

# Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



THE HOLY CLUB, OXFORD

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Methodist Magazine  
Bible Geography in  
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Objections -  
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Observe Temperance  
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The Cradle Roll; or  
Annual Output of the  
Imitiveness in the  
Union of the Church  
No Time  
Value of Sunday School  
Lessons and Golden  
International Bible  
Primary Teachers' Dilemma

Where art thou  
For I cannot  
"Yet am I here"  
Step in and

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Vol. 37

OCTOBER, 1903

No. 10

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### My Captain.

Where art thou, O my Captain,  
For I cannot see thy face?  
"Yet am I here, have thou no fear;  
Step in and fill thy place."

The coming battle, Captain,  
What doth it mean to me?  
"It meaneth naught 'till it be won,  
For the end thou canst not see."

I would be brave, my Captain,  
But fear oft proves a guest  
"March on! think thou of duty;  
Leave thou with me the rest."

I fain would halt, my Captain,  
For the way has been full long.  
"I march with thee—lift up thy voice,  
And cheer thee with a song."

The way is rough, my Captain,  
Hast thou no thought for me.  
"Long ere yet thy feet were set,  
I trod this road for thee."

But if I fail, my Captain,  
And fall out on that day?  
"The fight goes on, the battle won,  
But thou art far away!"

The victory—O Captain,  
The bitter fight is past;  
Through the fiery rain of hell,  
I saw thy face at last!

The watch is set, the camp-fires burn,  
Weary, at last I rest.  
O Captain of the souls of men,  
Thy way alone is best!

—Emma M. Johnston, in the Philadelphia  
Methodist.

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**Sunday School Banner**

W. H. WITHROW, D.D., Editor

TORONTO, OCTOBER, 1903

**Our Father.**

THE sonship of believers is a New Testament doctrine. Christ first taught it. Moses, Job, David, Isaiah, and Daniel were "servants." When the amazed disciples heard Jesus say, "Our Father," can you wonder at them asking, "Teach us to pray;" possibly meaning, "Teach us so that we may use that prayer, too."

We become sons of God by faith in the Lord Jesus Christ and the act or new birth of regeneration. "As many as received him to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The sonship is the direct gift of the Lord Jesus Christ to the believer, and is through an actual birth by the Holy Ghost, and not by any legal act of adoption; a son by living birth.

Our sonship comes to each of us through personal union with Jesus, and brings us into the fellowship of his own sonship, making us each a child or son of God, in the same sense as he is, himself, the "only begotten son." Nay, more, we are called to the privileges of the first-born, and not that of younger brethren. The eldest, or "first-born," sons inherit, in all eastern countries, the titles and greater portion of the wealth of the father. Jesus is the "First-born" Son of God, and the only-begotten in a sense that can never be applied to any other. Yet, it is this very sonship that he shares with us. We are like him, with him, and even as he, the only-begotten Son of God. Search the Word and see what it says. It may appear strange that it should be thus with so great a multitude of believers, but he is expressly called "the first-born among many brethren." Jesus said in his prayer, interceding for them who should believe through the word of his disciples: "That they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me and hast loved them as thou hast loved me." Oh, the breath and depth of tenderness and fraternal love in that prayer! What gentle daughter would ask a careful and affectionate father to love all the children of the neighbourhood as he loved her, an only child? Yet that is what Jesus does.

Who is there that would give away the wonderful and peculiar love of a lover or a sweetheart, a husband or a wife, to any one else? Yet Jesus does more than that when he gives his own peculiar treasure of the Father's love to himself away to sordid, sinful men and women. Reverently listen again to him in the closing words of that solicitous prayer before parting in that "upper room" of reverent memory: "Let the love which thou hast for me be in them and I in them." Love them just as thou hast loved me, and bestow all the favour on them thou dost on me. No wonder the weeping "Magdalene," as she caught a glimpse of his loving heart, kissed his feet. How can he love us so!

The Father loves the sinner with a love of pure compassion. He loves the believer with a love of complacency and delight, not because it is merited or deserved, but by reason of the very instinct of his Father heart. Therefore, it is perfect love. It is also everlasting love,

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hath been and ever will be. "I have loved thee with an everlasting love." Mountains may moulder into dust, oceans evaporate and parch like the burning sands of the desert, constellations crumble, and as the fine dust of the balance vanish, yea, heaven and earth may pass away, but the love of God, our Father, constant will remain.

How tenderly and wisely also he instructs, disciples and teaches his children. There is none that understandeth and teacheth like unto him. How carefully he measures and gauges the power, capability, earnestness, spirit, and talent of each child. His curriculum fits every individual scholar so as to make the most of his pupil. How pleased and proud he is when they harken and obey. It was written of one: "He increased in wisdom and stature, in favour with God and man."

The Holy Ghost is the very first gift of the new life, and he comes to each as a teacher bearing the Father's introduction: "He shall lead you into all truth and teach you all things." Nor does he teach only. He is a trainer. It is the training that counts. His teaching causeth us to know; his training to do. Knowledge cometh by the teaching, skill by the training. The teaching fills the mind with noble truths; the training shapes the thoughts, actions and habits into character. It is not all kindergarten, music and class-room exercises in his school. The learner needs the touch of discipline from the very beginning, gently at the outset; first a shadow, then a sorrow; bane and burden follow fast; pain, poverty, peril, nakedness and sword, and then the "commencement exercises."

The children of earth dwell in the father's home and have access to and walk and talk with him. So the child of God dwells in the presence of his Father, and has unbroken communion with him. Through Christ we have access by the Spirit to the Father. His heart is our home, his presence our pavilion, the light of his countenance our delight and glory. We truly have a foretaste of the promised fellowship of eternity, when "God himself shall be with them and be their God."

The children of God are made "partakers of the divine nature." Every grace of character and noble act of service is from him, and because of our sonship.

It is all through the Son, by the Son

and for the Son. "The Father loveth the Son, and hath given all things into his hand. He that believeth on him hath everlasting life." "All things are yours. Ye are Christ's and Christ is God's."

LLEWELLYN A. MORRISON. J

Toronto, 1903.

### The Intermediate Scholar. WOODJAI

**T**HE scholar from twelve to sixteen is the most difficult to teach and to hold, and often the one upon whom the least attention is bestowed. The following from the The Kansas Sunday School Journal is very timely and suggestive:

The intermediate scholar has at least three needs:

First, and perhaps most important, a good teacher. We are too apt to take any one for a Sunday School teacher, especially for an intermediate class. We say that one should be especially adapted to children to make a primary teacher, and for the Bible classes we try to find some one who has some special qualifications, but for the intermediate classes we take the first one who offers himself. Let a poor teacher once fasten himself upon a class and he hangs like a leech, and we have not the courage to pull him off for fear we might hurt his feelings, and rather let the class die. We do not choose or retain teachers in that way in our public schools. A good, faithful, sincere teacher is hard to find and keep, but it is one of the crying needs of the intermediate scholar.

Second. The intermediate scholar needs discipline. The primary scholar has timidity and the adult scholar has self-respect. The intermediate scholar has neither, therefore needs discipline. The intermediate Sunday School class is one of the hardest places in the world to maintain discipline. It is maintained in the army and navy by court-martial; in the prison by the whipping-post and straight-jacket; in the public school by punishment and expulsion; in the home by constant reproof and occasional punishment. None of these are available in the Sunday School except reproof, which does not hurt, and expulsion, which the average boy courts and invites. The only way to maintain discipline is by the greatest

care, constant watching, and by keeping the attention and interest of each member of the class.

This leads me to the third need of the intermediate scholar, i.e., something to interest him. There is but one thing to teach in the Sunday School. That is the old, old story. Every lesson leads to that. Every chapter has that for its final theme, but it can be taught in a thousand ways and made interesting even to a restless, impatient boy. To interest a boy or girl, the teacher should make the lessons hang together and follow one another so that the scholar may see the progress of the quarter. Usually the scholar sees each lesson by itself and gets neither the connection nor harmony of the whole. It is impossible to engage his interest in that way.

A blackboard or chart is one of the best schemes for interesting a class

But in my opinion system and harmony in the whole quarter's study is of prime importance.—Ex.

### The Untrained Teacher.

BY REV. J. MERVIN HULL.

"I believe that the day is coming, and I hope that I may live to see it, when every teacher in every Sunday School will make written application for the position, and every teacher will have a normal training school certificate."

This remark is quoted as coming from a noted Bible-school worker at a Bible-school convention. It is an idea which has frequently found expression of late. It is repeated with a good deal of energy by speakers before audiences of Sunday School teachers who never have had and who never can have technical education. It is reprinted in various forms in periodicals which circulate among teachers and those who are to be teachers in a short time, if the number of teachers is to be kept full. In these articles and addresses the work of the Sunday-school teacher is often compared to that of the minister, and still oftener to the work of the teacher in secular schools, and then it is asked, "If the minister and the secular teacher need the special training of the seminary and the normal school for their work, how can the Sunday School teacher do good work unless he has a similar technical training?"

These ideas are grand and inspiring in their conception, but the results of bringing them into prominence at the present time are disastrous. I do not think it is an exaggeration to say that twenty Sunday School teachers are needed where one minister is required. Ministers and secular teachers devote their whole time to their work and receive a salary for it. Some already declare that the same should be true of the Sunday School teacher, but it is evident that this cannot be done to any appreciable extent for generations to come. Under present conditions, therefore, the unfortunate results of emphasizing so strongly the idea of special normal training for the Sunday School teacher are threefold. First of all, it has produced a feeling of the most profound discouragement in the hearts of faithful, conscientious, successful teachers. This condition is so evident among teachers of my own acquaintance and observation that I feel sure that I am not mistaken in saying that it is general. I have heard most excellent teachers say that they had almost determined never to go to a Sunday School convention again, because they were there urged to do so many impossible things. Again, young Christians are becoming more and more reluctant to take a Sunday School class. For many of them normal training is out of the question, and they do not wish to take a position for which very high authority has declared that they are unfitted. We should think not only of the large city churches, but of thousands and thousands of smaller Sunday Schools scattered all over the country. The third, and perhaps the most unfortunate result, is that when these ideas are emphasized the scholars discount the good and earnest work done by teachers who have not had special normal training. If great leaders say that teachers are not fitted for their work, the scholars will be apt to think so, too.

This is not written to disparage the most complete normal training when it is possible to procure it—provided that the heart is trained equally with the intellect. Let any Sunday School that can do so have a corps of trained and salaried teachers. But meanwhile let us not belittle the work of untrained teachers. For generations to come most of the teaching must be done by such teachers, and they are deserving of all honour. Moreover, there are qualities which normal training cannot bestow, but which all teachers must have in order to do successful work.

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Zeal, faithfulness, love, tact, patience, may all belong to the teacher who has no opportunity for normal training, and the normal training would be worthless without these qualities. If any untrained teachers should read this and be encouraged thereby, I should feel that what I have written is not in vain.—Westminster Teacher.

The Teacher's Dream.

The weary teacher sat alone  
While twilight gathered on,  
And not a sound was heard around ;  
The boys and girls were gone.

The weary teacher sat alone,  
Unnerved and pale was he ;  
Bowed by a yoke of care, he spoke  
In sad soliloquy :

" Another round, another round  
Of labour thrown away,  
Another chain of toil and pain  
Dragged through a tedious day.

" Of no avail is constant zeal,  
Love's sacrifice is loss,  
The hopes of morn so golden, turn  
Each evening into dross.

" I squander on a barren field  
My strength, my life, my all,  
The seeds I sow will never grow,  
They perish where they fall."

He sighed, and low upon his hands  
His aching brow he prest,  
And like a spell upon him fell  
A soothing sense of rest.

Ere long he lifted up his face,  
But started back aghast,—  
The room by strange and sudden change  
Assumed proportions vast.

It seemed a senate hall, and one  
Addressed a listening throng ;  
Each burning word all bosoms stirred,  
Applause rose loud and long.

The wildered teacher thought he knew  
The speaker's voice and look,  
" And for his name," said he, " the same  
Is in my record book."

The stately senate hall dissolved,  
A church rose in its place,  
Wherein there stood one wise and good,  
Dispensing words of grace.

And though he heard the solemn voice,  
And saw the beard of gray,  
The teacher's thought was strangely  
wrought ;  
" My yearning heart to-day.

" Wept for this youth whose wayward  
will  
Against persuasion strove,  
Compelling force, love's last resource,  
To establish laws of love."

The church, a phantasm, vanished soon, -  
What say the teacher then ?  
In classic gloom of alcoved room,  
An author plied his pen.

" My idlest lad ! " the teacher said,  
Filled with a new surprise,  
" Shall I behold his name enrolled  
Among the great and wise ? "

The vision of a cottage home  
The teacher next descried :  
A mother's face illumed the place  
Her influence sanctified.

" A miracle ! a miracle.  
This matron well I know !  
She was a wild and careless child,  
Not half an hour ago.

" Now, when she to her children speaks  
Of duty's golden rule,  
Her lips repeat in accents sweet,  
My words to her at school."

The scene transformed, became once more  
The school-house rude and old :  
Upon the wall did darkness fall,  
The evening air was cold.

" A dream ! " the sleeper, waking, said,  
Then paced along the floor,  
And whistling low and soft and slow,  
He locked the school-house door.

His musing heart was reconffled  
To love's divine delays ;  
The bread forth cast returns at last,  
Lo, after many days.



## The Teacher's Highest Aim.

BY REV. W. A. KUMP.

THE Sunday School teacher's highest aim and chief function should be the salvation of souls. This is the supreme work. Inspiration and education must lead up to evangelization. The leading of the scholar to a decision for Christ must be the constant purpose of the sincere teacher.

In places where formerly the operation of the Holy Spirit was restricted to special times this truth is now receiving attention, and methods are being adopted in harmony with it.

Even Mr. Moody declared before his death that his characteristic methods would have to give way to others.

No place presents the same opportunities for evangelization that the Sabbath School does. Every school attracts some children from unchristian homes. Parents, who may be indifferent to the claims of Christ themselves, will gladly send their children to the Sabbath School. The little ones come at a time when their hearts and minds are most impressionable, and they usually remain interested members of the school until that perilous period when judgment and will supersede the simple emotions as life's dynamics. The leaks in Sunday School work are not found in the primary department. They come at the transitional time, and this is the critical point in the work.

It is here that the teacher should tactfully present the claims of Christ and his church.

The personal application of the Scriptures is infinitely more valuable than the keenest analysis of a chapter or the most convincing evidence of a minute familiarity with an epoch. If the Sunday School is the harvest-field of the church, the harvesters must be interested chiefly in gathering the golden grain. Harvest-time has its joys, but the workers must not mistake the occasion for a picnic or an opportunity for speculating upon the nature of the soil or to-morrow's weather! Their business is to bring in the sheaves.

No Sabbath School teacher is doing his full duty to the unconverted member of his class who has come to years of responsibility until he has used every means for leading that boy or girl to resolve to be a Christian. Too many of our teachers

fear to speak with their pupils about this important matter. They will explain the Scriptures admirably, perhaps. They will make almost any sacrifice to secure the interest and keep up the regular attendance of the class. Evenings of social pleasure are arranged; outings are held, but the word which might determine the destiny of a soul is not spoken.

The efficiency of the teacher depends not so much upon correct pedagogical principles as it does upon a passion for souls. The mind may be meagerly furnished, but if the heart's yearning is expressed in the bended knees, and the praying lips, and the sob-broken voice, we will have large and better catechetical classes and a stauncher church-life, than if the teacher's mind were running over with facts, historical and critical, and his heart barren of spiritual impulse.

When the season comes for the formation of the pastor's catechetical classes, let every teacher endeavour by every means possible to secure a decision from every unsaved scholar to dedicate, unreservedly, their life to the service of the Lord Jesus. Then, after a course of careful instruction in the elements of our religion, we will rejoice together because of an abundant harvest safely garnered.

## Get Your Pupil to Paraphrase

A prominent business man of Buffalo, A. B. Kellogg, has solved the problem of making the Bible lessons real, at least as far as his class of twenty-five young ladies is concerned. It was done through a very simple method. When the lesson was on the first chapter of the Acts, each pupil was given a small portion, and she was asked to paraphrase the Scripture, enlarging, explaining, and expounding it in her own language. In reviewing the written accounts a great deal of interest is manifested, better results come from this method than from anything tried in the class, and the girls gain strong impressions from such close study. As a sample of the work of the pupils, the following will show how the reports are worked out:

"Once before I wrote to you, my dear friend, about our belief and faith, so that there might be no excuse for your not thoroughly understanding the foundation of our faith, and the doctrine which we teach, and in which you have been in-

structed. I wrote these things to you as they were told to us and preached by companions and eye-witnesses of our Lord Jesus Christ, and, being clear myself on all the questions, it seemed best for me to write to you plainly, so that there might be no room for any doubts to creep in. Many of the things that happened during the life-time of our blessed Master, from his birth until after his resurrection and ascension into heaven, of his teachings and promises, have I written—how he, after he had risen from the tomb, showed himself to us (his disciples) many times during the space of forty days and gave us many proofs which could not be questioned that it was really he who was with us and talked with us; how he told us to tarry in Jerusalem until the promise of the Father and of himself, the gift of the Holy Spirit should come to us, have I told you of. Now these things Jesus himself did, but his work was only begun, and will be carried on by others; for he said, 'Greater things than these shall ye do,' and his promises are unfulfilling. He commanded us, therefore, to wait in Jerusalem until the baptism of the Holy Spirit; for John, although he baptized, did so only unto repentance, and with water,—but the baptism of Jesus Christ is of the Holy Spirit, and for the remission of sins, and the assurance of life eternal. (Acts 1: 1-5).—S. S. Times.

### Methodist Magazine and Review for September.

An admirably illustrated article on "Norway," by Professor Coleman, and one on "Spain," supply the foreign travel department of this number. Canadian interests are emphasized in the "Romance of the Red River Settlement," and "The Underground Railway," by the Editor, and "Canada's Destiny," by Rev. F. A. Wightman. Mrs. Lauder has a vivacious article, "Distinguished Persons I Have Met;" the story of a great Puritan, Richard Baxter, is more fascinating than fiction. The missionary article is on "Africa and its Outlook." We give the first part of a valuable contribution on "Wesley's Doctrine of Christian Perfection," by Dr. Burwash. Short and serial stories furnish a lighter element.

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### Bible Geography in the Class.

BY ANNE GUILBERT MAHON.

WHAT teacher of a class of restless, inattentive boys or girls has not turned with relief to the map and found the children's attention instantly riveted in finding the various places, or in tracing the journeys referred to in the lesson?

Yet, as a general thing, what hopeless searching there is, and what puckering of little foreheads, as the children look in most impossible localities for the places mentioned.

A class of boys or girls just out of the Intermediate Department when given a map of the United States could point to the city of Washington with their eyes shut; but ask the same class of find Jerusalem, and there will be a hasty survey of maps—some of the children even poring over that of Canaan—and at last one will happen on the right location.

Of course, there are scholars, and many of them, so well drilled at home and by careful teachers that they can turn quickly to the places mentioned. But in the average classes of boys and girls an utter ignorance of Bible geography will be found.

If teachers but realized the impression made upon the child's mind by having a clear idea of the places and journeys mentioned, they would insist on tracing them out and studying the lesson may in hand.

"A certain man went down from Jerusalem to Jericho" will be read by a class in a careless, parrot-like way, and the words will convey no meaning if not emphasized by reference to the map; but one little girl—from the infant class, too—came home one Sunday full of the beautiful lesson of the Good Samaritan. With childish pride she pointed out on the map of her own little Bible the way, describing the rocky, dangerous road and the number of miles traversed. It was one of those lessons which sink deep into a child's heart and leave a memory never to be effaced—strengthened and made plain by her clear understanding of the journey.

What class is not interested immediately in tracing the journeys of the children of Israel from Egypt to the Promised Land, the wanderings of Abraham, of Jacob, and of Joseph,

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terest, but as one of vital importance that the children should know the reality of the places mentioned in the Bible. The hazy, misty view entertained by many, of the events which occurred so long ago, would be dispelled and a clearer insight would be obtained into those things which pertain to life eternal.

If teachers could spend but five minutes of every lesson on drilling in Bible geography, they would be amazed to find, in a short time, the added interest their classes would take in the lessons, and the impressions which would be made upon the young minds, leading to results unlooked for.—Ex.

### Study the Class-Book.

Take time for the study of your class-book. How many were present at the beginning of this year? Perhaps all are not now members. Where are they? Can you count them? We remember watch-ink an army drill and roll-call. When the companies were called, those who were responsible for their departments would answer, "All present or accounted for." Can you, dear teacher, say as much? Have your scholars been regular in attendance? If not, why not? Have you been faithful with the absentees? Have you tried to find out the cause of their irregularities, and overcome them? How far are you responsible for those who were committed to your care and teaching? It may not be pleasant to be reminded of our shortcomings, but it may do us good. Better try to answer for these precious souls now, when failures may be arrested, than to put off until there is no more opportunities.

### Objections.

As soon as grading in the Sunday School is proposed, it is met with this one colossal, and apparently—in the minds of those who offer it—insuperable objection: "We cannot, we must not, make a change of teachers. It will never do. Why, Miss S— has had that class of young men ever since they were boys!" Exactly, that is one of the very best reasons for a change. Unless there is a very remarkable bump of faithfulness in those boys, or a very remarkable teaching gift in Miss S—, those young men will

gradually drop from Sunday School like autumn leaves from the bough. It is in the power of very few teachers to adapt themselves equally well to scholars at succeeding stages of development. If Miss S— was a good teacher for those boys ten years ago, when she first took them, it is probable that by this time they have outgrown, or at least wearied of, her methods. "But a good teacher," you say, "can teach pupils of any age." Perhaps so, but not equally well. Certain qualities fit a teacher for instructing younger scholars which would be quite ineffectual with older scholars, and vice versa. The Sunday School has ignored this fact. Indeed, the Sunday School has never half discovered or half developed its teaching force. The new interest in normal work promises better things in this direction.

When, by the combined insight of the superintendent and the teacher, each teacher has discovered the grade in which he is best fitted to teach, that should be his settled station. Here he should remain while classes come to him for instruction, enriched by experience and adaptation, which he is able to give, and then pass on.—Rev. John Wright Buckham, in Sunday School Times.

### A Deserved Tribute.

That brilliant author, Robert Louis Stevenson, did not fulfil all the hopes of his early years. He was a child of a deeply religious nature, but had scarcely grown to manhood before he gave evidence of a complete loss of early faith and reverence. He was flippant and almost hostile to organized religion. His last years were spent in the Samoan Islands, where he went in search of health. There he found not health, but the treasure of faith which he had lost. His own story is a deserved tribute to the character of foreign missionary enterprise. Just before his death Stevenson said:

"I had conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who debaterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they will be honest persons, they will



cease to complain of mission work and its effects."

The conversion of Stevenson to foreign missions resembles that of Charles Darwin the naturalist, who visited the island of Terra del Fuego and described its inhabitants as the most degraded and brutal people living on the earth, but returning to the island some years afterwards he became so clearly convinced of the power of the Gospel to redeem the most savage tribes that he became a regular contributor to the London Missionary Society. When men of this character and experience with foreign missions commend them so heartily, we can only pity the ignorance of those who deny their usefulness and bewail the expenditure of men and money as a useless sacrifice.—*Ram's Horn*.

### The Fireside Church.

The Rev. L. A. Banks, in the American Messenger, utters these suggestive words:

My judgment is that modern Christianity is losing more from the absence of the fireside Church in Christian homes than from almost any other single cause. Nothing can take its place. Prayer in secret is important, prayer in public is our duty; but the sweetest fellowship and the most effective worship for the building up of strong, healthy Christian character ever known to man is the Church by the fireside, where father and mother and brothers and sisters unite in loving fellowship at the mercy seat. Under cover of public worship hypocrisy has sometimes crept in; even private prayer has not always been free from Pharisaism; but zealous family prayer, the Church by the fireside, cannot long be maintained without both sincerity and humility.

### How to Get Competent Teachers.

No one should be allowed to teach a class until the superintendent has evidence that one is competent for the work. A Sunday School worker has made good his claim that he could go into Protestant schools anywhere as a total stranger and immediately be accepted as a teacher in nine times out of ten. Is this a right condition of affairs? There are, however, schools in which a teacher's creden-

tials are carefully considered. One such is the Calvary Baptist of the city of Washington, over which Miles M. Shand presides. Mr. Shand writes as to the sources of supply for his teaching force as follows: "We get teachers in three ways: 1. From among new-comers who are already well known as good teachers. 2. From our large substitute teachers' list,—about one hundred,—which is made possible by our big adult department. Teachers of most of the classes there furnish our substitute teachers' superintendent with names of members who are willing to teach occasionally, and the work of these substitutes is carefully looked at, and the best of them, or some of the best, are worked into the permanent force. 3. The youngest folk among us get considerable training in the subdivided primary department. The assistants do no teaching, but listen to splendid teaching right along in the intermediate department, next above the primary, where many go with classes from the primary, the teachers teach only the lesson story; all other teaching there is from the platform. The Bible Club not only studies the lessons, but presents methods, model lessons, etc., and much may be gained there. This, in brief, is our way of getting teachers—all of whom, except such people as we actually know about, are placed in classes temporarily, and then appointed teachers, if it seems best."—*S. S. Times*.

### Queries.

Does the Home Department tend to draw people from the Sunday School, and so diminish the Sunday School attendance?

No, the tendency is the other way, as experience shows. Many who did not attend the session of the school have, through an interest created in the Home Department study, been impelled to visit the school and then to become regular attendants. In this way the Home Department is a feeder to the school, but it will always be needed, not only for those who do not go to the Sunday School, but also for those who cannot, and the latter class is exceedingly numerous. If the Home Department is properly worked it will increase the regular attendance in the school, and yet in many places be as large as the school in session, for everybody in the community ought to be con-

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nected with the school in some way. If they cannot go to the school they should be in the Home Department.

How would you secure the attendance of children on the church services?

Various ways may be necessary. If one will not do, then try another. The superintendent and teachers in the Sunday School should be shown that the Sunday School that does not get the scholars to the church services falls below its privilege and duty and is a comparative failure. Such a school is training the scholars to stay away from the church, and after a while the habit of non-attendance will become so strong that the pupils will be lost both to the church and the school. The officers and teachers should not be lectured on the subject before the scholars, and neither pupils nor teachers should be scolded. The superintendent frequently may speak of attendance on the church service as though such attendance was expected as a matter of course, and as though it was a matter of delightful privilege. The pastor may, from time to time, publicly refer to it in a similar way and show the duty of parents to train their children to come to the house of God to worship God together, and together to hear the word of God preached. Publicly and privately the matter should be laid upon the conscience of parents and those who have the care of children. Sunday School teachers have a great opportunity and a great obligation, and they should not rest satisfied until all their scholars are found regularly in the preaching services. In addition, it will help to have an honor roll or a system of rewards for those who attend regularly. At least the teacher should commend the scholars for attending and thus show them that she expects them to attend and that she notes their absence. The matter is so important that every legitimate method should be tried.—Bible Student.

### Observe Temperance Day.

If Christianity is ever to overcome the saloon it must do so first by boycotting it. The only effectual boycott is the one that pledges boys and girls to forever declare themselves enemies to strong drink. The saloon cannot live without the boys. The men who patronize it now are dying. The boys must take their places if the saloon continues to prosper. The saloon power realises the force of this truth. It

openly declares that it must look to the future by creating in children an appetite for strong drink, and this is being systematically done by the expenditure of large sums of money spent in treating little boys. Hell never engaged in a more infernal business than that which wantonly seeks to plant in the nature of a child an appetite which is as sure to destroy both soul and body as vitriol is sure to burn.

Seek to get the boys and girls pledged against all intoxicating liquors—let the pledge include cider and cigarettes. Then seek to lead them to Jesus that they may have the needed higher power to faithfully keep the pledge.—Ex.

### The Best We Have.

Christ wants the best. He in the far-off ages

Once claimed the firstling of the flock,  
the finest of the wheat,  
And still he asks his own with gentlest pleading

To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service, humblest love;

He only asks that of our store we give to him

The best we have.

Christ gives the best. He takes the hearts we offer

And fills them with his glorious beauty,  
joy, and peace.

And in his service, as we're growing stronger,

The calls to grand achievements still increase.

The richest gifts for us on earth, or in the heaven above,

Are hid in Christ. In Jesus we receive  
The best we have

And is our best too much? O friends, let us remember

How once our Lord poured out his soul for us,

And in the prime of his mysterious manhood

Gave up his precious life upon the cross!

The Lord of lords, by whom the worlds were made,

Through bitter grief and tears gave us  
The best he had.

—Interior.

## How to Get Trained Teachers.

Perhaps the securing of trained teachers is not so difficult after all. A writer in the Saturday Evening Post, who has evidently given the matter of the training of Sunday School teachers much thought, says:

The difficulties in the way of such training are often many and great. Nevertheless, they are seldom, if ever, insuperable difficulties. There is no clergyman who may not gather about him, periodically, at least, a small band of faithful men and women, to inspire and train them just as the Master, Christ, inspired and trained the twelve apostles. The clergyman can obtain for the mere asking the use of such special helps as shall draw out and develop special fitness, enabling his teachers to do their work as those having authority. But such a course stands only for the minimum of equipment. The ideal school would be that in which every teacher would be a graduate from a college for the training of Sunday School teachers. Doubtless the day will come when such a school will be demanded, and when the vocation most highly esteemed will be that of the men and the women who build the foundation of the nation's character.

## The Cradle Roll; or, Little Light Bearers.

What is being done in our Branches along this line? Mrs. Read, Corresponding Secretary for the Montreal Branch, reports five hundred babies enrolled already, and writes: "Our organizers are doing nicely with the Little Light Bearers, and I think we shall soon have an army of them. We have eleven districts, and each district has a color of its own. The Little Light Bearers' cards are hung in banner fashion, with baby ribbon in the district color. The colors are red, pink, sky-blue, white, dark-blue, yellow, cardinal, orange, purple, green, and brown. About one yard is needed."

What a beautiful work is this! and what an ornament to any auxiliary meeting would be the banner composed of the pretty cards, with the sweet baby faces looking out, and the touch of color given by the ribbon.

By enrolling the babies, we have the chain complete, not a link missing. Or,

using the figure of a ladder, we have, as the first step, the Little Light Bearers; the second, the Mission Band; the third, the Mission Circle, and the fourth, the Auxiliary—a ladder like Jacob's, reaching into heaven, and on which the angels of Jesus pass up and down, blessing, with likeness to the master and workfellowship with him, those who are found on its ever-rising steps, until at last the faithful worker hears the "Well done!" of the King.—Ex.

## Annual Output of Books.

The Homiletic Review states that investigation shows some surprising facts in the issue of new books in various nations.

Thirteen great countries show a total of 77,250 different works, of which educational and classical books were the largest class, 11,631; novels second, 7,938.

Germany is surprisingly in the lead. The list is:

Germany, different new works, 23,908.

France, different new works, 13,268.

Italy, different new works, 9,567.

Great Britain, different new works, 7,249.

United States, different new works, 5,315.

Netherlands, different new works, 2,863.

Belgium and other lands, different new works, 2,272.

England produces the largest number of novels, Germany second, United States third. Germany leads in books of education, art, science, belles-lettres, law, medicine, theology, and travel; France first in history and drama; Italy books on political economy. The United States comes fourth in educational works, second in law, fourth in science, sixth in medicine, fifth in history, travel, poetry, theology, and the drama.

## Imitiveness in the Child.

The child imitates its parents, and it imitates other children. It does this with surprising closeness, always startling to the observer. Watch children at play in the city or country, little girls reproducing the home life, little boys the shop

or store. "the little g its head. One pastor years who scolding her go to bell mind, I'll says!" The the child an had never a hysterical a place" frequ characteristi word. This put upon rec

Watch the How pathetic smoke, brav nausea! Ho swagging echoed. Rem striking, real which are m powerfully to for good or move parents ners at home ence, patient love in the sc and, if the sp the week, the also. When e sure to be rep dren who can to be a tempt Children im Hence the val scholars, and lu all. Every other teacher pedagogy righ emphasizes the in which all t other powerfu

## Union

At the recent tion of the Mor Granby, Que., was moved by Re seconded by Re enthusiastically the members of Epworth Leag ssembled, desire appreciation of among the evan

or store. "There! you nasty brat!" says the little girl to her doll with a cuff on its head. Who said and did that before? One pastor tells of a little girl of four years who astonished her mother by scolding her "bad" doll: "Jennie, you will go to hell if you don't be good; but never mind, I'll go with you, my mamma says!" The mother was unobserved by the child and moved away to think. She had never used the harsh word in her hysterical scoldings, but she said "bad place" frequently, and the child very characteristically used the more vivid word. This actual case is important to put upon record.

Watch the boys imitate their fathers. How pathetic the effort to learn to smoke, bravely suffering the repeated nausea! Hear the profane words, the swaggering talk, the silly remarks echoed. Remember it is the unusual, the striking, really the follies and blunders, which are most imitated. These appeal powerfully to childish imagination either for good or evil. How all this should move parents to correct lives and manners at home, and the teacher to reverence, patience, faith, cheerfulness, and love in the school; for during the school, and, if the spirit is intense, possibly all the week, the teacher will be imitated also. When every folly and every sin is sure to be repeated by our innocent children who can find sin attractive enough to be a temptation?

Children imitate other little children. Hence the value of reverence by all the scholars, and of a good spirit developed in all. Every good scholar is really another teacher to the rest. The new pedagogy rightly, and not too strongly, emphasizes the school as a social world in which all the scholars react on each other powerfully.

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### Union of the Churches.

At the recent Epworth League Convention of the Montreal Conference, held in Granby, Que., the following resolution was moved by Rev. C. E. Manning, seconded by Rev. J. D. Ellis, and passed enthusiastically and unanimously: "We, the members of the Montreal Conference Epworth League, in convention assembled, desire to place on record our appreciation of the manifest disposition among the evangelical churches to over-

look their differences, and draw closer together in the prosecution of the work to which they are called, and while we hail with delight any movement looking toward federation, we are strongly of the opinion that the most desirable way to conserve our forces and make the most effective use of the resources at our command is by organic union; and, further, we believe that the time has come for such union to be effected between the Methodist, Presbyterian and Congregational Churches, and we hereby pledge ourselves to use our influence to this end, and pray that it may speedily be accomplished."

It is somewhat significant that expressions like this are becoming more and more frequent. The evils of denominational rivalry in small places are being more acutely felt, and the conviction is growing that something must be done. If we look at the creeds of the Churches referred to in the above resolution, we shall of course find serious obstacles to union, but as far as the actual preaching, practice, and the general belief of the people are concerned, there is scarcely anything to prevent these three denominations from coming together. Many of our Epworth Leaguers will doubtless live to see it accomplished.

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### No Time.

Many decline to do church work on the plea that they have no time. Especially is this so when they are asked to teach or do other work in the Sunday School. Alluding to this, The Wellsprings gives this pointed illustration:

"Isn't that lovely?" asked a young girl, holding up a large and most elaborately embroidered table mat for the admiration of a friend.

"It is very pretty, indeed," said the lady. "It must have taken you a long time to embroider it."

"Indeed it did!" was the almost triumphant reply. "Why, do you know, I kept an exact account of the time I spent on that cloth, and it aggregated nearly four weeks, allowing eight hours to each day."

Later in the conversation the fact was developed that she had given up a class of little girls in a mission Sunday School because she "simply had no time in which to prepare the lesson."

## Value of Sunday Schools.

The Annual Report of the Board of Managers of the Baptist Publication Society says about Sunday Schools and civilization this strong word:

We desire to affirm our reasons for belief in our modern Sunday School. It is a great civilizing agency. There is no institution more potent for training

youth in the great principles of morality which lie at the basis of all government than the Sunday School. Were the twenty-three millions of our young people put into the hands of competent teachers for five years, crime would be lessened and a new code of morals appear. For centuries the Bible has gone hand in hand with civilization, science, and law. They are the most helpful to civilization who teach most the book.

## LESSONS AND GOLDEN TEXTS—FOURTH QUARTER.

Studies in the Old Testament from Samuel to Solomon.

**LESSON 1.** Oct. 4.—DAVID BRINGS UP THE ARK. 2 Sam. 6: 1-12. Study vs. 1-10. (Read 1 Chron. chs. 13, 15, 16; also 2 Sam. 5: 17-25.) GOLDEN TEXT: Ps. 84: 4. Blessed are they that dwell in thy house.

2. Oct. 11.—GOD'S COVENANT WITH DAVID. 2 Sam. 7: 4-16. Study vs. 1-29. *Commit vs. 8, 9.* (Compare 1 Chron. 17 and Ps. 89. Read 2 Sam. chs. 8-10.) GOLDEN TEXT: 2 Sam. 7: 16. Thy throne shall be established for ever.

3. Oct. 18.—DAVID'S CONFESSION. Ps. 51: 1-17. Study vs. 1-19. *Commit vs. 14.* (Read 1 Sam. chs. 11, 12.) GOLDEN TEXT: Ps. 51: 10. Create in me a clean heart, O God.

4. Oct. 25.—DAVID'S JOY OVER FORGIVENESS. Ps. 32. *Commit vs. 5-7.* (Read Rom. chs. 4, 5.) GOLDEN TEXT: Ps. 31: 1. Blessed is he whose transgression is forgiven, whose sin is covered.

5. Nov. 1.—DAVID AND ABSALOM. 2 Sam. 15: 1-12. Study vs. 1-23. *Commit vs. 4-6.* (Read 2 sam. chs. 13, 14.) GOLDEN TEXT: Ex. 20: 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Nov. 8.—DAVID'S GRIEF OVER ABSALOM. 2 Sam. 18: 24-33. *Commit vs. 31-33.* (Read 2 Sam. chs. 15-20.) GOLDEN TEXT: Prov. 17: 25. A foolish son is a grief to his father.

7. Nov. 15.—DAVID'S TRUST IN GOD. Ps. 23. *Commit vs. 1-6.* GOLDEN TEXT: Ps. 23: 1. The Lord is my shepherd; I shall not want.

**LESSON 2.** Nov. 22.—THE CURSE OF STRONG DRINK. (World's Temperance Lesson.) Prov. 20: 1; 23: 20, 21, 29-35. *Commit vs. 23-29-32.* GOLDEN TEXT: Prov. 20: 1. Wine is a mocker.

9. Nov. 29.—DAVID'S CHARGE TO SOLOMON. 1 Chron. 28: 1-10. *Commit vs. 9, 10.* (Read 1 Chron. chs. 21-29.) GOLDEN TEXT: Prov. 3: 5. Trust in the Lord with all thine heart.

10. Dec. 6.—SOLOMON'S WISE CHOICE. 1 Kings 3: 4-15. Study 3: 1-15; 4: 29-34. *Commit vs. 12, 13.* (Read 1 Kings chs. 1-4. Compare 1 Chron. chs. 5-7.) GOLDEN TEXT: Prov. 9: 10. The fear of the Lord is the beginning of wisdom.

11. Dec. 13.—THE DEDICATION OF THE TEMPLE. 1 Kings 8: 1-11, 62, 63. Study vs. 1-30, 62, 63. *Commit vs. 9-11.* (Read 1 Kings chs. 5-8; 2 Chron. chs. 5-7.) GOLDEN TEXT: Ps. 122: 1. I was glad when they said unto me, Let us go into the house of the Lord.

12. Dec. 20.—THE QUEEN OF SHEBA VISITS SOLOMON. 1 Kings 10: 1-10. Study vs. 1-10. *Commit vs. 9-11.* (Read 1 Kings chs. 9-11. Compare 2 Chron. chs. 8, 9.) GOLDEN TEXT: Prov. 29: 2. When the righteous are in authority, the people rejoice.

OF THE BIRTH OF CHRIST. (Christmas Lesson.) Mat. 2: 1-12. *Commit vs. 10, 11.* (Read Is. 7: 14-16; 9: 1-16.) GOLDEN TEXT: Mat. 1: 21. Thou shalt call his name Jesus: for he shall save his people from their sins.

13. Dec. 27.—REVIEW. (Read Ps. 103.) GOLDEN TEXT: Ps. 103: 17. The mercy of the Lord is from everlasting to everlasting upon them that fear him.

## ORDER OF SERVICES—FOURTH QUARTER.

### OPENING SERVICE.

- I. SILENCE.
- II. SINGING SENTENCES. [Prov. 15. 26-33.]  
SUFF. The thought of the wicked are an abomination to the Lord;  
SCHOOL. But the words of the pure are pleasant words.  
SUFF. He that is greedy of gain troubleth his own house;  
SCHOOL. But he that hateth gifts shall live.  
SUFF. The heart of the righteous studieth to answer;  
SCHOOL. But the mouth of the wicked poureth out evil things.  
SUFF. The Lord is far from the wicked;  
SCHOOL. But he heareth the prayer of the righteous;  
SUFF. The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.  
SCHOOL. The ear that heareth the reproof of life abideth among the wise.  
SUFF. He that refuseth instruction despiseth his own soul;  
SCHOOL. But he that heareth reproof getteth understanding.  
SUFF. The fear of the Lord is the instruction of wisdom;  
SCHOOL. And before honour is humility.

- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

### LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE AND GOLDEN TEXT by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. ADDITIONAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer meetings.)

### CLOSING SERVICE.

- I. SINGING.
- II. SINGING SENTENCES. [Psa. 28. 6, 7.]  
SUFF. Blessed be the Lord, because he hath heard the voice of my supplications.  
SCHOOL. The Lord is my strength and my shield; my heart trusted in him, and I am helped;  
ALL. Therefore my heart greatly rejoiceth; and with my song will I praise him.

[Study also vs. 13, 14.]

2 Sam. 6. 1-12

1 Again, D chosen men of 2 And Da v people that ec dah, to bring whose name v LORD of hosts boms.

3 And they cart, and brou a-dab that wa A-hi'o, the son cart.

4 And they A-bin'a-dab wh ing the ark of ark.

5 And Da'vid played before t struments made on psalteries, and on cymbals.

6 And when ing floor, U'zal of God, and took it.

7 And the ar against Uz'zah: his error; and th

8 And Da'vid LORD had made called the name this day.

9 And Da'vid day, and said, H come to me?

10 So Da'vid w LORD unto him Da'vid carried it e'dom the Gil'tite

11 And the ark house of O'bed-e'd and the LORD ble household.

12 And it was LORD hath blessed and all that perta ark of God. So the ark of God fr into the city of Da

# International Bible Lessons.

## FOURTH QUARTER: STUDIES IN THE OLD TESTAMENT.

### LESSON I. David Brings Up the Ark.

[Oct. 4.]

**GOLDEN TEXT.** Blessed are they that dwell in thy house. Psa. 84. 4.

**AUTHORIZED VERSION.**

[Study also verses 13-19. Read 1 Chron. chapters 13, 15, 16; also 2 Sam. 5. 17-25.]

2 Sam. 6. 1-12. [Commit to memory verses 11, 12.]

1 Again, Da'vid gathered together all the chosen men of Is'ra-el, thirty thousand.

2 And Da'vid arose, and went with all the people that were with him from Ba'a-le of Ju'dah, to bring up from thence the ark of God, whose name was called by the name of the LORD of hosts that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of A-bin'a-dab that was in Gib'e-ah; and Uz'zah and A-hi'o, the sons of A-bin'a-dab, drove the new cart.

4 And they brought it out of the house of A-bin'a-dab which was at Gib'e-ah, accompanying the ark of God: and A-hi'o went before the ark.

5 And Da'vid and all the house of Is'ra-el played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to Na'chon's threshing floor, Uz'zah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the LORD was kindled against Uz'zah; and God smote him there for his error; and there he died by the ark of God.

8 And Da'vid was displeased, because the LORD had made a breach upon Uz'zah; and he called the name of the place Pe'rez-uz'zah to this day.

9 And Da'vid was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So Da'vid would not remove the ark of the LORD unto him into the city of Da'vid: but Da'vid carried it aside into the house of O'bed-e'dom the Gittite.

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

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

**REVISED VERSION.\***

1 And David again gathered together all the chosen men of Israel, thirty thousand. 2 And David arose, and went with all the people that were with him, from Baale-judah, to bring up from thence the ark of God, which is called by the Name, even the name of Jehovah of hosts that sitteth above the cherubim. 3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. 4 And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark. 5 And David and all the house of Israel played before Jehovah with all manner of instruments made of fir wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals.

6 And when they came to the threshing floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled. 7 And the anger of Jehovah was kindled against Uzzah and God smote him there for his error; and there he died by the ark of God. 8 And David was displeased, because Jehovah had broken forth upon Uzzah; and he called that place Perez-uzzah, unto this day. 9 And David was afraid of Jehovah that day; and he said, How shall the ark of Jehovah come unto me? 10 So David would not remove the ark of Jehovah unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. 11 And the ark of Jehovah remained in the house of Obed-edom the Gittite three months; and Jehovah blessed Obed-edom, and all his house.

12 And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy.

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**Time.**—B. C. 1047 (*Usher*). **Places.**—1. Kirjath-jearim, here called "Baale of Judah." 2. Nachon's threshing floor, afterward called "Perez-uzzah." 3. The house of Obed-edom, on or near Mount Zion.

#### Home Readings.

*M.* David Brings Up the Ark. 2 Sam. 6. 1-12.  
*Tu.* Preparing for final journey. 1 Chron. 15. 1-3, 11-16.  
*W.* Brought to Jerusalem. 1 Chron. 15. 25 to 16. 3.  
*Th.* A psalm of praise. 1 Chron. 16. 7-22.  
*F.* The psalm continued. 1 Chron. 16. 23-37.  
*S.* David's prayer. Psa. 132.  
*S.* Longing for God's house. Psa. 84.

#### Lesson Hymns.

*New Canadian Hymnal*, No. 28.

Behold, a stone in Zion laid,  
 A tried, a sure foundation stone.

*New Canadian Hymnal*, No. 26.

Lead us, heavenly Father, lead us,  
 O'er the world's tempestuous sea.

*New Canadian Hymnal*, No. 129.

Abiding, oh, so wondrous sweet!  
 I'm resting at the Saviour's feet.

#### Questions for Senior Scholars.

1. *A Good Work Begun* (v. 1-5).—What was the condition of Israel politically, socially, and religiously at the time of our lesson? How long had David been king? What was David's purpose in bringing the ark to his capital? Consider his purpose from the viewpoint of statesmanship. Consider his purpose as that of a religious reformer. Was David yielding to the pressure of public sentiment, or was the plan to bring the ark to Jerusalem original with him? What was the ark? What had been its history? Where was it at the beginning of our lesson? How had it come there? Why were "all the chosen men of Israel" called together?

2. *A Good Work Impeded* (v. 6-10).—Why a cart to remove the ark? Why a new cart? How did it happen that David was guilty of so many oversights in his first attempt to reverence the ark of God? What was the immediate effect of Uzzah's death on the people and the king? What was the abiding effect?

3. *A Good Work Accomplished* (v. 11).—Where was the ark left? Why there? What was the consequence to Obed-edom? How did David show his determination? What was the outcome of the second attempt to publicly reverence the ark of God? Why?

#### Questions for Intermediate Scholars.

1. *The Removal of the Ark Begun* (v. 1-5).—What had David done up to this time in the establishment of his kingdom? What did he desire to make Jerusalem? Where had the ark been kept? Who did David have with him in this enterprise? How was the ark carried? What was done as the procession went on?

2. *A Severe Warning Against Irreverence* (v. 6-9).—What caused the ark to shake as it was being carried? What two men had charge of it? What did one of them do? What was wrong in what he did? What punishment came to him? How did David feel about it? What was wrong in David's feelings and thoughts about God?

3. *The Ark a Blessing in a Home* (v. 10-12).—What disposition was made of the ark? How long did it remain in that house? What was the result to Obed-edom? What lessons did David learn? What was at last done with the ark?

#### Questions for Younger Scholars.

What was the ark of the covenant? *The sign of God's presence.* Where was it made? *In the wilderness.* When was it carried by the priests? What happened to it in the days of Eli, the high priest? Why did not the Philistines keep the ark? *They thought it brought them misfortune.* What did they do with the ark? Where did it stay for a long time? What was now to be done with it? What was it placed on? What went before the ark? Who guided the cart? What did Uzzah do? What had he been taught? Who only could touch the ark? What came to Uzzah? Where was the ark then carried? Why? *Because David was afraid.* Was Obed-edom afraid? *No.* What did the ark bring him? How long was it there? Then what was done with it?

#### The Condensed Review.

1. What new purpose did David now form? *To bring the ark to Zion.* 2. How did they begin to carry it? *On a new cart.* 3. What stopped the triumphal procession? *The death of Uzzah.* 4. What caused Uzzah's death? *His touching the ark.* 5. How did this affect David? *It filled him with fear.* 6. Why did

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he wish to bring the ark to Zion? *As a tribute of love to God.* 7. What is our GOLDEN TEXT? "*Blessed are,*" etc.

### The Church Catechism.

48. What are the duties to our fellowmen enjoined in the second table of the Ten Commandments? The duties enjoined in the second table are

filial affection and obedience; respect for our neighbors' rights in life, family, property and reputation, extended to the thoughts and desires of the heart. Ephesians 6. 1-3. Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.

## THE LESSON OUTLINE.

### Concerning the Worship of God.

#### I. THE DUTY OF DRAWING NIGH TO GOD.

*David arose with all the people to bring up the ark of God.* v. 2.

Draw nigh to God, and he will draw nigh to you. James 4. 8.

Those that seek me early shall find me. Prov. 8. 17.

The Lord is with you, while ye be with him. 2 Chron. 15. 2.

#### II. THE DUTY OF PRAISING GOD.

*David and all Israel played before the Lord.* v. 5.

Great is the Lord, and greatly to be praised. Psa. 48. 1.

It is a good thing to sing praises unto thy name, O Most High. Psa. 92. 1.

Sing unto the Lord with the harp. Psa. 98. 5.

#### III. THE DUTY OF REVERENCING GOD.

*The anger of the Lord was kindled against Uzzah.*

Let all the inhabitants of the world stand in awe of the Lord. Psa. 33. 8.

Serve God acceptably with reverence and godly fear. Heb. 12. 28.

Keep my sabbaths and reverence my sanctuary: I am the Lord. Lev. 19. 30.

#### IV. THE BLESSING OF THE PRESENCE OF GOD.

*The Lord blessed Obed-edom and all his household.* v. 11.

I will be with thee, and will bless thee. Gen. 26. 3.

I will fear no evil: for thou art with me. Psa. 23. 4.

In thy presence is fullness of joy. Psa. 16. 11.

## EXPLANATORY NOTES.

BY ROBERT R. DOHERTY, PH.D.

Our Lesson Story and the Additional Study Verses are in their incidents and their atmosphere very far away from our own times. It is impossible without thoughtful study to place ourselves in full sympathy (political, social, and religious) with the national attempt to transfer the ark to Jerusalem, and with the national consternation that followed the death of Uzzah. It is easy to understand, in part at least, David's determination to make Jerusalem the religious as well as the political center of his empire. But to stand in sympathy beside the men who saw Uzzah's swift punishment, and who without asking knew the cause of Obed-edom's steady prosperity; to understand all the "leaping and dancing," the exultation of the common people, and the contempt in Michal's heart; to harmonize the apparent thoughtlessness or ignorance of David in his first attempt with his correct conduct according to Levitical standards at the second—this cannot be done without very close study. Nor is it altogether easy to reconcile the David of this history with the David of Psalms 101, 15, 68, 24, 132, and 30, which Kirkpatrick, among others, regards as having been called forth by this event. Lines lead out from this lesson into other important topics for study—the history of the ark, of the tabernacle, of high places dedicated to Jehovah, of David's religious policy, and his spiritual development. But to get directly at the religious meaning which this lesson has for us—at anything like a spiritual application of it to our hearts—it is best to study it as an illustration of some modern Christian activities, with the causes for failure and success in our efforts on behalf of God's cause: 1. A Good Work Begun, verses 1-5; 2. A Good Work Impeded, verses 6-10; 3. A Good Work Accomplished, verses 11, 12. Remote as are the circumstances of David's endeavor from those of our church life, his purpose, his blunders, the false criticisms made of him, and the lessons he learned from painful and happy experiences, have many modern analogies.

**Verse 1.** How long David had reigned in Jerusalem before he attempted to bring up the ark is a question not easily answered. A

superficial reading of Samuel and Chronicles leads to the assumption that the events are given in their proper chronological order.

Closer study of Samuel and Chronicles, however, makes it difficult to accept this view, and there are reasons for believing that when the ark was brought to Zion Jerusalem had been the capital of the nation for as long at least as fourteen years. From 1 Chron. 13. 5 we learn that the chosen men of Israel now assembled came from as far south as "Shihor, the brook of Egypt," and from as far north as "the entrance of Hamath," which can only mean that already David's most notable conquests of neighboring nations had been made. We are told, too, that some, at least, of his sons were now adults. The fuller account in Chronicles indicates that "the chosen men" included distinguished citizens as well as soldiers, the very best men, "all that were elect." That there were priests and Levites among them is shown by the rest of the story, and the reference to tributary countries (already alluded to) probably implies that the Hebrew officials who under David governed those countries were represented in this great gathering. The very large number, *thirty thousand*, was reached in a spirit of pomp and glorification.

2. *David arose, and went with all the people.* In a magnificent procession the assembly proceeded to escort the ark. *Baale of Judah* ["Baale-judah"]. Kirjath-jearim. About seventy years before this the ark of God, having been captured from Israel by the Philistines, had wrought such disaster among them that it was hastily returned to Israel. At Bethshemesh, where it was first established on its return, it was treated with disregard, and a very unusual number of deaths was attributed to its presence and punitive power. In terror the people then sent it to Kirjath-jearim, and appointed priests to keep it with proper reverence. Apparently it had been permitted to remain there during all of the public careers of Samuel, Saul, and David, until the present time. It was the unique symbol of Jehovah, the place of residence of the God of Israel; and yet, for several reasons apparently, only some of which can now be traced, Kirjath-jearim was not and never had been popularly regarded as the religious center of Israel. David, supported by the convictions of his public men, now felt that the place for the ark was in the political center of the nation, and with pomp they are about to bring it there. The rest of the verse we will consider in the phraseology of the eminent Revisers: *to bring up from thence the ark of God, which is called the Name, even the name of Jehovah of hosts that sitteth above the cherubim.* The exact posture of the

golden cherubim which were placed one on each side of the cover of the ark over the two tables of stone is not clear, but the cover was annually sprinkled with blood as an atonement or propitiation for Israel, and is constantly thought of and alluded to as the Mercy Seat, the resting place of the manifested presence of Israel's God.

3. *They set the ark of God upon a new cart,* which conduct apparently (1 Sam. 6. 7) was more in accordance with Philistine than with Israelite religious observance. David either did not know or did not care about the Levitical law. When in youth Samuel had anointed him the Spirit of God came upon him and made him peculiarly effective in his work as a leader. But as we watch his career (leaving out of consideration psalms the dates of which cannot be given precisely) we are impressed more by his great political and military abilities, his worldly astuteness and genius for government, than we are by his spirituality. Cosmopolitanism, which became the fashion under his son Solomon, seems to have tainted him, and his courtly magnificence was already dependent, if our chronology is approximately correct, on Phœnician artists and on Damascene merchants. Apparently he was intent on weaving into one great empire the kingdom of Judah, the kingdom of Israel, and the conquered kingdoms; and he seems to have ignored the ceremonial laws of Israel, which ordered that the ark should be carried only on the shoulders of Levites, and that sons of Aaron only could acceptably perform the services connected with public worship. *The house of Abinadab* ["the hill"]. This man apparently had long been dead, but the house or temple in which the ark was kept was still called by his name. *Gibeah* means "hill," whether or not it is here a proper name we do not know. *Sons.* Descendants.

4. *Ahio went before the ark,* which seems to imply that Uzzah followed it.

5. *All the house of Israel.* By its representatives; see verse 1. The details of this verse it is impossible exactly to reproduce. Most of the music was made by stringed instruments. There was also vocal music—"with all their might; even with songs" (Chronicles). There were religious dances, too, probably "evolutions and marching figures." The whole performance must have been magnificent, and its motive was, generally speaking, religious, but there was a general lack of reverence in it, and, as we have seen, utter neglect of God's ordinances.

6. *Nachon's threshing floor.* Which was henceforth to have a melancholy fame because

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of the tragedy wrought beside it. *The oxen shook the ark* ["stumbled"], and *Uzzah* hastily attempted to steady it. His act seems to us so simple and spontaneous as to preclude any great personal iniquity. But we are to remember that it was the climax of a succession of illegal acts, all of them the outcome of general irreverence and carelessness. In the transfer of the mercy seat, the dwelling place of the most high God, it was primarily Jehovah who should have been consulted, not merely "the chosen men" of Israel, and Jehovah's laws should have been carefully observed. The oxen and the cart should not have been there at all; neither should Uzzah; he was an intruder, by David's command. Uzzah may not in his own heart have committed a sin, but the whole conduct of the procession was sinfully irreverent.

7. *God smote him there for his error.* The last phrase is obscure, but certainly includes the thought of wrongdoing. *There he died by the ark of God.* It is not said that he was killed by a miracle, neither is it said that his death resulted from either disease or "accident." But it is plainly taught that the cause of his death was Jehovah's act, caused by his holy indignation at the joviality and disrespect, the lack of spiritual comprehension, in the whole undertaking.

8. *David was displeased.* This shows that David understood the death of Uzzah to be a personal admonition to him. If a neighboring king had taken the life of David's ambassador, he would have regarded it as a national and personal insult; so he now very properly regarded the death of Uzzah as Jehovah's rebuke to himself. *Because the Lord had made a breach.* "Because Jehovah had broken forth." *Perce-uzzah.* "The breach of Uzzah."

9, 10. *David was afraid of the Lord* ["Jehovah"]. And no wonder. The power that dwelt

within the ark of God was as menacing to him as it had been to the men of Beth-shemesh and to the Philistines. He had not yet learned the error of his ways, and did not know how to turn this terror into a blessing. *How shall the ark of the Lord* ["Jehovah"] *come to me.* A very grave problem which David could not yet solve; so he humbly set aside his plans and *carried the ark aside into the house of Obed-edom the Gittite.* Obed-edom evidently was a man of prominence, a "gate-keeper" and a musician. He is mentioned often in Chronicles. Gittite may refer either to the city of Gath, or the town of Gittaim, or possibly may mean that he was performer on a musical instrument known as the gittith. His house may have been selected for the abode of the ark because it may have been the nearest to the place of Uzzah's death.

11. *The house of Obed-edom* was watched closely by all. Probably it was generally expected that some catastrophe would visit him, but instead, even within the first three months *the Lord* ["Jehovah"] *blessed Obed-edom, and all his household.*

12. This verse should be studied in connection with the seven that follow. The wonderful prosperity of Obed-edom, the details of which are not given, was reported to David, and as a result a little later the ark of God was brought *into the city of David with gladness.* By studying the whole of this chapter in connection with the thirteenth, fifteenth, and sixteenth chapters of First Chronicles we get a full view of the two attempts to remove the ark and the memorable festivities and great success which characterized the second attempt. "It was a great political and religious event which centralized the national spirit and the religious interests of the people." The blessing of God rested upon it, because it was conceived in a reverent spirit.

## HOMILETICAL AND PRACTICAL NOTES.

BY J. WESLEY JOHNSTON, D.D.

Wise is the man who knows how to conciliate. A gracious adjustment of difficulties is an evidence of a kindly heart and a generous mind. To transform enemies into friends, and out of quarrels and bickerings produce deep, lasting peace, is the genius of statesmanship. The one who can find a basis of agreement upon which all parties may unite is more gifted than the one who leads an army to battle or secures results at the point of the sword. Our lesson furnishes a striking proof of David's wisdom

in this particular. After years of bitter war, cruel, pitiless strife, when blood had been poured out like water, and almost every household mourned for its dead, David finally obtained the kingdom, and the tribes were once more united under one ruler. But a forced peace is usually only a hollow truce. Like the treacherous calm of the Indian Ocean, it merely precedes the storm which is waiting to burst forth with redoubled fury. So David cast about for some plan which would really reunite the

people and make them of one mind. Wisely he thought of the ark of God which for many years had been in Kirjath-jearim.

Here we learn that

1. The ark of God invariably furnishes a solid basis of peace. Indeed, there can be no permanent peace apart from this ark. Unless its principles are applied to civil government, to commercial standards, to public life, or to the individual conscience no abiding peace is possible. The reason that the world is in such turmoil—nations ready to fly at each other's throats, wars and rumors of wars everywhere, communities in upheaval and tumult, business frequently prostrated, and often the most lamentable conditions prevail—is because the ark of God is in Kirjath-jearim, neglected, forsaken, without recognition or regard. And what applies to the nation or the community has even more force with the individual. If we permit the ark to remain in Kirjath-jearim—the Kirjath-jearim of business, care, pleasure, indifference—and have no desire for God's word, for private prayer, for divine worship, no regard for God's day or the ordinances of his house, there will be tumult in the heart, and a soul unrest like that of the ever-heaving sea. A proper question here for each one to ask: Where is the ark of God in my life?

But we also notice that

2. The ark of God must be treated with great reverence. Why did David permit such a flagrant violation of a distinct command as to allow God's ark to be hoisted on a cart after the manner of the Philistines? The law was plain. It had been rigidly enforced. Only the Levites could act as bearers. And yet, in the face of the most explicit teaching, the ark is placed in a cart to be jolted and jarred on the rough roads over which the cart would be drawn. To treat God's holy ark as the Philistines had treated it was a crime akin to blasphemy. And yet how irreverently most of us enter God's house! Instead of feeling the sanctity of the place, and being subdued by the near presence of God, we come in as though to some entertainment, and demean ourselves in the most careless way. And how irreverently we treat God's word!—handled often recklessly, thrown aside indifferently, only opened occasionally, sometimes even spoken of jestingly. And how irreverently we treat God's mercy seat! For the ark symbolized the place of prayer. How flippant many of our petitions! How negligently we ask for the pardon of our sins, for the forgiving grace of God, for the blotting out of our wrongdoing! Sometimes we

do not even pray at all. We may wonder at the effrontery, the coarse, vulgar familiarity of Uzzah, and yet his sin, daring and impious as it was, in the sight of God may not compare with those of which we have been guilty. So let us ask each other: How am I treating the ark of God?

Another thing we notice:

3. Where God's ark abides there is prosperity. We see this in the case of Obed-edom and his household. And why not? When people keep God's laws and obey the principles of those laws certain prosperity is sure to follow. For God's laws are constructed with the idea of human well-being. Violation of them, therefore, brings disaster. In business it is far better to be honest than dishonest—better for the business as well as the one conducting it. Roguery never prospers. For a time, like a wall built out of plumb, it may stand, but once a certain height is reached the wall topples over. To do right is in the nature of things. The farmer who steals out of his ground more than he puts in, who overworks it, who doesn't treat it honestly, will find in the end that he has only cheated himself. The contractor who uses poor material, iron not according to the standard, steel not properly tempered, wood carelessly seasoned, will wake up some day to find himself responsible for disaster, and the earnings of a lifetime taken from him. Every known law of nature or mechanics rests on the principle of integrity. Hence wherever the ark of God abides as in the case of Obed-edom, and where that ark dominates the household, prosperity follows as a natural result. We may imagine because we read of some brilliant financier, some daring speculator, some genius of organization who has amassed a fortune by his achievements, that the old-fashioned virtues of honesty, integrity, manliness, uprightness, are not adapted to the eager rivalrous spirit of this day; but God's laws are adapted for all days, and in obeying them they bring their own reward. This reward may not mean a fortune, for many a fortune is stained with the blood of murdered souls, but it means a straight, honest, manly life, and that is worth far more than a fortune. It means immunity from jails and penitentiaries and houses of correction. It means a good name in the community, favor with God and man, and a consciousness of personal integrity, the richest possession possible this side of heaven. If parents were half as eager to have their children instructed in things pertaining to the ark of God as they are to prepare them for business life they would find, just

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as Obed-edom found, that prosperity would rest on their entire households. So here we ask another question: Are we giving the ark of God its rightful place in our homes? Or, in other words, have we a family religion?

But finally we see that

4. The bringing up of the ark was an occasion of great rejoicing. And well it might be. For years it had remained in Kirjath-jearim, during which time the people had been deprived of the outward and visible symbol of the divine presence. Five hundred years before this ark had been made at the express command of God. In it were the tables of stone which Moses had received on the holy mount, the commandments given by God himself. There was also the wondrous rod of Aaron, that mysterious agent which had brought plague and desolation upon the land of Egypt. Besides, a pot of manna was in the ark to remind Israel of God's protecting and preserving grace through the forty years of the wilderness. For years this holy symbol had no place in the nation. Imagine life in our own country under similar conditions! No wonder we find such a state of things in Israel. But the ark is being restored to its rightful place, and so there is great rejoicing. The happiest time of a life is that in which the soul is being prepared to receive the ark of God. Properly understood, the coming of religion to the heart means great rejoicing. Religion is not a doleful walk through a graveyard, a lugubrious meditation among the tombs. The only thing that religion has to do with death is to take away its sting, and with tombs is to send angels to roll away the stone. Religion means the reuniting of the soul with God, the father opening his arms to receive the child so long separated from him. Nor does the bringing in of the ark interfere with the real joys of life. On the contrary, the flowers are to be gathered in the fields—the daisies, the buttercups, the myriad-tinted bud blossoms which everywhere abound; religion only warns us against the nettles and the poison ivy, and the other noxious plants that would mar our happiness. And so another question presents itself here: Has the coming of the ark of God to us brought a joy that is unspeakable and full of glory? Has it? And if not, why?

#### Prismatic Lights on the Lesson.

BY BISHOP WARREN.

#### UZZAH'S VIOLATION OF LAW.

David, being about forty-four years of age and having been king about fourteen years, at-

tempted a revival of religion. It was desperately needed, after the reign of Saul. But a people cannot reform habits at once. There had been a great lack of reverence. The ark was being brought out of its obscurity, not on the shoulders of the Levites, as the divine order was (Num. 4. 15), but by a kind of First of July fanfaronade (verse 5), when Uzzah, in whose care the ark had been, seized it contrary to law and was smitten dead for his act. This was the exact penalty ordained for touching holy things. As custodian of the ark it was Uzzah's business to know. If he had not put it on a cart instead of the shoulders of reverent men there had been no stumbling of oxen.

This sobered the whole occasion at once. They stopped their saturnalia and carried the ark into the home of Obed-edom, the Gittite. This man appears to have been a Levite, one of the Korabites which had offices of considerable dignity in the temple. It was very fitting that the ark should be committed to his custody. It was a sane act. Meanwhile, David could read up the law and find out how to proceed properly.

The evident blessing of God on the house of Obed-edom was as speedily evident as the wrath against Uzzah had been (verse 11). Indeed, the greenest spot in all that region is still pointed out as the site of his house, and is called the abode of the blessed one. The ark had been seventy years in the house of Abinadab with no noticeable blessing. One can live near a church and get no special blessing unless there is a right spirit. Obed-edom received the ark without any fear. His heart was right.

The main point of the lesson is, do all according to God's law. Gravitation will dash to pieces, steam explode, and lightning kill, now, if they are not rightly treated.

#### Thoughts for Young People.

#### THREE LESSONS FROM GOD'S DEALINGS WITH DAVID.

Two memorable passages in the history of David—the establishment of his capital, and the removal of the ark to the hill above it—illustrate the principles upon which his kingdom stood, and show wherein it differed from the great Asiatic empires which were then contemporary with it. The civic life, the life of cities, was with other nations the beginning; with the Jews it was the result of a long process. In the first, you have a despotism which becomes more expansive and more oppressive from day to day; in the other case, you have a struggle,

sometimes a weary struggle, but it is the struggle of spirits, a struggle for life.

1. *The meaning of the ark.* The ark spoke to the Israelites of a permanent Being, of a righteous Being, always above his creatures, always desiring fellowship with them, a fellowship which they could only realize when they were seeking to be like him. Their king ruled so long as his throne was based upon righteousness; the moment he sought for any other foundation he would become weak and contemptible. All David's discipline had been designed to settle him in this truth. He was the man after God's own heart, because he so graciously received that discipline and imbibed that truth. And the signal sin of his life confirmed that truth still more mightily for himself and for all ages to come.

2. *The discipline which followed upon David's sin* was not for him more than for his people, nor for his people more than for all ages to come. That which enabled David, crushed and broken, to be more than ever the man after God's own heart was also that which fitted him to be a ruler—by understanding the only condition on which it is possible for a man to exercise real dominion over others, namely, when he gives up himself, that they may know God and not him to be their sovereign. One of the best proofs that his schooling was effectual is this, that all his family griefs, his experience of his own evil, the desertion of his subjects, did not lead him to fancy that he should be following a course acceptable to God if he retired to the deserts instead of doing the work which was appointed for him. He found out the necessity of seeking God continually, because he learned how weak he was, and how little he could be a wise and just king over men when the image of the divine kingdom was not present to him.

3. *The good fight of faith.* We might have expected to see David's sun setting in splendor, to be told of some great acts, or hear some noble words which would assure us that he died a saint. The Bible does not in the least satisfy this expectation. We must turn elsewhere than to the Old and New Testaments for deathbed scenes. Its warriors fight the good fight. We know that in some battle or other they finish their course. When or how, under what circumstances of humiliation or triumph, we are not told. Not by momentary flashes does God bid us judge of our fellow-creatures; for he who reads the heart, and sees the meaning and purpose of it, judges not by these. [Maurice.]

### Teaching Hints for Intermediate Classes.

BY REV. A. H. MC KINNEY.

#### NOTE.

David will be known always as the Sweet Singer of Israel. Until time shall be no more his psalms will be sung and will influence the soul that is seeking God. The principal characters in this quarter's lessons are David and his sons, Absalom and Solomon. We will choose, therefore, as our memory cue for the teaching and the study outline the word "Psalms," which we will use as follows:

**PRELIMINARY.**  
**SURROUNDINGS.**  
**APPROACH.**  
**LESSON TEXT.**  
**MEMORY WORK.**  
**STUDY IN ADVANCE.**

#### PRELIMINARY.

Spend a few minutes in reviewing the names of the books of the Bible which precede Second Samuel, in getting the pupils to locate them with reference to one another, and in having the pupils turn to them rapidly as their names are announced.

Recall the lesson for September 13 and briefly narrate how religion was neglected during Saul's reign, how David strove for a revival of religion, and how in our lessons during this quarter we are to learn how necessary it is to serve God in God's way. A few moments may be spent profitably on this last thought, because there is quite a widespread impression abroad that God may be served in any way according to the convenience or the caprice of the one who is to render the service.

#### SURROUNDINGS.

*Time.* Uncertain; perhaps B. C. 1047.

*Place.* Kirjath-jearim, eleven miles west of Jerusalem, the "Baale" of verse 2. (See 1 Chron. 13. 6.)

#### APPROACH.

It is in Italy. It is a saint's day, which is supposed to be a holy day but which to most of the deluded worshippers means simply a holiday. There is a great concourse of people dressed in their very best, which consists of many ornaments and of many high colors. There is a grand procession, much music, great rejoicing. The image of the dead saint is being carried with every manifestation of pride through the streets of the city. In the evening the people

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1. *The Ark*  
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First Samuel.

2. *The Ark*  
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verses 1-5 of t

3. *The Ark*  
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4. 15, 19, 20  
6. 19, 20.)

4. *The Ark*  
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Memory Work.

5. *The Ark*  
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See Prelimina  
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to-day's lesson g

# THE ARK

Ask the pupils  
cards, and also t



dance and sing and have much merrymaking. On the morrow they go to their occupations, but they are no happier and no better than they were before the great procession. Why not? In to-day's lesson we are to study about a similar scene and a parallel mistake.

## LESSON TEXT.

We will crystallize our study of the text about the word **ARK**. The teacher should question to ascertain what the pupils know about the ark, and should be prepared to give them clear conceptions of what it was and for what it was intended. Then the following pictures may be looked at and questioned upon:

1. *The Ark at Kirjath-jearim.* From a study of the NOTES the teacher should be prepared to state concisely how the ark came to be brought to Kirjath-jearim and why it was allowed to remain there. She should read chapters 4-7 of First Samuel.

2. *The Ark Removed.* Refer to the story told in the Approach and have some one read aloud verses 1-5 of the lesson text. Question upon it.

3. *The Ark Causes Trouble.* Have some one read aloud verses 6-9 inclusive of the lesson text. By careful study let the teacher be prepared to explain very concisely but very explicitly why Uzzah was killed. (See Num. 4. 15, 19, 20, R. V.; Lev. 10. 1-6; 1 Sam. 6. 19, 20.)

4. *The Ark in the Home.* Have the pupils answer these questions from the lesson text: To whose house did David take the ark? How long did it remain there? With what results? What was told David? What did he do? Emphasize the fact that the presence of the ark symbolized religion, and that it brought great blessings to the house of Obed-edom. (See Memory Work.)

5. *The Ark on Mount Zion.* Picture the removal of the ark to the city of David, its being placed in the tabernacle, and the subsequent offerings to the Lord. (See chapters 15 and 16 of 1 Chron.)

## MEMORY WORK.

See Preliminary for the next lesson.

That the pupils may remember the facts of to-day's lesson group them as follows:

**THE ARK** AT KIRJATH-JEARIM.  
REMOVED.  
CAUSES TROUBLE.  
IN THE HOME.  
ON MOUNT ZION.

Ask the pupils to copy this outline on their cards, and also the following:

REAL, SPIRITUAL

## RELIGION

ALWAYS BRINGS BLESSINGS.

## STUDY IN ADVANCE.

Ask the pupils to write concisely during the week all that they know or can learn about Nathan.

Review words, Ark, Religion. See Preliminary for Lesson III.

## By Way of Illustration.

BY JENNIE M. BINGHAM.

*Importance of Reverence.* A constant purpose runs through the Old Testament to set forth the unapproachable holiness of God. Men had made themselves degradingly familiar with their gods and goddesses, till all reverence of anything great and holy was lost out of the world. The very existence of true religion is impossible without reverence. Uzzah wrought far more for man by his death than millions by life.—*Bishop H. W. Warren.*

*Verses 1-7. The Doing of Right Things in a Wrong Way.* It is a right thing to go to church, but we may go in such a way that it is a sin. If we go to show our garments or to see our friends or to get into good society we are doing wrong. Shall we on this account stay away from church? No, but we should see to it that our motives are right. The Pharisee went up to the temple to pray as well as the publican. To pay church debts is a very right thing, but to get up raffles for this purpose is very wrong. It is a right thing to work hard to earn a living, but to do a dishonest thing with that end in view is a wicked thing.—*Dr. A. F. Schaffter.*

*God Can Take Care of His Own.* "I used to think that I had to take care of the Bible. I thought it might go down unless I defended it. I don't feel that way any more. On one occasion I was going away from home and said to my little four-year-old boy, 'You must take care of mamma while I am gone.' That night in his prayer, he said 'Bless grandma and take care of her; bless little sister and take care of her; as for mamma, I'll take care of her myself.' What folly for us to imagine that we are taking care of the very power that is taking care of us."—*Dr. A. C. Dixon.*

"The Lord blessed Obed-edom and all his household." A mission had been started in the slum district of a great city with very good



results. A little girl who had heard that Jesus Christ was good and kind and knew little else about him asked another child, "Where does he live?" to which the first child replied, "He lives in our alley now; mother said so; and the folks don't drink and fight and quarrel as they used to." Wherever He is a guest life goes on better. The house and community are blessed that welcome him.

During the Boxer trouble in China a heathen Chinese sheltered a fleeing Christian and his Bible. To-day that man and his family are Christians. "I never before was so well paid for a few nights' lodging and a little rice," said the Chinese host, "for this man was the messenger of God to me and he brought me a revelation from the only true God."

"David brought up the ark of God from the house of Obed-edom unto the city of David with gladness." The best place was none too good for this sacred object which was the symbol of God's presence. When Raphael's great picture the "Sistine Madonna" was first brought to Dresden it was displayed in the castle in the presence of the king. It was brought into the throne room, but the most favorable spot in the room was occupied by the throne itself. The king, taking in the situation, pushed the throne to one side, saying: "Make room for the immortal Raphael." The first place and the best place belong to Him. King David welcomed to the chief place in his own city the King of kings. The throne room is his rightful place.

### Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

There is significant spiritual teaching in David's bringing the ark of the covenant to the seat of government in his kingdom. Israel had not repudiated the worship of Jehovah, but there was no national recognition of its supreme claim. The priests seem to have forgotten the requirements of the law, and even David shows laxity in this respect in his first attempt to bring the ark to Zion. Nothing pleases God except obedience to his word. We call ourselves a Christian nation, but were he not forbearing, as he was toward Israel, we could not prosper as we do, transgressing in so many ways his expressed will. We have been punished more than once, and will be again, unless the national conscience awakens to the law of God. Religious fervor and enthusiasm must be based upon and directed by careful regard to his word. Without this religion runs to formalism or

fanaticism. Israel suffered because the ark, the symbol of the presence of the living God, was absent from its proper place in the nation. But David's attempt to bring it there failed because, as he afterward learned, he "sought it not after the due order." Free thinking in matters of religious faith or practice is not safe. The only true freedom is that of which Jesus says, "Ye shall know the truth, and the truth shall make you free." He is the Truth. Even when we wish to go the right way we may get far astray through ignorance, unless we have his word abiding in us.

The ark of the covenant is a type of Jesus. Above it was the mercy seat where God said, "There I will meet with thee and commune with thee;" "No man can come unto the Father but by me." Within the ark was the golden pot of manna. "I am the living bread which came down from heaven." There was Aaron's rod that budded. "He that abideth in me, and I in him, the same bringeth forth much fruit." There were the tables of the covenant. "Christ is the end of the law for righteousness to every one that believeth." To bring Christ to the seat of government in the kingdom of our hearts is the chief teaching of this lesson. Until he is there we may keep a form of worship, but his claim is not recognized as supreme. The joy and the blessing of his presence are known only in the place where he abides, as in the house of Obed-edom when the ark abode there. The joy and blessing were known throughout all Israel when it was brought to the place of authority, the recognized seat of government. Joy and blessing fill all the realm of our being when Christ takes his place as Ruler on the throne of the heart.

But to bring him there we must take the way shown us in God's word. Not as a human teacher only; not alone as our great example, nor as our perfect ideal, does he come. But he must come as the atoning Saviour, the sacrifice for sin, the living bread of which if we eat we shall live forever, the power for service, the fulfilling of the law for us and in us. Bring him thus, in God's way, by faith, we take David's beautiful psalm for our own and say, Lift up your heads, O ye gates of my heart, and be ye lifted up ye everlasting doors of my soul, and the King of glory shall come in. Who is this King of glory? He who died for me, who lives for me, my Saviour and my King! And as David said of the place where God should dwell that none should enter except with clean hands and a pure heart, so we say as we open the gates to Jesus:

Thou art cor  
The place v  
with me  
And this is  
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This is a  
the right way  
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no safety wh  
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Judah. . . . Wh  
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BRINGING U  
of Israel, chap  
Deane, David,  
of Israel, pag  
King, pages 22  
pages 268-321.  
Israel, pages 1  
125-129.

UZZAH. — H  
Stanley, *Jewish*  
Ewald, *History*  
Bible dictionary

VERSE 11.—L  
page 25.

[Study also ver  
chapters 8-1  
Psa. 89.]

2 Sam. 7. 4-16.

4 And it came  
word of the LORD  
5 Go and tell  
the LORD, Shalt  
to dwell in?

6 Whereas I h  
since the time th  
of Is'ra-el out of  
have walked in a  
7 In all the pl

Thou art come to abide, and holy must be  
The place where my Lord deigns to banquet  
with me,  
And this is my prayer, Lord, since thou art  
come,  
Make meet for thy presence my heart as thy  
home.

### The Teachers' Meeting.

This is a lesson about doing right things in the right way. Thoughtlessness and negligence in divine worship are flagrant sins. There is no safety where God's law is neglected. . . . The story of the ark, how it came to be at Baale of Judah. . . . Whose conduct to-day is illustrated by Uzzah? Those who say, "No matter about the actions of the heart;" those who take part in public worship in thoughtless or irreverent manner; those who set up their own standards in place of God's word. . . . God's presence makes prosperity.

### Library References.

BY REV. S. G. AYRES.

BRINGING UP THE ARK.—Taylor, *David, King of Israel*, chap. xii. Meyer, *David*, chap. xxii. Deane, *David*, chap. vii. Blaikie, *David, King of Israel*, pages 165-177. Knox, *David the King*, pages 224-232. Chandler, *Life of David*, pages 268-321. Krummacher, *David, King of Israel*, pages 280-300. Stone, *David*, pages 125-129.

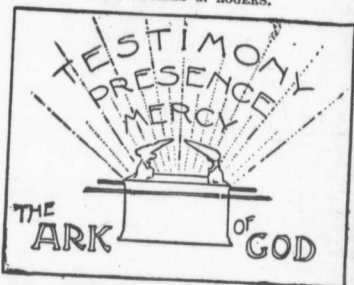
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### SERMON ON THE LESSON.

Verse 11.—*Homiletic Review*, vol. xviii, page 25.

### Blackboard.

BY THOMAS G. ROGERS.



The ark continued in a peculiar way to represent to the Israelites the presence of the Most High. It had been constructed under divine direction, and was the most sacred and significant piece of furniture in the tabernacle service. To neglect the ark was to neglect God, whose majesty and mercy it typified, and forfeited happiness, if not direct loss and suffering, must inevitably result. To give it a place of recognition and honor in the city which was to be the religious and political seat of the nation, was the purpose David set about to execute, and his decision met the approval of God. But when in perplexity and displeasure he turned aside at the house of Obed-edom, the blessing tarried also. The king was not slow to understand his error and seek its remedy, and once again the ark approached the city, to which it was admitted with acclamations of gladness.

Coloring.—Ark, cream and yellow; words, red; phrase, white.

## LESSON II. God's Covenant with David.

[Oct. 11.]

GOLDEN TEXT. Thy throne shall be established forever. 2 Sam. 7. 16.

### AUTHORIZED VERSION.

[Study also verses 1-3, 17-29. Read 2 Sam. chapters 8-10. Compare 1 Chron. 17 and Psa. 89.]

2 Sam. 7. 4-16. [Commit to memory verses 8, 9.]

4 And it came to pass that night, that the word of the LORD came unto Na'than, saying,

5 Go and tell my servant Da'vid, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Is'ra-el out of E'gypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked

### REVISED VERSION.\*

4 And it came to pass the same night, that the word of Jehovah came unto Nathan, saying,  
5 Go and tell my servant David, Thus saith Jehovah, Shalt thou build me a house for me to dwell in? 6 For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all places wherein I have walked with all the children of Israel, spake I a word with any of the

\* The Revised Version, copyright 1901, by Thomas Nelson & Sons.



was Jehovah's opinion? To whom was Jehovah's answer given? Was it a rejection of David's plan? Why was the king refused? Why was it better to wait? In what ways may David's success as an organizer of a nation have been an obstacle to his complete success as the builder of the temple?

2. *The God of Providence* (v. 8-11).—Was Jehovah pleased with David's heart as revealed in this plan? What did he say of the tabernacle? What did he promise Israel? What had he done for Israel? What had he done for David? What is the meaning of the word "house" in verse 11?

3. *The God of Mercy* (v. 12-16).—What did he promise David? What was the true significance of these divine promises? The lesson discloses what features in the character of David? In the character of Nathan? In the character of Israel? In the character of Jehovah? How long did the "seed" of David reign on the throne in Jerusalem? Was our Lord the descendant of Solomon as well as of David? Why was Saul rejected from being the king of Israel? To what great principle which Saul antagonized was David loyal? Which of the two kingdoms was the more loyal to the ideals of the Theocracy?

#### Questions for Intermediate Scholars.

1. *David's Pious Wish Not Granted* (v. 4-7).—What did David propose to do? What reasons did he have? What did Nathan think of the proposal? How was God's will made known? What was said concerning the dwelling place of Jehovah in the past? Why had not a permanent house been erected?

2. *David's Exaltation* (v. 8-11).—What is David called in verse 8? From what position was he taken? How had he been exalted and cared for? What renown had been given him? What was brought to Israel through him?

3. *God's Promise to David* (v. 12-16).—

What twofold character of these promises? What is said of David's posterity? To what king is special reference made in verse 13? What is the fuller meaning of these promises? What reference does Paul the apostle make to this passage?

#### Questions for Younger Scholars.

Where did David now live? *In Jerusalem.* Was he at war? *No.* What kind of a house did he live in? Who was Nathan? *A prophet.* What did David say to him one day? What did Nathan reply? Who read David's thoughts? *God.* What did he show to Nathan that night? *His plan for a temple at Jerusalem.* Did the Lord want David to build a temple to his name? (1 Chron. 28. 3.) How had the Lord gone with his people through the wilderness? What did the Lord say he would do after David's time? *Establish his son's kingdom.* What son did he mean? *Solomon.* What promise did he make? How has this promise been fulfilled in Christ?

#### The Condensed Review.

1. What did David propose to do? *To build a house for the Lord.* 2. What came to Nathan in the night? *The word of the Lord.* 3. What did the Lord tell Nathan? *To forbid David building him a house.* 4. Whom did the Lord appoint to build him a house? *David's son Solomon.* 5. What promise did God make to David? *GOLDEN TEXT: "Thy throne,"* etc.

#### The Church Catechism.

44. How doth our Lord set forth our duty to God and our fellowmen? Our Lord sets forth our duty to God and our fellowmen in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

### THE LESSON OUTLINE.

#### Seeing Him that is Invisible.

I. GOD DWELLS NOT IN HOUSES MADE WITH HANDS.

*Shalt thou build me an house, for me to dwell in?* v. 5.

Who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him. 2 Chron. 2. 6.

God is a Spirit: worship him in spirit and in truth. John 4. 24.

II. GOD'S PROVIDENCE CONTROLS ALL SECULAR FORCES.

*I took thee from following the sheep to be ruler.* v. 8.

He putteth down one, and setteth up another. Psa. 75. 7.

He changeth the times and the seasons: he removeth kings, and setteth up kings. Dan. 2. 21.

## III. GOD HAS A PLAN OF EVERY LIFE.

*I will appoint a place for my people.* v. 10.

The Lord thy God leadeth thee by the way that thou shouldest go. Isa. 48. 17.

*I will guide thee with mine eye.* Psa. 32. 8.

## IV. PAINFUL PROVIDENCES ARE FOR OUR GOOD.

*If he commit iniquity I will chasten him.* v. 14.

Happy is the man whom God correcteth. Job 5. 17.

We are chastened of the Lord, that we should not be condemned. 1 Cor. 11. 32.

## V. GOD'S BEST BLESSINGS ARE SPIRITUAL.

*Thy throne shall be established forever.* v. 16.

He [God] raised him [Christ] from the dead, and set him at his own right hand in the heavenly places. Eph. 1. 20.

Made us sit together in heavenly places in Christ Jesus. Eph. 2. 6.

## EXPLANATORY NOTES.

Soon after removing "the ark of God" to Jerusalem David determined to build a temple that should be a worthy shrine for that holy symbol of Jehovah's presence. At least that order of events appears to be indicated by the sacred record, and having no certain evidence to the contrary we follow it. The chapter from which our lesson is taken begins with the picturesque statement that "the king sat in his house, and Jehovah had given him rest round about from all his enemies." His own secular prosperity suggested to his pious heart the erection of a magnificent "house" for Jehovah. But having learned from the errors of the past he will not begin so important an undertaking without referring his plans to the consideration of a prophet of God; and accordingly to Nathan, who knew him so well, he compares his own "house of cedar" with the "curtains" which sheltered the "ark of God." Nathan thought there could be only one side to so admirable a proposition, and said, "Go, do all that is within thine heart, for Jehovah is with thee." But, as he was soon to learn, in saying this he made a mistake. The next day he delivered to the king Jehovah's midnight message. It contains a searching but tender survey of David's career; a declaration that, great as he is, he has nothing but what has been given him, and therefore can in no true sense give anything to Jehovah; a denial of David's wish in the form he wished it, together with an approving acceptance of his essential offering; and, finally, such a promise of the establishment of David's royal dynasty as included a promise of the Messiah. The "Covenant" which we study was therefore one of those earlier definite indications of the spiritual development of the kingdom of God, which inspired to holier living those who heard it, but which later generations only were able to understand in its fullness.

**Verse 4.** *That night* ["the same night"]. The night after King David's conversation with Nathan. *The word of the Lord* ["Jehovah"] *came unto Nathan.* By a vision. "When the prophet came to be by himself he had doubtless opened his full heart to his heavenly King." The phrase "word of Jehovah" is seldom, perhaps never, used except of messages given by God through prophets.

**5.** *My servant David.* This was an epithet of distinguished honor, and its use by Jehovah was of itself almost a "covenant." Moses, and Caleb, and Joshua are alluded to as the servants of Jehovah; so is the Chosen People personified, and so is the Messiah; but the phrase is not used of others. *Shalt thou build me an* ["a"] *house for me to dwell in?* In Chronicles the phrase is, "Thou shalt not build me an house." In both places there is an emphasis on the pronoun "thou;" my temple is to be built, but not by thee.

**6.** *Whereas* ["for"] *I have not dwelt in any* ["a"] *house since the time* ["day"] *that I brought up the children of Israel out of Egypt, even to this day.* As the ark's cover was God's

earthly throne, the temple was to be his palace. No permanent temple to Jehovah had yet anywhere been erected. It is not unlikely, indeed, that the ark had rested in structures other than the "curtains" of the tabernacle in the days of Eli, of Abinadab, and of Obbedom; but none of these structures nor the places where they stood had been regarded as peculiarly or permanently sacred. *But have walked in a tent and in a tabernacle.* Doubtless the "tabernacle" had often been renewed, but the double phraseology hardly refers to that. *Canon Cook's* reference of the word "tent" to the outward covering and the word "tabernacle" to the framework of boards and bars also seems artificial; and the repetition may be regarded simply as an emphatic rhetorical figure.

**7.** *In all the* [omit "the"] *places wherein I have walked with all the children of Israel.* Bending to the comparatively low conceptions of the time God represents himself as traveling wherever his people travel. A superstition from which the Hebrews were not entirely free taught that each country had its own God, but Jehovah was the God of the Hebrews wherever

they went.

1 Chron. 17.

*Whom I con-*

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*ble halls," T-*

*phasis on spi-*

**8.** *I took t-*

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**9.** *I was.*

*soever thou w-*

*"All my spring*

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*David was in*

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*of the wars he*

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*world." Have n-*

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*ise that those t-*

*Like unto the n-*

*that are in the*

*been fulfilled ab-*

**10, 11.** *Alre-*

*life had been de-*

*tained in this ve-*

*was conditional,*

*the kingdom of*

*Judah "moved" fr-*

*children of wicke-*

*unfaithfulness to*

Gratitude is a beauty. No flower, hue, or trained by with it. And yet concede the wondrous little of it is seen! for us, or how abundant friends. We seldom

they went. *Any of the tribes of Israel.* In 1 Chron. 17. 6 the phrase is "any of the judges." *Whom I commanded to feed* ["to be shepherd of"] *my people Israel.* The reference is to the great liberators and reformers whose deeds are recorded in the canonical Book of the Judges. *An house of cedar.* An idiom for a palace, as one of our own familiar songs speaks of "marble halls." The entire verse places strong emphasis on spiritual worship.

**8. I took thee.** Your success is of my doing. *The sheeppcote.* The sheep hut or fold; but the Hebrew word includes every sort of care for sheep, like our word shepherd. *To be ruler* ["that thou shouldst be prince," Margin "leader"] *over my people.* From the shepherd's staff to the imperial scepter.

**9. I was.** "I have been." *With thee whither-soever thou wentest.* Well might David sing, "All my springs are in Thee." And this wonderful fact of God's continual and circumstantial care is as true of us as it was of David. *Cut off all thine enemies.* Not human beings merely, but obstacles of all sorts had been removed out of David's way. Why? Not because David was in any sense a favorite of Providence, but because he had identified himself so thoroughly with Jehovah that David's cause and the cause of his God were, generally speaking, identical. As Lange truly observes, "Most of the wars he waged were wars of Jehovah, waged for the real good and progress of the world." *Have made thee* ["I will make thee"] *a great name.* God is always true to his promise that those that honor him he will honor. *Like unto the name of the great men* ["ones"] *that are in the earth.* A promise which has been fulfilled abundantly.

**10, 11.** Already under David the national life had been deeply rooted. The promise contained in this verse, like all of God's promises, was conditional. If, centuries later, we find the kingdom of Israel and afterward that of Judah "moved" from "their own place" by "the children of wickedness" that sad result of their unfaithfulness to God was not a breach of this

promise, but strictly in accord with its well understood conditions. *Have caused* ["will cause"] *thee to rest from all thine enemies.* Not that there shall be no more wars, but that the nation under David and his successors shall have prosperity and peace in contrast with the time when God commanded *judges to be over it.* Also, moreover, *the Lord* ["Jehovah"] *telleth thee that he* ["Jehovah"] *will make thee an house.* David's offer of an house of cedar is declined, but the loyalty and love that impelled it are recognized and Jehovah will in return give to David an house not of cedar merely—already he has done that—but a household prosperous through many generations, an enduring dynasty.

**12.** The words of the prophet in this verse had their abundant fulfillment in Solomon and his royal successors.

**13. He shall build an house for my name.** It added to the pleasurable of this promise that David was given the privilege of making great preparations for Solomon's temple.

**14. I will be his father, and he shall be my son.** A more comforting promise could not be given. Compare Exod. 4. 22; Deut. 1. 31; 32. 6; Psa. 89. 26-34. "The sonship accorded to Israel in our lesson especially rested in the king of the line of David. If that line culminates in some person—Jesus Christ, for example—then he is in a culminating, and therefore unique, sense, the Son of God as well as the Son of David." *I will chasten him with the rod of men.* "As men correct their children."

**15. My mercy** ["loving-kindness"] *shall not depart away* [omit "away"] *from him.* David's dynasty shall not be rejected like that of Saul.

**16. Thine** ["thy"] *house and thy kingdom shall be established* ["made sure"] *forever.* Keil's remark on this is well worth repetition: "The posterity of David could only last forever by running out in a person who lives forever—that is, by culminating in the Messiah, of whose kingdom there is no end." The word *forever* occurs seven times in this chapter. God's blessing to David was to be of eternal duration.

## HOMILETICAL AND PRACTICAL NOTES.

Gratitude is a quality of rare and exquisite beauty. No flower, however rich in oriental hue, or trained by hot house skill, can compare with it. And yet, while we are all willing to concede the wondrous merits of this virtue, how little of it is seen! No matter how much is done for us, or how abundantly we are favored by our friends, we seldom give even the slightest re-

turn. Many a boy is kept at school when the family conditions require him to be earning his bread, but the father with heroic self-sacrifice strains himself to the last degree that his son may have a better preparation for the battle of life. Many a girl owes everything she has by way of refinement and education to the devotion and splendid affection of her mother,



who drudges patiently at home that her daughter may have privileges of priceless value. Many a young man gets his first opening in business through the kindly offices of some friend, thus making possible for him a lifelong success. But why enumerate? We are all under profound obligations to our friends, our kindred, our associates. And yet how rarely the son thinks of the vast debt he owes his father, or the daughter tries to repay the obligation to her mother, or the friend returns what he owes to his friend! There is nothing more common in life than ingratitude; indeed, it is so common that anything else excites our surprise. Hence when David suggests the building of a temple as an expression of his gratitude to God we almost wonder at such a purpose having a place in his heart. And yet it was only natural that David should have this desire. He felt that his work was not complete unless the ark which he had brought from Kirjath-jearim should be tabernacled in something more worthy than a tent of curtains. He would therefore go on and finish the task to which he had set himself.

1. And happy is the nation whose rulers provide for the spiritual welfare of the people. For a nation's strength is not in the armies that it can send to the battlefield, nor in the ironclads which proudly carry its banner, nor in the piles of gold and silver which are heaped in its treasury, nor in the wealth which can be gathered from its mines, nor even in the uncounted miles of harvest fields ripening in the autumn sun. A nation can have all of these things and yet go down into ruin. Rome had them, but Rome fell. Spain had them, but Spain long since lost her original greatness. France had them, but France has now only the memory of a splendid past. Once a nation forsakes its altars, denies admission to the divine light, becomes absorbed in its own pleasures, lives merely for the things of the world, the day of its decline is not far distant. David, therefore, was wise in desiring to locate in Jerusalem the temple of God, for through that temple he would have the people learn something of their dependence on God's goodness and favor.

2. That God was pleased with David's desire is very evident. Not that he cared for a temple, however imposing or magnificent. Why should he? What are temples to Him whose throne is in the heavens, and who dwelleth in a glory so great that even the angels veil their faces in his presence? At his single word stars flashed from their hiding places, and the skies were bespanned with jewels gleaming in mysterious light. Through him the earth has its treasures of

gold and silver, its granite hills and marble beds, its rugged oaks and towering cedars. To build him a temple worthy of his name would require an eternity of time, a universe of space, and the genius of infinity. And yet he was pleased at the thought in David's heart; because David desired in some way to express his sense of obligation to God, and to definitely show his deep abiding gratitude. Just as a father who has been pouring out gifts upon his children, enriching them in every possible way, loves at times to receive some little token at their hands, not that he needs it, or can even use it, but simply as a mark of their gratitude, so God does with his children. Hence he allows us to build temples, to erect churches, to spend generously on their adornment, to make them beautiful to the eye and attractive to the mind. But unless these things are done cheerfully, gladly, in a spirit of earnest gratitude, and with the simple desire of expressing our love for him, far better that they are left undone. No cathedral however costly, no church however beautiful, no temple however spacious will be accepted of him unless it represents the earnest, joyous devotion of those who offer it.

3. That David was not permitted to build the temple in nowise interfered with God's purpose in this matter. It was well that David should learn, and the people through him, that the building of a temple was something more than the erecting of a palace or the crowning of a hill with a splendid edifice. God's temples are not to be classed with mere public buildings. A stock exchange, or a railway station, or a city hall may be considered as the property of the people, and hence can be built out of the public treasury, or at the will of some corporation. But the church is God's house; it is a place for prayer and holy worship; in it heaven and earth meet together; though resting on the ground it reaches to the sky. Hence hands that are stained as David's were, and those of his people as well, are not to enter upon the work of building a temple of God. Thus in the very beginning God taught the people to revere his house. And a most impressive lesson that was. The years came and went. The city built up on every hand. Noble palaces dotted the hill-sides. The wealth of Jerusalem increased so that its fame was known in all the earth. But the simple tabernacle remained, the ark sheltered within its curtains, and everything patterned after the days when Israel journeyed in the desert. A thousand times, doubtless, the question was asked, Why not build a temple on the hill of Zion? But the answer was invari-

ably the same: his temple. (Blood; we have temple for God are unworthy.

4. But, leave what is the temple of stone, of Nay; these market place, plan. God as of our life. A of him. Brick mines are of 1 to a human te a living church soul for its cho the whole being the Holy Ghost afterward carrying of marvelous greater building is a li inspiration of G

1. Every life temple of trade of sin, or a tem  
2. Every life which its temp shining marble, worthless ambit stubble, fading and thieves will am I gathering?  
3. In the temp ship prevails, so custom, or to the to the Lord of h I bow down, and  
4. David desir denied the privile each one of us that temple glori temples of the H

#### Prismatic god's coc

It was a great Saul like a patri taken into covenat kingdom (verse 1

This came to p longed for the gl own.

Note that God was willing to dw



ably the same: God will not permit us to build his temple. Our hands have been stained with blood; we have been men of war. To rear a temple for God is a holy service for which we are unworthy.

4. But, leaving the temple of the olden time, what is the temple God expects of us? A temple of stone, of marble, of towers and pinnacles? Nay; these things can all be bought in the market place, and men hired to carry out the plan. God asks of each one of us the temple of our life. Anything less will not be accepted of him. Brickyards and stone quarries and iron mines are of little moment with God compared to a human temple, a flesh-and-blood cathedral, a living church with the heart for its altar, the soul for its choir, the spirit for its doorway, and the whole being illumined with the presence of the Holy Ghost. The temple of David's desire, afterward carried out by his son, though a building of marvelous beauty, was only a type of the greater building that was to come, and that building is a life lived in the flesh, under the inspiration of God's Holy Spirit.

1. Every life is a temple of some sort—a temple of trade, a temple of pleasure, a temple of sin, or a temple of God—what is mine?

2. Every life gathers the materials out of which its temple is built—white purposes as shining marble, glorious hopes as fine gold, worthless ambitions such as wood and hay and stubble, fading treasures that moth corrupts and thieves will steal. What sort of material am I gathering?

3. In the temple of every life a form of worship prevails, some prostrating to fashion, or to custom, or to the pride and vanities of time, or to the Lord of heaven and earth. To whom do I bow down, and at whose altar do I worship?

4. David desired to build a temple but was denied the privilege. Not so with us. Then let each one of us make of life a temple, and in that temple glorify God, who has made us to be temples of the Holy Ghost.

### Prismatic Lights on the Lesson.

#### GOD'S COVENANT WITH DAVID.

It was a great change from being hunted by Saul like a partridge in the mountains to being taken into covenant with God for an everlasting kingdom (verse 16).

This came to pass because David insatiably longed for the glory of God more than for his own.

Note that God did not ask for a temple. He was willing to dwell in a tent while David had

a cedar palace (verse 6). He was concerned to give his people prosperity and peace. The covenant embraced three particulars:

1. The house or kingdom of David was to be established forever (verse 12). For over two centuries this was fulfilled in one continuous dynasty in David's house of Judah, while the kingdom of Israel had seven different dynasties. Then the promise enlarged from earthly kings to the King of kings, in "great David's greater Son," and is being fulfilled now and will be forever.

2. David's son should build a house for God (verse 13). Solomon built one of amazing cost and splendor, and Christ still further fulfilled the prophecy by building an everlasting house of living stones, a house of God made of souls whose temple they are. How vastly the widening process of the years enlarges our perception of the meaning of the prophecy!

3. The kingdom is not to be made up of slaves of Pharaoh, but of sons of God (verse 14). The relation of sonship is to be established, including correction for faults by the rod and stripes, but God's mercy shall never be taken away (verse 15).

This covenant was offered to David after a twenty-years-long trial of his faithfulness. It must be agreed that God is as willing to make covenants with anyone else.

Paul in his address to the people of Antioch in Pisidia told them that they were included in the holy and sure mercies of David. And if they, why not we? Covenants may be made for children's children, showing loving-kindness unto thousands of generations of them that love me and keep my commandments (Exod. 20. 6, R. V.). What limitless influences are within reach of every David!

### Thoughts for Young People.

#### GOD'S GENTLENESS.

The words "Thy gentleness hath made me great" (2 Sam. 22. 36) gather up into their brief utterance all the song of the great King David when he recounted his greatness, and reveal at once the secret of his greatness and the heart of his song. David knew God as few human souls have done. He knew him as the Creator and the Judge, but when he comes to consider his own life it is to the gentleness of God he turns. All the lights and shadows and depths and heights of his manifold spiritual life had this for their source, and only this: the gentleness of God.

1. The gentleness of God is the secret spring of all the worth to which the great ones of God's

kingdom have ever reached. Above and underneath all virtues are the dew and fountains of the gentleness of God. From verge to verge, over all the sea of redeemed life, rises the thankful, joyous, self-abasing song, "Lamb of God, slain for us, thy gentleness hath made us great."

2. It is not only the lives of saintly thinkers and workers in former centuries that illustrate this fact. It is borne out by the experience and testimony of God's people at the present day. Under all varieties of experience each arrives at the same conclusion: "By his grace we are what we are."

3. Of this gentleness which maketh great, Christ is the manifestation to us. The work Christ came to accomplish was the bestowal of gentleness upon a world which had lost the very elements of it. The light which shines from the Cross is the gentleness of God. He passed into the shadow of death, and there, with the gentleness of a divine mother, laid his hand on the hand, his heart on the heart, of the very race which crucified him, that he might overcome their enmity and bring them back to God.

4. This is still the greatness of Christ as a Saviour and his power over the hearts of men. He is strong to save because he is long-suffering, and merciful, and generous. We are surprised when we read, "While we were yet sinners Christ died for us," but it is the same wonder of mercy, the same manifestation of gentleness, that he still lives to save his enemies. [*MacLeod.*]

### Teaching Hints for Intermediate Classes.

#### PRELIMINARY.

Provide for each member of the class fourteen pieces of cardboard or of stiff manilla paper (this latter will be less expensive), each about five inches long by four inches wide. Punch a hole in the upper left-hand corner so that they may be tied together with ribbon at the end of the quarter.

On the first card, which is to form the front cover of the series, print:

THE HISTORY  
of the  
KINGDOM OF DAVID

Compiled by

October-December. 1903.

On the next to the last line is to be printed the name of the student. (This will form a little variation from the notebooks suggested for use in connection with former series of lessons, and because of its novelty will help maintain the interest of the pupils.)

On what will be the reverse side of each card have the pupils write at home *before* the lesson study:

1. The title of the lesson.
2. The Golden Text of the same.
3. The theme assigned on each Sunday in Study in Advance to be written on at home.

On the obverse side of the card have the pupils print at home *after* the lesson study what is indicated in each week's HINTS under the heading Memory Work.

#### SURROUNDINGS.

*Time.* Just after the last lesson (B. C. 1047?).  
*Place.* Jerusalem. The average pupil has a delightfully indefinite idea of the situation of the places mentioned in the lessons. Therefore, the teacher should provide himself with a map and have the pupils point out a place whenever it is mentioned in the lesson text. They will then not be like the man who said: "I have just learned that Sodom and Gomorrah are the names of places. I always thought that they were husband and wife."

*Nathan.* Have two or three pupils read what they have written about Nathan, and describe the office of a prophet.

#### APPROACH.

Tell of a person, known to the teacher, who conceived the idea of building a church. Picture his enthusiasm and the steps he took to get other persons interested in the work. If the teacher has not personal knowledge of such a person the facts may be supplied from his reading.

#### LESSON TEXT.

Our chief thought will be embodied in the word Covenant, which we will consider under its two aspects:

1. *God's Part of the Covenant.* It will take too much time to consider our text in detail, so the teacher must summarize, if he will leave clear-cut impressions in the minds of the pupils. Surely this will be better than talking much and leaving only hazy notions upon which the pupils will never be able to build anything definite. God's part of the covenant reviews what he had already done and what he was to do. This may be summarized as follows:

- (1) God  
(a) Brou  
ing himself  
(b) Walk  
(verse 7).  
(c) Eleva  
the throne  
(d) Subd  
(2) God  
(a) Give  
(b) Plant  
(c) Estab  
12, 13, 16).  
(d) Be D  
2. *David's*  
for all God's  
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20, 6; Matt. 19

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Review words,

(1) God had already—

(a) Brought Israel out of Egypt, manifesting himself in the tabernacle (verse 6).

(b) Walked with the children of Israel (verse 7).

(c) Elevated David from the sheepcote to the throne (verse 8).

(d) Subdued all of David's enemies (verse 9).

(2) God now promises to—

(a) Give David a great name (verse 9).

(b) Plant his people securely (verse 10).

(c) Establish David's seed forever (verses 12, 13, 16).

(d) Be David's father (verses 14, 15).

2. *David's Part of the Covenant.* In return for all God's goodness to him David and his sons were to be faithful to God.

#### MEMORY WORK.

Have all print:

## THE COVENANT GOD'S PART. DAVID'S PART.

Question to ascertain whether the pupils have clearly in mind the gist of to-day's lesson, and ask them to print the above on their cards at home.

Now ask: Have we any hope of occupying a throne? Welcome all answers, and lead up to the thought that we are kings through Jesus Christ, and that if we triumph through him we shall in the other world occupy a throne with him. Have pupils read aloud Rev. 3. 21; 5. 10; 20. 6; Matt. 19. 28; 1 Cor. 6. 2, 3.

Have the Golden Text repeated by several. Urge all to think seriously of the kingdom in which they are to reign. Then ask all who will to make and to keep the following resolution, which should be printed on their cards at home:

I WILL NOT BARTER MY

## HEAVENLY THRONE

FOR ANY EARTHLY THING.

#### STUDY IN ADVANCE.

In view of the fact that we have during this quarter three lessons from the Psalms, ask the pupils to write at home a short essay entitled "The Psalms," telling among other things about their position in the Bible, their number, their authors, and those liked best by the writer.

Review words, Covenant, Throne.

#### By Way of Illustration.

"Spake I a word saying, Why have ye not built me a house of cedar?" We ought always to be ready to heed God's directions. But we cannot obey God's directions until God gives them. There is danger of running before we are sent. In an army campaign subordinates must wait for the commander's orders. No matter how bright or brave a subordinate is, he has no right to begin a battle on his own front before he is told to. In God's service, the study of God's plan and of God's providences is essential to wise work in the humblest sphere of Christian labor.

God tells David that his successes are gifts from him. Eleven times God says "I" and recounts his deeds to David and his promises for the future. We are much in danger of "counting God out." If we are well, we forget that health is a gift from him, and so forget to thank him for it. If we are rich, we forget that riches are his gift to us, and so we tend to misuse what we have received. How would the world be changed if each morning we should say, "All that I have is a gift from God, and I must use it in such a manner as will be well-pleasing to him"!

God wrapped up his "No" in a promise of infinite blessing. David was a better man because he gave expression to a noble purpose. God said to him, "Thou didst well that it was in thine heart." Its gleam left a permanent glow on his life. The rejected candidate to the missionary society stands upon a higher moral platform than those who were never touched by the glow of missionary enthusiasm. That a plant should have dreamed in some dark night of the possibility of flowering into matchless beauty stamps it as belonging to a higher family than the moss that clings around the stump. God will credit us with what we would have been if we might. He that has the missionary's heart, though he be tied to an office stool, is reckoned as one of that noble band. The woman at Zaraphath who did nothing more than share her last meal with the prophet shall have a prophet's reward. The soul which thrills with the loftiest impulses, which the cares of the widowed mother or dependent relatives stay in fulfillment, will be surprised one day to find itself credited with the harvest which would have been reaped had those seed-germs been cast on more propitious soil. In heavenly records David will find himself credited with the building of the temple on Mount Zion.

The energy which David would have expended in building the temple wrought itself out in gathering the material for its construction. If you may not build, you may gather materials for him that shall. If you may not go down the mine, you can hold the ropes. There is a fact in nature known as the law of the conservation of force. The force of the accumulating velocity of the falling stone passes into heat, of which some is retained by the stone, the rest passes into the atmosphere. No true ideals are fruitless; somehow they help the world of men.—*Dr. F. B. Meyer.*

*God's promise of blessing extended to David's seed.* I used to be troubled by that clause in the Ten Commandments which says, "visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." But I learned that this warning was given in mercy as the strongest appeal to a man to live right. And, too, I noticed that the blessings go farther than the curses. It says, "showing mercy unto thousands of generations of them that love me," for such is the better translation as given in the margin. The blessings extend farther than the cursings, even to thousands of generations.—*Talmage.*

#### Heart Talks on the Lesson.

It is a pleasant picture. The king sits in his elegant new house conversing with his friend Nathan the prophet. Only an outline of the conversation is given, but it clearly suggests David's thought. "See now," he said, "the beauty of this cedar wood. There is nothing like it in our country. What spacious, comfortable rooms! The carpenters and masons from Tyre have done excellent work. King Hiram was kind to help me build so fine a dwelling. They say 'Hiram was ever a lover of David' (1 Kings 5. 1), and he has proved it so. The Lord has given me rest round about from all my enemies. But my lord, the prophet, how can I enjoy all this luxury and suffer the ark of God to dwell between curtains? I will certainly build a house for the Lord in token of my gratitude." And Nathan said: "King David, it is well thou hast the honor of Jehovah in thy heart. It is well thou hast him with thee in this new home. Go and do all that is in thine heart." And as they talked there was One present, unseen, who heard what they were saying. That night the Lord sent a message to David, by Nathan, telling him what he would have him do, assuring him of his love and his purpose to bless him beyond all that David

could ask or think. It reminds one of what the prophet Malachi says, that when God's people talked with one another about the honor of his name the Lord hearkened and heard and a book of remembrance was kept.

But does he always hear a conversation like this between friends who sit in homes filled with comfort and luxury? Does he hear the owner say: "I am ashamed to live so luxuriously and let my church struggle with a burden of debt. I cannot enjoy my blessings without sharing with those who have less. I must make it easier for the people who work for small pay in that mission church. If I can afford all this for myself I can afford to support a missionary in the foreign field where help is so much needed. God is good to give me such a home as this, and I will show him I am grateful for it"? And does he hear the rest of the family or the visitors say: "Go and do all that is in your heart. We feel just as you do about the use of the good gifts of God"? O, if the Lord could hear such a conversation in every beautiful Christian home what rejoicing there would be in mission fields at home and abroad! The thousands recently baptized in India would then have teachers to show them the way more perfectly, and thousands more would hear the sweet Gospel story. There are homes of wealth where both men and women have the mind of David, and they have his blessing too. But many more have a different mind and miss the blessing. A Christian man of wealth prayed earnestly at family worship for the heathen, for missionaries, and for all the work of God in the world. His prayer so moved the heart of his five-year-old son that he came to his father at the close of worship and said, looking up in his face, "Papa, I wish I had your money." "Why, my son, why do you wish that?" "Because," he replied, "I would answer your prayers with it."

David's heart was tender with the thought of God's goodness. He "sat before the Lord" with a grateful spirit. Blessed is the fellowship between the Lord and the soul that loves his kingdom. David's house was filled with the sweetness of a divine guest—sweeter than the fragrance of the goodly cedar.

#### The Teachers' Meeting.

The circumstances of the lesson present a word picture: David's palace and the tabernacle in contrast; the king and the prophet; God's house proposed and David's house promised.... I. What God had done for David.

II. What  
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Psa. 51. 1-17.

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II. What God now promised to do for David. . . . Point out in this lesson the illustrations of the nature and character of God. . . . Themes for Discussion: 1. God's exceeding goodness, graciousness, greatness. 2. The duty of cheerful submission when our cherished plans are thwarted. 3. The blessings and benefits of yielding our will to that of the Lord. 4. The certainty that God will take care of his own interests and glory. 5. The faithfulness of his promises. 6. The duty of heartfelt thankfulness for his favors. 7. The beauty of humility when lifted by God into holy places. 8. The joy of belonging to God's own people. 9. The redemption of Israel by Jehovah typical of the redemption of the world by Jesus.

Blackboard.



In the promise which is dear to the heart of David we catch a faint foregleam of the hope which culminated in the spiritual kingdom of the Messiah. The establishment of David's throne meant the perpetuity of his name and family when he himself should have set aside the crown; and beyond the honors of succession there was the assurance of an everlasting throne. It was a great and wonderful revelation, and while we trace its meaning in the light of fulfilled prophecy, its utmost significance was veiled to the ancient king. Let us note that this promise of endless blessing and unchanging mercy was in answer to an expression of loyalty and honor proceeding from the heart of David.

Coloring.—Crowns, yellow, white, and cream; first phrase, white and purple; second, blue and cream.

## Library References.

THE COVENANT WITH DAVID.—Taylor, *David*, pages 230-245. Krummacher, *David*, pages 311-325. Hare, *Visions and Narratives of the New Testament*, page 80.

NATHAN.—Bruce, *The First Three Kings of Israel*, page 306. Dickinson, *Religious Teaching by Example*, page 130. Stanley, *Jewish Church*, vol. ii, Index. Kittel, *History of the Hebrews*, Index. Ewald, *History of Israel*, Index. Geikie, *Hours with the Bible*, vol. iii, Index.

## SERMONS ON THE LESSON.

Verse 10.—Cotton, J., *Old South Leaflets*, No. 53.

## LESSON III. David's Confession.

[Oct. 18.]

GOLDEN TEXT. Create in me a clean heart, O God. Psa. 51. 10.

## AUTHORIZED VERSION.

[Study also verses 18, 19. Read 2 Sam. chapters 11, 12.]

Psa. 51. 1-17.

[Commit to memory verses 1-4.]

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

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

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

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest

## REVISED VERSION.\*

1 Have mercy upon me, O God, according to thy loving-kindness:

According to the multitude of thy tender mercies blot out my transgressions.

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

3 For I know my transgressions; And my sin is ever before me.

4 Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest,

And be clear when thou judgest.

\*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

be justified when thou speakest, and be clear when thou judgest.

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

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

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

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

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

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

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

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

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

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

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

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

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

**Time.**—According to Usher B. C. 1034.

**Place.**—Probably the royal palace in Jerusalem.

### Home Readings.

M. David's Confession. Psa. 51. 1-17.

Tu. Sinful nature. Rom. 7. 12-25.

W. Sin hateful to God. Jer. 44. 1-10.

Th. Penitence encouraged. Joel 2. 12-17.

F. Promise of pardon. Ezek. 33. 11-19.

S. Cleansing. Ezek. 36. 22-31.

S. Repentance and healing. Hos. 14.

### Lesson Hymns.

*New Canadian Hymnal*, No. 100.

With broken heart and contrite sigh,  
A trembling sinner, Lord, I cry;  
Thy pardoning grace be rich and free:  
O God, be merciful to me!

*New Canadian Hymnal*, No. 102.

What shall I do, where shall I flee?  
I have no refuge, dear Saviour, but thee;

5 Behold, I was brought forth in iniquity;  
And in sin did my mother conceive me.

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

7 Purify me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow.

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

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

10 Create in me a clean heart, O God;

And renew a right spirit within me.

11 Cast me not away from thy presence;

And take not thy holy Spirit from me.

12 Restore unto me the joy of thy salvation;

And uphold me with a willing spirit.

13 Then will I teach transgressors thy ways;

And sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation;

And my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips;

And my mouth shall show forth thy praise.

16 For thou delightest not in sacrifice; else would I give it:

Thou hast no pleasure in burnt offering.

17 The sacrifices of God are a broken spirit:

A broken and a contrite heart, O God, thou wilt not despise.

Let me approach thee, though sinful and weak,  
'Tis thy compassion, thy pardon I seek.

*New Canadian Hymnal*, No. 106.

Pass me not, O gentle Saviour,

Hear my humble cry;

While on others thou art calling,

Do not pass me by.

### Questions for Senior Scholars.

1. *A Plea for Pardon* (v. 1-7).—What conceptions of sin do we find in "transgression," "iniquity," "sin"? Is sin transmissible? What is sin in its larger meaning? Who is the sinner? How is all sin against God? For what did the psalmist pray? Did he wish simply to avoid penalty? Was that thought present with him? What is the deepest longing of the true penitent?

2. *A Plea for Purification* (v. 8-15).—How much does the idea of punishment enter into the most genuine and deep penitence? What is the function of fear in the salvation of a soul? Was

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it sins or sin that troubled the psalmist most? What is the moral value of a knowledge of sins forgiven? What is salvation—deliverance from penalty or deliverance into a new heart? On which do we need to place most emphasis—to be saved from God's wrath or into God's image?

**3. Genuine Religion** (v. 16, 17).—What did the psalmist promise? Who is the most effective fisher of men? Is it difficult to put newly saved souls to work? But what is work for God? What is the GOLDEN TEXT?

**Questions for Intermediate Scholars.**

**1. Heartfelt Confession of Sin** (v. 1-4).—Of what is this psalm an expression? What does the penitent depend upon for pardon? What words are used in speaking of the wrong done? Against whom was sin committed?

**2. Restoration and Renewal Sought** (v. 5-12).—What state of the nature causes persons to do wrong? In what does God require purity? What reference is made in verse 7? What feelings are sought as a result of pardon? How can the evil that is in the heart be taken away? Upon whom does one depend for salvation?

**3. Vows Made to God** (v. 12-18).—What two things are promised in return for pardon and restoration to divine favor? How did the penitent expect to turn others to God? What effect would the second part of the vow have in carrying out the first? What did David not offer as satisfaction to God for his sin? What does this show? What did he offer? Was this acceptable to God? Through what sacrifice is salvation obtained?

**Questions for Younger Scholars.**

What good king fell into sin? Had God forgotten him? No. What had David forgotten

to do? What did David want? Was he selfish? What must we love more than self? *The will of God.* Does God love the sinner? Yes. Whom did he send to show David his sin? *Nathan.* What did he do when he saw his sin? What might he have done? *He might have turned against Nathan.* Against whom had David sinned? (Verse 4.) What does the Lord wish to see in our hearts? (Verse 6.)

**The Condensed Review.**

**1.** What is the prayer of the penitent? *Cleanse me from my sin.* **2.** What sad consciousness is his? *My sin is ever before me.* **3.** Against whom does the penitent feel he has sinned? *"Against thee, thee only, have I sinned."* **4.** What does he ask God to do? GOLDEN TEXT: *"Create,"* etc. **5.** What will be the result? *"Then will I teach transgressors thy ways."*

**The Church Catechism.**

**45.** What are the more particular duties unfolded in the New Testament? The more particular duties unfolded in the New Testament are our duties to ourselves, to our family, to the Church of Christ, to the state and to society at large.

Romans 13. 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 7, 8. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

**THE LESSON OUTLINE.**

**Genuine Religion.**

I. RECOGNIZES SIN AS TRANSGRESSION OF GOD'S LAW.

*Against thee, thee only, have I sinned.* v. 4. Whosoever committeth sin transgresseth the law. 1 John 3. 4. They have rejected me. 1 Sam. 8. 7.

II. DEPENDS ON GOD FOR SALVATION.

*Create in me a clean heart, O God.* v. 10. Salvation belongeth unto the Lord. Psa. 3. 8.

There is none other name under heaven whereby we must be saved. Acts 4. 12.

III. IS JOYOUS.

*Restore unto me the joy of thy salvation.* v. 12.

In the night his song shall be with me. Psa. 42. 8.

Rejoice in the Lord alway: and again I say, Rejoice. Phil. 4. 4.

IV. IS HELPFUL TO OTHERS.

*Then will I teach transgressors thy ways.* v. 13.

Let him that is taught in the word communicate. Gal. 6. 6.



shall be whiter than snow. Of two Hebrew words for "wash" one is much stronger than the other; the strongest is here used.

8. The Hebrews used the figure of crushing the bones as we use that of prostration (nervous, and other) to indicate utter helplessness and misery. It is the sense of moral wrong that has, figuratively speaking, broken David's bones. God's forgiveness will bring to his sad heart joy and gladness.

9. *Hide thy face from my sins.* A beautiful figure of speech; but he whose sin has once been forgiven need never fear that it will be again remembered. *Blot out.* See note on verse 1.

10. *Create in me a clean heart.* God's Spirit had already taught David what our Lord Jesus afterward stated that except a man is born again he can in no wise enter the kingdom of heaven. *Renew a right spirit within me.* Take away my weaknesses, hesitations, doubts; give me moral firmness.

11. *Cast me not away from thy presence.* The sure result of sin is to deprive men of God's "merciful presence, wherewith he refresheth and comforteth his own." *Take not thy holy spirit ["Spirit"] from me.* Without spiritual help from God no man can do right. God's Spirit had been taken away from David's predecessor, Saul.

12. *Restore unto me the joy of thy salva-*

*tion.* "The blessedness I knew when first I sought the Lord. *Uphold me with thy free spirit* ["a willing spirit"]. Notice the change that is made by the Revisers. The "free spirit" refers rather to David himself than to the Lord. "Keep me from being again enslaved, as I have been, by my sinful passions." "Unite my heart to fear thy name."

13. *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.* The first impulse of the forgiven sinner is the impulse to carry the glad tidings to others; and as a good man has said, "Our power with the unconverted will depend on the reality of our personal experience."

14, 15. David's faith steadily increases with the fervency of his prayer. He can now do what he dared not do at the beginning of the psalm; he defines his haunting crime, and addresses Jehovah as *thou God of my salvation.* He looks forward to a renewal of his former religious activities including even the joyful singing of psalms.

16, 17. The gist of these verses is that God is a Spirit and can only be worshipped in spirit and in truth. Ritual sacrifices had been prescribed for the ancient Israelites; the duties of Church services are incumbent upon us now, but these are only means to an end. Genuine religion is spiritual.

## HOMILETICAL AND PRACTICAL NOTES.

A great artist once painted a splendid picture. To the creation and development of this picture he had given the best years of his life. Amid discouragement, poverty, obscurity, even persecution, he had worked on this painting, adding to its beauty, deepening its color, perfecting its drawing, and giving to it the touch and finish which it required. At length the genius of the artist gradually obtained recognition, so that he became rich and prosperous. But he still kept at work on his great painting. He did other things, many of them, for with his new wealth and dignity special duties were necessary. Still nothing was allowed to interfere with what he regarded as his masterpiece. The fame of this picture began to be noised abroad, and men came to the studio asking that they might see it. To only a very few permission was given, for the artist was modest and humble, as all really gifted people are. But the few who were favored with a sight of the picture were so loud in their admiration that its fame constantly increased, and people everywhere were speaking of it and dwelling upon its beauty. In

order to test certain colors and more perfectly carry out the artist's idea a beautiful frame was given to the picture, and it was placed on an ease<sup>1</sup> of the rarest workmanship. This enabled the painter to see how his work would endure change of light and position, and he labored on it even harder than before. But when it was almost complete, and in a little while would have gone to the National Gallery, where it would surely have won a prize, one day in a fit of strange passion the artist struck the painting and broke through the canvas, his blow so affecting the chief figure in the foreground that its beauty was impaired forever. When the artist recovered his reason and saw what he had done his grief was uncontrollable. He walked up and down his studio crying like a child. He wrung his hands. He buried his face on his couch. He moaned and he sobbed: "O, my beautiful picture! the picture that has cost me so much labor and care, the picture to which I have given nearly all of my life. And now it is ruined. It is hopelessly spoiled. It can never be repaired so that the marks will not appear.

No matter who comes to look at it, the first thing almost that the eye will see will be the disfigurement made by my own hand." And then he would go over to where it stood on the easel looking at it so hopelessly that those who saw him could not but share his grief. "I wouldn't care anything about it if it had been an accident, or if my studio had been burned, or if some servant had allowed a whole pot of paint to fall on it. But it was all my own fault. No one is to blame but myself. I must have been mad when I did this thing. And I never can forgive myself, never, never."

Some of the friends of the artist tried to comfort him, and others went behind the picture with various things hoping to so press the canvas forward that the break would not show. But he shook his head sorrowfully and said: "Let it stand as it is. It can't be mended now. To attempt any hiding or filling will only make matters worse. All I can ask is that people will judge of my work by the other parts of the picture, and not by this mad exhibit of passion for which I am, so sorry that I could almost take my own life."

And so the picture was taken to the gallery, where it was seen by thousands and thousands of people, but no one ever looked at it without wondering at the foolishness of the artist for allowing himself in a moment of frenzy to blot and disfigure a work of so much beauty and genius. "Poor fellow! he must have been mad," the people said.

In this confession of wrongdoing David uses three words—"transgression," "iniquity," "sin"—and it is for these that he asks God's forgiveness.

1. Transgression is the breaking of a law, the violation of a command, open defiance of authority, wanton disobedience. The boy who refuses to obey his parents, who breaks through the regulations of home or school, who neglects the duties laid upon him by those who have authority, that boy is a transgressor. And what applies to the boy applies to the girl; also to the young man in office or mill or store. The soldier who fails to keep the instructions given him is a transgressor, even though he may not desert his post or fall asleep on guard. Now, God has laid upon us positive commands—commands about keeping the Sabbath, honoring our parents, and many other things as well—and if we do not obey these commands we are transgressors. And for these transgressions God will hold us responsible. We cannot evade them nor avoid them any more than our shadow in the sun. The only way not to have a sun shadow is

not to walk or stand in the sunlight, and the only way to avoid God's anger against transgressors is to keep out of transgression. We may think the transgression a small matter, and in itself it may be so, but little sins like little keys often open great locks; indeed, sometimes the smaller the key the stronger is the lock which it opens. To tell a lie may be a small matter, but out of a lie come deceit, treachery, hypocrisy, and even perjury.

2. "Iniquity" is another of the words David uses. Sometimes when men are removing a tree from the field or the roadside how deep they must dig, and what a great hole they must make. That is because the roots are so twisted, twined around each other, so curiously fastened that it is almost impossible to separate them. Now, these roots give us the real meaning of the word "iniquity," and from that word we derive such terms as "warped," "distorted," "wrenched," "deformed." God intended for his children the life of uprightness, of harmony, of symmetry and proportions, but iniquity twists it out of all shape, so that instead of growing up into beauty and grace it gnarls and snarls, and tangles like the roots of a tree. Worms, reptiles, loathsome creeping things of all kinds have their homes in these buried roots, and in the darkness cover with slime the places they infest, and so in the iniquitous heart there are evil thoughts, sinful desires, corrupt passions whose presence is a curse to the life in which they dwell. Everyone, therefore, needs to offer the same prayer as David—"Create in me a clean heart, O God, and renew a right spirit within me."

3. And what is the meaning of "sin"? In these days we do not know much about archery, but in the olden time the man who was skilled with the bow could send an arrow whizzing through the air with marvelous speed and strike the target full in the center. But when the archer failed of the target the judges said that he "sinned," just as we would say he "missed." So, then, sin is missing the mark, and means that the life has failed to reach the target that God had set up. And why not? Sin blinds the eye, inflames the heart, weakens the mind, impairs the will, and robs the guilty one of the elements that command success. A sinner cannot possibly succeed in reaching the mark God intended for him. For that mark is purity of heart, nobility of character, loyalty of conscience, uprightness of conduct, a likeness to the mind and spirit of Christ. Now how shall the transgressions be blotted out, how shall the iniquity be washed away, how shall the sin be

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removed? Just as in the case of David—earnest confession before God, a deep, sincere sorrow for the evil we have done, an intense desire for God's gracious pardon, and a mighty yearning to have our hearts made pure by the Holy Spirit's presence.

### Prismatic Lights on the Lesson.

#### GUILT, AND DELIVERANCE THEREFROM.

There is no phase of human experience, from the grossest sin to the purest holiness, that is not found in the Bible. The sin is not confined to the habitual sinners, nor excellent goodness to the habitually righteous. Every man has a capability for the whole gamut.

In the case of David a pure youth, great heroism in war, great success in peace, great wisdom in national affairs, and great previous zeal for God did not save him from a fall most gross, into two of the most heinous of crimes. Let him that thinketh he standeth take heed lest he fall.

The remedy: First, a vivid consciousness of the sin. For a year there had been a dull consciousness. It evidently made him sick (Psa. 32. 3). It now rose to the intensest consciousness of his being.

Second, prayer for pardon, and faith that God's mercy was greater than human sin. Even hereditary taint is not too deep to be purged away (verse 7). Assurance expresses itself (verse 7), literally, "Thou shalt purge me. I shall be clean, even whiter than snow."

Third, not only is there pardon, but a new nature created by God (verse 10). This is the gladdest evangel of the Gospel. Great as forgiveness is, a new nature is greater. This must be of God's creation. Then he is upheld by a free spirit of his own (verse 12), besides God's.

Fourth, the necessary outflow of such a spirit is effective preaching and praise (verses 13-15).

Fifth, a recognition of what is valuable to God (verse 17). He would have loved to see the hard spirit of Pharaoh broken. All his wrath against a spirit that seeks to break down the work of God in the universe is turned to love of one who helps him.

### Thoughts for Young People.

#### THE GIST OF THE FIFTY-FIRST PSALM.

David, in the opening of this Psalm, appeals for mercy. No penitent man ever approached God on the side of his justice. The Pharisee, indeed, appeals to righteousness; but the publican appeals for mercy.

1. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Mark the thoroughness of this desire. Not only must sin be blotted out, but the sinner himself must be washed and cleansed. There must be not merely a change of state, but a change of nature. David's words all come, as it were, from the center of his being. There is no trifling with the surface here.

2. "For I acknowledge my transgressions." Confession is a necessary basis of forgiveness. Confession is in reality a multitudinous act; it is many acts in one; it is a convergence of right judgment, right feeling, and right action.

3. In the third verse the psalmist uses an extraordinary expression, namely, "My sin is ever before me." The point to be noted here is the distinct personal relation which every man sustains to his own sin. It is emphatically and exclusively his own.

4. "Against thee, thee only, have I sinned," etc. The idea is that all sin is against God. Whoever sins against man sins against God. Then how sacred are all human relations. Every blow struck against humanity is a blow struck against God.

5. Up to the twelfth verse the psalmist confines his intercessions to subjects which relate immediately to his own spiritual condition; but in verse 13 he includes others with himself: "Then will I teach transgressors thy ways." Mark the connection between true personal holiness and world-wide benevolence. This is the secret of all evangelistic movement. The work begins in personal consecration. Verse 17 shows that all sacrifice is worthless which is not vitalized by the moral element. [Parker.]

### Teaching Hints for Intermediate Classes.

#### PRELIMINARY.

So general have been the expressions of rejoicings at the help obtained in the use of the quarterly preview in the preparation of the work for the class, in the teaching of the lesson, and in the weekly and quarterly reviews of the same, that the writer is more than ever emboldened to advocate its use. The following is suggested for this quarter:

- Lesson I. Ark—Religion.
- Lesson II. Covenant—Throne.
- Lesson III. Confession—Heart.
- Lesson IV. Forgiveness—Blessedness.
- Lesson V. Rebellion—Honor.
- Lesson VI. Grief—Foolishness.
- Lesson VII. Shepherd—Obedience.

- Lesson VIII. Drink—Mocker.  
Lesson IX. Charge—Trust.  
Lesson X. Choice—Wisdom.  
Lesson XI. Temple—Body.  
Lesson XII. Queen—Righteous.

The first word for each lesson is intended to keep in mind the lesson text, while the second word recalls the teaching emphasized in connection with the lesson.

These words should be given as indicated from Sunday to Sunday to the pupils, who should be requested to print them on the obverse of their card number 14, which on the thirteenth Sunday should contain the complete preview as outlined above. This will form the basis of the review.

#### SURROUNDINGS.

*Time.* About the middle of David's reign.  
*Place.* Jerusalem.

*The Psalms.* Have two or three pupils read what they have written about the Psalms. Correct and commend what has been done. In connection with the study of each psalm that comes before us this quarter be prepared to answer, in reference to the writing, the following questions:

WHO?  
HEN?  
HERE?  
HY?  
HAT?

For example: David wrote the fifty-first psalm, in Jerusalem, about the middle of his reign. He wrote it because he sinned. It is a prayer for forgiveness and restoration to God's presence.

#### APPROACH.

Here is a scene which the writer once witnessed: In a crowded church, after a powerful sermon had been preached, a woman arose, walked down the middle aisle, threw herself on the floor, and with the tears streaming down her cheeks confessed her sins and cried to God for mercy. Within a fortnight she was as completely under the power of sin as ever before. Ask: Wherein lay the difficulty in her case? When the answer has been discussed, say: Now, we are going to consider a different case, that of one who not only cried for mercy, but who also turned from his sin to God. Let us open our Bibles at the

#### LESSON TEXT.

Time will not permit us to even refer to all the truths in this most human of the Peniten-

tial Psalms. The following is suggested as a good summary for Intermediates:

## DAVID'S PRAYER

OF CONFESSION,  
FOR MERCY,  
FOR FORGIVENESS,  
FOR CLEANSING,  
FOR RESTORATION.

1. *Confession.* Ask: What is the only thing that is able to separate a soul from God? Spend some time in the effort to get a correct answer to this question, and then teach positively: *Sin is the only thing that has power to separate a soul from God.* Then ask: What is the first necessary step in order to get rid of sin? Receive all answers in order to lead up to the thought. *Confession is necessary in order that sin may be forgiven.* If the teacher will procure some blank visiting cards and write on one side in full Prov. 28, 13, and on the other side 1 John 1, 8, 9, he will have something to give to the pupils that may be the means of great blessing in days to come. Ask each recipient to put the card in a safe place and to read it whenever he or she has committed sin.

2. *Mercy.* Explain the meaning of the word. Have some one read aloud verses 1 and 2. Illustrate the difference between *justice* and *mercy*, and show how much we need the latter.

3. *Forgiveness.* Tell the story of the prodigal son (Luke 15, 11-24), and show how willing God is to forgive those who confess their sins and seek for mercy. Have some one read aloud verses 3 and 4, and teach that all sin is against God and should be confessed to him in order to secure forgiveness from him. This will be dwelt upon more particularly in connection with next week's lesson.

4. *Cleansing.* Illustrate the difference between forgiveness of sin and cleansing from sin. Have different pupils read aloud verses 2, 6, and 7. Explain the meaning of "hyssop" and "clean heart."

5. *Restoration.* David wished to be restored to

- (1) God's presence (verse 11).
- (2) The joy of salvation (verse 8).

Explain what these two expressions mean.

#### MEMORY WORK.

Ask all to print on their cards the outline as indicated above and to memorize it.

Have each member of the class repeat the

Golden Text  
the following  
peat it daily

A C

Psalm 32  
one verse to e  
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language the  
Review wor

A Penitenti  
penitent has  
Charles Wesley  
mercy! can the  
sin." Because  
touched the un  
is told that an  
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entertainment c  
Coming before  
face, she sang, n

"Depth o  
Mercy sti  
Can my c  
Me, the ch

Her voice was  
quietly through  
solemnly as from  
ing the hymn's ed  
Verses 2-7. W  
fall into the sam  
between them?  
which you may  
when both have f  
are in fact so co  
hardly tell one f  
animal, in circum  
wallows in the m  
with its bleatings  
out.—Guthrie.

Verse 8. "Make  
You have a right  
forgiveness as shall  
When the prodigal



Golden Text. Ask all to print on their cards the following prayer, to memorize it, and to repeat it daily:

CREATE IN ME  
A CLEAN HEART,

O GOD.

STUDY IN ADVANCE.

Psalm 32 abounds in great truths. Assign one verse to each member of the class, and ask him to write out during the week in his own language the meaning of that verse.  
Review words, Confession, Heart.

By Way of Illustration.

*A Penitential Psalm.* Many a sin-stained penitent has trodden these well-worn steps. Charles Wesley's title for his hymn, "Depth of mercy! can there be," is "After a relapse into sin." Because it is a penitent's hymn it has touched the universal human heart. The story is told that an English actress was led into a cottage prayer meeting by hearing this hymn sung as she was passing by. She was deeply convicted of sin and afterward converted. She resolved to leave the stage. That night as the entertainment closed she was advertised to sing. Coming before the audience with an earnest face, she sang, not the song of the play, but

"Depth of mercy! can there be  
Mercy still reserved for me?  
Can my God his wrath forbear,—  
Me, the chief of sinners, spare?"

Her voice was superb and the audience sat quietly through the hymn and then went out solemnly as from a church, many of them finding the hymn's echo in their own hearts.

*Verses 2-7.* When the ungodly and the godly fall into the same sin how can we distinguish between them? By a simple test—a test by which you may know a sheep from a swine, when both have fallen into the same ditch, and are in fact so covered with filth that you can hardly tell one from the other. The unclean animal, in circumstances agreeable to its nature, wallows in the mire, but the sheep fills the air with its bleatings, nor ceases to struggle to get out.—*Guthrie.*

*Verse 8.* "Make me to hear joy and gladness." You have a right to ask for such glorious forgiveness as shall not only give peace but joy. When the prodigal started for his father's house

he thought to receive bread and peace of mind. But what did he have? The shoes for his feet, the best robe, the ring, the banquet, and rapturous merrymaking. When you return to Father's house you have a right to expect joy and gladness—the hundredfold in this life.

*Verse 10.* "Create in me a clean heart." Nothing less than a new creation will make this man's heart clean. The word employed is always used of God's creative act; and, the psalmist feels that nothing less than the power which brooded over the face of primeval chaos, and evolved thence an ordered world, can deal with the confused ruin within himself. This is a finger post pointing to the words of Jesus, "Ye must be born again." "Long before I had heard the doctrine of the new birth," said a converted sailor-preacher, "I knew that patching up the old hulk would never do. I must have a craft which was new from stem to stern to weather the seas of this life."

*Verses 12-17.* The shepherd king is one of a long line of royal preachers. The pardoned prince becomes a proclaimer of peace. He did not abdicate his throne to go into the retirement of a monastery like the Emperor Charles V, but he made his throne a pulpit. He was a true court preacher, as were Gustavus Adolphus and Oliver Cromwell. The ritual and pomp of the palace devotions are supplemented in the lives of these rulers by the personal prayer and pledges of each private soul before its Maker.

Some students remember a scene in a village church prayer meeting when Dr. Mark Hopkins, president of Williams College, arose and said, "One tide bears in on me still, that I am a sinner, and my only hope is in the mercy of the Saviour."—*Dr. W. R. Campbell.*

Heart Talks on the Lesson.

This painful part of David's history would better be passed by in silence unless I, your teacher, and you, my class, sincerely ask the light of the Holy Spirit to consider it. This shameful breaking of the sixth and seventh commandments equals anything which disgraces the columns of modern reporters. There is no excuse. The bare, disagreeable, sorrowful facts are told. The man after God's own heart fell into grievous sin. Why is it told? Why not hide it, and not give unbelievers opportunity to sneer at a "Bible saint"? Because God is true. His word is truth. If the Bible were only a human book, written alone by men to reveal God to the world, it would not be the honest record that it is. Men would be afraid to tell

all the truth for fear of damaging the cause of truth. But God dares to be true. The foundations of his throne are righteousness and truth. He is so sure of himself and of his own cause that he can turn things inside out and deal with sin openly, before the eyes of men. He takes it as a fact, not to be ignored, nor passed by without rebuke, nor condoned in the hearts of his own friends. Concealment is not cure. "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall find mercy."

"The greatest of faults is to be conscious of none." The one gleam of light upon this black page of David's life is his deep conviction, his heartbroken confession, his sense of unworthiness of the mercy of God, and his humble reliance upon that mercy for pardon and cleansing. These are the only things for us to consider. David's sin is common enough, but David's thorough repentance and forgiveness are not so common. Carlyle says, "The deadliest sin is the supercilious consciousness of no sin; that is death. The heart so conscious is divorced from humility and fact; is dead; it is 'pure' as dead, dry sand is pure." St. John in more comprehensive words says, "If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Two short sentences in this account reveal that side of sin which we see only when the Holy Spirit shows it to us. "The thing which David did displeased the Lord." "The Lord sent Nathan unto David." Sin is not between man and man, but between the soul and God. He reckons with it, he is the Judge. An awful truth which came home to David's conscience when God spoke to him through the prophet; a truth that will pierce every conscience, here or hereafter. "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." God's sight is far and clear. He sees the relation of sin to every circumstance, condition, opportunity of each individual soul. His judgment is just and every soul will know that it is so. It is vain to excuse sin. Let us be honest before God now, as we shall have to be when the secrets of all hearts are revealed. David's deep desire was not to escape the consequence of sin, but to be delivered from the sin itself. "Doctor," said one about to undergo an operation to remove a deadly growth, "never mind how much you hurt me. Probe deep and get at the cause of all this

trouble." So should we pray, not only to be forgiven, but also to be cleansed in our secret soul.

How could one who with humble spirit "sat before the Lord" fall so grievously into sin? It may be the luxury of his beautiful home, the rest from his enemies, the easy circumstances, made him less watchful, less prayerful, less often in loving communion with God. Several facts in the history suggest this. We "walk with God in the dark," and we "walk alone in the light." The saintliest souls outside of heaven need to heed the words of Jesus, "Watch and pray, lest ye enter into temptation."

### The Teachers' Meeting.

Study well the history which led to this psalm. David's punishment (some of it already inflicted) might be profitably recalled. Show that he not only sinned, but repented of his sin. . . . Practical Teachings: Where in this lesson is it taught, 1. That we should place our confidence, not in our own strength, but in God's faithful love? 2. That we must reap whatever consolation we can from God's promises as our own? 3. That if we are truly penitent we can receive God's promises as our own? 4. That we retard God's power to help us by our sinful nature? 5. That with God no ceremony will avail for our soul's salvation? . . . Hints for Study: 1. Find how the restored leper was ceremonially purified according to Hebrew law. 2. Find a psalm in which thanks are offered for sins pardoned and diseases healed. 3. Reread the story of God's rebuke of Hezekiah, his illness, and his restoration. . . . Notice in this psalm David's view of a sinner's condition, with the words describing it—"transgression, iniquity, sin, evil, blood-guiltiness." Let these be found and fully explained. . . . Show what David desired, and explain the words: (1) "Blot out;" (2) "Wash;" (3) "Cleanse;" (4) "Hide;" (5) "Create," etc. . . . Do not fail to present in this lesson the way of salvation.

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[Oct. 25.]

Verse 1. 1.  
454. Lowell  
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3.—Spring, C  
ley, W., Scri  
Barnes, Way  
*The Treasur*  
*Lectures*, pag  
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page 70. Ver  
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tleton, *Remain*  
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*mons*, vol. ii,  
vol. xxiii, pag  
page 92.

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David for a ju

GOLDEN

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[Read

Psa. 32.

1 Blessed is t  
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2 Blessed is t  
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is no guile.

3 When I kept  
through my roarin

4 For day and  
upon me; my r  
drought of summe

5 I acknowledge  
iniquity have I no

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## Blackboard.

Although living in the enjoyment of that spiritual illumination which the Gospel brought to men, we must often revert to the psalms of David for a just and heartfelt expression of

those experiences which are the common lot of humanity. The deep need of his soul and the



sufficiency of God find utterance in these passages, and voice the cry of all our hearts. His soul is weighted with the sense of sin, and all is darkness and despair until he turns to God against whom only he had sinned, and with broken and contrite heart pleads his forgiving mercy. We find in the fountain of Calvary the hope and realization of such a prayer as David's. Some day we may need to make it our own.

*Coloring.*—Cross, white; name, red; lettering, blue, yellow, and white.

## LESSON IV. David's Joy over Forgiveness.

[Oct. 25.]

GOLDEN TEXT. Blessed is he whose transgression is forgiven, whose sin is covered.

Psa. 32. 1.

## AUTHORIZED VERSION.

[Read Rom. chapters 4, 5.]

Psa. 32.

[Commit to memory verses 5-7.]

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

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

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

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

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess

## REVISED VERSION.\*

1 Blessed is he whose transgression is forgiven.

Whose sin is covered.

2 Blessed is the man unto whom Jehovah imputeth not iniquity.

And in whose spirit there is no guile.

3 When I kept silence, my bones wasted away Through my groaning all the day long.

4 For day and night thy hand was heavy upon me:

My moisture was changed as with the drought of summer. [Selah.

5 I acknowledged my sin unto thee,

And mine iniquity did I not hide;

I said, I will confess my transgressions unto Jehovah;

And thou forgavest the iniquity of my sin.

[Selah.

\* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

my transgressions unto the LORD; and thou for-  
gavest the iniquity of my sin. Se'lah.

6 For this shall everyone that is godly pray  
unto thee in a time when thou mayest be found:  
surely in the floods of great waters they shall  
not come nigh unto him.

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

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

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

10 Many sorrows shall be to the wicked: but  
he that trusteth in the LORD, mercy shall com-  
pass him about.

11 Be glad in the LORD, and rejoice, ye right-  
eous: and shout for joy, all ye that are upright  
in heart.

**Time.**—B. C. 1034 (*Usher*). **Place.**—  
Probably Jerusalem.

### Home Readings.

- M. David's Joy over Forgiveness. Psa. 32.  
T<sub>u</sub>. A prayer of hope. Psa. 130.  
W. A merciful God. Psa. 103. 1-18.  
Th. Confession and cleansing. 1 John 1.  
F. Eternal redemption. Heb. 9. 6-15.  
S. Blessing of forgiveness. Rom. 4. 1-8.  
S. Peace. Psa. 85.

### Lesson Hymns.

*New Canadian Hymnal*, No. 128.

Saved to the uttermost: I am the Lord's;  
Jesus my Saviour, salvation affords.

*New Canadian Hymnal*, No. 122.

Down at the cross where my Saviour died,  
Down where for cleansing from sin I cried.

*New Canadian Hymnal*, No. 125.

I've reached the land of corn and wine,  
And all its riches freely mine.

### Questions for Senior Scholars.

1. *Salvation from sin* (v. 1-5).—Is this  
psalm a personal utterance? In what does it

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

Surely when the great waters overflow they  
shall not reach unto him.

7 Thou art my hiding place; thou wilt pre-  
serve me from trouble;

Thou wilt compass me about with songs  
of deliverance. [Selah.]

8 I will instruct thee and teach thee in the  
way which thou shalt go:

I will counsel thee with mine eye upon  
thee.

9 Be ye not as the horse, or as the mule,  
which have no understanding;

Whose trappings must be bit and bridle to  
hold them in,

Else they will not come near unto thee.

10 Many sorrows shall be to the wicked;  
But he that trusteth in Jehovah, loving-  
kindness shall compass him about.

11 Be glad in Jehovah, and rejoice, ye right-  
eous;

And shout for joy, all ye that are upright  
in heart.

differ from the fifty-first? What is its theme?  
How does it develop it? What is its keynote?  
Where do we find the climax? Is it true? How  
would you analyze it? In what ways is pardon  
conceived of? What is meant by "forgiven,"  
"covered," "imputeth"? Are all three concep-  
tions necessary? What is meant by "kept si-  
lence"? Does sin operate as the psalmist says  
it does? How is pardon obtained? When?  
What is the force of "iniquity of my sin"?  
What reasons does the psalmist give to show the  
folly of the impenitent heart. Have the condi-  
tions of penitence changed since the psalmist's  
time?

2. *Salvation from Danger* (v. 6-9).—Name  
the blessings of the forgiven sinner. What is  
meant by the figure "floods of great waters"?  
Compare the hymn "Rock of Ages" with verse  
7. Who is the speaker in verse 8? What rea-  
sons can you give for your answer?

3. *Salvation from Sorrow* (v. 10, 11).—  
What sorts of sorrow come to the sinner from  
which "he that trusteth in the Lord" is exempt?  
Who are "the righteous"? What reason for  
exultation have they? What reasons for hu-  
mility? What conception of salvation have we  
in this psalm? Of man? Of sin? Of God?  
Is the psalm the utterance of a soul that had  
known God before its sin, or of one that for the  
first time comes to God?

Quest

1. *Forgiveness* (v. 1-5).—Who  
pose was i  
opening ver  
How is pard  
the psalmist  
brought relie  
2. *Forgiveness*  
6-11).—Who  
When should  
life do men  
God do for t  
important di  
brutes? What  
what people c

Quest

What did D  
confessed it.  
could he not l  
tion to God?  
What did he  
Bible? *The fi*  
write? *Palm*  
heart? What  
Could he then  
What song did  
the Lord say t  
David tell us to

I. THE FAVOR  
*Blessed is the*  
*puteth no*  
With favor  
a shield.

Thy tender  
nesses hav  
If God be f  
Rom. 8. 3

II. THE PROVIDE  
*Thou shalt pre*  
In the time  
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Casting all  
careth for  
He shall nev  
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together as the Penit  
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Certainly the author

## Questions for Intermediate Scholars.

1. *Forgiveness of Sin Sought and Found* (v. 1-5).—Who wrote this psalm? For what purpose was it written? What similarity with opening verses of Psa. 51 is in verses 1, 2? How is pardon spoken of? What experience of the psalmist is described in verses 3, 4? What brought relief? When was forgiveness realized?

2. *Forgiveness Recommended to Others* (v. 6-11).—Who should seek forgiveness of sins? When should it be sought? For what events of life do men need to be provided? What does God do for those who seek his mercy? What important difference is between men and the brutes? What sad consequences follow sin? To what people does joy always come?

## Questions for Younger Scholars.

What did David do when he saw his sin? *He confessed it.* Had he tried to hide it? Why could he not long hide it? What was his relation to God? Could he live without him? What did he write first? What is it in our Bible? *The fifty-first psalm.* What did he next write? *Psalm 32.* Did the Lord read David's heart? What did he see in David's heart? Could he then give him full forgiveness? *Yes.* What song did he sing? (Verse 7.) What did the Lord say to him? (Verse 8.) What does David tell us to do? (Verse 11.)

## The Condensed Review.

1. What blessing does the thirty-second psalm describe? *That of forgiven sin.* 2. On what condition does the psalm teach that forgiveness depends? *On confession of sin to God.* 3. What is the result that comes to the forgiven soul? *The peace of God.* 4. When should the soul thus cast its sins on God? *When he may be found.* 5. What is the condition imposed on the praying sinner? *Faith in Jesus Christ.* 6. What is our GOLDEN TEXT? *"Blessed is he,"* etc.

## The Church Catechism.

46. What are our duties to ourselves? Our duties to ourselves are to guard the health, temperance, and chastity of the body; to cultivate the mind in the knowledge of truth; and to preserve the spirit in purity and communion with God.

1 Corinthians 6. 19, 20. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## THE LESSON OUTLINE.

## The Assets of the Christian.

## I. THE FAVOR OF GOD.

*Blessed is the man unto whom the Lord imputeth not iniquity.* v. 2.

With favor wilt thou compass him as with a shield. Psa. 5. 12.

Thy tender mercies and thy loving-kindnesses have been ever of old. Psa. 25. 6.

If God be for us, who can be against us? Rom. 8. 31.

## II. THE PROVIDENT CARE OF GOD.

*Thou shalt preserve me from trouble.* v. 7.

In the time of trouble he shall hide me. Psa. 27. 5.

Casting all your care upon him; for he careth for you. 1 Pet. 5. 7.

He shall never suffer the righteous to be moved. Psa. 55. 22.

## III. THE GUIDANCE OF GOD.

*I will guide thee with mine eye.* v. 8.

The steps of a good man are ordered by the Lord. Psa. 37. 23.

He will keep the feet of his saints. 1 Sam. 2. 9.

He shall give his angels charge over thee, to keep thee in all thy ways. Psa. 91. 11.

## IV. GOD IS UNFAILING IN HIS MERCIES.

*He that trusteth in the Lord, mercy shall compass him about.* v. 10.

There shall no evil happen to the just. Prov. 12. 21.

The Lord knoweth how to deliver the godly. 2 Pet. 2. 9.

Shall dwell safely, and shall be quiet from fear of evil. Prov. 1. 33.

## EXPLANATORY NOTES.

Psalms 6, 32 (our lesson to-day), 38, 51 (our lesson last Sunday), 102, 130, and 143, are usually grouped together as the Penitential Psalms. The first four of these, together with Psalms 39, 40, 41, and 103, are often spoken of as having sprung from the wrestlings of heart which followed David's sin with the wife of Uriah. Certainly the author of this psalm had committed a definite sin, which had brought to him acute suffering;

and his experience, here sketched, "belongs in essence to all repentant and forgiven sinners." The first five verses narrate the history of his forgiveness. Verses 6 and 7 express humble confidence in his divine Saviour. Verse 10 is a condensation of the psalmist's moral philosophy, and verse 11 is an outburst of praise. Whether God or the psalmist himself is intended to be the speaker in verses 8 and 9 is not beyond question; but their meaning is clarified and intensified when they are taken as Jehovah's word; and accordingly we so interpret them. This psalm shares with twelve others the title of *Maschil* (*Maskil*), a word which in its application to these psalms it is not easy satisfactorily to explain. "That which makes intelligent," "That which is intelligent," or "That which meditates or considers," is the meaning generally given to *Maskil*. If we prefer the first definition, we may gather into the word *Maskil* some such meanings as we express by the English word *Didactic*; or, applying the thought of intelligence to the wisdom that is heavenly, we may make the term stand for *Sacred Song* in general. The second signification given above is understood by some scholars to refer to a skillfully constructed song, a reference analogous in part to our own use of the word *sonnet*. But a survey of the thirteen sacred compositions to which this term has been applied (Psalms 33, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142) shows them to be so varied in theme and manner as not easily to fall under any distinctive heading. Certainly most of them are not didactic; they are not more typically sacred than are the rest of the psalms, their construction does not seem to be exceptionally skillful, nor are they exceptionally meditative in their treatment of their themes. It has been guessed by some that they were constructed according to peculiar technical rules which we are now unable to trace. Or perhaps these psalms once stood together in a book called the *Maskil*, which might mean "The Book of Instruction," and their "title" in our canonical collection may be nothing more than what the modern editor would call a "credit." The English Revisers of 1881 and the Revisers of 1901 follow those who made King James Version in 1811, and print the word in English letters without translation.

**Verses 1, 2.** *Blessed is he whose transgression is forgiven, whose sin is covered.* Psalm 1, which describes a righteous man who has not fallen into sin, and this psalm, which describes a sinner who has been forgiven, begin with the same words. In the Hebrew they are an exclamation, "Oh, the happiness!" *Blessed is the man unto whom the Lord* ["Jehovah"] *imputeth not iniquity.* The three terms for wrong-doing used in Psalm 51, *transgression, sin, and iniquity*, are used here also. "Transgression" is a breaking of God's law; "sin" is moral failure; "iniquity" stands for moral perversity; and to each evil noun is here attached a suitable verb of blessing. The transgression has been done away with, as in the beautiful ritual of the temple the sins of the nation were by symbol placed on the head of the scapegoat who was compelled to carry them far into the wilderness, to be "remembered no more;" sin is covered, put out of sight; and Jehovah reckons up no longer any charge of wrong against the sinner; his evil account is effaced—so that his equanimity is no longer disturbed. *In whose spirit there is no guile.* Provided the man is thoroughly sincere; provided he has repented with his whole nature.

**3.** *When I kept silence.* Silence concerning the sin. *Bones* stand for the whole physical structure. He *scathed* old ["wasted away"]. Remorse made him old before his time. His *roaring* ["groaning"] *all the day long* is his unavoidable expression of misery. Because of refusal to confess to God or man conscience kept

this sinner, as it keeps every sinner, in mental agony.

**4.** *Day and night thy hand was heavy upon me.* Pain is often spoken of in the Bible as the heavy pressure of God's hand. We are not told whether the psalmist's suffering came from outward distress, or simply from remorse. *My moisture is turned into the drought of summer.* "My moisture was changed as with the drought of summer." Almost every summer in Palestine is a drought. Over wide regions the grass turns brown and the trees dry up. So does the human soul wither which has ceased to experience refreshing showers of grace. *Scath.* This term occurs also at the end of verses 5 and 7. It is not possible to state with precision what it means, but it is generally believed to be a musical direction to the singers or players.

**5.** *I acknowledge my sin unto thee, and mine iniquity have I not hid* ["did I not hide"]. The word for "hid" here is the same as that translated "covered" in verse 1, and the indication is that when I ceased to hide my sin God hid it; when I uncovered it, he covered it. *I said, I will confess my transgression unto the Lord* ["Jehovah"]; *and thou forgavest the iniquity of my sin.* Observe again the trio of phrases: sin, transgression, and iniquity. The last clause of this verse is exceedingly strong. God forgives not merely wrong acts, one by one, but "the moral perverseness" which causes them.

**6.** Observe the change 'n the Revision from *shall* to "let." By the psalmist's example let

good people to God. W be found. I graciousness, shows that accepted tim the sinner re that call up him in truth, like the food. 7. Thou a cially in his found safety a rock. The warrior on h the acclaims prowess has d should the lif umphal proc sings a song of tian's delivery ing; each vir sings a song of the tongue; e durance, each human life, ad altation to Hin sin into the co

God surely is kingdom there another for the impartially from modest little flo of the great tro the heavens, so the high and the the king and the peasant. Nor is ation of those l get away from which we live ar to avoid the rea at work in the there is no imme no thunderbolt vitation of jud such as fell upon has not taken at has. Or rather against us, for sin up its search unt The one who lies face. The open, gone, and in its look which excite



good people everywhere be encouraged to pray to God. When? *In a time when thou mayest be found.* In the seasons when God shows his graciousness. But the tone of the entire psalm shows that the psalmist believed that *now* is the accepted time, that God is gracious whenever the sinner repents. "He is nigh unto all them that call upon him, to all them that call upon him in truth." When evil of any sort rushes in like the floods those who pray shall be preserved.

7. *Thou art my hiding place.* David, especially in his early days of adventure, repeatedly found safety by hiding in a cavern, the cleft of a rock. The last clause of this verse describes a warrior on his homeward way, surrounded by the acclaims and songs of those whom his prowess has delivered. So, the psalmist implies, should the life of every saved sinner be a triumphal procession. Each recurring Sunday sings a song of gratitude to God for the Christian's delivery from the sin of Sabbath-breaking; each virtuous utterance and holy silence sings a song of praise to the power of God over the tongue; each honest act, each patient endurance, each forth-putting of divine power in human life, adds its voice of gratitude and exaltation to Him who has turned the prisoner of sin into the conqueror of evil.

### HOMILETICAL AND PRACTICAL NOTES.

God surely is no respecter of persons. In his kingdom there is not one law for the rich and another for the poor. Just as the sun shines impartially from the heavens as careful of the modest little flower growing by the wayside as of the great tree that lifts itself proudly into the heavens, so the laws of God operate upon the high and the low, the haughty and the lowly, the king and the commoner, the prince and the peasant. Nor is there any escape from the operation of those laws. One might as well try to get away from the air that surrounds us, in which we live and move and have our being, as to avoid the reach of the mighty laws that are at work in the world. We may think because there is no immediate sign of God's displeasure, no thunderbolt falling from heaven, no open visitation of judgment, no fearful punishment such as fell upon Korah or Ananias, that God has not taken any notice of our sin. But he has. Or rather the sin itself has informed against us, for sin is a detective which never lets up its search until the guilty one is discovered. The one who lies comes in time to have a lying face. The open, frank, truthful expression has gone, and in its stead there is a sly, cunning look which excites instant suspicion. The one

8, 9. As we have already noted, some expositors understand these verses to be spoken in the person of the psalmist himself, but it is better to understand the words as spoken by Jehovah. Instead of *I will guide thee with mine eye* the Revised Version substitutes: "I will counsel thee with mine eye upon thee." *The horse and the mule have no understanding;* they are endowed with no human mind or conscience; *their trappings must be bit and bridle to hold them in, else they will not come near unto thee* (Revised Version). God would not have us serve him under any restraint; rather, as is implied, we should guide ourselves into obedience to his command. Let us pray, in the words of another psalm, "Unite my heart to fear thy name."

10. The Revision substitutes "loving-kindness" for *mercy*.

11. *The righteous* are the men and women whose transgressions have been forgiven, and whose sins have been covered. They are *upright in heart*, because God has taken from their hearts the bias to wrong and given them a bias to virtue. In the consciousness of forgiven sin and divine strength given day by day, all such, trusting in God, should shout for joy, and be glad in the Lord.

who cheats, however plausible his tongue and oily his speech, after a season has the face of a cheat, and people know it anywhere. We cannot get away from our sins no matter how we try. They follow us; they dog our steps; they shadow us, and eventually lead to our destruction.

Hence we find David, though a mighty king, and one of the greatest monarchs of his time, compelled to face the consequences of his wrongdoing.

1. There was the stinging reproof of Nathan, a prophet of God. Fearlessly he exposed David's wickedness, and under the forms of a parable led the king to commit himself to such anger as to pass sentence of death upon the offender. Then came the terrible words, "Thou art the man!" How David's face must have crimsoned with shame, or paled with bitter remorse as the words of the prophet came upon him with all their awful significance! So indignant was he under Nathan's parable that he instantly said, "The one who has done this thing shall die;" but the words had hardly fallen from his lips before the crime was brought home to himself. How prone we are to condemn certain sins in others and yet be guilty of

greater sins ourselves! Many a man has bitter things to say of his neighbors and friends and will angrily denounce some little weakness or habit of theirs, and yet that same man will be infinitely more culpable in the sight of God. David would have made short work of the man who had stolen the "one little ewe lamb," and yet his own crime was a thousandfold more hideous and revolting. But some people can see a mote in another's eye and not see the beam in their own.

2. There was David's own conscience. And from this there was no possible escape. We may bribe our fancy, make offerings to our imagination, bias our judgment, weaken our will, deaden almost every faculty we possess, but conscience is remorseless. The poor, guilty queen whose excited mind saw drops of blood upon her hand, or the guilty king who imagined that his crime had a pungent, noxious odor, that ever filled his nostrils, were both suffering the pangs of outraged conscience. We may for the time chloroform the mind and think the sin has gone forever, but when we wake up the hideous thing is sitting at our couch like an officer watching by the bed of a prisoner in a hospital. Under the remorseless grasp of his conscience the ruddy, healthy, joyous look departed from David's face; the buoyancy and vigor of abounding hope and vitality disappeared; his bones waxed old; a dry, consuming fever came upon him, and even in the night, instead of enjoying sweet, refreshing sleep, he felt the bitter result of his sin.

And what sin did in David's time sin does now. How many young men are pale-faced, weary, wan, without energy or strength or vitality! How many have lost the fresh, handsome look that formerly was such a pleasure to see! How many are prematurely old, crows'-feet under their eyes, lines on their foreheads, ugly marks around their mouths, and with the signs of age all over them! What a strange complaint that is of Job—"Thou writest bitter things against me. Thou makest me to possess the sins of my youth."

Sin often looks tempting. The glittering bar, the gilded saloon, the gaudy theater, the crowded race track, all suggest more or less of pleasure. But see the drunkard, see the spendthrift, see the gambler, see in the end the jailbird or the ragged tramp. Sin invariably brings punishment to the sinner. Whatever we sow, that we also reap; only the harvest that we gather is often a hundredfold larger than the seeds we sow. A night of folly may mean a whole life of regret. A wasted youth may cost us an old

age of poverty. A reckless or even a thoughtless springtime may involve us in a harvest of degrading sin. David though in a palace and with thousands of men to do his bidding could not get away from his own conscience. Nor can we.

3. There was the suffering upon others. And there always is. The innocent suffer with the guilty. How many fathers and mothers are compelled to bear the punishment of their children's sins! The grief, the shame, the anguish, the desolation, which have come upon the innocent because of the guilt of others form one of the deepest mysteries of life. But we cannot possibly do wrong without doing others wrong. Many a boy has actually broken his mother's heart. And she has died years before her time, because of his wrongdoing. Sin is selfish, it is cruel, it is like a fire in a crowded city which not only burns down the house where it started, but consumes the whole block on which it stood. It is like a person drowning who not only drowns himself but drags down to the depths the one who attempted to save him.

We see now how David was compelled to face the consequences of his treachery and cruelty and dishonor. And it is well to think about these things. For most of us think too lightly of sin. We imagine that when we get tired doing wrong and would like to lead a better and purer life we have only to pray a sort of penitential prayer and God will instantly forgive us everything and we can start out without a single charge against us. Of course, God forgave David, for God is ever ready to forgive, but the results of that sin were never blotted out completely. They couldn't be. And they came up to torment David in after years. The frightful family distresses that made his old age a burden nearly all came from this sin.

But what a contrast there is between the man in sin and the man in salvation! Crying in the night, burning up with fever, all strength departed, nothing in life worth struggling for—that is the man in sin. Hidden in peace, preserved from trouble, compassed about with songs of deliverance, shouting for joy—that is the man in salvation. And from being the one David has now become the other. What brought about this wondrous change? The glorious pardoning grace of God. From being a prisoner in his cell lying under bitter condemnation, guilty on his own confession, and with a remorseless memory of his wrongdoing, David is led out far beyond the reach of prison walls. The sentence of condemnation has been changed to that of a free pardon, and he can look up once more into

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the face of God and say, "Though thou wast angry with me, thine anger is turned away," words which the poet renders:

"My God is reconciled;  
His pardoning voice I hear;  
He owns me for his child;  
I can no longer fear."

### Prismatic Lights on the Lesson.

#### JOY OVER FORGIVENESS.

This joy is threefold. It is an unspeakable joy (1) to man, (2) to angels, and (3) to God.

In the last lesson it appeared that sin was so heavy a load that none of the delights of life or honors of kingship could be enjoyed. In this lesson health fails (verses 3 and 4), the awful humiliation of confession to men and to God is compelled (verse 5), lest a terror of a flood of great waters overflow him (verse 6).

All the nine terms of the Bible which express sin, namely, debts, missing the mark, lawlessness, disobedience, transgression, defeat, mental aberration, hatred of God, and discord of one's own powers, are combined to express the man's awful state. There is no relief in silence (verse 3). The state grew worse, the burden heavier.

Great as is the burden of sin, the condemnation of men and of God, so great is the deliverance by forgiveness. This joy was, (1) God's forgiveness through man's confession (verse 5).

(2) Joy that everyone might be forgiven as freely as David (verse 6). (3) God is a hiding place from troubles, with a chorus of angels making a circle of joy singing songs of deliverance (verse 7). (4) More than joy, God shall be instructor, teacher, and guide that there be no more straying into ways of sin (verse 8). Therefore, (5) be glad, rejoice, shout for joy (verse 11). Shouting over forgiveness is natural, rational, and biblical.

This joy is so great in every instance that it spreads through the ranks of angels. More joy in heaven in the presence of the angels than over ninety and nine just persons. They see the relation of a soul to sin and pardon so clearly and broadly that they rejoice. They have had an example of sin and no pardon among themselves.

This joy is great in God. He has no pleasure in the death of the wicked. He has provided for forgiveness at infinite cost, by a travail of soul. He shall see of the outcome and be satisfied. What satisfies God must be blessed indeed.

### Thoughts for Young People.

#### GOD'S GUIDANCE.

**1. Its Gentleness.** The first thought that occurs to the mind about this strange and lovely guidance is its gentleness. God draws us with a silken cord. The second thought is, how it honors a man, recognizes within him intellectual and moral powers which can respond to such silent government. Notice the wonderful variety there must be in such guidance. For the eye has infinite capability of expression, and speaks all languages. And yet it is actually personal. The look of the eye is essentially individual. It is characteristically loving, for the eye is the expression of the heart.

**2. Its Manner and Method.** How will the guiding come? God has made three great revelations of his will: the Bible; Christ's life; the Holy Ghost's teaching. But in each there is the same underlying principle and central fact. That principle, that fact, is the mind of God. The mind of God shining through these things into a man is God's eye. It emits God to him. Faith is the inner eye of man. It is made to see, and to receive, and to follow truth. The eye of God and the eye of man must meet. Prayer clears the vision. Religious study clears the vision. Contemplation, the very looking into God's eyes, clears the vision. More light streams in; and light used makes light again, till it grows so distinct and bright that the eye of the man is an actual reflector of the mind of God.

**3. Its Results.** See how it works, and with what result. We all know how through the eye the mind of one man can so pass into the mind of another man that the two minds become one. So it is between God and us. We see as God sees. We judge as God judges. And the more pious we grow, the greater the assimilation and the more intuitive our sense of God's will becomes about everything. In heaven we shall be holy, because we shall see him face to face; that eye of God which lured us at the beginning, and never left us, has done it all. [Vaughan.]

### Teaching Hints for Intermediate Classes.

#### PRELIMINARY.

The thirty-second psalm is a fitting sequel to the fifty-first. In the latter David confesses his sin and cries for forgiveness. In the former he contrasts the results of sin covered and sin confessed. In our consideration of the last lesson we dwell more particularly on the need for confession in order to obtain forgiveness. In this lesson we should emphasize the results of the consciousness of forgiven sins.

## SURROUNDINGS.

The teacher as a result of the study of the NOTES should be prepared to ask and, if necessary, to answer the questions suggested in last week's HINTS in connection with the word "Psalms."

## APPROACH.

Here is a drama in real life. It is a beautiful Sabbath afternoon.

*Scene One.* Two men are sitting in the parlor of a city home. One of them is bowed with remorse and overcome with the consciousness of his sin. He finds no pleasure in the sunlight. He takes no comfort from the words of his friend, who is repeating over and over again Prov. 28.

*Scene Two.* The two men are on their knees in prayer.

*Scene Three.* The one to whom everything seemed so dark but a few minutes before arises with joy in his heart and a glow on his countenance.

What had caused the change?

## LESSON TEXT.

Again we must make a selection, as time will not permit our considering all the truths in the psalm. We will select, therefore, the following:

1. *Sin Hidden.* Some one has said: There are two kinds of covered sin—sin covered by the sinner and sin covered by God. The former always has a resurrection, the latter never has any resurrection. Unconfessed sin is covered by the sinner. Confessed sin is covered by God. Unconfessed sin brings sorrow. Explain the meaning of verses 3 and 4.

2. *Sin Confessed.* Review the last lesson. Recall the story used in the Approach, and quote Scripture to prove that confession of sin leads to forgiveness. Have some one read aloud verse 5.

3. *Sin Forgiven.* Have some one read aloud verses 1 and 2. Then ask: What is the result of the forgiveness of sin? When the word "blessedness" is given explain its meaning.

Ask the pupils to read what they have written at home, and dwell upon the various truths as much as time will permit.

## MEMORY WORK.

Summarize the foregoing as follows:

## S I N .

HIDDEN RESULTS IN SORROW.  
 CONFESSED RESULTS IN FORGIVENESS.  
 FORGIVEN RESULTS IN BLESSEDNESS.

Ask each pupil to memorize this outline, to print it on their cards at home, and to preserve it for future reference.

Have the Golden Text repeated until each one in the class is able to recite it perfectly. Explain its meaning, and ask all to print on their cards:

LORD, GIVE ME THE

## BLESSEDNESS

OF FORGIVEN SIN.

## STUDY IN ADVANCE.

Ask the pupils to write at home a short essay on Absalom. Review words, Forgiveness, Blessedness.

Tell the pupils that on next Sunday you will call for all the review words of this month.

## By Way of Illustration.

*Verses 1, 2.* "Forgiven," "covered," "imputeth not," "in whose spirit there is no guile." The three expressions of pardon are eloquent in their variety. The first "forgiven," which is literally, "taken away," likens forgiveness to the lifting off of a burden, as Bunyan has pictured in his immortal allegory. The second expression, "covered," paints pardon as God's shrouding the foul thing from his pure eyes so that his action is no longer determined by its presence. The third, "imputeth not," is the word used for canceling a debt. And then the crowning act of mercy is in liberating the forgiven spirit from evil. God's kiss sucks the poison from the wound.—*Alexander McLaren.*

*Verses 3-5.* *Confession.* It is hard to admit that we have done wrong. How easy to say, "The woman, the serpent, my temperament, my circumstances!" Few things more surely reveal our self-love and pride than this instinctive automatic excuse-making. We thoroughly understand the lawyer who asks, "And who is my neighbor?" wishing to "justify himself." There is little hope for our growth in virtue unless we make up our minds frankly to admit the truth about ourselves. No man can afford to play ostrich. To acknowledge sin marks an advance in self-mastery. When we pull up a weed we leave a clean place for a flower.—*Dr. Maltbie D. Babcock.*

A German prince traveling through France visited the arsenal at Toulon, where the galleys

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were kept. The commandant offered to set at liberty any slave whom he selected. In conversing with the prisoners the prince met with universal complaints of the injustice of their confinement. At last he came to one man who said, "My lord, I have been a wicked, desperate wretch. I have often deserved to be broken on the wheel, and it is a mercy that I am here." The prince procured his release.—*Boices.*

*Thou forgavest the iniquity of my sin.* When a man undertakes to repent toward his fellow-men it is repenting straight up a precipice; when he repents toward law, it is repenting into the crocodile's jaws; when he repents toward public sentiment, it is throwing himself into a hedge of thorns; but when he repents toward God, he repents toward all love and delicacy. God receives the soul as the sea the bather, to return it whiter than he took it.—*Beccher.*

*There is safety in the Father's favor.* I was wakened in the night by my little boy, who called out with a voice that trembled with fear, "Father, are you here?" And I answered reassuringly, "Yes, my child, I am here." "And father," said the voice, a little steeper now, "is your face turned toward me?" And when I answered, "Yes, my child," the little fellow lost his fear and quietly fell asleep. To know that God is here in the night of distress and trouble, and to know that his face is turned toward us, are the truths that bring peace to our hearts and rest to our weariness.—*Robert E. Speer.*

*Verses 8, 9. Guidance.* One familiar with traveling in the Alps gives this direction as the result of his experience for the benefit of all who aspire to reach the Alpine summits: "Get a guide. Get the best guide. Get a guide who has been well tried. When you have found him, engage him quickly. Trust yourself unreservedly to his guidance. Do exactly what he tells you; do as he does, stop when he stops, go on when he goes on." This is what David tells us to do.—*Dr. Henry van Dyke.*

*Be not afraid to trust Him utterly.* When you are doubtful as to your course, submit your judgment absolutely to the Spirit of God and ask him to shut against you every gate but the right one. As you go down the long lane, you will find that he has preceded you, and locked many gates which you would fain have entered; but you may be sure that beyond these there is one which he has left unlocked. Open it and enter, and you will find yourself face to face with a bend of the river of opportunity, broader and deeper than anything you had dared to imagine in your sunniest dreams. Launch forth

on it; it conducts to the open sea.—*Dr. F. B. Meyer.*

*Verses 10, 11. Be glad in the Lord.* David had a double bodyguard. He was compassed with songs; he was compassed with mercy. When one asked Haydn why his church music was so cheerful he said: "I cannot make it otherwise: I write as I feel. When I think upon God my heart is so full of joy that the notes dance and leap from my pen."

*Forgiveness brings joy.* An Arabian slave had long worn a chain on his ankle. By order of his master it was removed, and he sprang aloft and sang. His master asked him why, since the sun was as hot and his burdens as heavy as usual. He replied, "Though ten times as heavy they would seem light now that the chain is gone."—*Thicing.*

### Heart Talks on the Lesson.

I heard one say that most persons because of overanxious effort in all lines of living, society, business, housekeeping, study, or what not, live just below the joy line. In the spiritual life I am quite sure this is true. Most Christians live "just below the joy line." David reached it in that exultant word, "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The joy of forgiveness is known best by one who has realized the pain of sin. I do not mean to say that this blessedness is realized only by those who have been great sinners in the eyes of men, like drunkards and criminals; who, thank God, are saved from the depths. But I do say that only the soul that has had through the Holy Spirit a revelation of the "exceeding sinfulness of sin" can know the deep, full, grateful joy of pardon and cleansing through faith in Jesus the Saviour.

But the vision of our sin is not the joy line; it only leads to it. That line is the "light of the knowledge of God in the face of Jesus Christ;" it is to know him as just and righteous, by no means clearing the guilty, and yet freely forgiving iniquity, transgression, and sin, because all has been atoned for by the sacrifice of his dear son. The "joy" of salvation comes by way of the atonement. Leaving that out of our faith, we have only broken cisterns that can hold no water. Why must sin be atoned for before it can be forgiven? Only God knows why. The reason lies deep in infinite justice and love which finite mind cannot fathom. But because

sin is real, sin which destroys the soul, God, who loves us too well to let us die, provides a way by which sin itself is destroyed, and the soul stung by the serpent lives. We live on the joy line when we believe this without reserve. Not when we proudly say, "I have no sin," but when we gratefully say,

"O Love, thou bottomless abyss,  
My sins are swallowed up in thee!  
Covered is my unrighteousness,  
Nor spot of guilt remains on me,  
While Jesus' blood, through earth and skies,  
Mercy, free, boundless mercy, cries."

Not only is that one blessed whose sin is forgiven, but in whose spirit there is no guile. If every Christian were living on the joy line religious fads would not delude them as they do. Christian faith is better than Christian science, for it is eternal truth, while that is a misleading lie. But Christians do not live up to their faith. They do not accept full pardon in Christ, and they vainly think to find it some other way. The song of heaven is not "worthy the Christ who showed us the possibilities of the perfect man;" it is, "Worthy the Lamb that was slain. Unto him that loved us and washed us from our sins in his own blood, to him be glory and dominion forever and ever."

#### The Teachers' Meeting.

This lesson, like the last, can best be treated textually. . . . 1. The Confession of Sin. 2. The Joy of Forgiveness. A free conversation on the relations of these two actions would be very profitable and suggestive. There is no such joy without such confession; there can hardly be such confession without such joy. . . . SIN. Who has not sinned? How conscience scourged us! (verse 3.) How we suffered tortures from which there was no escape! Falsehood; disobedience; parents dishonored; promises broken; anger; treachery to our friends, etc. "The wages of sin is death." . . . Forgiveness. Who has not been forgiven? Even unasked, forgiveness has come from father and mother and friend. But has God forgiven? Why not? He is willing. "There is forgiveness with thee that thou mayest be feared." Hear Jesus pray, "Father, forgive them." . . . PEACE. Have you peace? Said Jesus, "Peace I leave with you." You could have it, but not in sin. "There is no peace, saith my God, to the wicked."

#### Library References.

In addition to the commentaries mentioned in the last lesson, much spiritual profit may be derived from Matthew Henry's Commentary, and also another old and somewhat uncommon book on the first fifty psalms, written by Rev. David Caldwell.

DAVID'S FORGIVENESS.—Krummacher, *David*, pages 373-388. Meyer, *David*, pages 200-207. Banks, *David and His Friends*, pages 112-120. Vincent, *Gates into the Psalm Country*, pages 109-123.

#### SERMONS ON THE LESSON.

Verse 1.—McCosh, *Gospel Sermons*, page 113. Spurgeon, *Sermons*, vol. iv, page 58. Verse 5.—Hamilton, *Mount of Olives*, page 114. Verse 6.—*The Pulpit*, London, vol. lxix, page 153. Verse 7.—Baillie, *Heavenly Life*, page 297. Verse 8.—Melville, H., *Practical Sermons*, part ii, page 90. Verse 12.—*The Pulpit*, London, vol. lxix, page 153.

#### Blackboard.



David was as intensely enthusiastic as he was earnest. When his heart was moved to praise all his being united to express his gratitude to God. He had passed through an experience of deep darkness, brightening into a glorious dawn, in which he again realized the favor of the One whom he had offended. The transformation wrought within is evident in countenance and speech, and is voiced in songs that proclaim the victory over sin through the power and goodness of the Lord. With as much sincerity and feeling, if with less exuberance of expression, may we always enter into the experience of the forgiven king.

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## Primary Teachers' Department.

### Primary Notes.

"FAITH LATIMER," a true lover of the little ones, continued her loving ministrations to them up to the last day of her life. She taught a primary class for about forty years in the same school, and though she was shut out from this happy service during the last eight years of her life, she wrote lesson helps for teachers until the call to higher service reached her at the age of seventy-seven years. She "being dead yet speaketh" to all primary teachers, in the beautiful words below:

"If I were required to condense into one word all the qualifications necessary to teach an infant class, I would say Love. Nor should this be any mere emotional sentiment, but a deep and abiding principle which would prompt and execute every measure relating to the work of the Primary Department. This principle would include love to Christ, love for Scripture truth, love for children; from these as surely as warmth comes in sunbeams there would follow love for the work, wherein all these could have active exercise."

THE primary teacher who is a real nature lover has an added qualification for her work. The child's interest in nature is almost universal. How easy it is through this interest to lead the little mind and heart up to the wise and good Creator! Have a simple little autumnal service on one of the October Sundays. Let the children help to decorate the room with autumn blossoms and autumn leaves. Sing nature songs, and endeavor to teach the children something of "The glory and the gladness" of this beautiful season when nature is making ready for her restful winter's sleep.

BISHOP WARREN says that people in this land and in other lands too are members of his "Memory Guild for Learning Best Hymns," and that they are of all ages, from ninety-four years down to little people only four years of age! Think of the children who are putting away in their memories these glorious hymns of faith and hope and love, to stay by them all their lives long! It is true that the things stored away in the mind in early childhood remain, and hence we can do a child no better service than to do all in our power to pack the

young, fresh mind and heart with the sublime words of the Holy Scriptures, and with the best and sweetest of the hymns of the ages.

A HELPFUL NOTICE.—I have heard of a Primary Department which had a notice on the outside of the door stating that it was prayer time within. Those scholars who were late would not enter the room and disturb the others in their devotions.

THE OFFERING.—Instead of saying that the offering is to be taken, repeat some passage of Scripture relating to giving, letting this stand for your signal for the offering.

CALLING.—If teachers would make it a point to call upon their scholars Sunday afternoons they would then be able to meet the fathers and have a chance to do a little mission work with them, especially since they are seldom at home when the pastor calls upon week days. There are no calls I enjoy so well as those I make upon my scholars Sabbath afternoons.

ASKING QUESTIONS.—It is not enough to simply talk to the children. The children themselves must do some talking, and this through questions. One has said: "There are a good many Sunday school teachers who simply are no more or less than talking machines. They talk all they know about the Sunday school lesson at their pupils. They put in the time talking the lesson. As a result their pupils are no better, perhaps no worse, for the hour they have put in listening. Certainly they do not have their attention aroused, their thoughts quickened, or their minds developed. The true teacher forces the attention of his pupils to the things he desires to teach them by compelling them through personal pointed questioning to reply in some form to the truths he wishes them to understand. In order to make reply the pupil must think, must consider the question and form an idea or opinion. Thus is the mind awakened, aroused, developed, and the interest and attention of the pupil fastened upon the lesson under consideration."

### Personal Contact.

NOTHING can take the place of personal contact. Christ was brought face to face with those he wished to help. He did not sit in an

office and hire some one to conduct for him his charitable exercises, but he went about doing good. He let others know that he did not love them in a body, but individually.

The teacher should plan to be as much as possible during the week in the company of her scholars, to have them at her home, to ask them to go to certain places with her, and above all to call upon them. In many families the only person of refinement who ever calls is the Sunday school teacher; and think what an influence her call will have upon the family.

Our power of personal contact is one that we cannot afford to use carelessly.

In Christian work, general work can never take the place of particular work, and individual Christian work is in its influence far beyond general work for good along other lines. Thus Judgé Perkins, of Minnesota, believed, for he resigned the position of judge that he might devote himself unreservedly to Sunday school work in that State. He said in his resignation to the governor, "I am going to engage in a work in our State which will place its people above the need of the administration of justice."

### Story-telling.

#### A PRIMARY TEACHER.

I HAVE tried plan after plan of teaching, and find that nothing will so interest the children as the telling of the lesson story in a good old-fashioned way. How children do love stories from babyhood up, and where can we find such stories as in the Bible? Hezekiah Butterworth, for so many years editor of the *Youth's Companion*, has said that he considers the story of Joseph the best story that there is, and cannot we all agree with him? There was surely no story which was more treasured by myself in my childhood days than was this. Dr. Stanley Hall, who is doubtless the greatest authority on child study in the world, has said that he considers the stories of the Old Testament the best for children. Is this not true? Do not many of the incidents related in the New Testament relate to subjects too abstract for the comprehension of the child? I look upon the Old Testament as God's message to his Church during its childhood, during its kindergarten period, when it was necessary to approach them by means of objects; and upon the New Testament as God's message to us in a more advanced period when we are able to comprehend the ab-

stract lessons it teaches. Hence it is but natural that the stories of the Old Testament should interest the children more than those of the New, and I often fall back upon them in case of emergency.

### Wanted—Thread for Primary Class Teachers.

BY JULIA H. JOHNSTON.

SOMETHING to string things on, something to hold edges together, we need and must have.

It is Henry Drummond, with his happy art of putting things, who says that what Christian experience wants is thread-method; that there is no need for existing dishevelment, and the remedy is no secret.

Thread in itself is not very valuable. It is not treasured for its intrinsic worth. In looking at a garment few notice or even think of the thread that holds it together. Beads strung upon a silken thread, strong and serviceable, hide the thread altogether. Yet, without it, not a strand could be worn or used. There is a great deal of stitchery, it is true, that makes thread conspicuous, but it is for ornament, not use. A comparatively small amount of thread makes the embroidered robe wearable and useful.

Method in preparation and in presentation of the primary lesson is a means to an end. If it is exalted and expanded unduly it becomes mere ornamentation. But it is absolutely essential to the completeness of the work we do. Some methodical plan of study, some clear and continuous manner of teaching, some connectedness of thought, truth, and illustration, are indispensable. The when, where, why, and how must be defined in our own minds, or how shall the children learn them? A few loose ends or ragged edges or patches of teaching will not serve the purpose. Can we expect them to carry home the disordered fragments?

One spool of thread will not suffice for a household of needle-women, nor for everything that is to be sewed. As truly must primary teachers have their own methods, adapting them to their own needs, to their own classes, and to the varying lessons. Thread need not always be of the same color or texture, but thread we must have if we are to put things together to stay.

Wanted—Thread. But we need not lack it long. "Wisdom is profitable to direct," and let "the wise-hearted spin" each her own lesson thread.

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Additional Lessons.

LITTLE HYMN STUDIES.—X.

"I think, when I read that sweet story of old,  
When Jesus was here among men,  
How he called little children as lambs to his fold,  
I should like to have been with him then."

The dear English lady, Mrs. Jemima Luke, who wrote this charming hymn a long time ago must have had a rich, sweet heart to be able to put into words the real thought of a loving Christian child. "The sweet story of old" is dear to the hearts of children to-day, and the thought that once "Jesus was here among men" fills young minds with a tender awe and gladness. The "sweet story" is a very old one—nearly two thousand years old, and yet it is as fresh and beautiful as ever. Children love it, and so do strong men, and often men and women who have lived to a great age, when passing over the river of death, whisper little bits of it softly to themselves. When Jesus was here he "called little children as lambs to his fold." When the disciples wanted to send the children away, thinking they might tire him, he said, "Suffer the children to come;" and another day he took a child in his arms and told the disciples they must become like little children. How sweet it would have been to be with him then!

"I wish that his hands had been placed on my head,  
That his arms had been thrown around me,  
That I might have seen his kind look when he said,  
'Let the little ones come unto me.'"

Think how wonderful it was that the holy human hands that were afterward to be nailed to the cross were placed on the head of a laughing baby! Think of the blessed arms, so strong and so tender, thrown around a weak little child! You would love to feel those hands upon your head, would you not, and to be held for a blissful moment in those wonderful arms "that bear creation up"? There is a sweet Bible verse about God's arms. Here it is: "Underneath are the everlasting arms." Once a dear little sick girl said to her mamma, "I am afraid that if the angels come to carry me up to Jesus they'll let me fall." But the everlasting arms are so strong that they never yet let anyone fall. Try to think of the "kind look" on the face of Jesus when he called little children to him. Can you think of Jesus ever looking cross? The next time you are feeling cross and impatient, stop and ask, "Did Jesus ever look as I do?" Little children who hope to live with Jesus some day in his happy heaven should think often of how he looked and lived and talked when on earth.

"Yet still to his footstool in prayer I may go,  
And ask for a share in his love;  
And if I thus earnestly seek him below,  
I shall see him and hear him above."

Do you know what it is to pray? It is very simple: it is just talking to our Father in heaven, and telling him anything we want him to know. If we want our earthly father to give us something we go and ask him for it, and when he gives it to us we thank him and are glad. That is the way we may do with our Father in heaven. Sometimes the father in our home does not give us what we ask for. He knows it would not be best for us, for he is wiser than his little children are. Just so our Father whom we cannot see with these earthly eyes is too wise and loves us too much to let us have all the things we ask him for. But there is one gift he never yet denied to anyone who asked—"a share in his love," which is far better than any earthly gift. If we are in earnest in asking this we shall certainly have it, and it will make us happy here, and by and by when we go to the home above and "see him and hear him" there, we shall be more glad and happy than we can now understand, and the gladness will last forever!

"In that beautiful place he has gone to prepare,  
For all who are washed and forgiven;  
And many dear children are gathering there,  
'For of such is the kingdom of heaven.'"

Jesus said to his disciples, "I go to prepare a place for you." We cannot stay long in this world, and it is good to know that our dear Lord is making a home ready for us in the skies. The Bible says that no eye has ever seen, or ear heard, the glorious things God has prepared for them that love him. This hymn tells for whom this beautiful home is prepared—"For all who are washed and forgiven." Sin makes the heart dark and spotted. If we bring our hearts to Jesus he washes them clean in his own precious blood. He forgives sin and puts it away, "as far as the East is from the West." Who can help loving such a good God?

Every now and then a little child goes away to live in heaven. You know of some who have gone—perhaps a little brother or sister of your own has gone there. "Many dear children are gathering there," and some day, even while you are yet a child, you may go too! Jesus wants to forgive your sins, and make your heart clean, so that whether you live here or over there you may belong to his kingdom and be his child.

Do you ask how this may be? Be earnest in trying to please him in all your ways.

## International Bible Lessons.

## FOURTH QUARTER.

## LESSON I. (October 4.)

DAVID BRINGS UP THE ARK. 2 Sam.  
6. 1-12.

GOLDEN TEXT: "Blessed are they that dwell in thy house." Psa. 84. 4.

## Primary Notes.

BY JULIA H. JOHNSTON.



*Approach.* Did you ever see a book of history? History is studied at school. It is the story of things done in the past, and of people who have lived and gone. You may not study history in school now, but

you can study it here, and the best kind, too. We have this quarter the history of two kings, David and his son Solomon, and what they did. We are to learn from these lessons about these men what we ought to do. Things to do are sometimes called duties. They are easy to do if we love the one we do them for. Anyhow, hard or easy, we ought to do right things.

To help us to remember what we ought to do, we will make a Memory Roll, and put on it each week one of these things, as we learn the lessons. This roll may be simply made by taking a long strip of flexible cardboard, fastening it together, after slipping through a long slit in a thicker piece of cardboard, or a thin piece of board, hung up, or putting it over a little roller, so that each week it can be pulled down and the lesson thought written on it. A bottle of ink and a little brush may be kept for this. It is always more impressive when scholars see the lettering done. Encourage, even to the point of insistence, the making and keeping of such a roll (in diminutive) at home, and putting down the lesson thought each Sunday after Sunday school. If scholars carry home the thought in memory some older one will write it down. At beginning of quarter propose that these rolls be made and used and brought back on review day, some little mark of approval being given (not a prize, but an encouragement) to those who bring theirs filled out.

*Lesson Story.* First, there is the ark. What

was it? Why so precious? What did it contain? Where was it, that David should bring it up to Jerusalem? Tell briefly how, many years before, in a great battle, the Philistines had taken the ark, but, after being punished for it, brought it back to the country and it was left in a place called Baale, in Judah's part of the land. It belonged in Jerusalem, and now after David was made king it was his wish to bring it back to the city.

*David's Way.* It was right to bring back the ark, but there is a right and a wrong way, often, to do a good thing. David thought thirty thousand men, a new cart and strong oxen, would be honor enough. He ought to have remembered, or found out, the rules God had given for carrying the holy ark. It meant God's presence among them. No one was to touch it as if it were a common thing. Tell the story of Uzzah, truly but briefly. It was in love that God sent the punishment to Uzzah and David, to teach them all how careful they must be to honor him. The lesson is a solemn one. We ought to show in God's house that we feel it to be holy because God is there.

*The Ark with Obed-edom.* Make vivid this beautiful incident. God blessed this home by keeping the family in health and peace and making them "strong for service," we are told in another place.

*God's Way.* Tell how, three months afterward, the ark was carefully borne on men's shoulders by the long rods, as God said it should be carried, and brought to the city with joy. It was doing the right thing in the right way.

*Memory Thought (for the roll):* Take Jesus Home. Draw on blackboard open doors, inviting to enter. We ought to be happy to take Jesus into our heart, and treat him with love and honor, as the Jews were to have the ark



brought home, because that meant, in a very special way, "God with us." Will you ask Jesus

into your heart which is the way you treat him

Thought for mind ourselves and example God, his house need to supply respect. Couple loving sense of

## LESSON

## GOD'S COVER

GOLDEN TEXT: fore



even when be able when he needed a great hurry. George when he "Now, George, if special help, send what I can for and here is the this card it will and it will remain my word if you s

This George p George each mad promise is called an agreement or each will do. In and Mr. Gray ga

Our lesson to-d *God's Covenant* love's sake. What about building th his heart to do. The prophet Nat build a beautiful love's sake. He d of cedar, all of ber

into your heart and home, in the right way, which is the loving, obedient way? How will you treat him to-day?

*Thought for Teachers.* We can hardly remind ourselves too often of the need of precept and example in the matter of reverence for God, his house, his word. There is often sad need to supplement home teaching in this respect. Couple this lesson with the sweet and loving sense of Jesus's presence always.

## LESSON II. (October 11.)

### GOD'S COVENANT WITH DAVID. 2 Sam.

7. 4-16.

**GOLDEN TEXT:** "Thy throne shall be established forever." 2 Sam. 7. 16.

#### Primary Notes.



*Approach.* There was once a boy named George who found a good friend in a man who gave him work for a little while. But the man had to go away to another place to live. George had been very faithful, and had even been able to help his master once or twice when he needed some one to go for the doctor in a great hurry. This man gave his card to George when he left town, and said to him: "Now, George, if ever you need a friend, or any special help, send this card to me and I'll do what I can for you. I give you that promise, and here is the card to show for it. If I get this card it will be a sign that you need me, and it will remind me of my promise. I'll keep my word if you send me the card."

This George promised to do. Mr. Gray and George each made a promise, you see. Such a promise is called, sometimes, a covenant. It is an agreement or plan between two as to what each will do. In time George did send the card, and Mr. Gray gave the promised help.

Our lesson to-day is about

*God's Covenant.* With whom? Why? For love's sake. What message came first? A word about building the temple which David had in his heart to do. Who brought the message? The prophet Nathan. Why did David long to build a beautiful house for God's service? For love's sake. He did not wish to live in a house of cedar, all of beautiful wood, while God's holy

ark had only a tent about it. Was God pleased with David's wish? What did God say about David as a shepherd boy? The Lord himself was with him, as he now brought to David's mind, when he was following the sheep. It was God who kept and cared for him and made him king. Now God sent Nathan with his promise. It makes a difference who makes the promise. Has God ever broken his? Is he able and willing both? Some men are willing but not able, some able but not willing. Some are willing or able at one time but not at another. Is God like this? Does God ever change? Had David good reason to trust him? Did he trust?

*The Promise.* "Thy throne shall be established forever." (Drill.) This means that David's children on and on, after David was gone, would keep the throne. Solomon his son should come first. God promised to allow Solomon to build the temple which, for good reasons, David was not to build, though he longed to do it. God would be Solomon's Father, a good Father, punishing him when he sinned, but always loving and merciful. This was God's part of the covenant. David's part was to love, trust, and obey.

*Memory Roll: Take God at His Word.* Did David do this? If God was worth trusting ought not his servant to trust, and to act as if he did? Had David any better reason than we? If your teacher says, "If you will study hard I will let you out an hour earlier," how do you show that you believe her? By studying hard, of course. If your father has always given you five cents for some work you do for him and promises it to you again, why do you think he will give it? He always has. How do you show that you trust in him? You do the work. Take Jesus at his word and do as he says.



*Thought for Teachers.* Teach just one truth, but, if need be, present and illustrate in various ways. One may try two or three hammers

to drive in a nail, but "it is the nail, not the hammer, he must drive in." The lesson, not the illustration, is to be driven in.

### LESSON III. (October 18.)

#### DAVID'S CONFESSION. Psa. 51. 1-17.

GOLDEN TEXT: "Create in me a clean heart, O God." Psa. 51. 10.

#### Primary Notes.



stay in the library till I come."

Annie sat down by the library table. The ink and pens were there, and plenty of white paper. Annie had been told not to touch the ink, but she said to herself, "I'll be careful, and mother won't mind." So she began to mark with the pen. She dipped it as deep in the ink as she could, and covered the holder too. Pretty soon she heard a noise. She was frightened for fear some one would come in. If she had not been doing wrong would she have minded that? But she gave a little jump and the pen full of ink fell on her white dress and made some dreadful spots. Poor Annie began to cry. "O, I must wash it off," she said, and hurried away to get water—but not to mother's room. O no! She went by herself and washed and washed away, but the black spots would not come out. She thought if she could only get them out no one need know, but there they stayed. Mother called "Annie," but Annie ran and hid in a corner. She could not bear to tell what she had done. But the dear mother kept calling, and Annie felt sorer and sorer, till at last she ran to her and showed the spots and told what she had done, and said: "I'm so sorry. O, please forgive me, and I'll never do so again. But my dress is all spoiled," she said.

Mother was grieved, but she forgave the little girl who said "I'm sorry," and then she put a queer-looking powder on the spots and they came out. Annie could not do this, and not till she said "I'm sorry," and showed the stains, did mother take them out.

We have a lesson to-day about

*Approach.* A little girl named Annie was dressed in her best white frock to go out with her mother. "Be careful of your dress, Annie," said mother, "and don't spoil it before we go. I must get ready now. You can

*David's Sin and Sorrow.* Tell very reverently and tenderly how David, though God's child, broke his commands, tenth and sixth. To covet is to wish for what God has not given, and to try to get it in a wrong way. God loved sinning David, and sent Nathan to tell him a little story which made him see his sin and feel sorry for it. Then he confessed, told it out, said he was sorry, asked forgiveness, prayed for a clean heart, and promised to do better, all in the psalm of song we have as a lesson.

Turn the thought at once in practical and positive directions. Draw out childish conceptions of sin. Teach that it begins in the heart. The great cause of wrongdoing is too little love in the heart. Aim to teach what sin is, against whom, how to confess it, and the fact that it grieves our loving Father is the chief cause for sorrow. Draw a straight line and show that lines drawn under it, curving ever so little, cannot be called straight. Then they are crooked. What is not right is wrong. What is wrong ought to be made right. God alone can set us right. He only can take away the stain. When will he do this? Teach Golden Text reverently as a prayer. Emphasize "clean" heart.

*Memory Roll:* *Be Sorry for Sin and Say So.* This is our duty, or the thing we have to do, whether it is easy or not. It is right, and God will help us to do it. We must not try to hide sin, but tell it out to our Father, and be so sorry that we shall do so no more, or at least keep on trying to do right, asking for help.

*Thought for Teachers.* Test the matter and find how many scholars will say that God does not love naughty children. Alas for the prevalence of this belief! Correct it. Teach God's tender longing over the naughty ones so that his love will make them sorry and draw them to confess and forsake the wrong. Teach that no sin is small, since it is against God, and what



we call "little" leads to something larger. Teach positively the way to keep sin out is to have

the heart filled with a hard lesson is it fine" for th

LESSON

DAVID'S

GOLDEN TEXT  
sin is forgiven  
32. 1.



the winds and things over there how," said Wil that poor broken sure."

One day when shore Richard gone, Will. You last night. It n sea. You'll ne down to the b "I'm so glad of

Now there was ship. It was on sorry to look at are really both s truly happy until sight as the wa As Will could r impossible for u There is One wh in the world? W Sin. No one can of sin instead of while his sin is r fore him, always sed to take away it all up. He say waters of the se cover it up so th only do this when and to give up th



the heart filled with what is good. Even this hard lesson is "the children's bread," but "break it fine" for the little ones.

## LESSON IV. (October 25.)

DAVID'S JOY OVER FORGIVENESS.  
Psa. 32.

GOLDEN TEXT: "Blessed is he whose transgression is forgiven, whose sin is covered." Psa. 32. 1.

## Primary Notes.



*Approach.* Two boys were standing on the seashore looking at the waves as they came dashing up on the sand. Out on a point of land beyond them was part of a wrecked ship that had been swept up there by

the winds and waves. "I don't like to see that thing over there. It makes me feel sorry, somehow," said Will. "If ships could be unhappy, that poor broken thing would be sorry, I'm sure."

One day when the boys went again to the shore Richard cried out, "The old wreck is gone, Will. You know what a big wind we had last night. It must have been swept off into the sea. You'll never see it again. It has gone down to the bottom. It is all covered up." "I'm so glad of it," said Will.

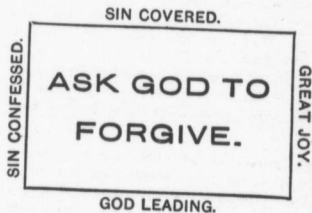
Now there was really no harm in that broken ship. It was only sorry-looking and made Will sorry to look at it. But there are things that are really both sad and bad, and one cannot be truly happy until they are all covered up from sight as the water covered that broken ship. As Will could not cover that wreck, so it is impossible for us to cover what troubles us. There is One who can. What is the worst thing in the world? What ought to trouble us most? Sin. No one can be happy if he has a heart full of sin instead of love, and no one can be happy while his sin is not forgiven, but is always before him, always with him. Our God has promised to take away sin for Jesus' sake and cover it all up. He says he will cast it into the deep waters of the sea, which means that he will cover it up so that we cannot see it. He will only do this when we are sorry enough to say so and to give up the sin.

To-day's story is really a song of joy over sin that has been covered.

*David's Joy.* Review last lesson, so closely connected with this. Dwell upon thought of joy. What is joy? What brings it? Contrast the unhappiness of the one carrying about sin, knowing he has done wrong, afraid of being found out, afraid to see the dearest Friend, and the joy of having this load taken away. How does one feel when a heavy burden is loosed?

Impress the lesson in four parts. David had no peace while he "kept silence" and tried to hide his own sin, but at last he confessed it. Then sin was covered. Teach GOLDEN TEXT. Then came great joy, then God's promise to lead. How can one be led unless he is willing to go? Use illustration of the horse (verse 9) that must be held in with bridle, *made to go*, and the child that looks up to the father's face and obeys the glance of the eye, so *glad to go for love's dear sake*.

Suppose we put the lesson in a square, like this, to help us remember:



*Memory Roll:* Ask God to Forgive. This lesson is built around something for us to do, you understand. It is all for that. We will write the thing to do, that belongs on our Memory Roll, in the middle of the lesson square.

Now we are ready to learn the little hymn verse for closing each lesson—a prayer at the end of it. (Tune, "What a Friend We Have in Jesus.")

God is love and God is mercy,  
Ready to forgive and bless;  
Watching daily o'er his children,  
Full of grace and tenderness.  
O, how glad to love and please him  
All his little ones should be;  
Help us, Lord, to learn this lesson,  
May we trust and follow thee.

*Thought for Teachers.* A test in a class of primary teachers showed that scarce one remembered a specific lesson received in infancy.

but all remembered some hymn. Then sing truth and petition into child hearts early.



### Jesus's Commands.

I'M going to have my two little hands  
Help me remember the Saviour's commands;  
There are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10,  
The first that were sent to the children of men.

Then there's "Pray without ceasing," and  
"Come unto Me,"

And "Love one another as I have loved thee;"  
There's "Let your light shine," and "Remember  
the poor."

"Be patient, forgiving, be holy and pure."  
"Let no man deceive you;" the Bible is true;  
These words were all written for me and for  
you.

Dear Jesus, may these little hands never be  
Used in a way that's displeasing to thee;  
And never be wearied with labors of love,  
Until we have rest and reward up above.—*Sel.*

### Whisper Songs for October.

#### FIRST LESSON.

LORD, in thy household  
Give me a part,  
And while I serve thee  
Dwell in my heart.

#### SECOND LESSON.

Saviour and Master,  
Over thy name,  
Stands thy great promise,  
Ever the same.

#### THIRD LESSON.

Holy and righteous  
Saviour from sin,  
Give me thy Spirit,  
Cleanse me within.

#### FOURTH LESSON.

Blessed, O Blessed,  
Lord, let me be.  
Saved from all evil,  
Hidden in thee!

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Fourth Quarter.

#### CONCERT RECITATION.

"All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord has made them all."

#### SINGING.

"Jesus, where'er thy people meet,  
There they behold thy mercy seat;  
Where'er they seek thee, thou art found,  
And every place is hallowed ground."

*Teacher.* Jesus called a little child unto him.  
*Class.* "Whoso shall receive one such little  
child in my name, receiveth me."

*T.* Blessed are they that dwell in thy house.  
*C.* They will be still praising thee.

**PRaise SONG.** "Praise him, praise him," sug-  
gested.

**ADDITIONAL LESSON.** (Five minutes.)

**SINGING.** "I think, when I read that sweet  
story of old." (Two stanzas.)

#### WHISPER PRAYER.

"Dear Saviour, as in days of old  
Thou didst thy little one find  
Within thy loving arm,  
So wilt thou take this heart of mine,  
And keep it ever truly thine,  
Secure from sin and harm."

**PRAYER,** by teacher, followed by the Lord's  
Prayer.

**SINGING.** "Yet still to his footstool in prayer I  
may go." (Two stanzas.)

#### GIVING SERVICE.

*Teacher.* What did Jesus say about giving?

*Class.* "Freely ye have received; freely give."

*T.* Who gives us all our good things?

*C.* God, our loving heavenly Father.

*T.* What should we bring with our gifts?

*C.* True love and obedience.

#### OFFERING MARCH AND PRAYER.

"Bless, dear Lord, the offerings  
Which we come to lay  
At thy feet, rejoicing,  
On this holy day."

#### THE LESSON TAUGHT.

#### ECHO PRAYER.

#### BRIEF RECALL OF LESSON TEACHING.

#### BENEDICTION.

The Lord bless thee, and keep thee: the Lord  
make his face shine upon thee, and be gracious  
unto thee: the Lord lift up his countenance  
upon thee, and give thee peace. Amen.

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