Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson XI. Sept. 13. 2 Sam. 22: 46-51.

DAVID'S GRATITUDE TO GOD.

Read Chapters 22 and 23: 1-23. Commit Verses 47-50.

GOLDEN TEXT.

"The Lord is my rock, and my fortress, and my deliverer."—2 SAM. 22: 2.

EXPLANATORY.

A LOOK FORWARD.—We can count on the fingers of one hand all the persons who have equaled David in their influence upon the world. All the ages since his time have been better because of what he was and what he did. His kingdom is the only one that has survived through all changes. His royal line, the only one that has had no end. Through him came the Messiah. As Farrar says, "Millions have known the names of David or Isaiah who never so much as heard of Sesostris or Plato." "The history of Israel is more widely known, a millionfold, than any history of any people."

DAVID'S SONG OF PRAISE.—With minor variations, this song is the same as Psalm 18. Doctor Taylor thinks that the form in Samuel is the original used by David in private, and the psalm is the same revised and adapted to public worship.

We will speak of other portions of this psalm, as their sentiments complete or explain the words selected for the lesson theme.

FIRST: PRAISE FOR VICTORY OVER ENEMIES.—Vs. 40-47. 40. "Thou hast girded." "As warriors bind up all their garments and fortify their loins, that they may be more fitted for strenuous effort." "With strength to battle." No small portion of David's life was a warfare against outward enemies, the enemies of God, of his people, and his truth; and therefore the enemies of the world. We see the great dangers to which he had been exposed in verses 1, 4-7. There were "waves of death," like the sea in a storm to a ship; "floods of ungodly men" coming like a resistless mountain torrent; death and the grave were on every side.

41-43. "That I might destroy them that hate me . . . I beat them as small as the dust;" to be scattered to the four winds; "as the mire of the street," useless, defiling refuse. To understand David's feeling in uttering these expressions, we must put ourselves in his place. If we were defending ourselves and our families against robbers; if we were defending our country against foreign invaders; if we were fighting for liberty and religion, and it seemed to us that our cause was identified with them and with the salvation of the world; then we would feel that the prayer for the destruction and scattering of our enemies was holy, as that of Milton's angels in the war against Satan and his host.

However, for the most of the time we must translate these feelings into terms of spiritual warfare, and desire that corruption, and tyranny, and intemperance, and the whole host of sins should be scattered to the winds in utter and eternal destruction.

44. "Strivings of my people." Internal dissensions, of which David had not a few at first, but all the nation at last became a unit. A type of the complete triumph of Christian unity over all the dissensions of the kingdom. "A people which I know not shall serve me." The surrounding nations, of which David had no previous personal knowledge, attacked him, were defeated, and came under his sway. This is a type of what Christianity is doing. It is making all science, and philosophy, all inventions, all commerce, a thousand things unknown in the earlier days to become servants and helpers of the kingdom of God.

SECOND. THE SOURCE OF VICTORY IS GOD.—Vs. 47-49. 47. "The Lord liveth." His God, Jehovah, is a living God, not a dead idol. He not only exists, but lives; is alive to the needs of his children, is quick to see their needs, and keen to hear their prayers, and ready to extend all needed help. Compare Elijah's address on Mount Carmel (1 Kings 18: 26-39). "My rock." The persons pronoun all through this song and through the psalms is very instructive. It speaks to the heart. It signifies a very close and definite relation. It expresses God's care for each individual, and not merely for the whole. "He calleth his sheep by name," knowing each individual need and longing.

ILLUSTRATION. Dr. Wm. M. Taylor says, "In my early boyhood, after having heard a sermon in which the preacher dwelt much on 'the appropriating act of faith,' I asked my father what he meant by that expression. He gave me the same reply which had been given him by his mother to the same inquiry, when he was a lad, viz., 'Take your Bible, and underscore all the 'mys,' the "mines," and the "mes," you come upon, and you will soon discover what appropriation is.' It is the focusing of all that God is upon yourself, even as the lens concentrates the sun's rays upon one bright, burning spot."

"My rock . . . the God of the rock of my salvation." Compare with verses 2 and 3, and notice "the number and variety of the terms which he employs to describe the protection which God afforded him; and the second by the emphatic personal manner in which he speaks. He seems to have a difficulty in finding any one word which would adequately express all that Jehovah had been to him, so he heaps one term upon another, calling him 'a rock, a fortress, a deliverer, a shield, a high tower, a horn, a refuge, and a Saviour.'" The rock was a fortress, like Gibraltar, which would sustain any possible attack. A horn was a terrible weapon of attack and defense.

ILLUSTRATION. "Men who stand on any other foundation than the rock Christ Jesus are like birds who build their nests in trees by the side of rivers. The bird sings in the branches, and the river sings below; but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream; and then the nest is sunk, the home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rocks are undisturbed, and after every winter, coming again, they find their nests awaiting them, and all their life long brood in the same places, undisturbed by stream or storm.

48. "It is God that avenged me," by punishing his enemies.

NOTE that David does not claim the victory himself, but attributes it, and rightly, to God. He could have done nothing without God. It was because he identified himself with God's cause, was advancing the righteousness of God, that he himself would triumph. He that identifies himself with irreligion and sin must fall in the end. Mrs. Partington trying to sweep out the Atlantic Ocean with her broom was wisdom compared with the folly of those who expect to succeed in defiance of God's laws.

NOTE the phrase in verse 36. "Amidst the jewels which shine out of this Book of Truth there is not one that sparkles with a radiance so divine as this, 'Thy gentleness hath made me great!' It is indeed the very heart and center of the cross of Christ. David felt that God's kindness to him, in his weakness, his waywardness, his very wantonness of sin, had lifted him up to the external greatness of his throne, and had built up in him the internal greatness of his character."

THIRD. PRAISE. Vs. 50, 51. The least one can do who has received benefits is to express his gratitude and make known the goodness of his benefactor. We are too apt to forget the invisible power underlying the visible instruments and means.

The Art of Forgetting.

Christian Standard: Not the least acquirement of the educated man is the ability to forget judiciously. It is an obvious pleasantry to remark that young people at school or college usually find no trouble in forgetting; but it is none the less true that to forget the things that ought to be forgotten is fully as important and difficult as to remember the things which one desires to remember. A century ago the system of education was based largely on memorizing; now the watchword of our best schools is selection. The training of the attention and of the reasoning powers is now chiefly aimed at, and the memory is certainly in some quarters unduly slighted. But the new emphasis upon the principle of concentration has made possible the widening of the scope of popular education, and the doubling of its efficiency.

The child is the slave of impressions. Each new sight and sound claims the attention to the exclusion of all that has gone before. Naturally the impressions are intense rather than lasting. One of the first things that the child must learn, therefore, is to memorize. But there comes a time when more material is presented to the mind than can possibly be assimilated. When the study of history, for instance, is begun, the teacher must, if he be competent, train the pupils in selection. Instruction in English composition introduces the same necessity. Every year of school-the call upon the pupil's selective powers becomes greater, and at college he is left largely to shape his own course, if not in the actual choice of studies, at least in the methods of study to be employed.

The purpose of education is not realized unless one is able camly and without shame to say that he has forgotten a great many useful things. If past knowledge has been displaced from the mind by present knowledge of a broader sort, the man is growing intellectually. If the past knowledge and the present are mingled in inextricable confusion, everything there but nothing where it ought to be, the last state of that man is worse than the first. There are those whose memories seem to be of inexhaustible capacity, but the ordinary mind can accommodate only a limited store of facts at one time. Therefore the speedy oblivon which overwhelms the minor acquisitions of school and college years should give us little concern, if only the discipline of those years has passed into our mental constitution.

All this has its practical side. To argue against college education for non professional men on the ground that Greek and Latin, mathematics and chemistry take unto themselves wings and fly away, is like complaining of the process of digestion. A man grows by the food he eats, not by the provisions stored up in the cellar. The testimony of all competent witnesses is that the study of classic and modern literatures, of science, of philosophy, leaves in the mind a precious residue that is worth all the labor it costs.

We have spoken so far of the gift, rather than the art, of forgetting. To some this selective process comes naturally; but all may acquire it who desire. Obviously one does not forget by trying to forget, but by striving to remember something else. From the purely educational point of view the object attained by the unconscious self-adjustment of the mind, consequent on the fixing of attention on new and more desirable knowledge.

But this much neglected art has also its applications to conduct. How we long to forget the follies of the past, when the bitter recollection cripples endeavor and destroys aspiration. How earnestly we desire to be rid of the miserable self-conscious pride that haunts us when we remember the petty successes of the past. How our intercourse with others is hampered by our tyrant memories, which keep us aware of every failing and misfortunes of our fellows when we would fain forget them and live in the present. Oppressed with a dead weight of bygone years, crushed by the burden of unnumbered failures, we long for Lethean waters to set our spirits free. But the true secret of release from this most potent bondage of the mind was revealed by the apostle: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Death of a Chinese Girl.

One beautiful Sabbath afternoon, Wen Hsin, a Chinese girl, lay dying in our Pekin school.

We knew she must soon go, and so, as it is the custom in China, she was bathed and dressed in her grave-clothes. Her glossy black hair was knotted on top of her head with bright red cord. She wore a dark blue garment with a bit of bright trimming down the edge, snowy stockings and embroidered slippers were on her feet. Her white hands were folded peacefully, and she lay so calm we knew she was resting in the arms of Jesus, and only waiting for Him to take her spirit from the poor worn body.

It was the hour of the Sunday-School. They knew in the chapel that she was dying, and through the open window we could hear them singing, "There's a land that is fairer than day."

The busy little clock on the square red table kept on ticking, ticking until the Sunday-School was dismissed and many of her schoolmates gathered sorrowfully around the brick bed on which the dying girl lay.

Several of her old friends came in from the neighborhood. None of them had ever seen a Christian die before, and they gazed with wonder upon the peaceful girl, and went back to their homes with the wondrous news that Wen Hsin lay dying and was not afraid!

From such a mother had the girl been saved. Somebody in America had given thirty dollars a year to support her in a Christian school.

As she found how precious it was to have the dear Lord Jesus go with her through "the valley and shadow", she was thinking of them, the kind friends so far away, who had done so much for her.

I said to her: "Wen Hsin, do you want anything?"

"I—want—to—write—a—letter".

"Oh, you are too weak! What is it you want to say? Tell me, and I will write it for you".

Gathering up all the strength she had left, she gasped it out in her weakness, a word at a time:

"I want—to—tell—my—American—friends—they—did—not—spend—their—money—in—vain—for—me".

Soon she closed her black eyes, and went away from the brick bed to the mansion prepared for her, but she had sent her precious message to cheer and encourage the home workers in the mission cause.—Clara M. Cushman.

Simply Trusting.

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sins and need, and he longed to possess that peace which the world cannot give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace".

His patient replied:

"Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. This is exactly what every poor sinner must do in the Lord Jesus".

This reply greatly awakened the doctor's surprise, and a new light broke into his soul.

"Is that all"? he exclaimed; "simply trusting in the Lord Jesus! I see it as I never did before. He has done the work. Yes, Jesus said on the cross: 'It is finished', and 'whosoever believeth in Him shall not perish, but have everlasting life'".

From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the lamb.

Kind-Hearted President Faure.

Felix Faure, president of the French Republic, has made the hearts of many of the little girls of his country beat with joy. It is one of his practices to devote at least two mornings a week to visiting hospitals. His visits are not of the hasty order, but much the other way, as he spends time passing through the different wards, especially among the sick children. One of his favorite questions is to ask the little unfortunates what he can do for them, and in the case of little girls the answer is invariably "une poupee" (a doll). Then, with a kind-hearted smile, President Faure takes out his pad and pencil and writes down the child's desire. The next morning usually finds several boxes of dolls at the hospital, all of them very handsome. It is said that his generosity has already cost him over one thousand dolls since he has occupied the Presidental chair.—Harper's Round Table.

What Punctuality Includes.

Punctuality is something more than being just on time. It would be a sorry state of things with a school of a thousand if every teacher and scholar arrived at the door at exactly the minute designated for beginning school. All would then be late in getting into place, ready for a part in the duties of the hour. It is in view of this truth that punctuality in Sunday school has been defined as being five minutes ahead of the time for opening. But even this is not always enough. Punctuality includes being present early enough to get into place and do everything that needs doing before the school hour, so as to have nothing to do at beginning time but to begin.—Sunday School Times.

While looking to Jesus, my heart cannot fear;
I tremble no more when I see Jesus near;
I know that His presence my safeguard will be,
For, "Why are you troubled?" He saith unto me.

Downright, upright, bright, outright goodness is the rarest and greatest attainment.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for the column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Sept. 6th.

B. Y. P. U. Topic.—"The Christian's Mission."—2 Cor. 5: 18-21.

Christian Endeavor Topic.—"Getting the most out of the Bible."—Deut. 6: 1-9.

B. Y. P. U. Daily Bible Readings.
(Baptist Union.)

Monday, Sep. 7.—Zephaniah 3. "The Lord . . . in the midst of thee is mighty" (vs 17). Compare Jer. 20: 11.

Tuesday, Sep. 8.—Haggai 1. "Consider your ways" (vs. 5). Compare Lam. 3: 40.

Wednesday, Sep. 9. Haggai 2. Sin hinders the work (vss. 11-13). Compare Zech. 8: 9.

Thursday, Sep. 10.—Zechariah 1. Our case displeasing to God (vs. 15). Compare 1 Sam. 22: 5.

Friday, Sep. 11.—Zechariah 2. You are as the apple of God's eye (vs. 8). Compare Deut. 32: 10.

Saturday, Sep. 12.—Zechariah 3. My servant, the Branch—Messiah, (vs. 8). Compare Jer. 33: 15.

The fifth annual meeting of the Maritime B. Y. P. U., held its first session in audience room of the Berwick Baptist church, Friday evening, Aug. 21st. The C. E. Society of the entertaining church had tastefully decorated the room for the occasion. Meeting opened at 7.30, President Geo. A. McDonald in the chair. Rev. A. T. Dykeman read the scriptures, and Rev. J. D. Freeman offered prayer.

As usual an address of welcome was in order. In presenting this Miss Lottie Parker expressed cordial greeting in fitting terms. President McDonald replied in a short address and then declaring the Convention ready for business, he called upon Dr. Steele to take the Convention to Milwaukee and bring them back again. He did so. The magnificent gathering of Unioners heartily enjoyed the trip. Upon their return they were in good spirits for the address on the C. C. C. studies which Pastor Trotter delivered. His subject "What are they and why should we adopt them," was made practical and forceful.

The Amherst Union, through Mr. C. L. Martin, was congratulated upon the fact that it had again won the S. L. C. Banner.

In the open parliament upon Benefits of B. Y. P. U., to which forty minutes were given, Rev. J. A. Gordon spoke upon "The B. Y. P. U. an organised Pastor's assistant," and Rev. A. T. Dykeman upon "Benefits of B. Y. P. U. to the church." Each of these speakers interested, as was expected, and their words were well chosen and to the point. The discussion following was participated in by brethren Gates, Kinlay, Lavers, King, Sippral, Tingley, and a number of others. Such a programme was necessarily long and the evening was warm, but the people stayed to the close and seemed to have gained profit.

Committee on nominations was appointed, consisting of Rev. G. R. White, A. H. Chipman, L. J. Elliott, Rev. C. W. Corey; committee on conduct of social services was Revs. J. A. Marple and W. N. Hutchins. Rev. C. R. Minard closed the session with prayer.

Saturday morning found many out to the early social service. Business came promptly forward at 9 a. m., Secretary Beals presenting a very interesting report. There was general interest then in the list of officers recommended. Much of the success of our work depends upon leaders placed in authority over us. The following names represent those whom our Unions will hear from and look toward during the year. Read them carefully and remember who they are:

President, A. E. Wall, Moncton.

First Vice President, Miss Ina Hooper, Summerside.

Second Vice President, Lottie Parker, Berwick.

Sec. Treasurer, Rev. H. G. Estabrook, Petitcodiac.

Assistant Secretary, Rev. J. W. Brown, Nictaux.

Executive Committee: The above named officers with Dr. Roberts, St. John; Rev. J. H. McDonald, Amherst; Harry Crowe, Bridgetown; R. H. Jenkins, Charlottetown.

Editors B. Y. P. U. Department, A. H. Chipman and Rev. E. E. Daley.

This report was accepted and the above list of officers elected.

The organization being complete it now remains for the body of Unioners, 6000 strong, all over our Provinces, to fall in line early in the year, face the front and go forward. Rev. C. W. Corey closed the Saturday session with prayer.

On Monday the Convention assembled at 9. Prayer was offered by Rev. S. H. Cornwall. Routine business consumed a short time, then Rev. D. G. McDonald read an admirable paper upon: "Baptist Principles, are they worth defending." This article will be printed and placed before our Unions in a few weeks.

Reports from District Secretaries were read. Each indicated progress that is encouraging. Meeting closed with prayer by Rev. B. N. Nobles.

Afternoon session opened at 2 o'clock. Reading of the reports was continued. A suggestion was made by Dr. Roberts that the secretaries of the Associational Unions be the District secretaries of this Convention. A resolution containing this suggestion was later adopted. Rev. W. B. Hinson closed with prayer.

On Tuesday morning Rev. B. H. Thomas opened meeting with prayer. Nominating Committee reported for Transportation Leaders: Rev. J. H. McDonald, Pres. A. E. Wall, Rev. C. W. Corey. This report was adopted.

The entire Convention was anxious to hear missionary elect, Miss Newcombe. With her, upon the platform, were Miss Hughes, daughter of Rev. Benj. Hughes, and now under appointment of the American Foreign Missionary Board, and Miss Harrison, also missionary elect of our Board. Miss Newcombe's address upon "The relation of B. Y. P. U. to Missionary enterprise" was clear and plain and telling. Her companions briefly addressed the Convention and were listened to with pleasure and profit.

(Continued).

"Of all sad words of the tongue or pen,
The saddest of these it might have been."

The single star seen through the rift in the cloud assures us of the clear sky beyoun the darkness.

Rudeness suffers little, but refinement much. As men go up toward manhood they go toward the possibility of pain. Suffering is an inflection of a large and Godlike nature.

A friend should be one in whose understanding and virtue one can equally confide, and whose opinion we can value at once for its justness and its sincerity.—Robert Hall.

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