had sowed?

### For Teachers of the Senior Scholars

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

Question the class about success and failure. When is life a success? When is life a failure? Bring out that a life may be a great success from a worldly point of view and yet be a

great failure in God's sight; and that life may be what the world calls a failure and yet be a good success in God's sight. Emphasize the truth that Absalom's life was a failure both in the sight of God and man, and that it was a failure in spite of his splendid physical endowment which often helps a man to make life a success, in spite of an attractive personality which made him a great favorite, and in spite of his father's love and all the religious influences about him.

Question the class about Absalom's rebellion,—how he stole the hearts of the men of Israel, and won over to his side many of the people, ch. 15: 1-6. What did David do when he found that Absalom was in rebellion? (Chs. 15 and 16.) Note that the Lesson is the closing scene in this rebellion.

1. *The Battle*, vs. 1-8. Question the class about David's army, vs. 1, 2. Why did he not lead it himself? (Vs. 3-4.) In what sense is it true that all men are equal? In what sense true that all are unequal? In every undertaking, in athletics and in the higher athletics of Christian service, as well as in war, some people are worth a good deal more than others. What earnest tender charge did the king give as they marched away to the battle? (V. 5.) Point out that the king's anxiety was not about the result of the battle. He seemed to know how the battle would end, but his heart was anxious about his rebel son. Ask one of the scholars to describe the battle, vs. 6-8.

2. *The Death of Absalom*, vs. 9-15. How did it happen? Was Joab justified in doing what he did? Was it not well for Israel that Absalom was dead? Why was the king so anxious to have his life spared? Was he hopeful that some good influence might yet reach the heart of his son whom he loved so much? It is never too late to mend. Close with the pathetic scene in the chamber over the gate (v. 33), and remind the class that nothing is so heart-breaking to a father or mother as the sin of a child.

### For Teachers of the Boys and Girls

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

The minds of the scholars will be full of the war,—of the enlisting and training of soldiers in all parts of Canada and the battles in

Europe—and the teacher should endeavor, in this Lesson, to turn these absorbing interests to good account. The fight at Langemarck in the closing week of last April may be recalled, and the class reminded of the heroic bravery of our Canadian soldiers. Impress the fact that these soldiers of ours were fighting in a good cause, fighting in order that we may continue to enjoy our rights and liberties. Now turn attention to the battle described in our Lesson. Point out that Absalom and his followers were fighting for very different reasons than those influencing our soldiers,—Absalom was fighting because he wished to make himself king in place of David his father, whom he ought to have loved and served.

After some such introduction to awaken the interest of the scholars in the Lesson, take up its main points as follows :

1. *David's Army*, vs. 1-3. Question about the divisions of the king's army, referring to the similar plans of Gideon and Saul (see Lesson Explained), the leaders, bringing out all that is known about them, and David's desire, good soldier that he was, to go himself into the battle, in spite of his age and feebleness, and the reasons why the soldiers urged him not to do this.

2. *The Waiting King*, vs. 4, 5. Bring out

here the king's yielding to the wishes of his soldiers, the description of the Eastern city gateway in which he waited and his anxiety for the safety of his son Absalom. Contrast the love of the father with the ingratitude and rebelliousness of the son.

3. *The Battle*, vs. 6-8. The place of the battle ; the description of the opposing forces,—"the people of Israel" and "the servants of David ;" the greatness of the slaughter ; and the pursuit,—these are the points to be brought out in these verses.

4. *The Death of Absalom*, vs. 9-15. Get the scholars to describe how Absalom, fleeing at full speed on his mule, was caught in the branches of an oak, where one of Joab's soldiers found him and reported to his master. Question about the words of Joab to the soldier and the soldier's reply ; how Joab would gladly have had the man kill Absalom and yet would not, as the man shrewdly knew, stand between the slayer and the king's wrath. Then have the scholars tell about the actual death of Absalom at the hands of Joab and the "ten young men."

The lesson to impress, in closing, is that each scholar has a battle to fight against sin and evil and that he ought to be just as brave and self-sacrificing as the soldiers who are fighting for us in Europe.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Read in a later chapter how David mourned over the death of his ungrateful son.

2. Where is it written that those who have sown the wind shall reap the whirlwind ?

ANSWERS, LESSON XII., Second Quarter.  
—(1) Mark 14 : 38. (2) 1 Cor. 10 : 13.

#### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Is rebellion ever right ?

2. Should a soldier ever disobey his officer ?

#### Prove from Scripture

That Jesus honored His parents.

#### The Question on Missions

By Rev. J. G. Shearer, D.D., Toronto

Ques. 1. *What is a Social Settlement ?*

(See also Scholars' Answer on page 318.)

The peculiar advantage of the Settlement, is the fact that it is a home among the homes of the community. People "run in" on all sorts of errands, and it is through this personal touch between residents and neighbors that some of the best work of the Settlement, is done. The Settlement aims to be "all things to all men," expressing in every activity the love of Christ and the desire of His church to help all human need wherever it is found. The need of the people of our crowded neighborhoods is not always a money need ; it is not always simply the need for a change of heart : it is the need of knowing that somebody cares, and cares because of the belief that God cares.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—Our Lessons this Quarter are to be about some kings and prophets of God's people. Our Golden Text is: "The king shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice!"

(Ps. 21:1.) We shall learn from these stories that our strength comes from God, and He fills our hearts with joy.

*A Look Forward To-day*—Our Lesson story to-day tells us about Absalom, the rebellious son of King David.

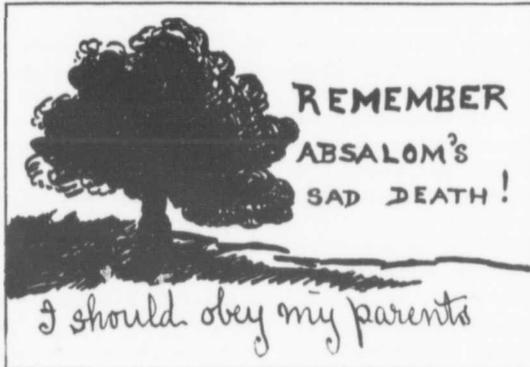
*A Parade of Soldiers*—Did the children ever watch a parade of soldiers? Our story begins by telling us that King David's soldiers were marching past the king. King David's own son Absalom has gathered soldiers around him and has come to fight against his father David, and try to become king in his stead.

*A Bad Son*—You cannot always tell what a boy is like from his outward appearance. Listen to what we are told about Absalom's beauty (read 2 Sam. 14:25): "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." And yet this beautiful boy grew to be a disobedient, disloyal son, who did not honor his father. When you hear the story I think you boys will say that Absalom was a "mean sneak" (to use boy language).

Where does our king live? Where did King David live? (Draw a circle.) Jerusalem had a high stone wall around it, and gates. These gates looked something like this (sketch). At each side there was a

tower with a room above and below. The king sat in one of these rooms and people came to him for advice and help in settling disputes, etc.

Absalom made a wicked plan. He will turn the people against his father David! See! There comes Absalom early in the morning riding in a fine chariot (describe) in great state, with fifty men riding before him. He intends to be early at the gate to receive the people before King



David gets there. "See this grand prince," he hears the people whispering. Watch him as people come to the gate to get the king's advice about their business. The king is not there yet, but this grand prince Absalom meets them in a very friendly way, taking them by the hand and even kissing them. Listen to him! "There is no one at the gate yet to hear your troubles. I am sure you are in the right. Oh! if I were only king, I would help you." In this way Absalom won the hearts of many of the people and turned them against David (see ch. 15).

After a while Absalom gathered an army to fight for him. Here they are (strokes). This is why we see king David's soldiers parading before him, that he may arrange them for battle against Absalom's army.

*Lesson*—Tell the Lesson story. Speak of King David's deep love for his disobedient son, v. 5. Outline an oak tree. The children will never forget the terrible punishment sent upon Absalom, vs. 9-17.

*Golden Text*—Repeat.

*What the Lesson Teaches Me*—I SHOULD OBEY MY PARENTS.

## FROM THE PLATFORM

Write on the blackboard, *For King and Country*. Ask why, during the past week, we celebrated Dominion Day. The answer will come readily, "Because it was the anniversary

of the founding of the Dominion,—our country." Speak of other countries over which King George reigns besides our own,—the British Isles, Australia, New Zealand, South Africa, India, etc. Impress the idea that all these lands belong to one great empire and are linked together by the closest ties. Now start the question, "What should we do for our king and

## For King and Country

country?" Fight, if need be, as many brave Canadians are fighting to-day; obey the laws; try to drive out of our country everything that is a discredit to it; strive to be good citizens and to help others to be good citizens. Refer to Absalom as one who was not true to king and country and hold him up as a warning against unfaithfulness.

### Lesson II.

### SOLOMON ANOINTED KING

July 11, 1915

1 Kings 1: 28-40. Study 1 Kings 1: 1 to 2: 12. Commit to memory vs. 39, 40.

**GOLDEN TEXT**—Know thou the God of thy father, and serve him with a perfect heart and with a willing mind.—  
1 Chronicles 28: 9.

28 Then king Da'vid answered and said, Call me Bath'sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the Lord God of Is'rael, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath'sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king Da'vid live for ever.

32 And king Da'vid said, Call me Za'dok the priest, and Na'than the prophet, and Bena'ah the son of Jehoi'ada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gi'hon:

34 And let Za'dok the priest and Na'than the prophet anoint him there king over Is'rael: and blow ye with the trumpet, and say, God save king Solomon.

**Revised Version**—1 who; 2 adversity; 3 verily as I; the king said; 4 and he shall come; 5 prince; 6 Tent.

#### LESSON PLAN

- I. Solomon Appointed King, 28-31.
- II. Solomon Proclaimed King, 32-40.

#### DAILY READINGS

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

M.—Solomon anointed king, 1 Kgs. 1: 28-40. T.—Solomon anointed king, 1 Kgs. 1: 41-53. W.—Solomon anointed king, 1 Kgs. 2: 1-12. Th.—David's prayer for Solomon, 1 Chron. 29: 14-19. F.—Solomon's second anointing, 1 Chron. 29: 20-25. S.—David's last words, 2 Sam. 23: 1-7. S.—A greater king, Ps. 72: 8-20.

**Shorter Catechism**—Ques. 22. How did Christ, being the Son of God, become man? A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Is'rael and over Ju'dah.

36 And Bena'ah the son of Jehoi'ada answered the king, and said, Amen: the Lord God of my lord the king say so too.

37 As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king Da'vid.

38 So Za'dok the priest, and Na'than the prophet, and Bena'ah the son of Jehoi'ada, and the Cher'ethites, and the Pel'ethites, went down, and caused Solomon to ride upon king Da'vid's mule, and brought him to Gi'hon.

39 And Za'dok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

**The Question on Missions**—2. Why are Social Settlements needed in Canada? Because people have come to our cities in such numbers, that they have to live in a very crowded way. They need the influence of some homelike centre, and they need to be put in touch with the best things of Canadian civilization.

**Lesson Hymns**—Book of Praise: 19 (Supplemental Lesson), 102, 90, 2 (Ps. Sel.), 541 (from PRIMARY QUARTERLY), 100.

**Special Scripture Reading**—Ps. 2. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 83, Solomon Anointed King. For Question on Missions, S.O.S. 143, Toronto Rearcourt Residence. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, The Valley of Kidron and Village of Siloam from the South (Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, page 318).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1025 ; Jerusalem and its environs.

**Connecting Links**—David, roused by Joab from his grief for Absalom, led his army back to Jerusalem and resumed his throne. Ch. 20 tells of the rebellion under Sheba, a Benjamite, which was quelled by Joab. A three years' famine followed, sent by God as a punishment for Saul's massacre of the Gibeonites, ch. 21. The story of David's vainglorious census of the people, for which the land was afflicted with a pestilence, stayed only by the king's offering a sacrifice on the threshing floor of Araunah the Jebusite, is told in ch. 24. In ch. 22 we have David's song of praise to God for his victories, and ch. 23 contains a list of his mighty men.

When David had grown old and feeble, Adonijah, the eldest living son of the king, with the support of Joab, started a conspiracy to secure the succession to the throne for himself. The rival of Adonijah was Solomon, whose claims were supported by Nathan the prophet, Zadok, the colleague and rival of Abiathar in the priesthood, and Benaiah, the captain of the royal bodyguard. Nathan sent Bathsheba to the king, to inquire how it was that Adonijah was being made king, when, by the word of the Lord, he had promised the throne to Solomon, her son. The prophet himself followed immediately, asking the same question. Vs. 1-27.

#### I. Solomon Appointed King, 28-31.

Vs. 28, 29. *Then king David answered* ; the remonstrance of Nathan against Adonijah's being permitted to claim the throne, when, as David well knew (see 1 Chron. 22 : 9, 10), God intended Solomon to be king. *Call me Bath-sheba* ; who had retired during Nathan's interview with David. This was in accordance with Eastern etiquette, and, besides, Bathsheba and Nathan doubtless desired to appear as independent of each other as possible in their tidings. *The king sware* ; solemnly confirmed a previous oath (see vs. 13, 17). *As the Lord liveth* ; that is, "as surely as the Lord liveth." *That hath redeemed, etc.* The birth of Solomon marked the time when David became at peace, not only with men, but also with God.

Vs. 30, 31. *Solomon . . . shall reign after me* ;

in spite of Adonijah's attempt to seize the throne. *This day.* There was need of prompt and decisive action if Adonijah's plot was to be foiled. *Bowed with . . . face to the earth* ; an Eastern custom expressive of deep reverence. *Live for ever* ; a common Eastern exaggeration. Bathsheba would assure the king that she had no desire for his death, but only for a recognition of Solomon her son as successor to the throne.

#### II. Solomon Proclaimed King, 32-40.

Vs. 32, 33. *Call me Zadok . . . Nathan . . . Benaiah.* See Connecting Links. The combination of the high priest, the court prophet and the captain of the royal bodyguard would show clearly that the proceedings had the royal sanction. *Servants of your lord* ; David himself. The "servants" were the king's bodyguard (see on v. 38), a considerable body of well armed men. With Joab on the other side (v. 7), there was likely to be fighting. *Mine own mule* ; the riding beast, from David's time on, of the royal family, (2 Sam. 13 : 29 ; 18 : 9), asses being still used by the common people. Solomon's appearing on the king's mule would be an added proof that his coronation had the king's approval. According to the rabbis, it was death for any one to ride on the king's mule without his consent. *To Gihon* ; a sacred place in the Kidron Valley east of Jerusalem, where there was a fountain.

V. 34. *Anoint him there.* The pouring of oil on the head was the method of inauguration into each of the three offices typical of the Messiah ("Anointed One"), those of prophet, priest and king. *Blow . . . with the trumpet.* Compare 2 Sam. 15 : 10 ; 2 Kgs. 9 : 13 ; 11 : 14. *God save king Solomon* ; literally, "Let king Solomon live," a recognition of his heirship to the throne.

Vs. 35-37. *Come up after him* ; as his supporters and bodyguard. *Sit upon my throne* ; as David's partner and successor. *Benaiah . . . answered.* Since Benaiah was captain of the bodyguard, the issue lay largely in his hand, since the prince or general with an army behind him had a great advantage over all rivals. *Amen* ; "So let it be," a prayer and also an expression of determination that the king's orders should be executed. *The Lord*

..God. say so ; for without His approval, the plans of the king and his counselors would come to nought. *His throne greater, etc. ; words to flatter a father's fond hopes for his son.*

Vs. 38-40. *Cherethites. Pelethites ; foreign soldiers who formed the king's bodyguard. They may have been originally Philistine clans (for the Cherethites see 1 Sam. 30 : 14 ; Ezek. 25 : 16 ; Zeph. 2 : 5). The horn of oil (Rev. Ver.) ; the sacred oil kept for such occasions (see Ex. 30 : 23-25). Out of the tabernacle ; the tent on Mount Zion where the ark was kept, 2 Sam. 6 : 17.*

Ch. 1 : 41 to ch. 2 : 12 records the collapse of Adonijah's plot, the last words of David to Solomon and David's death.

### Light from the East

THE WATERS OF PALESTINE—In a subtropical climate like that of Palestine the supply of water assumes an importance unknown in Canada. Where there is unbroken drought for six or seven months in the year (summer and autumn) people depend on a great river, as in Egypt, or on springs and cisterns, as in Palestine. The Holy Land has indeed one consid rable river, the Jordan, but on its way to the Sea of Death it flows selfishly

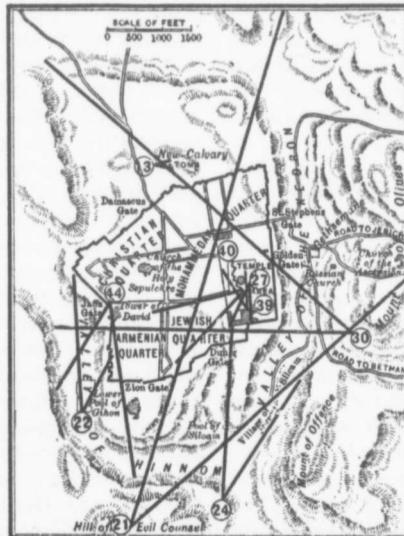
in a deep channel as if it grudged to grant life to field or beast. For most of the year men have to depend on flowing springs that become heads of little oases in the valleys or on cisterns where the rain-waters are collected.

In and about Jerusalem there is only one spring, here called "Gihon." To-day it is the Virgin's Spring on the eastern flank of the eastern hill of the city, the flank facing the Mount of Olives. The waters of the spring were in ancient times led by an open aqueduct about the hillside to the lower end of the city, but from the days of Hezekiah or thereabouts the waters were conducted by a tunnel through the rock to the Pool of Siloam. All other "pools" about Jerusalem were open rock basins for the collection of rain-water.

It is one of the wonders of Palestine that the subterranean waters burst forth to the surface in great streams. At the Pool of Gideon under Gilboa the waters gush out as from an opened water-main. "Gihon" perhaps means "gushing." Very naturally these springs were held in superstitious regard as the abode of mighty spirits. Evidently Enrogel was a sacred spot like Gihon. Each aspirant to the throne was acclaimed king at a sanctuary, both Adonijah and Solomon.

### THE GEOGRAPHY LESSON

The city of Jerusalem has undergone many transformations since Solomon's time, but it is still possible to identify with reasonable certainty the place where priest and prophet took part in the ceremony of the young king's coronation. The number 24 on our map marks a spot on a hill south of the city, from which we may have an interesting outlook over the historic scene of the Biblical record. We will stand at the point of the V facing north, and having spread out before us the



MAP PATENT No. 856,509 BY UNDERWOOD & UNDERWOOD

ground included between the V's spreading arms. The valley down before us is used now for small fields, vegetable gardens and orchards of fig and olive trees. Ahead, at our right, we see a steep hillside covered with the little stone houses of a modern village, Siloam,—primitive little structures of nearly the same sort that Solomon's subjects built, flat-roofed, with a few small holes in the thick walls to admit light to the interior. The place of Solomon's consecration was

apparently somewhere in the valley down before us, for the writer of the Second Book of Kings tells how the procession "went down" from the city and "came up" afterwards, blowing trumpets and shouting as they moved along.

The altar to which Adonijah fled for refuge, to wait until he should know what treatment to expect from the new king, may quite possibly have been up on the summit of the hill beyond where we see the modern city wall.

Araunah's old threshing floor, of which we read in 2 Samuel, ch. 24, was a few rods beyond the present line of that wall. The dome-crowned building that we see now beyond the wall (a Moslem mosque) occupies ground which was probably vacant at the time of Solomon's coronation.

You can see for yourself the scene of those stirring events, if you use a stereograph entitled, *The Valley of Kidron and Village of Siloam from the South.*

### THE LESSON APPLIED

Solomon received a fine start in life. In body and in mind he was richly endowed. Like Absalom he seems to have had a magnetic personal presence. He was famed for his wisdom and his justice. He had a genius for ruling. In David he had a father of exceptional force of character, magnanimous, fearless, loyal to his friends, deeply devoted to the will of Jehovah. In Nathan, the prophet, he had a faithful counselor and wise teacher. When on the threshold of manhood, he was called to the kingship of a growing and prosperous dominion. When Saul was anointed, Israel was a nation of peasants, and Gibeah, his capital, was but an ordinary village. Under David, however, an era of expansion had begun. Solomon thus inherited a kingdom among the most splendid of the Eastern world. Fortune seemed to smile on this young man. His career opened with the brightest promise of success. Yet his life was a disappointment and went out in darkness at last.

He neglected a father's wise counsel. "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind," was good advice. It set before this bright and eager young man the true standard of greatness. In Solomon's disloyalty to that ideal we find the secret of his real failure in life. Many a moral wreck might be averted and many a life saved from disappointment at last if hot, impetuous youth would listen to the instruction of experienced parents, teachers and friends.

In Solomon we learn how powerless mental force in itself is to make men great. He had a quick and inquisitive mind, hungry for knowledge and with wonderful powers of

discernment. The extraordinary development of Israel under his rule is sufficient evidence of his intellectual force. Yet as his reign advanced the shadows deepened round his own life. His kingdom prospered; he himself failed. He grew skilful in ruling others; himself he could not rule. He gained all kinds of power except the power of personal self-control. We may learn much and live little. Knowledge is valuable only as it enriches character. The end of learning what we did not know before is to become what we were not before. As the tree realizes its growth, beauty and fruitage only as it transmutes into its own fibre the riches of the sunlight and the soil, so we only truly live and grow as we turn our knowledge into character. The essential thing is not that we be clever but that we be good.

In Solomon we learn also the danger of great talent without the grace to use it wisely. His warm affections, his strong, generous impulses, his keen sympathies, his capacity for friendship,—the many qualities that made him popular at home and abroad, and put him at once on easy terms with the people—these very graces that lifted him above the ordinary proved his undoing. They led him into many foreign alliances, surrounded him with a luxuriant court, deepened his love of pomp and flattered his personal vanity. Life flowed rich and full in his veins, and had he the grace to direct its currents into right channels and make it serve only righteous ends, there is almost no limit to the good he might have done and the heights he might have reached. But he had no great guiding principle, no deep, enduring convictions, no passionate devotion to God, no religious

anchorage strong enough to hold in times of testing, and so though wisdom was his, and pleasure and power came at his bidding, yet he found in it all only "vanity and vexation of spirit." Too late did he learn the secret of abiding success, "Remember now thy Creator in the days of thy youth." Talent is a blessing only when consecrated to the service of God.

We instinctively think, in this connection, of Lord Byron whose mother coveted for him great talents. Her wish was gratified. All

the good fairies, writes Macaulay, seem to have been present at his cradle. He had rank, personal magnetism, intellectual force, splendid opportunities. Yet early in life he wrote :

Through life's dark road so dim and dirty,  
I have dragged to three and thirty.

What have these years left to me ?

Nothing—except thirty-three !

He had the power to do the right in a great way and he chose evil instead. That failure was sin, and the wages of sin must be paid.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

This death-bed struggle for a throne is unintelligible without a study of the conspiracy to establish Adonijah king. Read carefully the previous part of the chapter.

1. *An old king who was true to his word*, vs. 28-31. The private designation of Solomon for the throne was likely known to the court, but not beyond it. The first formal step is now taken towards securing official sanction for Solomon's open recognition. Adonijah had assumed quasi-royal honors, v. 5. His bold pretensions were to be firmly checked. The right of the oldest son as heir to the throne had received as yet no legal proscriptions. The old heroic king, who had given his word that Solomon should reign, was not without influence. Whilst preparations were in progress for a banquet to proclaim Adonijah king, Nathan, through Bathsheba, secures from David official ratification of Solomon's succession. Emphasize the importance in our own times of keeping one's word : and particularly our pledged national word at any cost, even of human life.

2. *A new king who was true to a serious call to make a good start*, vs. 32-40. Mark the surviving spirit of "fight" in David, as he rouses himself to thwart the conspiracy : summoning Zadok, Benaiah and Nathan, and authorizing them to take Solomon through the streets on the well known royal steed he had been in the habit of riding himself, proclaiming Solomon king. Describe the public anointing at Gihon, with trumpet

blasts and acclamations, and the return with fife-bands to Jerusalem where the new king was placed formally on his father's throne. Then show how the conspiracy was broken without a blow struck, v. 49.

Conclude with a review of Solomon's noble conduct : (1) Choosing a peaceful inauguration of his reign, rather than bloodshed. Adonijah, cringing at the altar, was spared and put on his word to "show himself worthy," vs. 50-53. The worst possible model for a modern sovereign is Attila. (2). Choosing mental and moral endowments rather than personal aggrandizement. Briefly anticipate the next Lesson, and point out that there is some likelihood of a satisfactory termination of a promising career, when we take ourselves seriously at the start and try to take ourselves seriously all the way through. To crowd a boiler full of steam for the whole journey would burst it. We must make steam as we go.

#### For Teachers of the Senior Scholars

Remind the class that we have come to the closing days of David's life. He was not very old but he was very feeble, v. 1. His life had been a strenuous one, full of anxieties and hardships and sorrows, which made him old before his time. Note that his mental vigor was much greater than his physical strength. What event clouded his last days ? Question the class about Adonijah,—(1) his personal appearance, v. 6. Is it true, as the Greeks taught, that a beautiful body loves to have a beautiful soul to inhabit it ? (2) His character, v. 5. In what sense is ambition a good thing and in what sense an evil

thing? A desire to make the most of ourselves, and of our opportunities and privileges is a good thing; but a desire to be great, regardless of the rights of others or the will of God, is an evil thing. How had David failed in bringing up Adonijah? (V. 6.) Note that a boy who always gets his own way never amounts to much. Question the class about Adonijah's plot to secure the crown for himself (vs. 7-9), and bring out that today's Lesson reveals how this plot was frustrated.

1. *Solomon Chosen King*, vs. 28-37. Show how Nathan, the prophet, and Bathsheba, the mother of Solomon, revealed the plot to the old king, vs. 11-27. What effect did this revelation have upon David? Describe his interview with Bathsheba (vs. 28-31) in which he proclaims Solomon king. Question out the instructions which David gave Zadok, the priest, and Nathan, the prophet, and Benaiah regarding Solomon, vs. 32-37. Note the mental vigor of the old king as he grasps the situation and provides for it. There is no note of feebleness in his voice as he utters his commands.

2. *Solomon Anointed King*, vs. 38-40. Ask one of the scholars to describe the events of that coronation day,—the procession, the anointing, the music, the popular cry, the fear which fell on Adonijah and his confederates as they heard the sound of rejoicing in the streets, the kindly way in which Solomon that day treated Adonijah.

Show how Solomon was better fitted to wear the crown than Adonijah. His mother's influence was no doubt for good over his life. He was well educated in science and literature as well as in religion, 1 Kgs. 4 : 32-34. Help the class to see that God never calls us to occupy a position for which we have failed to qualify ourselves.

### For Teachers of the Boys and Girls

Make this a Lesson about the two brothers, Adonijah and Solomon, both sons of king David. Point out that some of the leaders in Israel wished to make Adonijah king, while others wished to have Solomon as king, when David, now an old man, should die. Let the aim be to emphasize the fact that Solomon was God's choice, and to impress

the truth that God has a place for each of us to fill, and that we should be satisfied with His choice for us, whether it be a higher place like Solomon's or a lower one like Adonijah's. Take up :

I. *ADONIJAH'S PLOT*, vs. 5-10. Question about Adonijah's supporters and the great feast which he made for them. Call attention to the omission of Solomon and Nathan from the list of guests. Clearly this was a case of conspiracy.

II. *NATHAN'S COUNTERPLOT*, vs. 11-27. How Nathan, the prophet and trusted adviser of the king, detected the plot of Adonijah and set himself to counteract, first sending Bathsheba to remind the king of his promise, which was also God's purpose, that Solomon should succeed to the throne, and then went himself to David to point out the danger that Adonijah might seize the throne,—all this will furnish material for interesting question and discussion. We now come to the printed portion of the Lesson, which gives an account of :

III. *SOLOMON MADE KING*, vs. 28-40. In this part of the Lesson, the main points are :

1. *David's promise to Bathsheba*, vs. 28-30. Question out the details of these verses.

2. *David's Command*, vs. 31-35. Question about the persons to whom this command was given, emphasizing the importance of their support. As to the command itself, discuss the significance of Solomon's riding on the king's mule, have Gihon located and described, ask about the anointing and the blowing of the trumpets, and bring out clearly David's purpose as declared in v. 35.

3. *The response of Benaiah*, vs. 36, 37. Bring out the details of this response and point out the significance of its coming from Benaiah as the leader of the king's army. It was an important thing for Solomon to have the support of the military chief.

4. *The anointing of the new king*, vs. 38-40. The details of these verses should be brought out by questioning.

Now take up the question : Why was Solomon made king while Adonijah was passed by? Help the scholars to see that it was because of God's choice. Impress the teaching that we ought to be gladly content with God's choice for us.

## ADDED HINTS AND HELPS

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

## Something to Look Up

1. Solomon himself says: "A wise son maketh a glad father." Find the saying in Proverbs.

2. Find the verse in which David tells Solomon to keep the charge of the Lord his God, and walk in all His ways.

ANSWERS, Lesson I.—(1) 2 Sam. 18 : 33 ; 19 : 1-4. (2) Hos. 8 : 7.

## For Discussion

1. Is the taking of oaths right ?
2. Does God choose our rulers now ?

## Prove from Scripture

That we should honor our king.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about King David's son Solomon being chosen king of Israel.

*Crowning Our King*—Would the children like to hear how their own king was crowned ?

(The following is quoted from a description of the coronation of King George.) "He entered the great church and walked up the aisle to the altar. He is seated and the Archbishop says, 'Sirs, I here present to you King George IV., the undoubted king

of all this realm, wherof re all of you are come this day to do your homage. Are you willing to do the same ?' All the people shout 'God save the king,' while drums beat and trumpets blow. Then the king must present himself to God with a prayer for God to prepare him for his office. He kneels and kisses the Bible, taking the oath to govern according to the

## The Question on Missions

Ques. 2. *Why are Social Settlements needed in Canada?* (See also Scholars' Answer on page 325.) Most families of British immigrants in a Settlement neighborhood occupy half or one third of a one-family house. Many families of European immigrants are herded with incredible crowding into three-story rooming houses. Under such conditions a normal home life is impossible. You cannot expect a lively young girl or a fun-loving boy, just beginning to earn money for themselves, to spend the evening after a long day's work, cooped up in two or three rooms with the younger children of the family. Nor can you blame a busy mother for not wanting "the small fry" under foot while she is working about the house. The great function of the Settlement is to supply the home centre that high rents and poor housing make impossible.

laws and to preserve the Protestant religion. Then he sits in the coronation chair.

"The Dean of the Abbey lifts from the altar a vial, shaped like an eagle with outstretched wings, and a small golden spoon. These he

hands to the Archbishop, who pours a little oil from the eagle's beak into the spoon and traces a cross with it on the king's head, on his heart, on his hands, saying, 'Be thy head, thy heart and thy hands anointed with holy oil, as

kings, priests and prophets were anointed in the name of the Father, the Son and the Holy Spirit.' Then the regalia is given to the king and the crown is placed upon his head, while cheers ring out. 'Be strong and play the man. Keep the commandments of the Lord thy God, and walk in His ways.' Then all shout 'God save the king.'"



*A New King Needed*—King David was an old man at the time of our story. In place of leading others he has now to be taken care of almost like a child. A new king must be chosen! "Who shall it be?" the people are asking. Do the children remember how Absalom tried to make himself king?

*Another Plot*—Then another son of king David tried to do the same thing, ch. 1 : 5-10. He made a great feast (describe). Tell who were there. One brother, Solomon, was "left out." Nathan the prophet told Solomon's mother about Adonijah's scheme, vs. 10-14. King David had promised Solomon's mother that Solomon should be king after him. Tell of the excitement in the palace when news came that Adonijah was going to be king, vs. 12-40.

*Solomon Chosen to be King*—Tell the orders given by King David. Describe the procession going from Jerusalem down to the Kidron Valley, Solomon riding upon the king's own mule (see The Lesson Explained). Picture Solomon as he kneels before Nathan and Zadok. Outline the horn of oil. Describe the anointing. This was the sign of the coming of the spirit of God upon him. As king he is to be a servant of God (as our king is). Listen to the trumpets! Hear the cry "God save king Solomon!" (Outline a crown.) Back they go to the palace, the people shouting and making music on the pipes and rejoicing with great joy.

*Golden Text*—Repeat the words of David to Solomon.

*What the Lesson Teaches Me*—I SHOULD BE GLAD TO SERVE GOD.

### FROM THE PLATFORM

## THE GOD OF THY FATHER

Let the conversation centre about the Golden Text. Print, THE GOD OF THY FATHER. Get the scholars to tell of the great things which God had done for David. Then ask for the two commands given in the Golden Text to Solomon. First, he was to *know* God. Talk about ways in which he could learn of God,—from His Word, and from His dealings with David his father. Secondly, he was to *serve* God. Have the reasons pointed out why he should do this, such as God's goodness to David and to himself, etc. Discuss "with a perfect (that is, a "sincere") heart," and "a willing mind." Now apply the text. We, too, should know God and serve Him. Refer to all that He has done for our fathers. Show how much more we may know of Him than did Solomon, and how much greater reason we have to serve Him than had Solomon, since He has given us His own Son. Urge every scholar to make the text a life motto.

Lesson III.

### SOLOMON CHOOSES WISDOM

July 18, 1915

1 Kings 3 : 4-15. Commit to memory vs. 9, 10.

**GOLDEN TEXT**—The fear of the Lord is the beginning of wisdom.—Proverbs 9 : 10.

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 Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David 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 David 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 <sup>2</sup> therefore thy servant an understanding heart to judge thy people, that I may discern between good and <sup>3</sup> bad : for who is able to judge this thy <sup>4</sup> so great a people ?

10 And the speech pleased the Lord, that Sol<sup>o</sup>mon 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 <sup>5</sup> judgment :

12 Behold, I have done according to thy <sup>6</sup> words : lo, I have given thee a wise and an understanding heart ;

**Revised Version**—<sup>1</sup> kindness ; <sup>2</sup> thy servant therefore ; <sup>3</sup> evil ; <sup>4</sup> great people ; <sup>5</sup> judgement ; <sup>6</sup> word ; <sup>7</sup> hath been ; <sup>8</sup> dream : and.

#### LESSON PLAN

I. The Promise, 4, 5.

II. The Request, 6-9.

III. The Answer, 10-15.

#### DAILY READINGS

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

M.—Solomon choose wisdom, 1 Kgs. 3 : 4-15. T.—The Lord giveth wisdom, Prov. 2 : 1-9. W.—"Seek ye first," Matt. 6 : 25-34. Th.—A wise choice, Ps. 119 : 97-104. F.—Wisdom excelling, 1 Kgs. 4 : 29-34. S.—The beginning of wisdom, Prov. 9 : 1-10. S.—Wisdom and understanding, Job 28 : 12-28.

**Shorter Catechism**—*Ques. 23. What offices hath Christ execute as our Redeemer ?* A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest,

so that there <sup>7</sup> 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<sup>v</sup>id did walk, then I will lengthen thy days.

15 And Sol<sup>o</sup>mon awoke ; and, behold, it was a <sup>8</sup> dream. And he came to Jeru<sup>s</sup>alem, 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.

and of a king, both in his estate of humiliation and exaltation.

**The Question on Missions**—3. What does the Settlement do for the immigrant ? It offers him instruction in English and in subjects he can use in his work and at home. It helps him to seek the best kind of amusements. It puts him in touch, wherever possible, with some church centre.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 116, 119, 92 (Ps. Sel.), 127 (from PRIMARY QUARTERLY), 154.

**Special Scripture Reading**—Prov. 8 : 1-11. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 88, Solomon Chooses Wisdom. For Question on Missions, S.O.S. 159, Russian Immigrants ; S.O.S. 164, Russian Immigrants. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, From Mizpah North Over Terraced Hill of Gibeon to Ramallah (Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, page 318).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1025 ; Gibeon, 5 or 6 miles northwest of Jerusalem.

**Connecting Links**—Solomon secured himself in the possession of his throne by the removal of the leaders of the opposition to his rule. Adonijah fell first (ch. 2 : 13-25) ; Abiathar was deposed and banished to Anathoth (ch. 2 : 26, 27), while Zadok became sole high priest (v. 35) ; Joab was slain by Benaiah (vs. 28-34), who thereupon succeeded him as commander-in-chief of the army, v. 35. Shortly afterwards, Shimei, a violent partisan of Saul's house (see 2 Sam. 16 : 5-13), was put to death, vs. 38-46. These events are laconically summarized in v. 46 : "The kingdom was established in the hand of Solomon." Ch. 3 : 1-3 tell of Solomon's marriage with an Egyptian princess and the consequent introduction of idolatry into Israel.

### I. The Promise, 4, 5.

V. 4. *The king* ; a young man, probably not much older than twenty. Along with him were a great company of Israel's chief men, 2 Chron. 1 : 2, 3. *To Gibeon* ; the modern el-Jib (see Time and Place), situated

on one of the roads between the Jordan Valley and the Maritime Plain, and a natural fortress between Northern and Southern Israel. *To sacrifice there* ; to make a great offering to the Lord, who had made him king, and thus enter upon his reign under the auspices of the God of his fathers. Such sacrifices, along with which services of prayer and praise were held, formed the medium amongst the Hebrews for expressing their gratitude and consecration to God. *The great high place*. Gibeon was situated on a hill, and a hilltop was the favorite location for a sanctuary amongst the Canaanites and old Hebrews ; hence "high place" came to mean a sanctuary. Gibeon was the "great" high place because there the tabernacle stood (1 Chron. 16 : 39, 40), which, ever since the period of Israel's wanderings in the wilderness, had been the appointed place of God's meeting with His people. (See Ex. 40 : 34-38.) *A thousand burnt offerings*. The thankful heart will not stint its gifts (see John 12 : 3 ; 2 Cor. 9 : 7). Immense quantities of flesh were needed to feed the multitude. Only a small part of the

victim offered in sacrifice was actually burned, —little more than the fat of the kidneys and intestines. The rest went to priests and people.

V. 5. *The Lord appeared . . . in a dream.* The dream came when the mind of Solomon was elevated by religious fervor after the events of the day, while the untried task of ruling his people lay like a heavy burden on his spirit. "The Hebrews were always dreaming about the things of God. Abraham, Jacob, Joseph, Solomon, Daniel, in the Old Testament, and Joseph (Matt. 1 : 20) and Paul in the New, all dreamed of God and caught a glimpse of His plans. Their life was shot through with the divine." *Ask what I shall give thee.* The Hebrew may be translated, "Whatsoever thou askest, I will give it thee."

### II. The Request, 6-9.

Vs. 6, 7. *Thou hast shewed . . . David . . . great mercy . . . this great kindness.* It was God Himself (see 2 Sam. 7 : 12-14) who had put Solomon in the position where he had special need of help ; therefore God, by His own act, was pledged to give that help. *Made thy servant king ;* and therefore Solomon was bound, on his part, to be a good king, while he had the strongest claim on God's guidance and blessing. *I . . . a little child ;* an expression of true humility, which does not refuse the task which God sets, but seeks to be made fit for the task. *Go out or come in ;* a proverbial expression for the management of one's daily business (see Deut. 31 : 2 ; Josh. 14 : 11).

Vs. 8, 9. *A great people,* etc. ; and the young king felt deeply the responsibility of caring for and guiding them. *Give . . . an understanding heart ;* literally, "a hearing heart," sensitive to the indications of God's will without and to the inward whisperings of conscience. *Discern . . . good and bad ;* so as to be able rightly to apportion reward and punishment. *To judge ;* settle disputes, one of the chief functions of an Oriental king.

### III. The Answer, 10-15.

Vs. 10-13. *The speech pleased the Lord ;* because it showed that Solomon's character made him worthy to be trusted with heaven's choicest blessings. *God said . . . Because,* etc. For the very reason that, to Solomon's mind, wisdom was more valuable than outward

greatness or military glory, God would give him material good as well as wisdom. *Given thee . . . also given thee.* First, Solomon received the gift of wisdom for which he had asked, a gift promised to all who seek it (James 1 : 5), and secondly, there were given to him, in great abundance, the things for which he had not asked.

Vs. 14, 15. *If thou wilt,* etc. ; an additional promise of long life, on condition that he should obey God. This condition, alas ! Solomon did not fulfil (ch. 11 : 1-8), and hence he forfeited his right to the promise. He died at about sixty, ten years younger than David.

V. 15. *Solomon awoke . . . a dream ;* not something illusory, but full of significance, a message from on high. *Came to Jerusalem ;* where, in recognition of the divine favor, he continued the sacrifices, with a feast to all his servants and great jubilation, in proof of his confidence in God's promises, and of his joy in the divine favor.

## Light from the East

HEBREW WISDOM—The name of Solomon is connected in scripture with certain books that consist of observations on nature and human life (Proverbs, Ecclesiastes, and, in Apocrypha, the Wisdom of Solomon). Sometimes these observations take the form of pithy sayings, sometimes they are longer discussions of the moral issues of life. The introductory chapters of the Book of Proverbs are full of discussions, somewhat in the spirit of prophecy, of basal human vices. The earliest examples of proverbs are found in Jotham's Fable (Judg., ch. 9), much in the manner of Æsop, and in the proverbial sayings of 1 Sam. 10 : 12 ; 2 Sam. 5 : 8 ; 20 : 18 ; etc. Arabic literature abounds in such aphorisms, and one Arabic collection of proverbs, that of Maidany, is published in three volumes. As among the Hebrews they are often comparisons between nature and human life ; and they are often arranged in groups of three, or four, or seven, Prov. ch. 30. The Arabs, too, are fond of stories of astute judges who see through a weak cause or cleverly disentangle an intricate case. The example given in this chapter to demonstrate the gift granted to Solomon is one of shrewd

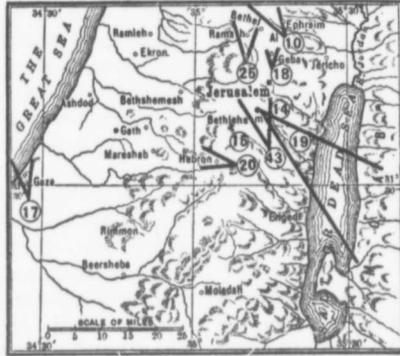
discernment. In later Jewish legend Solomon's wisdom became more and more a mar-

velous ingenuity in propounding and solving riddles.

### THE GEOGRAPHY LESSON

The number 25 on our Judea map marks a spot on Mizpah's slope, about four miles from Jerusalem. If we stand there to-day at the point of that heavy V and look off northward over the space between the two spreading arms, we may see the very place where Solomon went to offer sacrifices and where he had the vision which did so much to shape

his destiny. We find ourselves on a steep hill whose lower slopes are dotted with orchard trees. A valley down before us seems to be fairly good land ; it is divided into many little fields where crops of different kinds give the earth the appearance of a carpet of many colors. At the farther side of that valley we find a hill somewhat lower than the one on which we stand, its sides laid out in terraces



MAP PATENT No. 955,500 BY UNDERWOOD & UNDERWOOD

of such regularity and symmetry that they suggest broad stairways leading toward the summit. The houses of the modern town of Gibeon, now called el-Jib, and some adjoining olive orchards now occupy the nearly level summit of the hill. We can plainly see that a part of the nearer side of Gibeon hill, towards our right, has some particularly

conspicuous terraces cut out of the solid rock. On that part of the hill archæologists have found a rock-cut altar, which is, without any doubt, the ancient "high place" of sacrifice visited by Solomon. There were many such places for worship in those early days.

Use a stereograph entitled, From Mizpah North Over Terraced Hill of Gibeon to Ramallah.

### THE LESSON APPLIED

It is a good thing to see a young man regard his calling as a trust. "Thou hast made Thy servant king." Solomon at the opening of his career looked upon his position as a responsibility for others, not as an opportunity for himself. God had set him on his throne, and so he could not rule foolishly or thoughtlessly. He must deal wisely with the people. He must serve them. Whatever our work in the world may be, it is God's work for us. Our task has a place in the divine plan. Behind our mission is the divine call. We must put our best, therefore, into our daily work, and do our duty as before God, not for our own advantage, but in the spirit of social service. It is this thought that ennobles the humblest calling and constrains the toiler to do his lowly duties in a great and heroic way.

It is a good thing to see a young man enter upon his life's work in the spirit of prayer. Solomon in Gibeon seeking at Jehovah's altar the help he needed, is an inspiring sight. His

confession, "I am but a little child," suggests that attitude of humility and trust towards God that ever throws wide open the channels of divine blessing and brings into the life a wisdom and a strength not its own. Youth is full of self-confidence and lightly dares the impossible ; but that fine courage and hopefulness that laughs at difficulties needs to be leavened with the sense of the seriousness of life and its service, and our own weakness and inexperience to make it the noble and effective force it ought to be. If we are going to really live, and unselfishly labor, we need to wait upon God for guidance and to go forward in dependence upon His grace.

It is a good thing to see a young man aim high. Solomon's prayer for wisdom is commended by God. Wisdom is so much better than mere long life, or riches, or power. Prolonged existence may mean only prolonged misery and failure. Riches often curse their possessor. Power is often the undoing of him

who falls heir to it. These gifts become a blessing only to those who are wise enough to use them right. And if a man have wisdom he will almost surely acquire both riches and power. To aspire after knowledge and the ability to utilize it for the enrichment of our life and the efficiency of our service, is a noble thing. A thorough education ought to be coveted by every young man. Much disappointment, discontent and restlessness in life is due to that lack of careful training of our mental resources that leaves us too poorly equipped for our task and robs us of that sense of mastery that begets confidence and makes one invincible.

It is a sad thing to see a young man aim at anything less than the highest. Here lies Solomon's failure. There is something better than wisdom and that is holiness. An understanding heart is to be desired, a clean heart is to be coveted. Character is more important than knowledge. It is a fine thing to be able to rule others wisely and justly, it is a finer thing to be able to rule one's own spirit. With all his genius for government, Solomon could not control his own passions or conquer his own baser impulses. The responsibility for the welfare of his subjects he laid upon God; that for his own life he lightly assumed himself. So he was doomed to ultimate failure. Wisdom he needed, but much more grace. Our first duty is to lay our own life upon God's altar for His cleansing and sanctification, to come to Christ personally for

pardon and power to overcome. Riches, fame, earthly power pass away, but character abides. A sanctified life, not a successful life, should be our primary concern.

It is a foolish thing to think that if the public life is blameless, the private life does not matter. Many men unflinching in their courtesy in business, are rude in their homes. Many who are scrupulously honest in all their public dealings and whose reputation for justice and integrity is beyond reproach, are unclean in their personal conduct. The contrast in the life of Solomon between the man as king with social responsibilities that were seriously recognized and faithfully performed, and the man as an individual disowning the authority of the higher laws of God, is not uncommon in human experience. No man can serve greatly his day and generation who is indifferent to his own character.

On the threshold of manhood we are all making choice of what our lives shall be. What do we desire most? Which way are our ambitions leading? What are we praying for? For wisdom to understand the principles of worldly success, to discern between a good venture and a bad one, or for that wisdom that "enters as salvation into the heart?" God is ever saying unto us, "Ask, and ye shall receive," and if we choose that which He can bless He will withhold no needed grace from us. If we covet earnestly the best gifts God will be pleased with us and will place the divine resources at our disposal.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Solomon came to the throne when a man so young as he needed an old head upon his shoulders. The times in which he lived were full of difficulty. Hard feelings would for some time rankle in the breasts of the followers of the thwarted conspirators; besides which, the son of a distinguished man finds it far from easy to live up to what is expected of him. He moves in his father's shadow.

Our waking thoughts shape our dreams, which, in turn, are the forefeelings of our capabilities.

1. *Large undertakings demand a large outlook*, vs. 4-9. The man who, with an opportunity for wide service, chooses to move in a narrow sphere, through his very outlook, by so much contracts the circle of his influence. Solomon sacrificed on a big scale, and under the inspiration of his magnificent offerings the outlook in his dream was magnificent. It showed him: (a) how great the position was to which he succeeded (v. 6); (b) how great the responsibility under which he labored in the effort to fill it, v. 7. Thoroughly competent men, facing large responsibilities, have felt like children (see Jer. 1:6). And along with the sense of self-limitation, goes the sense that a great people need great leader-

ship, v. 8. Solomon realized the full possibilities of the career he was beginning. Discuss the saying: "A man may become almost anything he likes if he strongly wills it, when young, and sticks to his resolve."

2. *Large responsibilities demand large insight*, vs. 9-15. God is said to give no blank cheques to those who cannot be trusted to fill them up rightly. In his difficult times Solomon felt the need of "an understanding heart." He would have to be particularly on his guard against intrigue and against misjudgment. He had, however, insight to recognize what was the paramount necessity of his position and the kind of "gift" that would most qualify him for his office. And insight grows by the very exercise of it.

Solomon was commended for the discrimination of his choice, vs. 11, 12. Insight is not the whole of character, as it turned out in Solomon's case: but it is an important element in the formation and development of character. The greater gift includes the lesser. Solomon's insight put him in a position to obtain incidentally in the very exercise of it material benefits, vs. 13, 14. It is generally so. Some one says: "To Solomon, dignity meant duty: and his crown was not a toy, but a task." In humbler spheres, this is the standing secret of success. The largest insight is always shown in bending one's back to the full load of personal responsibility.

### For Teachers of the Senior Scholars

Question the class about Solomon's visit to Gibeon. It was a time when the religious feelings found vent in religious exercises. Remind the scholars that the Lesson tells about a dream which Solomon had one night at Gibeon. After spending the day in worshipping God we are sure that he will have pleasant dreams, for the way we live during the day, the thoughts we cherish, have a good deal to do with the dreams we dream. Tell how the Greeks used to teach that the waking experiences are the stuff out of which dreams are made. They taught that good men have better dreams than bad men. A good life is an advantage to us waking or sleeping. What kind of a dream did Solomon have that night at Gibeon? Note:

1. *God's Wonderful Offer*, v. 5. Bring out

that God had already given Solomon a good start in life,—a crown, popular favor, an enquiring mind, a thoughtful spirit, a religious bent. God is never done giving to us. He loves to give, John 3:16. He is willing to do far more for Solomon if Solomon is in a receptive mood. Is there anything in our experience corresponding to this divine offer which God made to Solomon that night? God comes to us all in some way and puts us to the test,—tries us of what kind of stuff we are made—gives us a chance to reveal what is in us. He comes every day with an earnest longing to give us the very best gifts of love, the best that heaven has for man, the best that these poor hearts of ours are prepared to receive.

2. *Solomon's Wise Choice*, vs. 6-9. Question the class about Solomon's train of thought which led up to the choice he made, his remembrance of God's goodness to his father whenever his father had wisdom to see what was right and grace to do it—his consciousness of his own weakness in face of great responsibility. Dwell upon the wise choice which Solomon made in choosing something which would enter into his soul and make him a better man, a better king, rather than something earthly and temporal. What a good thing it is for us to have an understanding heart that we may see how empty and dissatisfying and unstable are many of the things which the world prizes very highly,—that we may see how good and satisfying and eternal are the things which God prizes most highly. Warn against making a wrong choice, against choosing to make life something poorer and meaner than God ever intended it to be.

3. *God's Pleasure Expressed*, vs. 10-14. Note that God not only granted Solomon's request but also gave him the lesser things which so often come into competition with the higher. If we are wise God will do for us far more than we ask.

### For Teachers of the Boys and Girls

Begin by asking how we find out which is the heavier of two objects. The scholars will tell you, probably, that we can do this by balancing the two objects in our hands, or more exactly by placing them in opposite

ends of a pair of scales. Now tell them, that, just as we decide which of two objects weighs the heavier, so we have to decide or choose what is the best thing for us, for example, whether it is better to work faithfully at school or idle away our time, etc. Point out that the Lesson helps us in making our choices by showing us how the young king Solomon made his choice, this choice being made in a dream. A suitable line for the questioning and discussion is as follows :

1. *What had Solomon been doing when his dream came?* V. 4. Question about Gibeon: where it was; why it was called a "high place," and why a "great" high place. Bring out the purpose of Solomon in going thither,—to begin his reign with a solemn act of worship to God and the offering of sacrifices, which pictured the giving of the life to God. Interject the question: "Would not this be a good beginning for the life of every scholar?"

2. *What was Solomon's dream?* Vs. 5-14. There is, *first, what he saw* (v. 5),—"the Lord," in what form we cannot tell, but the appearance must have been full of splendor and glory.

*Secondly, here is what God said*, v. 5. Dwell on the wonderful offer which the Lord made to Solomon. Put alongside of it other offers made in the scriptures (see Matt. 7 :

7, 8; 21:22; John 14:13; 15:16; 1 John 3:22; 5:14). Press home the truth that these offers are made to us individually and that it is our own fault if we do not enjoy all that they promise.

The *third* thing is *what Solomon asked for*, vs. 6-10. Bring out the grounds on which the request is based: (1) God's promise to David (v. 6); (2) God's having placed Solomon himself on the throne (v. 7); (3) Solomon's sense of his own helplessness (v. 7); (4) the young king's feeling of responsibility. Therefore (v. 9),—because of all these things, Solomon asks for an "understanding heart" (see Lesson Explained).

There is, *fourthly, God's reply*, vs. 11-14. The points to bring out are, that God gave to Solomon all he asked for, and, in addition, gave him wealth and power, because his wisdom would enable him to use these other gifts aright, and that there was an "if" (v. 14) in the divine promise. Solomon must do his part, and so must we, if God's blessing is to be enjoyed.

3. *What did Solomon do after his dream?* Bring out the gratitude expressed in the action of v. 15.

By this time the scholars will be convinced that Solomon made the best choice. Urge each one to follow his example.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "If any of you lack wisdom, let him ask of God." Where are these words found?
2. Where does Jesus say that if we seek first the kingdom of God and His righteousness all other needful things will be added?

ANSWERS, Lesson II.—(1) Prov. 15:20. (2) 1 Kgs. 2:3.

#### For Discussion

1. Does God speak to people in dreams now?
2. Does seeking a position of honor prove a lack of humility?

#### Prove from Scripture

That Jesus grew in wisdom.

#### The Question on Missions

Ques. 3. *What does the Settlement do for the immigrant?* (See also Scholars' Answer on page 333.) A knowledge of English is the first ambition of the immigrant, because without it he is at the mercy of unscrupulous employers of his own or some other nationality and cannot hope to advance in his trade. In filling this need, the Settlement often has the opportunity of directing the other aspirations of the pupils. They want to be "Canadian," and often all that they know of Canadian life is the cheap and harmful side of it. They may have learned to love the best in the music and literature of their own country; yet the music and culture of Canada they see only through the life of the street, the cheap shows, and the daily papers. Settlements offer a different sort of thing in classes, concerts and social times.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—In our Lesson to-day we shall hear about King Solomon asking for wisdom. I wonder if any of you can print on the board the name of the young king of Israel about whom we heard last Sunday? Jack may print for us—SOLOMON, and we'll put a crown above the name. (Recall the facts of last Sunday's Lesson.) Now we are going to see King Solomon at the head of another great procession. He is riding on in state; a gay procession follows

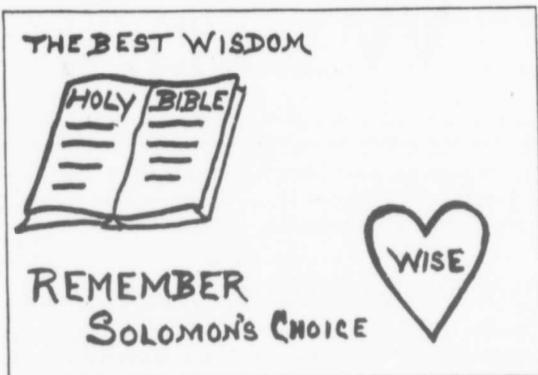
him! They are going from Jerusalem to Gibeon to offer "sacrifices" (explain) to God. See! behind the procession are men leading a thousand sheep and oxen to be killed and laid on the altar at Gibeon. (Count up to ten.) They would have to count ten one hundred times to count all those sheep and oxen. Let us imagine the scene at Gibeon,—the altar, the fire burning, the smoke rising, the music, the noise.

*Solomon's Dream*—That night when Solomon lay down to sleep he had a dream. Our Lesson story tells us about this dream. He dreamed that God said, "Ask what I shall give thee." King Solomon remembered all God's kindness to King David, his father. He knew God was able to give him any thing he might ask. What shall it be? Riches, power, homage? Little people would be tempted to ask for those in a simpler form. Give illustrations.

Solomon was afraid he was not wise enough to be king over the great people of Israel. He wanted to be the very best kind of a king, so

God would be pleased with him and his friends would be proud of him. (That is a good wish for every boy and girl to have.)

*Solomon's Wise Choice*—I want you to guess which of all these things Solomon chose.



Write a list on the board, naming many "good things." This is the one Solomon chose,—a wise heart (outline). He asked for wisdom that he might be a wise judge amongst the people and be able to know good from evil.

This choice pleased the Lord. Tell what God said to Solomon, vs. 10-14. Let us mark off this list all the other good things God gave Solomon, for which he did not ask.

Solomon awoke and it was a dream. God often spoke to people in dreams, in those days. Solomon knew that the dream was true. We know that he is said to be "the wisest man that ever lived." Show the book of wonderful Proverbs said to have been spoken and written by Solomon. One of them is, "A wise son maketh a glad father," etc.

*Golden Text*—Repeat and explain.

*True Wisdom*—Harry one day found his Uncle Jack bending over a big book. "Is that where you get 'wisdom,' Uncle Jack?" asked Harry, who had heard people say that his uncle had a great deal of "wisdom." "Yes, Harry, I get a lot of 'wisdom' out of this book, but I'll show you where I get the best wisdom." As he spoke he took from his pocket a neat little Bible.

*What the Lesson Teaches Me*—I SHOULD SEEK TO BE WISE.

## FROM THE PLATFORM

Print on the blackboard WISDOM OR WEALTH. Ask who in the Lesson was offered his choice of these two. Why did Solomon choose wisdom? Question closely and carefully, until it is made clear that he chose wisdom so that he might be able to do the work which God

had given him to do ; that is, he set his heart first of all on doing God's will. Now ask what it was that Jesus told His disciples to seek first. This question, with a little help, will bring out the quotation of Matt. 6 : 33 (first half). Get the scholars to tell what Solomon received in

## WISDOM OR WEALTH

addition to wisdom, and then ask what Jesus promises (last half of Matt. 6 : 33). The lesson to impress is that doing God's will alone brings the truest happiness. Urge every scholar to make the doing of that will his daily choice.

### Lesson IV. SOLOMON DEDICATES THE TEMPLE July 25, 1915

1 Kings 8 : 22-30. Study 1 Kings 8 : 1-53. Commit to memory vs. 23, 24.

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

22 And Sol<sup>o</sup>mon stood before the altar of the LORD in the presence of all the congregation of Is<sup>ra</sup>el, and spread forth his hands toward heaven :

23 And he said, <sup>1</sup> LORD God of Is<sup>ra</sup>el, *there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart :*

24 Who hast kept with thy servant Da<sup>vi</sup>d my father that <sup>2</sup> thou promisedst him : thou spakest <sup>3</sup> also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 <sup>4</sup> Therefore now, LORD God of Is<sup>ra</sup>el, keep with thy servant Da<sup>vi</sup>d my father that <sup>5</sup> thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Is<sup>ra</sup>el : <sup>6</sup> so that thy children take heed to their way, <sup>7</sup> that they walk before me as thou hast walked before me :

26 <sup>8</sup> And now, O God of Is<sup>ra</sup>el, let thy word, I pray **Revised Version**—*1 O Lord, the God : <sup>2</sup> which thou didst promise him : yea, thou : <sup>3</sup> Omit also ; <sup>4</sup> Now therefore, O Lord, the God ; <sup>5</sup> which thou hast promised ; <sup>6</sup> if only thy ; <sup>7</sup> to walk ; <sup>8</sup> Now therefore ; <sup>9</sup> in very deed ; <sup>10</sup> Omit the ; <sup>11</sup> the ; <sup>12</sup> this day ; <sup>13</sup> whereof ; <sup>14</sup> to hearken ; <sup>15</sup> pray ; <sup>16</sup> yea, hear.*

#### LESSON PLAN

- I. God's Promises, 22-26.
- II. God's Presence, 27-30.

#### DAILY READINGS

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

M.—Solomon dedicates the temple, 1 Kgs. 8 : 12-21.  
T.—Solomon dedicates the temple, 1 Kgs. 8 : 22-30.  
W.—God's glory fills the temple, 2 Chron. 7 : 1-11.  
Th.—God appears to Solomon, 2 Chron. 7 : 12-22.  
F.—The temple of God, 1 Cor. 3 : 16-23. S.—The glory of the second temple, Haggai 2 : 4-9. S.—Gladness in God's house, Ps. 122.

**Shorter Catechism**—Review Questions 21-23.

**Stereograph**—For Lesson, Solomon's Temple, the Famous Schick Model (Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, page 318).

### THE LESSON EXPLAINED

**Time and Place**—About B.C. 1010 ; Jerusalem, where the temple stood.

**Between the Lessons**—In ch. 3 : 16-28, an example is recorded of Solomon's wisdom,

thee, be verified, which thou spakest unto thy servant Da<sup>vi</sup>d my father.

27 But will God <sup>9</sup> indeed dwell on the earth ? behold, <sup>10</sup> the heaven and <sup>11</sup> heaven of heavens cannot contain thee ; how much less this house that I have builded ?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee <sup>12</sup> to day :

29 That thine eyes may be open toward this house night and day, *even* toward the place <sup>13</sup> of which thou hast said, My name shall be there : <sup>14</sup> that thou mayest hearken unto the prayer which thy servant shall <sup>15</sup> make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Is<sup>ra</sup>el, when they shall pray toward this place : <sup>16</sup> and hear thou in heaven thy dwelling place : and when thou hearest, forgive.

**The Question on Missions**—1. How does the Settlement help to make good citizens ? It organizes the boys and girls of the neighborhood into self-governing clubs, where they learn to get what they want in an orderly way. It helps the children and older people to discuss the problems of the country and to see their share in solving them.

**Lesson Hymns**—Book of Praise ; 19 (Supplemental Lesson), 386, 389, 58 (Ps. Sel.), 145 (from PRIMARY QUARTERLY), 387.

**Special Scripture Reading**—1 Cor. 3 : 10-17. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 91, Solomon Dedicates the Temple. For Question on Missions, S.O.S. 124, Foreigners Becoming "Royal Young Canadians." (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

as shown in the settlement of a dispute between two women, each of whom claimed the same child as her own. Ch. 4 contains a list of Solomon's chief officers, and gives an account of the splendor of his court. The story of the building of the temple is begun in ch. 5. Hiram, king of Tyre, assisted Solomon in this undertaking. A detailed description of the temple is given in chs. 6 and 7. The building of it extended over seven years, ch. 6 : 37, 38.

The Lesson chapter describes the dedication of the completed temple. Vs. 1-11 tell of the removal of the ark to its new resting place. After the words of dedication in vs. 12, 13, we have : (1) Solomon's address to the people (vs. 14-21) ; (2) his dedicatory prayer (vs. 22-53) ; (3) the benediction, vs. 54-61. The chapter closes (vs. 62-66) with an account of a great sacrifice and feast. The Lesson deals mainly with the opening portion of the dedicatory prayer.

### I. God's Promises, 22-26.

V. 22. *Solomon stood* ; on a brazen scaffold 5 cubits (7½ feet) square and 3 cubits (4½ feet high). 2 Chron. 6 : 13 says also that he kneeled,—he first stood and then kneeled. *Before the altar* ; the brazen altar for burnt offerings which stood in the temple court. *Spread forth his hands*, etc. Standing with hands stretched upwards was a universal ancient attitude in prayer (see Ex. 9 : 29 ; Isa. 1 : 15).

V. 23. *Lord*. Jehovah is the title here used, denoting the living ever present helper, strengthener, deliverer. *The God of Israel* (Rev. Ver.) ; who had chosen Israel as His own people. *No God like thee* ; for all other so called gods are dumb and helpless idols. *Who keepeth covenant* ; the promise which God had made to His people (see Ex. 19 : 5, 6 ; Deut. 29 : 1). *And mercy*. In God's intention His covenant is always mercy : it is only people's sin that can change it into wrath. *With thy servants* ; all who lovingly do God's will. *Walk before thee* ; live as in the presence of God. *With all their heart*. It is only heart service that will please God.

V. 24. *With thy servant David* ; God's servant, though a great king. *That thou promisedst him*. See ch. 2 : 4 ; 2 Sam. 7 : 12

for God's promises to David. *Thou spakest . . . hast fulfilled*. With God performance always follows promise. *With thine hand*, Thy power, which has no limit. *As it is this day*. The promise had been fulfilled in part by God's making Solomon king.

Vs. 25, 26. *Now therefore* (Rev. Ver.). God had made a promise to David, and Solomon pleads with God for the fulfilment of that promise. *There shall not fail thee a man . . . on the throne*. The promise to David was not merely that Solomon should succeed him, but that the descendants of David should sit upon his throne forever. Solomon claims the fulfilment of this wider promise. *If only thy children* (descendants) *take heed . . . to walk before me as thou* (Rev. Ver.). All God's promises are conditional : if David's descendants are to occupy his throne, they must serve God as he served God. *Let thy word . . . be verified* ; let Thy promise be fulfilled.

### II. God's Presence, 27-30.

Vs. 27, 28. *Will God in very deed* (Rev. Ver.), etc. God is infinite and everywhere present. It is impossible, therefore, that he should be limited to any building, however great or splendid, erected by human hands. *The heaven and heaven of heavens* ; an expression for the widest compass of heaven : this cannot contain God. *How much less this house* ; which, splendid though it may be, is so insignificant compared with the heavens. *Yet have . . . respect unto the prayer*. This is the way in which God dwells on earth and in His temple,—when man prays, then God's thought and man's thought meet and God is present with man.

Vs. 29, 30. *Thine eyes . . . open* ; in ceaseless care and watchfulness. *Toward the place*. Solomon was not in the temple, but looking towards it, as would, indeed, be the case with all future worshipers, except the priests, who alone were permitted to enter the building. So it came to pass that in foreign lands, the praying Israelite turned his face towards Jerusalem and the temple (compare Dan. 6 : 10). *Of which thou hast said*. See v. 16. *My name . . . there*. God's name means all that He is to those who love and trust Him. *The supplication of thy servant* ; Solomon's prayer.

*Of thy people Israel*; in all places and throughout all generations. *When thou hearest, forgive.* Every answer to prayer includes the forgiveness of sins.

Vs. 31-53 enumerate typical cases in which prayer would be offered in or toward the temple, including: the defeat of Israel in battle (vs. 33, 34); drought (vs. 35, 36); famine, pestilence and other calamities (vs. 37-40); the prayer of the stranger (vs. 41-43); prayers for success in war (vs. 44, 45); prayers in exile, vs. 46-51. Vs. 54-61 contain the benediction.

### Light from the East

SACRED SITES AND SACRED BUILDINGS—In the ancient East it was thought that gods, like men, lived at particular spots. It was at the place that a god dwelt that he made himself known; to his surprise Jacob found his father's God dwelling at Bethel, Gen., ch. 28. It was to the place where the god dwelt that men came to seek his favor or his help. Such a dwelling of a god was frequently associated with a stone, or a tree, or a spring. Ancient Palestine, like the East generally, was full of sacred rocks, sacred oaks and sacred wells.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Solomon's buildings, as we all know, were destroyed centuries ago during war-time. Many attempts have been made to reproduce their plan. The most satisfactory is probably that of Dr. Schick. His model of the ancient temple is one of the things that every European visitor to Jerusalem takes pains to see. We ourselves have an opportunity to study it with the help of a stereograph. As we stand before the model we see it as if we were looking from an aeroplane above the Kidron Valley. We see part of the upward slope of the hill where David's city stood, and beyond that the artificially leveled hilltop. Buildings large and small cover the slope. The larger ones, connected with each other, are Solomon's palace structures described in 1 Kgs. 7:1-12. The hill summit is surrounded by long buildings and colonnades, so joined as to form a continuous, quadrangular wall. Passageways cut through here and there give access to space which they

So long as men had no idol or portable symbol of the divine being there was no occasion to provide a house for him; trees and wells and rocks remained bare. But an idol had to be housed, partly for honor, partly for safety. And men provided such a dwelling as they used themselves. Micah gave his idol-god a room in his house, Judg., chs. 17, 18. And because the ark was to the Hebrews a symbol of the divine presence it was housed in a tent of goats' hair when they lived within curtains. But David would fain have built a house of stone and wood like his own. Solomon did build the house.

Solomon's temple like the tabernacle was no more than an earthly dwelling-place for the deity, a tiny, dark, inaccessible chamber. It was not a church, a building in which men congregate for worship. They had to gather *outside* the temple; the great altar of sacrifice, the centre of worship, was outside. At the hour of sacrifice or prayer men might prostrate themselves with their faces toward the house as Moslems always turn to Mecca in prayer. This open field or sacred area in front was the temple court. Men gathered in the court for worship.

enclose, — a large rectangular courtyard. Within that court we find a smaller court with its own surrounding wall of buildings, and a few passageways by which to reach the inner space. We can look over the low roofs and see how the inner space is divided by a wall into two sections. Within the western (left-hand) section is a detached building shaped a little like our modern churches. That is the temple proper, the shrine which sheltered the sacred ark. Its outer walls were of stone, ready hewn before being put together, and the interior was finished in carved and gilded cedar-wood. The altar for burnt offerings stood in the open air on a natural ledge of rock between that church-shaped building and the partition wall that divides its small court from the adjoining small court. That particular location for the altar had deep significance for every loyal Hebrew. The ledge was part of Araunah's threshing floor, and, many years before, King David

himself had there offered sacrifices, petitions and praises to the God who was their hope.

Use a stereograph entitled, Solomon's Temple, the Famous Schick Model.

### THE LESSON APPLIED

The temple was a constant reminder to the Jews, that their God was not an absentee God, beyond the reach of their prayers and indifferent to their needs. As long as the temple stood, the lesson was impressed upon the nation of God's presence in the Holy of Holies. Jehovah dwelt in their midst, though the building could not contain Him,—“the heaven and heaven of heavens cannot contain thee”—yet it was a centre of contact and fellowship with Him and through its appeal to the senses it aided faith and helped to strengthen in the nation the consciousness of His personal presence. Men still need aids to their faith, and every building especially erected and dedicated to the worship of God is not only an expression of man's belief in His living reality but is also a help to that belief. The more intimate our relationship to our local church the more suggestive will it be to us of things divine. If some of our money goes into its erection, if its service is made more fruitful through our unselfish activities, and its worship richer through our constant attendance and reverent devotions, ties will be knit and associations formed that will greatly help to keep fresh and strong in our hearts our conviction of a personal God as a living presence amongst us.

Only a worthy building can worthily embody our faith in God. The temple was a magnificent structure. If our religion is the most fundamental thing in our life, then our houses of worship ought to be the most beautiful buildings in the community. Structures that are mean in appearance and poor in furnishing in comparison with the homes and other buildings around them, are not fitted to suggest impressively all that God ought to mean to us. If our faith in God means everything to us, then our visible expression of that faith before the world in our churches should be fully commensurate with our resources both of money and of artistic intelligence and religious culture. The more beautiful our edifices for worship are, the more perfectly adapted to their proper uses and the more adequately equipped for their varied

activities, the more stimulating will they be to faith and the more suggestive of the riches of God's grace and of His nearness to His children.

And our God is worthy of the finest building dedicated to His worship and service. He is the hearer of prayer. There is the note of assured conviction in the words of Solomon, as he spreads forth his hands towards heaven. So we can appeal to Him and share His fellowship. He can be moved to help us. He delights to meet our needs in answer to prayer. Oh, that we were really convinced of this! How we would open our hearts to God and give Him our confidence! If we would learn to pray to God as intimately and frankly as we talk to a friend of long standing, prayer would become in our lives a source of strength and enrichment and God would become to us more and more a real, living, sympathetic personal presence.

“Ask the Saviour to help you,

Comfort, strengthen and help you;

He is willing to aid you,

He will carry you through.”

God is faithful. He “keepeth covenant and mercy” with His children. He is able to perform all that He undertakes on our behalf. And He delights to be put to the test. Never yet has He failed the man who has put his trust in Him. The Bible abounds with precious promises, and every one of these cheques that bear God's signature will be honored by Him if presented by us, properly endorsed. Whatever our special need at the time may be, there is a promise of God to meet it. Plead God's own word before His throne of grace and you will not be disappointed. “And now, O God of Israel, let Thy word, I pray Thee, be verified.” When we thus claim a definite promise as our own, the response of God is certain.

While men anywhere may find God and know Him and His love, there is yet indicated in our context a special value in public worship. God has a watchful care over the place where people meet together to call upon Him. His name is there. There is a blessing that

comes to us in congregational prayer and praise that we cannot gain alone. In the warm social atmosphere of a church service heart speaks to heart and soul touches soul with a suggestiveness of rare spiritual value. There is an inspiration that depends upon fellowship with others and grows out of a feeling of our common needs and aspirations. The ties that bind us one to another also bind us to God. He who fails to join in the devotional services of the church misses much in life and faith. It is important early in life

to cultivate the habit of church attendance.

And the house of God is "a house of prayer for all people." There is a place there for the children. Even before they are able to intelligently share its worship, its atmosphere is moulding them and suggestions are being registered on their plastic souls that will bear fruit in after years. The servant has a place there with his master before Him who is no respecter of persons. There the poor man has equal rights with the rich. The true church is a genuine democracy.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

In most lands, East or West, the really imposing buildings are those devoted to worship. Christianity, in its architecture, notably in the cathedrals of Europe, has brought to a climax the conception of the central place of worship: only, the more vital it is, the higher Christianity lifts into prominence the ideal that worship is "worth-ship,"—the devoting of ourselves to God. That was very much the view-point of Solomon when he spread forth his hands towards heaven (v. 22), and exalted:

1. *The supremacy of God*, vs. 23, 24. The gods found in non-Christian shrines, mostly representing the apotheosis of national heroes, are either the embodiment of hideous brute force, or else of imbecile placidity. The conception of a dominant benevolence, firmly directing even cruel upheavals like the war in Europe, to fall out for the furtherance of human interests, cannot be understood from a non-Christian stand-point. David had been a man of war: yet the violence of his times was over-ruled for the betterment of the people. His son, who reaped the fruits of peace, recognized that phase of the divine supremacy, v. 24.

2. *The fidelity of God*, vs. 25, 26. Our war has been construed by many as an evidence of the failure of Christianity: but has Christianity ever been tried? Christianity's verdict is not-dissimilar from Solomon's regarding the fidelity of God (see 1 Thess. 5:24). In times of peace the nations were preparing for

war. It has not been unimportant in time of war to prepare for peace. God's fidelity is not conditioned on our fidelity, but is a special summons to it. "Take heed," v. 25. The trumpets of God have been blowing louder than the world ever heard them to prepare for a lasting peace by more sincere worship, that is, worth-ship. An anti-Christian philosophy has had much responsibility for the war. Peace will most fully prevail when there is larger devotion to Christ. God will not be unfaithful to His promises in the gospel, Luke 1:74, 75.

3. *The accessibility of God*, vs. 27-30. In a sense God's presence cannot be localized. Time and space cannot confine Him. The "heaven of heavens" is too small to enclose His being. "How much less this house." "We can complete the house, but we cannot supply the tenant." Reality alone in our "worth-ship,"—the devotion of all we are worth to God's service—can secure the recognition of particular places as spots for communion and the self-communication of God. He is brought near and within reach of our cry through fellowship with Christ (see Ps. 11:4; Heb. 4:14-16).

#### For Teachers of the Senior Scholars

Remind the class what a great day it often is in the history of a congregation when a beautiful new church is solemnly dedicated to the worship of God. The greatest day of this kind in the history of the world had come to Israel when Solomon's temple was dedicated, the most beautiful and costly building ever erected to the glory of God, the crowning glory of the royal city of David. Question

the class about the temple, how long it was in building, the material used, the size. Call attention to one peculiar thing in the building of the temple (1 Kgs. 6 : 7), and quote Heber's familiar lines :

"No workman's steel, no pond'rous axes rung;  
Like some tall palm the noiseless fabric sprung."

Question the class about the silent forces in nature at work in plant-building, and about those at work in character-building,—memory, thought, the ideals we cherish, many of the influences about us.

What is meant by the dedication of the temple? What buildings do we dedicate to-day? It is customary in some places to dedicate the manse as well as the church. Bring out that every home ought to be dedicated to the service of God,—every school, every business place, every factory, every life, everything indeed. Note the place which prayer has in a dedication service, and question out the character of Solomon's prayer at the dedication of the temple. What did his prayer embrace?

1. *An Ascription of Praise*, vs. 22-24. Note what worthy views of God Solomon cherished. Remind the class that we may cherish unworthy notions of God, either by thinking of Him as too stern and forbidding to be a God of love, or too lenient and merciful to be a God of justice.

2. *A Pleading of the Promises*, vs. 25, 26. To whom were the promises made? Why was it necessary for Solomon to remind God in this way of His promises? It did Solomon good to remember the divine promises in his prayer, and it did the people good. God does not forget His promises, but we are apt to forget them, or to attach so little value to them as not to plead them in our prayers.

3. *An Earnest Supplication*, vs. 27-30. Note the conviction in the heart of Solomon that great as God is He is not too great to listen to the prayer of His people, He is not too great to be interested in the services of His house. The temple revealed to the world as nothing else had ever done that God loves to dwell with man, and that man's highest and happiest privilege is to dwell with God, that heavenly life may become human and that human life may become heavenly.

### For Teachers of the Boys and Girls

Pass lightly over the history of the building of the temple, and concentrate attention on the part of Solomon's prayer at the dedication of the completed building contained in the printed portion of the Lesson. The Lesson Plan will be a sufficient outline to guide the discussion :

#### I. GOD'S PROMISES, 22-26.

Call attention (v. 22) to Solomon's attitude in prayer,—first standing, then kneeling, on a brazen scaffold (see Lesson Explained), hands spread out towards heaven as if about to receive something from God's hands.

Question about the title which Solomon uses (v. 23) in addressing God, bringing out that it denotes God as the one living and true God ("Lord" or Jehovah) and the one who has chosen Israel to be His own people, who are to enjoy His special favor. Emphasize the contrast between the true and living God and idols. Dwell on the "covenant" or promise which God made to Israel (see Lesson Explained). Lay stress on "mercy" as describing God's feelings towards His people. He desires to show them nothing but kindness, and only their sin turns His kindness into anger.

What promise does Solomon refer to in v. 24? (See 2 Sam. 7 : 12 ; 1 Kgs. 2 : 4.) How had this promise been fulfilled? It had been fulfilled in making Solomon himself king.

What further fulfilment of this promise is asked for in v. 25? The point to bring out is, that Solomon now looks far beyond his own time and asks that the descendants of David shall be kings after him forever.

On what condition does Solomon expect this promise to be fulfilled? "So that thy children take heed to their way," etc.

#### II. GOD'S PRESENCE, 27-30.

In the second part of the Lesson, Solomon turns from God's promises about the throne to the thought of God's presence in the temple.

What difficulty (v. 27) comes into Solomon's mind? Help the scholars to understand that God is so very great, that it is impossible for Him to be contained in any

building, however splendid, erected by human hands.

What kind of presence is it that Solomon expects? V. 28 explains this. When one prays to God and God hears his prayer and helps him, then the one who prays and the God who answers prayer are brought together.

In v. 29, bring out the thought of God's constant care,—“that thine eyes may be open;” the meaning of “my name;” and the need, in all our prayers, of seeking forgiveness.

Impress, in closing, the assurance that God will hear and answer the prayer of all who come to Him with true and sincere hearts.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where does Paul say that Christians are the temple of the living God, and that God has promised to dwell in them and walk in them?

2. “The earth is the Lord's, and the fulness thereof.” Find these words.

ANSWERS, Lesson III.—(1) James 1 : 5.  
(2) Matt. 6 : 33.

#### For Discussion

1. Does our attitude in prayer make any difference?

2. Are church buildings, in any special sense, places where God dwells?

#### Prove from Scripture

That our bodies are temples of God.

#### The Question on Missions

Ques. 4. *How does the Settlement help to make good citizens?* (See also Scholars' Answer on page 340.) The Settlement work in training for citizenship begins in the Play School with children three and four years old. Even these tots can learn how to be governed in their actions by the interests of the entire group with which they are associated. Children five years old and over are organized into regular self-governing clubs, conducting their own business meetings (under supervision) and electing their own officers. In a Settlement where the club work is well organized there are at least ten of these clubs, one series for boys and men, and one for girls and women, often including three generations in one family. All the clubs have frequent discussions, not only of their own affairs but of questions of national importance, such as Prohibition, or Workmen's Compensation Acts.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about King Solomon presenting to God a beautiful temple. The children are always interested in



building of any kind,—forts in the sand, houses, walls, gateways, etc., with blocks. Get them talking about building. Let them tell you what the builder does first. Draw a shovel, as you speak of the earth being cleared out for the foundation (outline stones). Then the walls are built of brick or stone. The windows and doors are made and the roof put on. What is the nicest building you have ever seen?

We are going to hear to-day about a grand building that King Solomon built. Let the

children tell what they know about Solomon. Speak of King David's great wish to build a house for the Lord at Jerusalem. He had built a fine palace of cedar for himself and was ashamed to think that the house of the Lord was only a tent (see 1 Chron. 22 : 1-19).

*Some Letters*—Show a large envelope with a letter. When Solomon became king, Hiram, King of Tyre, sent his servants with a letter of greeting to the new king, telling him of his friendship for King David, and his wish to be a friend of King Solomon also, 1 Kgs. 5 : 1. Solomon sent a letter to Hiram in return, telling him that King David, his father, had wished to build a house for the Lord but could not do so, and now Solomon himself was going to begin to build this temple at Jerusalem, and he wanted Hiram to help him. Hiram was very glad to be able to help Solomon, 1 Kgs. 5 : 7-12. He wrote a letter to Solomon, telling him that his servants would cut down the best cedar and fir trees from the mountain sides and roll them down to the sea and then they would make rafts and float them on the sea to Joppa and from there Solomon's men could haul them to Jerusalem up to the mountain on which the temple was to be built. In return for this timber, Solomon gave Hiram thousands of bags of wheat and many jars

of pure oil every year. Tell of the great preparations for the building. Solomon said, "The house which I build is great : for great is our God," 2 Chron., ch. 2.

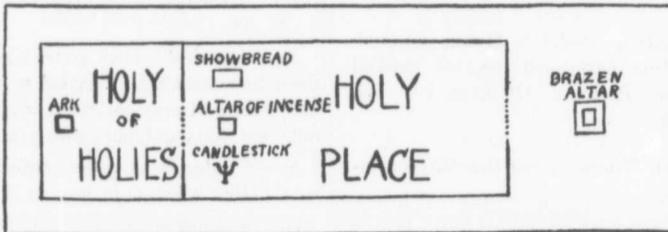
*The Building of the Temple*—Picture the scene,—the workmen cutting the great stones, preparing the wood. The mountain top was made ready for the building, enlarged and strengthened by heavy walls, 2 Chron., chs. 3, 4. Tell of the wonderful richness and beauty of the temple and contents. (Show a picture. Perry pictures, 1 cent each.) Then the ark was placed in the house of the Lord, 1 Kgs. 8 : 1-21.

*The Temple Dedicated to God*—Our story to-day shows us Solomon standing before the altar in the temple, lifting his hands toward heaven in praise and prayer (vs. 22-30), a great gathering of people.

*Golden Text*—Repeat. What do we call God's house nowadays? Here is a picture of a beautiful church. This is a house of prayer. How quiet we should be, how reverently we should bow our heads and think about Jesus when we are in God's own house. (We are called the temple of God because God's Holy Spirit dwells in us. How reverently we should take care of these body temples.)

*What the Lesson Teaches Me*—I SHOULD BE REVERENT IN GOD'S HOUSE.

### FROM THE PLATFORM



Sketch on the blackboard the plan of Solomon's temple, and question about its various parts and what each part contained. Get the scholars to tell you how the Holy of Holies was separated from the Holy Place by curtains. Bring out the fact, also, that this inner chamber was the resting place of the ark, the symbol of God's Presence. They will likely be able to tell you that no one was permitted to enter this inmost sanctuary, save the high priest, and he only once a year (see Heb. 9 : 7). Recall what happened to this curtain (or "veil") in Herod's temple, which took the place of Solomon's, at the death of Jesus (see Matt. 27 : 51). Explain that this signified that nothing was any longer to prevent any one from going into the immediate presence of God. Make it clear that all of us may go to God, with all our sins and needs, directly through Jesus Christ.

## \*AN ORDER OF SERVICE: Third Quarter

## Opening Exercises

## I. PRAYER.

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

## II. SINGING.

The Son of God goes forth to war,  
A kingly crown to gain ;  
His blood-red banner streams afar :  
Who follows in His train ?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,—  
He follows in His train.  
—Hymn 250, Book of Praise

## III. RESPONSIVE SENTENCES. Psalm 9 : 7-10.

*Superintendent.* The Lord shall endure for ever : He hath prepared His throne for judgment.

*School.* And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

*Superintendent.* The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

*School.* And they that know Thy name will put their trust in Thee : for Thou, Lord, hast not forsaken them that seek Thee.

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

V. BIBLE WORK. From the Supplemental Lessons.

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

VII. SINGING. Hymn 19, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

## Class Work

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

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

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

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

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Hymn 474, Book of Praise.

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

III. RESPONSIVE SENTENCES. Matthew 5 : 44, 48.

*Superintendent.* Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

*School.* Be ye therefore perfect, even as your Father which is in heaven is perfect.

IV. SINGING.

Lord, dismiss us with Thy blessing,  
Fill our hearts with joy and peace :  
Let us each, Thy love possessing,  
Triumph in redeeming grace ;  
O refresh us,

Travelling through life's wilderness !

—Hymn 605, Book of Praise

V. BENEDICTION OR CLOSING PRAYER.

## Know where the "house money" goes?

It is a mistake to let the household expenses go unaccounted for. They should be kept track of in the same manner as business accounts—filed in a safe and orderly manner—for the good reasons that:

You want to know where the "house money" is going.

You want to avoid paying bills twice.

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## THE BOOK PAGE

A really powerful temperance story is **The Man Who Forgot**, by John Hay, Jr. (The Musson Book Co., Toronto, 311 pages, \$1.25). The central figure is "John Smith," who is pictured in the opening chapter as the wreck of a man in whom the demon of alcohol has wrought its dreadful havoc. Five years later, he appears in Washington, having forgotten everything that had happened in his earlier life, and even his own identity; his memory is only five years old. There remains with him, however, a haunting dread and consuming hatred of alcohol. In the national capital he organizes and directs a great movement to bring the sentiment of the whole country to bear on congress on behalf of prohibition, a movement culminating in the pouring into Washington on a given day of tens of thousands from all parts of the Union, a scene reminding the reader of the medieval crusade. The pathos of the tale lies in the dread, ever present to the reformer, what his past life may have been which prevents his speaking to the girl he loves. But in the moment of final victory this dread is removed, and there is nothing to mar the completeness of his triumph.

In **Angela's Business**, by Henry Sydnor Harrison (McClelland, Goodchild and Stewart, Toronto, 375 pages, \$1.35 net), two views of woman's vocation are presented in sharp contrast. One is represented by Angela Flower, who believes that her sole "business" is to contribute her share to home life with her parents and brothers and sisters and then to make a

home for her husband and children. The representative of the opposite view is Mary Wing, who holds that home making is not woman's only function, but that she has the same right as man to seek her own self-development in connection with the various activities of life. Charles King Garrott is ambitious to write a great book on the woman problem, and meanwhile is carrying on preliminary studies and observations. But Mary Wing has a mother to whom she is devotedly attached, and, despite her theories, she rejects the offer of a tempting position, which offers her release from the drudgery of teaching. How she and Garrott discover, at last, that they cannot pursue their separate ways, but need each other, is the climax of a story, which presents its problem from many different points of view.

**Getting A Wrong Start** (The Macmillan Company of Canada, 234 pages, \$1.00) has for its sub-title, "A Truthful Autobiography." It is the story, told anonymously, by a popular novelist, of how, through failure after failure, he at last reached the heights of success. The experiences of the author, as a lawyer in a western mining town and in various sorts of journalism and finally as the winner of a high place in literature because he could toil terribly, will be followed with keen interest by all who know the bitterness of defeat and are seeking encouragement. For throughout the book there breathes a fine optimism that will put new courage in many a striving soul.

A story of uncommon charm is **Contrary Mary**, by Temple Bailey (The Copp, Clark Company, Toronto,

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The keynote of **The Individual and the Social Gospel**, by Shailer Mathews (Missionary Education Movement, New York, Presbyterian Board of Foreign Missions, Toronto), 84 pages, 60c. cloth, 40c. paper), is struck in the heading of its opening section, "The Social Gospel is not Another Gospel." The strongest emphasis is laid on the truth that the Christianizing of the home, of education and of the social order must be accomplished through the Christianizing of the individual. The four chapters of the book, which is arranged for study classes, contain an illuminating discussion of just what the gospel is meant to do in the life of the individual and in the three other spheres just mentioned.

**Christian Standards of Action**, by J. Lovell Murray and Frederick M. Harris (Association Press, New York, 176 pages, 50c.), is Part II. for the First

Year in the four-year College Study Courses being issued under the joint auspices of the Sunday School Council of Evangelical Denominations and the North American Student Movements. The new issue follows the same form, as Part I. Student Standards of Action, namely: Daily Readings; Study for the Week; and suggestions for thought and discussion. The "Studies for the Week" in Part II. consist of twelve brief biographies, each illustrative of a special aspect of Christian conduct. For example, George Leslie MacKay is presented as "A Fearless Messenger," and James Robertson, "the Great Superintendent," sets forth "The Pioneer's Chance." This little volume cannot be too highly commended for the use of students and others in personal study and in classes for discussion.

If any one is inclined to set a low value on the results achieved by work in country Sunday Schools, his views will be changed by a candid reading of J.M. Somerndike's **By-Products of the Rural Sunday School** (Westminster Press, Philadelphia, 169 pages, 60c. postpaid). Such chapter headings as Communities Redeemed, How Churches are Developed, Training Workers for the Kingdom, Recruits for the Ministry, and Missionary Service and Social Effects of Rural Sunday School work are suggestive of the scope and claims of this volume. A goodly number of half-tone illustrations showing conditions under which Sunday School work is done in newer districts greatly enhance the attractiveness and interest of the book.



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