



LESSON V.—AUGUST 2.

Samuel Anoints David.

I. Samuel xvi., 4-13.

Golden Text.

Man looketh on the outward appearance, but the Lord looketh on the heart. I. Samuel xvi., 7.

Home Readings.

Monday, July 27.—I. Sam. xvi., 1-13.
 Tuesday, July 28.—I. Sam. xvi., 14-23.
 Wednesday, July 29.—Ps. cxix., 1-16.
 Thursday, July 30.—Luke xix., 12-26.
 Friday, July 31.—Ps. lxxxix., 19-29.
 Saturday, Aug. 1.—Acts xiii., 16-23.
 Sunday, Aug. 2.—I. Chron. xxviii., 1-10.

4. And Samuel did that which the Lord spake and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

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

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

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

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

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

11. And Samuel said unto Jesse, are here all thy children? And he said, there remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him for we will not sit till he come hither.

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

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

(By R. M. Kurtz.)

As we have learned, Saul proved unworthy as a king, because he was disobedient to the commandments of God. Samuel told him that the kingdom should be taken from his house.

The kingdom was not taken from Saul at once. Sometimes, in the Bible, we find a statement to the effect that such and such a thing is done, when in reality it is to our minds only determined upon. But failure is not possible with God, and when he has decided upon an act it becomes a certainty, though he may see fit to delay the performance of it until later. Saul had lost his kingdom, though he actually continued in his high office for some time afterwards.

The time of the events of this lesson are not positively known, but, as is true of several recent lessons, these things occurred in the eleventh century before Christ. It may help those of you who have studied ancient history, to say that

David was born about a century after the Trojan war, according to calculation.

It is but a short time since we studied about the choice of Saul to be king over Israel. His career as Israel's first king began with promise, as far as he was personally concerned, for he was favored of God and man. But he fell short in the matter of obedience to God, and now he was closing his career in gloom, under the disfavor of God, and knowing he must go down in history as a failure, and that, too, through his own fault.

But who was to succeed him? In today's lesson there comes upon the scene one of the great men of Bible history, a man who left his impress upon all time after him. David is one of the most widely quoted men in the world, and his Psalms are sung and repeated wherever the Bible is known. David was destined to be a great king, a contributor to the Bible, and an ancestor of the Saviour.

Bethlehem, the place where the events we are to consider now took place, was a small city, five miles south of Jerusalem. Here Rachel was buried, and this was the scene of the beautiful love story told in the book of Ruth. But more than by these things was the little city to be honored, for here, long centuries later, Christ the Saviour had been born.

Samuel had been commanded by the Lord to come to Bethlehem, as he had provided a king from among the sons of Jesse, and Samuel was to anoint him. The aged prophet feared that if it was learned that he had anointed a new king, the jealous Saul might take vengeance upon him. But God commanded him to take a heifer and say that he came to sacrifice so that by giving one of the reasons for his going to Bethlehem, he might keep the other to himself.

As we read over the ten verses of our lesson we find it naturally divides itself into three parts:

1. Samuel's Arrival in Bethlehem. 4, 5.

2. The Rejected Sons. 6-10.

3. David Chosen. 11-13.

The entire chapter is full of interesting facts, connected with the anointing of David, and should be read before the regular study of the lesson is taken up.

'And the elders of the town trembled,' etc.—It is supposed that Samuel was accustomed to visit a place to rebuke sin and wrong-doing, and, as he was still a man of great influence and power, the thought that he was among them for some such purpose caused not a little uneasiness among the chief men of the place. But the venerable prophet quickly reassures them, and says that he comes to sacrifice unto the Lord.

The sacrifice here referred to consisted of a feast, a portion of which was 'set aside and consecrated to the Lord, in token of his communion with his people.'

Samuel bade the elders to 'sanctify' themselves, that is, wash and clothe themselves preparatory to this ceremonial feast. He, himself, took charge of the preparation of the family of Jesse, to whom he had been especially sent.

Now Samuel begins to look upon the sons of Jesse to find among them the future king of Israel. Seven of Jesse's eight sons were present. When Samuel saw Eliab, he thought at once that the Lord's anointed was before him. But in the soul of the prophet God speaks, telling him not to look upon the countenance nor stature of the man, as he had refused him.

What the cause of this refusal was we know not, but it was enough that Eliab was not the one God wanted, and so Samuel must be content to pass on.

Man, indeed, 'looketh on the outward appearance.' God knew the heart of Eliab and those of his six brothers present, and he knew the heart of the shepherd boy out among his sheep.

But when the seventh son has been refused, the old father is asked if these were all of his children. Then Jesse tells of the youngest who is away keeping the sheep. The father does not seem to have considered it necessary to call David, the shepherd boy, from his work, for this cere-

mony to be conducted by the prophet, but Samuel declares that they will not sit down without him.

That is, they would not sit down to the ceremonial feast without David. So David was summoned. His physical beauty, as in the case of Saul, made him 'goodly to look to.' Stanley says of David: 'He was of short stature. He had red or auburn hair. His bright eyes are especially mentioned, and generally he was remarkable for the grace of his figure and countenance, well made and of immense strength and agility.'

When he appeared, the Lord said, 'Arise, anoint him: for this is he.' So Samuel took the horn of anointing oil and anointed David to be King of Israel.

Then 'the Spirit came upon David from that day forward.' When God appoints for service, he also gives his Spirit that the one called may have power.

The teacher will have little difficulty in connecting this event in the life of David with the coming long afterward of 'King David's greater Son,' who was born in this same Bethlehem.

Next week the lesson is, 'David and Goliath,' I. Samuel xvii., 38-49.

C. E. Topic

Sunday, Aug. 2.—Topic—Lessons from Paul: how we may overcome our hindrances. II. Cor. xii., 7-10; 10-10.

Junior C. E. Topic

SERVING CHRIST AT HOME.

Monday, July 27.—By obedience. Col. iii., 20.

Tuesday, July 28.—By sympathy. I. Peter iii., 8.

Wednesday, July 29.—By truthfulness. Eph. iv., 25.

Thursday, July 30.—By wisdom. Prov. xxvii., 11.

Friday, July 31.—By affection. Ruth i., 16, 17.

Saturday, Aug. 1.—By Christlikeness. Eph. iv., 32.

Sunday, Aug. 2.—Topic—How can we serve Christ in our homes? Rom. xii., 9, 10; I. Peter v., 5.

What is the Sunday-School?

It is the Church co-operating with the Family and the Pulpit in wisely conducted conversations with individuals in the attempt to illustrate and apply the teachings of the Holy Scriptures. Its teachers should enjoy as far as possible the best fruits of all these fields of study; but the Sunday-school is simply one of the departments of church activity that supplements the work of the family and the pulpit in the application and enforcement of the ethical and spiritual contents of the Holy Scriptures, for the promotion of a true spiritual life; and all this through personal conversation, and by the most thorough teaching processes.

It follows from this that the teacher should be well prepared; that he should account himself an assistant pastor; that he should know as intimately as possible the parents and the home life of his pupils. And these pupils he should know and love. His work being spiritual, he should be earnest and prayerful. To command the respect of his pupils and their parents, he should be a man of knowledge. He must be thoroughly social, since his work is chiefly conversational both in the class and in the pastoral calls. He must care for each individual, since his best work is with units. Their personal needs and peculiarities he 'must' know.—J. H. Vincent, D.D.

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