



# The Teachers' Monthly.

Vol. II.

SEPTEMBER, 1896.

No. 9.

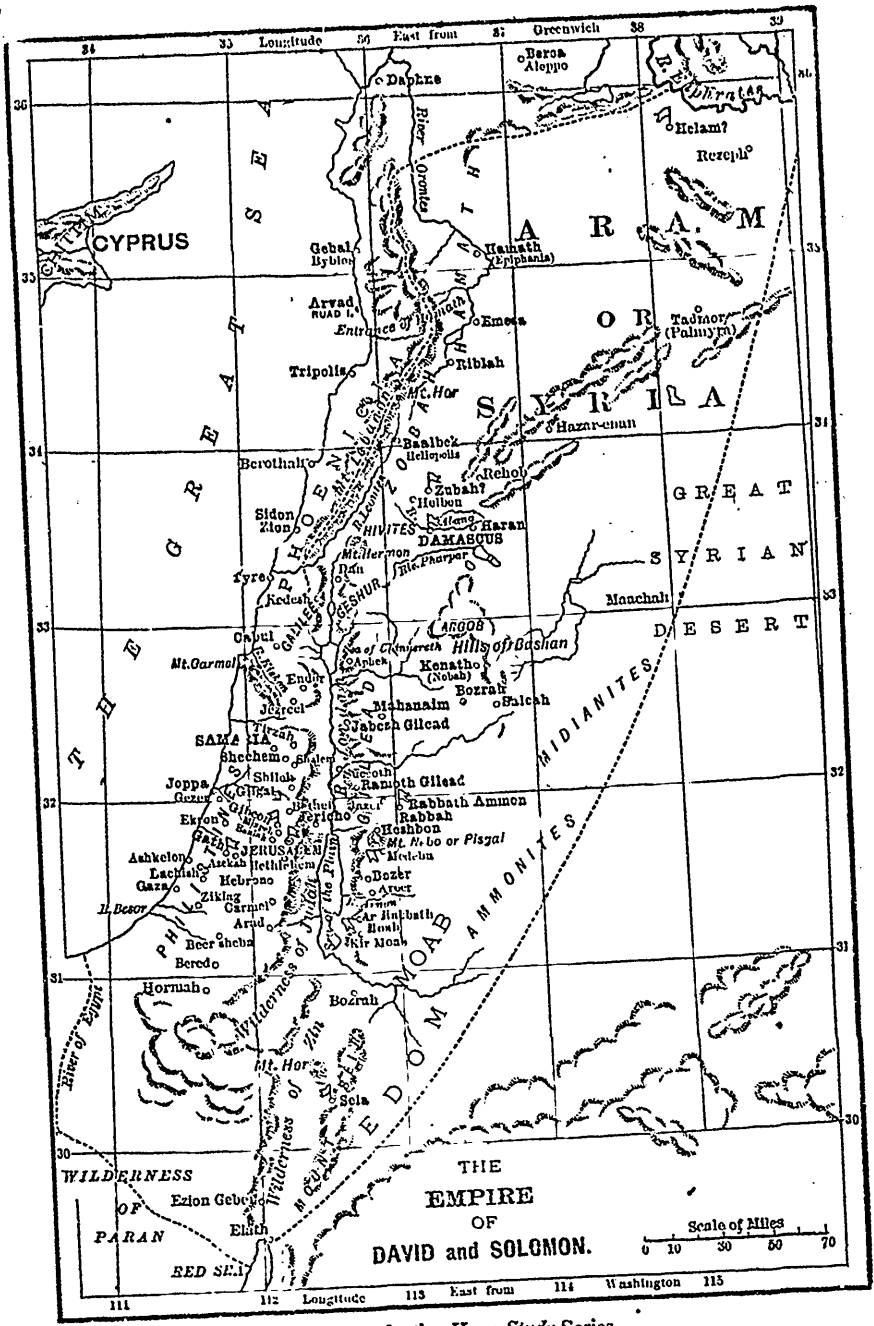
## THE CHARACTER OF DAVID.

The character of David has been very differently judged. In his own day he was the idol of his people; to the subsequent prophets and priests he was the model king; to the later Jews his kingdom typified the kingdom of the Messiah, of whom he was himself the type. His piety, his zeal for Jehovah, his tender compassion, his generous sympathy, his bold enterprise, his dauntless courage, entitle him to admiration. He is recognized as the worthy leader of the chosen people, and next to Abraham, the father of the faithful, comes David, the man after God's own heart. Some writers have slighted David's claim upon the enthusiasm of the church and sought to emphasize his faults so that they might sneer at his religion. But the best refutation of this detraction is the Bible record, so free from flattery, so candid and comprehensive, and yet leaving an impression that its subject was a hero, a man cast in a rare mould. His sayings and doings fill well nigh three entire books of the Old Testament, while references to him are found upon almost every page of the Bible. He comes before us in every light—as shepherd, musician, champion, courtier, fugitive, chief, warrior, king; what life could be more varied? In a more domestic way he appears as an obedient son, respectful younger brother, modest youth, ardent lover, faithful friend, tender husband and indulgent father. All along the line of his development, private and public, his piety is marked. The psalms he wrote attest the depth of his love for God and his unwavering confidence. His character was essentially the same from the days when under the glistering stars, as boyish poet, he sang, "The heavens declare the glory of God" (Ps. 91), until the day when as aged monarch it was said of him, "The prayers of David the son of Jesse are ended" (Ps. 72). He was by no means perfect. He was compassed with infirmities; but he mourned his defections and was pardoned. The struggle with his passionate nature, strong and proud, was kept up incessantly, and, though oft defeated, he conquered at last. The sins for which he is to-day mocked were precisely those of an Oriental king. He was the man after God's own heart, not in his sins, but in his repentance and in his earnest effort after a higher and purer life. (*Schaff-Hertzog Cyclopedia*).

## DAVID AND THE PSALMS. -

The spirit of God acting through his great natural gifts, and using his diversified experience of life, originated in David a new form of inspiration. The law was the revelation of the mind, and, in some measure, of the heart, of God to man. The psalm is the echo of the law, the return current set in motion by the outflow of the divine will, the response of the heart of man to the manifested God. There had indeed been traces of him before David. There was the burst of triumph which the daughters of Israel sang, with timbrel and dance, over Pharaoh and his host; the prayer of Moses the man of God (Ps. 90), so archaic in its tone, bearing in every line the impress of the weary wilderness and the law of death; the song of the dying law-giver (Deut. 33); the passionate pean of Deborah, and some briefer fragments. But practically, the psalm began with David; and though many hands struck the harp after him, even down at least to the return from the exile, he remains emphatically "the sweet psalmist of Israel."

The psalms which are attributed to him have, on the whole, a marked similarity of manner. Their characteristics have been well summed up as "creative originality, predominantly elegiac tone, graceful form and movement, antique but lucid style," to which may be added the intensity of their devotion, the passion of divine love which glows in them all. They correspond, too, with the circumstances of his life as given in the historical books. The early shepherd days, the manifold sorrows, the hunted wanderings, the royal authority, the wars, the triumphs, the sin, the remorse, which are woven together so strikingly in the latter, all reappear in the psalms. The allusions, indeed, are for the most part general rather than special, as is natural. His words are thereby the better fitted for ready application to the trials of other lives. Of the whole collection, there are about forty-five which we may attribute with confidence to David. Notwithstanding recent criticism, we hold the subscriptions "a psalm of David," &c., to be of great value. They are at least as old as the collection itself; the septuagint translators found them there; the synagogue preserves no traditions to explain them; they prove their trustworthiness by their appropriateness, and are most common in the confessedly most ancient portion of the psalter. (*Dr. Alexander Maclaren.*)



Engraved for the Home Study Series.

# Notes on the Lessons.

## LESSON IX—August 30th, 1896.

### Absalom's Defeat and Death. 2 SAM. 18: 9-17, 32, 33.

(Commit to memory verses 32 and 33).

**GOLDEN TEXT:** "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Ps. 1: 6.

**PROVE THAT**—Disobedience to parents is surely punished. Prov. 20: 20.

**SHORTER CATECHISM.** Quest. 76. *Which is the ninth commandment?* A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor. 77. *What is required in the ninth commandment?* A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

**LESSON HYMNS.**—*Children's Hymnal.* Nos. 90, 10, 69, 113.

**DAILY PORTIONS.** *Monday.* David's anxiety for Absalom. 2 Sam. 18: 1-8. *Tuesday.* Absalom's defeat and death. 2 Sam. 18: 9-17. *Wednesday.* David's grief. 2 Sam. 18: 19-33. *Thursday.* David's return. 2 Sam. 19: 9-15. *Friday.* Destruction of the ungodly. Ps. 52. *Saturday.* Honor to parents. Matt. 15: 1-9. *Sabbath.* Counsel to the young. Prov. 4: 14-27. (*The I. B. R. A. Selections.*)

## EXPOSITORY NOTES.

**INTRODUCTORY.** No sooner did David learn of Absalom's rebellion than he resolved to leave Jerusalem. Absalom and his army take possession of the city. A council of war was held. It was decided to pursue and attack David. The two armies were drawn up in battle array "in the forest of Ephraim in Mount Gilead, not far from Mahanaim, where David was." Like Gideon, David divided his army into three parts. He gave special instruction to his three generals, saying, "Deal gently for my sake with the young man, even with Absalom." Psalms 3 and 4 are supposed to refer to the first evening and following morning of David's flight. Read chapters 16 to 19. Time, shortly after the last lesson.

**LESSON PLAN.** I. Absalom's Misfortune. vs. 9-17. II. David's Lament. vs. 32, 33.

**I. ABSALOM'S MISFORTUNE.** 9. Met "Chanced to meet" (R. V.)—Unexpectedly amid the intricacies of the forest, Absalom saw one of the three wings of David's army. Rode upon a mule—"His mule" (R. V.) Probably David's own royal mule (1 Kings 1: 33). Never thinking for a moment of meeting the enemy on the line of march Absalom was riding in advance of his great army. A great oak—"Terebinth," that is the "turpentine tree which abounds in that region." Caught hold—In the forked boughs of the oak, either by his neck, or, as Josephus stoutly maintains, by his hair, which had been so much his pride. Between the heaven and the earth—"As unworthy of either, as abandoned of both." (M. Henry). Went away—Forsaken even by the dumb creature upon which he rode. The way of the transgressor is hard. 10. A certain man—Name not given, one of the men in David's army. Told Joab—Reported the matter to his superior officer. I saw—What a pitiful sight he beheld! What a mournful tale to relate, the king's son hanging powerless from the branch of a tree. 11. Why didst thou not smite him?—Joab chided the man for not dispatching him. Ten shekels—"He would have rewarded him with ten half-crowns." (M. Henry). A girdle—A captain's commission, "signified by the delivery of a girdle," an important article of dress, usually richly embroidered. 12. Though I should receive—The man expressed a sense of horror at the very thought of Joab's cruel proposal and says, "And I, no; weighing in my palm a thousand of silver I would not put forth my hand against the son of the king." It is a grand thing to find men that cannot be induced to sacrifice principle for any monetary consideration. In our hearing—The man had been present and heard. David's special injunction to his three generals, "Beware that none touch the young man Absalom." To his honor be it said he honored and respected the king's word. 13. I should have wrought falsehood against my own life—"If I had dealt falsely against his life" (R. V.) By killing him on the tree. Wouldest have set thyself against me—"Wouldest have stood aloof" (R. V.)—"Not only was the man faithful to the king, but he was perfectly aware of Joab's unscrupulous character." (Pulpit Com.) 14. Three darts—"Staves." Keil thinks the weapons used were pointed wooden staves. Through the heart—Not to be taken literally but as meaning through the middle of the body. Was yet alive—Absalom was still living. Doubt-

less Joab thoroughly believed "that Absalom's death was the only effectual way of ending this most guilty and pernicious insurrection, and so preserving the country from ruin." (Blaikie). On this account he dared disobey the king's orders. 15. **Compassed**—Made a ring about him in triumph and then "smote Absalom and slew him." The sad end of a self-willed, vain-glorious, ambitious and rebellious son. 16. **Blew the trumpet**—Sounded a retreat; stern and unscrupulous as he was, Joab is always statesmanlike. The rebellion being now crushed further slaughter was impolitic and would only cause sullen displeasure." (Pulpit Com.) 17. **A great pit**—"The great pit" (R. V.) As if there was some well known hollow in the woods. **A great heap of stones**—"Raised a cairn over it." The setting up of such monuments or memorials of any event deemed worthy of lasting remembrance was common in almost all early nations. **To his tent**—The insurrection quelled, the insurrectionists fled every man to his own home. The use of the word "tent" for "home" is a memorial of their desert life.

II. DAVID'S LAMENT. David sat at the

gate of Mahanaim anxiously awaiting the news of battle. Two swift runners of foot, Ahimaaz and Cush, hasten, bearing tidings of victory to the king. 32. **Is the young man Absalom safe?**—"Is it well with the young man Absalom?" It was not the news of victory but the thought of Absalom's safety that was the dominant feeling in David's mind. This is a question of supreme importance to every parent in respect to their children, and Sabbath school teachers in respect to their scholars. "Is it well?" 33. **Went up to the chamber**—To be alone with God. **And wept**—"There is not in the whole of the Old Testament a passage of deeper pathos than this." (Bible Com.) **Would God I had died for thee**—He would readily have sacrificed himself for the good and well being of his son. Think of Moses (Ex. 32: 32), also St. Paul (Rom. 9: 3). What sorrow of heart Jesus experienced when he beheld the rebellious city Jerusalem, and the swift destruction coming upon her, as he "wept over it" (Luke 19: 41). The cup of David's sorrow was the more bitter as he was conscious of the fact that his own sin was partly the cause of Absalom's sad fate.

## PRACTICAL LESSONS.

By Rev. R. G. MCBETH, M. A., Winnipeg, Man.

1. *The instruments of God succeed as long as they carry out his purposes.* They may not be desirous of doing the will of God, but while they may not care to work with God they may be unconsciously working for him. Absalom seems to have had a part in the economy of God's dealing with David. The spirit in which the king would take a sudden reverse would prove the genuineness of his repentance and the depth of his religious life. We must all see that David stood the test well, for he bore himself throughout this trying experience with great humility and the sweetness of a disposition acquiescing in the will of God. Hence, while that lesson was being taught to the world Absalom prospered, even to the taking of the kingdom. But when the lesson had borne fruit the prosperity of the rebellious son was at an end.

2. *In the day of distress the mean-spirited taunt us.* The strange cursing of David during his flight by Shimei, the Benjamite, is an instance of this. It gave evidence of a vindictive and cowardly spirit. It was vindictive because it evidently proceeded out of feelings of hatred against David for displacing and succeeding Saul. It was cowardly because it was persisted in with insults and stonethrowing long after it appeared that David would make no resistance. It is a mean thing to taunt, in the day of their trouble, those who have been hostile to us (as we deem). Rather is it a good opportunity for returning good for evil and heaping coals of fire upon their heads. In this more excellent way we shall the more influence them in the direction of what is good, and often we shall win them to the right by our so doing.

3. *The success of the transgressor is short lived.* Absalom's reign was one of the shortest in history, yet he had carefully laid his plans and arranged his plots and had at first the most astonishing success. But at the first real shock of battle he failed and met an ignominious death. Even his followers must have forsaken him in the wildest panic, otherwise he would not have been left in the oak. There is no certainty of continuance in alliances and friendships based on lawless undertakings and wrong schemes. Lawless courses may seem to be succeeding for a time, but wrong cannot hope ultimately to triumph over right. We should have a supreme faith in the final success of the right.

Truth seems forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future and behind the dim unknown  
Standeth God amid the shadows keeping watch above his own.

3. *There is great contrast between the plans made by the transgressor and their outcome.* The prospect before the sinner is often rose-colored to his view but the realization is a storm-cloud. Forbidden fruit may be fair to the sight, but like Dead Sea fruit, it becomes ashes to the touch. To Absalom doubtless the future was filled with brilliant pictures. He hoped to gain the throne of a splendid kingdom and have control of the vast treasures hoarded up for the building of the temple, and indulge himself to his heart's content. But instead of that he met with failure while almost on the threshold of success. Thus the prospects of

sin deceive and lure on to ruin. The prospects opened up before men by ambition for place and power, and wealth and fame, by their brilliance led them on to sink every other consideration to attain them, but the end, as we have all seen it exemplified, is in disappointed aspirations and amid the shattered crowns of broken hopes. All the kingdoms of this world and the glory of them even, could we secure them, are a poor exchange for an immortal soul.

5. *Is the young man safe?* is a pertinent question in every age. Especially is it so when as in our age young men are taking such a prominent and important part in affairs. In their own interests, as well as in the interests of the church and the nation, it should be our earnest and anxious desire to see all young men safe from evil habits and evil company and safe for the noblest things in life. Youth longs to measure its strength against important tasks, and that laudable ambition should be directed in the right channel. Youth is a time when the love of pleasure is strong, and we should aim to direct it so that young men will not be

ensnared with the pleasures of sin, which are only for a season, but rather follow after the enduring joy. We should glorify true manhood and urge all to pattern their lives after the life of the one true type of manhood. Our world has seen Jesus Christ of Nazareth.

#### ADDED POINT

1. Absalom's grave was not under the monument he had prepared.
2. But it was the kind to which his life entitled him.
3. Parental love may dictate orders out of keeping with strict justice.
4. Kingdoms, like other things won too easily, are easily lost.
5. Those who dishonor loving parents cannot expect prosperity.
6. The love of the parent heart seems an indestructible thing.
7. Loving hearts are ready to make vicarious sacrifices.
8. Absalom's physical beauty, though no evil necessarily in itself, was not enough. "Handsome is that handsome does."

### THE BLACKBOARD.

By Rev. R. H. ABRAHAM, D. Sc., Burlington, Ont.

THE WAY OF THE  
WICKED

IS THE WAY OF  
DISOBEDIENCE.  
DARKNESS.

IS FULL OF  
SUFFERING.  
SORROW.

LEADS TO  
DESTRUCTION.  
DEATH.

### LESSON X—September 6th, 1896.

David's Love for God's House. I CHR. 22: 6-16.

(Commit to memory verses 11-13).

GOLDEN TEXT: "Blessed are they that dwell in thy house; they will be still praising thee."  
Ps. 84: 4.

PROVE THAT—We should give freely for God's service. 2 Cor. 9: 7.

SHORTER CATECHISM. Quest. 78. *What is forbidden in the ninth commandment?* A.  
The ninth commandment forbiddeth whatsoever is prejudicial to truth or injurious to our own or our neighbor's good name.

LESSON HYMNS. *Children's Hymnal*—Nos. 237, 130, 132, 113.

DAILY PORTIONS. *Monday.* David's love for God's house. I Chr. 22: 1-10.  
*Tuesday.* David's love for God's house. I Chr. 22: 11-19. *Wednesday.* A good desire. I Chr. 17: 1-12. *Thursday.* David's thankfulness. I Chr. 17: 16-27. *Friday.* Generous giving. I Chr. 29: 1-9. *Saturday.* The joy of service. I Chr. 29: 10-17. *Sabbath.* Sanctuary songs. Ps. 84. (*The I. B. R. A. Selections*).

## EXPOSITORY NOTES.

**INTRODUCTORY.** David's reign witnessed great and radical changes in the kingdom of Israel. He found it small and divided; he left it powerful and united. He found confusion everywhere; he left it well organized. He found religion at a low ebb and sadly neglected; during his reign there was a healthy and an invigorating revival of religion. There was one work he so earnestly longed and desired to accomplish, but was not permitted, and that was the building of a temple worthy of the religion of the true God. In his old age his heart was still fixed on it. He made great preparations by collecting great quantities of all the materials needed, then he solemnly charged Solomon to accomplish his cherished wish. Read in this connection Ps. 84. Time 1016 B. C. David 70 years old. Solomon about 20 years of age.

**LESSON PLAN.** I. David's Charge to Solomon. vs. 6-10. II. Conditions of True Prosperity. vs. 11-13. III. Temple Preparations. vs. 14-16.

**I. DAVID'S CHARGE TO SOLOMON.** 6. **Called for Solomon**—The counsel of an aged godly parent to his children is most solemn and deeply instructive. Especially was this true in the case of David, who had a very special and important charge to give his son. **To build an house**—When David ascended the throne he had many things to do, as the foundations were all out of course; but Solomon had just his special work and that was "to build an house for the Lord God of Israel." 7. **As for me**—Like Joshua (Josh. 24: 15), David was now about to give a leaf out of the history of his own personal experience. **In my mind**—A long cherished wish and desire (2 Sam. 7: 2). **To build an house**—A truly religious man will ever be mindful and considerate about the house of God (Ps. 84: 1). 8. **The word of the Lord**—David regarded the word of the Lord whether it forbade or enjoined as of supreme authority. **Hast shed blood**—Referring to the blood he had shed in wars, for he had been a man of war from his youth (1 Chr. 28: 3). 9. **A son**—What was denied David was to be accomplished by his son. The privilege and honor denied Moses in not being permitted to lead the children of Israel into the promised land was enjoyed by Joshua. **A man of rest**—His reign would not be disturbed and broken by wars. "When God gives rest he expects work." Solomon—Means a man of peace. He was in this respect a type of the Prince of Peace. Solomon was also called *Jedidiah*, "beloved of the Lord." (2 Sam. 12: 25). **I will give peace**—For the fulfillment of the prophecy (see 1 King 4: 20-23; 5: 4). 10. **For my name**—The temple was to be built to the honor and praise of God's name. **Will establish**—The establishment and permanency of kingdoms depend on the good pleasure and will of God and the fidelity of his servants.

### II. CONDITIONS OF TRUE PROSPERITY.

11. **The Lord be with thee**—Leading to true prosperity and success there must be: (1) The conscious abiding presence of God. Moses realized the importance of this truth (Ex. 33: 15). **Prosper thou**—God's presence leads to true prosperity. (2) **Willingness to work**. **Build the house**—Willing mind makes ready hands. Nehemiah's noble band of workers, whose work prospered because it is said of them "For the people had a mind to work" (Neh. 4: 6). (3) **Endowment with wisdom**

and understanding. 12. **Only the Lord give thee discretion and understanding** (R. V.)—For its fulfillment see 1 Kings 3: 12; 2 Chr. 1: 12. (4) **Living obedience**. **Mayest keep the law**—The heart must be right, the affections pure, and the will obedient (Eccl. 12: 13). 13. **Takest heed**—It is of the utmost importance just to know what it is the Lord requires us to do, and then duly and reverently to give good heed (Deut. 4: 1). **Be strong and of good courage**—To succeed in life a man must be a man of courage, virtue, valour (Deut 31: 6-8; Josh. 1: 6, 9). Solomon would meet with some opposition and hindrances in the work. Every worthy enterprise and noble work is sure to arouse a spirit of opposition. "But a perfect trust and a courageous heart will surmount them all." (Peloubet).

**III. TEMPLE PREPARATIONS.** 14. **In my trouble**—"My affliction" (R. V.) Referring to his troublous reign which prevented him from accumulating very much wealth. **Prepared**—Deighted in doing what lay in his power. **Talents of gold**—It is difficult to ascertain the real value of a talent. According to Murphy a talent of gold is £5,475, and that of silver £342. The sum total would be the enormous amount of £5,475,000.00 of gold and £342,000.000 of silver; that is in all the almost incredible sum of \$5,475,500,000. "That so large a sum was gathered and saved by David is not inconceivable but has its parallel in other high sums of Oriental antiquity, Movers and Keil have rendered probable, by examples from the history of Persia and Syria, those exceedingly rich countries adjacent to the kingdom of David." (Lange). It is quite possible that the numbers, being designated by letters and dots over them, have been mis-copied. **In abundance**—Supplied on a large scale all kinds of material necessary for the building. **Mayest add**—"Those that enter into the labors of others, and build upon their advantages, must still be improving." (M. Henry). 15. **Workmen**—of all kinds, capable of understanding every department of work. Skilled workmen, day-laborers, and "cunning workmen" (2 Chr. 2: 7). If David was not permitted to do what he would, he did what he could. 16. **Arise**—Work must be done in its appointed time and season. **Be doing**—The opportune season for building the temple had come. There must not be any further

delay. Think of the great spiritual temple that God is building in the world. May all Sabbath school teachers and christian workers be cheered and encouraged to go forward with greater earnestness and activity. The Lord be with thee—If the Lord is with us, and we are on the Lord's side, then success and victory are ours.

## PRACTICAL LESSONS.

1. *It is prudent and right to make preparation for doing some work of God.* David had been told that he was not to complete the temple building, but he unceasingly and perseveringly set himself to preparation for it. It is a wise thing to prepare diligently for the work that may lie to our hands, and carry it on as far as we can. The minister and Sabbath-school teacher should make this diligent and earnest preparation for their work. So also should every member of the congregation and the school. We should gather materials together as David did—materials of suitable kind and in due proportion. Those who exercise this forethought will not have unpleasant surprises sprung on them, revealing their lack of preparation for the work of God. If we can not prepare aright ourselves, we should employ a helper as David did, even to the "Strangers" within his reach.

2. *Again we are taught that some may begin and others finish a work.* It takes courage and high purpose to begin some task if we know as David did that we shall not be permitted to see its completion. And yet viewed in the right light, all the greatest work in this world for God is not completed in a generation, but must be handed on from father to son, and from mother to daughter. "God buries the workers" said Wesley, "but carries on the work." The truest and best way to consider the matter is to remember that not only those who survive the battle, but those who have fallen during its progress win the victory. The question seems plainer if we remember that "other men have labored and we have entered on the fruit of their labors." We are the heirs of all the ages before us. Let us do well our part and transmit the work advanced by us to another stage to those who come after us.

3. *Some work can be best done by certain men under certain circumstances.* Some men seem especially fitted for preparatory and pioneering work. We have known some who so recognised their fitness for that kind of work that they moved from one place to another just as the first was becoming the centre of some new civilization, and they wished to begin again to break new ground. This kind of work has its inspirations. Paul amid all its difficulties seemed to enjoy the fact that he had not been building on other men's foundations; and yet it is not every man that can lay foundations as he could. If we cannot do so well as we would like, perhaps we are specially fitted for carrying on the upper part of the building, and perhaps we can do it better than the man who laid the foundation could have

done. David, a man of action and wit, organized forces and a faculty for acquiring treasure, could gather in a somewhat turbulent time vast supplies for the temple, but (being withal a man of blood) he could not build it as well as his peaceful son in a quiet time amidst a united people, and with a great part of the material made ready to his hand.

4. *The son predicted for David was a type of David's greater Son.* Solomon was given that significant name, meaning peace, and Jesus Christ had significant names. Christ, because he was the specially anointed, and sent of God. Jesus, because he shall save the people from their sins and lead them into the new life. Jesus Christ was the prince of peace. His gospel wherever experienced has a tranquilizing and rest-giving influence on the individual souls, and on the lives of nations. The prophecy of a perpetual kingdom and an enduring name, made conditional on Solomon's obedience, such as in the seventy-second Psalm, are fulfilled in the ultimate in the person and kingdom of Jesus Christ. David's son builded before God and men a material temple "exceedingly magnificent," but David's greater Son is the builder of the mightier spiritual temple in the soul and in the world.

5. *We need more than material preparation for God's work.* David recognised that as especially brought out in his prayer for his son Solomon. At great pains the old king had gathered together almost uncounted wealth, all the material necessary for the building, and had even organized great bands of ordinary laborers and skilled workmen. But though Solomon had all these ready to his hand, he must have the willing spirit to go on with the work, he must be obedient to the law of God, and with courageous heart set himself to the great work set before him. Thus we shall find that material preparation for pulpits, or for Sabbath-school or for any other sphere of work is not enough. Without him we can do nothing; it is not by might nor by power, but by the spirit of the Lord.

### ADDED POINTS.

1. It is good for parents to gather material of such a kind that children will be blessed thereby.

2. We should gather for those who are not themselves able. "Solomon is young and tender." So many are not so favorably situated as we are.

3. It is noble to begin building for future generations.



4. Let us have Divine plans and specifications for our work.  
 5. Wisdom and understanding are from the Lord.  
 6. We shall succeed in work only while in harmony with God.

7. When doing God's command we ought to be strong and of good courage.  
 8. When there is work to be done let there be no delay. "Arise, and the Lord be with thee."

## THE BLACKBOARD.

### TEMPLE BUILDING.

QUALITIES NEEDED FOR THE WORK.

- T**rust in God.  
**E**arrestness in work.  
**M**indful of God's plan.  
**P**aceful disposition.  
**L**iberality in gifts.  
**E**ntire consecration.

## LESSON XI—September 13th, 1896.

David's Gratitude to God. 2 SAM. 22 : 40-51.

(Commit to memory verses 47-50).

GOLDEN TEXT : "The Lord is my rock, and my fortress, and my deliverer." 2 Sam. 22 : 2.

PROVE THAT—All our blessings come from God. Jas. 1 : 17.

SHORTER CATECHISM. Quest. 79. Which is the tenth commandment? A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

LESSON HYMNS. *Children's Hymnal*—Nos. 71, 168, 104, 29.

DAILY PORTIONS. *Monday*. A strong deliverer. 2 Sam. 22 : 1-18. *Tuesday*. Safe trusting. 2 Sam. 22 : 26-39. *Wednesday*. David's gratitude to God. 2 Sam. 22 : 40-51. *Thursday*. Joyful trust. Ps. 71 : 15-24. *Friday*. Confidence in God. Ps. 23. *Saturday*. Heartfelt thankfulness. Ps. 116. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

INTRODUCTORY. This song of thanksgiving is almost identical with the 18th Psalm. Its position in the book of Samuel is "not so much because of its historical value as because it is a national thanksgiving for the founding of that empire by which Israel became verily a theocratic people and the type upon earth of the kingdom of the Messiah." Read chapters 22 and 23 ; also Psalm 18. Time about 1040 B. C.

LESSON PLAN. I. Enemies Subdued. vs. 40-43. II. Honored and Exalted of the Lord. vs. 44-49. III. Gratitude Expressed. vs. 50, 51.

I. ENEMIES SUBDUED. 40. Hast girded me—The thought is retrospective. The idea is that of David as a warrior, having his armour girded on. With strength—Made strong and courageous. Subdued—Respecting his great victories David takes no credit to himself but ascribes the glory and honor to God. 41. Given me the necks of mine enemies—"Made mine enemies turn their backs unto me" (R. V.) It was of the Lord's doing, that the enemy was put to flight, just as the host of the Midianites was put to flight before Gideon's noble band of three hundred (Judges 7 : 21). 42. They looked—Not as children of faith, but as impenitents with cherished feelings of hatred and despair. They trusted in an arm of flesh. None to save—There is no deliverance, no salvation to those that openly and defiantly oppose themselves to God's children and his cause. Unto the Lord—It was "the prayer of the flesh for ease and not of the spirit for grace." (Trapp). The allusion is proba-

bly to "domestic enemies," rather than to the heathen. 43. **Beat them**—The defeat of David's enemies was so complete and their power so broken that their power of resistance was as weak as the dust before the wind. **As the mire**—"In the east all household refuse and filth—cast into the streets, where all of it that is at all edible is soon cleared away by birds and dogs, and all that is not is speedily dried up by the sun. To cast forth any one, therefore, as the dirt of the street, is a strong image of contempt and rejection." (Kitto). Such delight in an enemy's defeat and despair is far from being in accord with christian sentiments. Ours is a milder and clearer revelation of gospel truth and light. The whole is a vivid picture of past conflict, for which David had been divinely equipped, and over which he was made to triumph.

## II. HONORED AND EXALTED OF GOD.

44. **Hast delivered**—Well might the psalmist exclaim like Paul, "By the grace of God I am what I am." His deliverances and triumphs were of the Lord. **Stringings of my people**—Internal dissensions and civil wars, perpetual strifes, are destructive of the peace, concord and true prosperity of a people. Church quarrels and divisions are ruinous to the spirituality of the people. David was led to rejoice and praise God for the peace and unity that ultimately obtained in his kingdom. **Head of the heathen**—"Nations" (R. V.) Even the neighboring nations were led to acknowledge the supremacy of Judah's prince. David at the head of the nations. What of the divine headship of Christ? When, O when shall the nations of the earth "adore king Jesus and serve him with holy joy?" **Shall serve me**—What a transforming and leavening process is the gospel stream, working among the nations of the earth, going forth from conquest unto conquest! 45. **Shall submit**—As many did to David, so many are to Christ. **They hear**—The message of the cross must be told. Those sitting in darkness must first hear the glad tidings before they can be obedient to its requirements (Rom. 10: 14, 15). 46. **Shall fade away**—Strangers to Christ and to grace know nothing of true and lasting happiness, and must soon wither as the grass and be driven away as the chaff (Isa. 40: 6, 7; Ps. 1: 4). **Be afraid**—"Come trembling" (R. V.) As David waxed stronger in power his enemies grew weaker, and tremblingly came forth from

their hidden fastnesses to own his rule. Many a bold and formidable enemy has been made humbly and tremblingly to bow at the feet of Jesus. Paul on his Damascus journey (Acts 9: 6), the Phillipian jailor (Acts 16: 30). 47. **The Lord liveth**—Self-existent. "The one who causes to be." No dumb idol but the living and true God. "The God of my life." **My rock**—The ground of my hope, sure, immovable and everlasting. **My salvation**—My Saviour and Redeemer. He is worthy to be praised in the highest. "Unto him that loved us and washed us from our sins in his own blood" (Rev. 1: 5, 6). 48. **Avenge me**—"Executeth vengeance for me" (R. V.) "Awardeth retributions to me," in the punishment inflicted upon his enemies. **Peoples**—"Peoples" (R. V.) The heathen nations. 49. **Lifted me up**—Exalted and advanced to the highest position in the nation. **That rose up**—"That rise up" (R. V.) All that oppose him and his kingdom. The violent man—May be taken in a general sense, but especially referring to Saul.

## III. GRATITUDE EXPRESSED.

50. **I will give thanks**—Thanksgiving is alike a duty and a privilege. As David thought of God's past goodness, benefits and loving-kindness shown him, his whole being was exalted with thanksgiving and songs of praise. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High" (Ps. 92: 1). The true child of God will always rejoice in giving him thanks and singing his praises. **Among the heathen**—"Among the nations" (R. V.) Shining as a bright light in the world of sin and darkness (Matt. 5: 16). 51. **The tower of salvation**—"Great deliverance" (R. V.) "He is a tower of deliverance." The blessings of salvation are great and the gifts of divine grace. A tower or "mountain castle, a figure which combines the ideas of perfect security and dignity." (Bible Com.) **Showeth mercy**—"Showeth loving kindness" (R. V.) **Anticent**—"the Messiah." This mercy was shown to David, whose rule and kingdom were the symbol of that of Christ. "Thus all the psalmist's joys and all his hopes terminate, as ours should, in the great Messiah." (M. Henry). (Ps. 89: 28, 29). **His seed**—Refers to Christ in particular, "the end of the law unto righteousness, and in whom all the promises are fulfilled" (Rom. 10: 4; Gal. 3: 19).

## PRACTICAL LESSONS.

1. *In estimating the value and greatness of a life we should not unduly emphasize its faults.* We are now nearing the close of David's life, for though these words were spoken earlier they are suitable as a final ascription of praise to God. Looked at as a whole, his life was a great and successful one, despite its flaws and despite his one great fall. We are to judge a man by the whole trend and current of his life rather than by some side eddy during its

progress. Some people seem to remember David by his great sin, Peter by his denial of the Lord, and Thomas by his doubt, rather than by the great deeds they all did in the service of God and humanity. Let us be able to forgive where God forgives, and let us remember that God forgives the very worst, even at the very last in this life, if the cry for help goes up from a penitent heart.

2. *When our hearts are glad and thankful*

*our lips sing.* Some peoples and some individuals are more demonstrative than others, but out of the abundance of the heart the mouth will speak. David lived in a tumultuous time, and having experienced countless tokens of the goodness and forbearances of God, he must needs break forth in songs of praise again and again. So in all the ages the church of God has been a singing church, and especially so when her spirituality is deepest and her sense of God's goodness greatest. On the other hand atheism has no songs, and the cheerless halls of infidelity never echo to the sound of sweet music. Only our God gives songs in the nights of human trouble as in the days of sunshine. Religion is at its core and heart a secret thing—a meeting with God in the solitudes of the soul, but it must, if its spring is full and forceful enough, overflow in expression.

3. *Our joy in God results from conviction of personal goodness to us individually.* This personal note is very strong in this psalm of David's. His references are to God's goodness and mercy to him individually, though we know that David recognized that through him there flowed out to the people whom he loved great blessings by the grace of God. So amid all our appreciation of the goodness of God to others we must have the personal experiences that will enable us to devoutly thank God for what he has done for us as individuals. Thus Paul (Gal. 2: 20) gives utterance to that beautiful ascription of praise to Christ, "Who loved me and gave himself for me," and in another place speaks of Christ coming into the world to save sinners "of whom I am chief." Be assured that those who have the deepest personal experiences of God's goodness and forgiveness will sing it most sweetly as praise to God and as a testimony before men to his love. Let us seek deep personal experiences.

4. *All victories in the right are of God.* This psalm, from a devout heart, is full of that idea. David recognizes how much God has done for him and by him as an individual, but he recognizes pre-eminently that it is God

who has done it. He speaks first of the stirrings amongst his own people, the internal dissensions that had been cured, and then of the victories he had achieved over external enemies—but ascribes them all to God. "Therefore will I give thanks—unto thee, O Lord." Let us ascribe all our victories to God, lest we become exalted in our own esteem above measure and so lose our power by losing contact with him. Our Lord warned the disciples when their exultation was coming perilously near vanity, saying in effect, "It was a great mission time, a great series of victories over Satan, but remember where the power comes from. Rejoice not that the devils are subject unto you, but rejoice rather that your names are written in heaven."

5. *It is right to pray for victory over our enemies and rejoice over it when they are the enemies of God and humanity.* There is a thrilling inspiration about that great war song beginning "Let God arise and let his enemies be scattered." Even people who, defiantly godless, withstand all progress and all movements of christian civilization and freedom, must be removed out of the way at times. We must, too, defend our homes and our dear ones against the invasion of the foreigner and the spoliation of the robber. And in regard to those unceasing attacks on the race made by such enemies as intemperance, and impurity, and political corruption, and despotism, we may pray and ought to pray to God for victory and praise God for it when gained.

#### ADDED POINTS.

1. A very precious diamond may have some flaw.
2. We may get the benefit of God's doings but we should give him the praise.
3. By expressing our sense of God's mercies we intensify it.
4. David "spake to God." Our prayers and songs of praise should not be addressed to our fellowmen.
5. There is no withstanding the avalanche of God. Better to go with it than meet it.
6. If God be for us who can be against us.

### THE BLACKBOARD.

#### DAVID'S GRATITUDE,

OR,

#### GOD'S GOODNESS ACKNOWLEDGED

IN GIVING

STRENGTH,

VICTORY,

SAFETY,

DELIVERANCE,

GLADNESS OF SPIRIT,

SALVATION

**"In every thing give thanks."**

## LESSON XII—September 20th, 1886.

### Destructive Vices. PROV. 16: 22-33.

(Commit to memory verses 25-27).

**GOLDEN TEXT:** "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16: 25.

**PROVE THAT**—We should be careful of our words. Jas. 3: 2.

**SHORTER CATECHISM.** Quest. 81. *What is forbidden in the tenth commandment?* A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 127, 116, 114, 113.

**DAILY PORTIONS.** *Monday.* Destructive vices. Prov. 16: 22-33. *Tuesday.* Sin and its results. Prov. 6: 6-19. *Wednesday.* Warning from the past. 1 Cor. 10: 1-13. *Thursday.* The way of folly. Prov. 12: 8-15. *Friday.* The right way. Isa. 30: 15-21. *Saturday.* Seeking strength. Ps. 119: 105-120. *Sabbath.* Prayer for purity. Ps. 141. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

**INTRODUCTORY.** There is no special connection between this and the preceding lessons of the quarter. We find, however, many excellent principles set forth by way of encouragement to the upright in life, shewing the necessity of possessing certain qualities of heart and mind in order to realize the grand end and purpose of our lives in this world. There are also lessons of solemn warning to the ungodly, and all that lightly esteem or hold the truth in unrighteousness. There is also inculcated in this lesson right principles of temperance, or self-control, in all the relationships of life.

**LESSON PLAN.** I. Value of Experimental Religion. vs. 22-26. II. The Ungodly and Righteous Contrasted. vs. 27-33.

**I. VALUE OF EXPERIMENTAL RELIGION.**  
**22. Understanding**—Knowledge that is profitable; spoken of as "the law of the wise" (ch. 13: 14), and "the fear of the Lord" (ch. 14: 27). Whence derived? "Through Thy precepts I get understanding" (Ps. 119: 104). **Well-spring**—Denoting the same as "a fountain of life" (ch. 13: 14; 14: 27). A source of unbroken pleasure and satisfaction to the soul (John 4: 14). **Instruction of fools**—Not that which they give but that which they receive. It fails to accomplish in them the end desired. **23. The heart**—The seat of the understanding, the regulator of the life. "Out of the heart are the issues of life" (Prov. 4: 23). **Teacheth**—"Instructeth" (R. V.) When the heart is right the words spoken shall be wisely and well directed. **Addeth learning**—Giveth meaning and power to one's argument and profit to the hearers. To teach intelligently and to profit, the truth must first be made part of our own thought. **24. Pleasant words**—Seasonable and timely instruction. **Honeycomb**—Sweet and agreeable to the taste, relished by all. To the true believer the word of God is sweeter and relished more even than "honey in the honeycomb" (Ps. 19: 10). It is wholesome for the well-being and growth of the whole inner man. "The bones are the strength of the body, and the good word of God is a means of spiritual strength." (M. Henry). **25. A way**—Not the way. There are just two ways. (1) The broad, (2) The narrow. It is the broad way that is spoken

of here. **Seemeth right**—It is fair and promises well. It decks itself in all the fashions of the world in order to entice the unwary and thoughtless passer-by. Alas, many a one falls an easy prey. **The end thereof**—How many there are who begin business, enter upon an undertaking, cast in their lot with certain associates without first giving the matter any serious thought; not even for a single moment weighing matters and asking themselves the question, What shall the end be? **Self-deceived and self-deluded.** **The ways of death**—The end is fearful indeed; death, eternal death. "Self-deceivers will prove in the end self-destroyers." **The wages of sin is death** (Rom. 6: 23). O that men would be wise and consider their latter end (Deut. 32: 29). **26. Laboreth**—"The appetite of the laboring man" (R. V.) The idea seems to be that the man who labors diligently sharpens his appetite for food. So the man that labors diligently and faithfully in the matter of religion, increases the longings and thirstings of his soul, that he may yet more and more increase and render more efficient service. **Craveth it**—Calloth for it, so that there must be labor (2 Thess. 3: 10). If we make religion our business, God will make it our blessedness." (M. Henry).

**II. THE UNGODLY AND RIGHTEOUS CONTRASTED.** **27. Ungodly**—Living without God and without hope in the world. "Man of Belial." **Diggeth up evil**—"Deviseth mischief" (R. V.) Taketh pleasure in causing mischief and in sowing seeds of discord.

**Burning fire**—"Scorching fire" (R. V.) The tongue of the slanderer works untold mischief and misery. "The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell" (Jas. 3: 6, R. V.) 28. **A froward man**—Perverse, crooked, busies himself in doing the devil's work by sowing tares among the wheat (Matt. 13: 25). **Strife**—The fruitful source of suspicious feelings and misunderstandings among intimate associates. **Separateth**—"Alienateth" (R. V. marg.) Leaving no stone unturned in order to accomplish their evil designs. 29. **A violent man**—One who glories in evil and causing evil, prepared to go to any length and resort to any method of working wickedness. **Enticeth**—Plots and plans, laying every conceivable snare whereby, if possible, to ensnare his neighbor. 30. **Shutteth his eyes**—A picture of the deceitful and slanderer. "The half-closed eyes that never look you straight in the face, the restlessness or cunning of which biting the lips is the surest sign." (Bible Com.) **Moving his lips**—"Compresseth the lips" (R. V.) Note the fourfold designation of workers of iniquity: (1) Ungodly, (2) Froward, (3) Whisperer, (4) Violent. Walking, standing, sitting in the seat of the scornful (Ps. 1: 1). 31. **The hoary head**—Temperate habits tend to prolong life. "The glory of young men is their strength and the beauty of old men is the grey

head" (ch. 20: 29). "Labor is for the young, honor for the aged." The way of righteousness. The aged whose lives have been mellowed and sweetened, as they have grown in the christian graces, are worthy of honor and command respect. There is a special charm about the true christian in old age. 32. **Slow to anger**—Here we have the grace of meekness commended. Not easily provoked, self-control; able to hold his temper in check. Many a character otherwise beautiful is marred by a fiery uncontrolled temper or bursts of passion. To be able to control one's temper is a greater thing than any physical feat. **Ruleth his spirit**—He is a strong man, one well calculated to rule, who is able under every provocation to act calmly and deliberately. It is the mark of a weak man to fly into a passion, and the mark of a strong man to remain cool and collected. "It is harder and therefore more glorious to quash an insurrection at home than to resist an invasion from abroad." (M. Henry). 33. **The lot is cast into the lap**—The casting of lots "into the gathered folds of a robe," or in a vessel, and then drawn out seems to be a custom that has come down from time immemorial, practised almost among all nations. The whole disposing thereof—"Man proproseth but God disposeth." There is an overruling and all-wise Providence that disposeth of all the events of life. "There is a divinity that shapes our ends, rough hew them as we will."

## PRACTICAL LESSONS.

1. *Proverbs exert much influence over the minds of men.* Matthew Henry tells us in his quaint way that the word for proverb in the Hebrew comes from the verb meaning "to rule," because proverbs have always exercised much sway over men's minds. Without going into the meaning of the word we know that the statement as to influence is a fact. A proverb is recognized as the experience of years condensed into small compass. It is the concentrated extract of much observation and much study of human life and action. When we read these proverbs we feel that to be the case. Whether they were gathered by Solomon, and to what extent or how many he wrote are not important questions. The proverbs carry their own weight with them as amazing pictures and admonitions from life, and lead us to feel too that human nature has been very much the same in all ages.

2. *The importance of having the inner life right must be emphasized.* (v. 22). Understanding, true wisdom becomes a well-spring in a man's life. To get men to have this true wisdom is the hope of the race, for then only can the world's evil be rectified. All Christless schemes for elevating society will fail. Society is made up of individuals. It will never be right until the individual is right, and the individual will not be right until his life is

regenerated—made over again, by the wisdom which is from God. Some one says we cannot purify a city's water supply by putting in new pipes and faucets, but we must get at the source of supply and purify that first of all. There is hope of succeeding with reasonable men when we try to get them to know wisdom, but one word is thrown away on a man who is a fool and does not know it. "The instruction of fools is folly." Some men will not be taught because they will not confess ignorance on any subject. They claim to know everything and will not brook any meddling. Such men are failures in every line of life unless the results of their own folly will correct them.

3. *Things are not always what they seem.* "A way may seem right to a man and yet the end thereof be death." It is well to know what kind of a road we are travelling on lest suddenly an abyss yawn beneath our feet. Sometimes a man makes a way seem right to himself because he wants to travel upon it for self-pratification. We can color the road for ourselves by putting on glasses of the color we want. So a great many men when spoken to about the evils of intemperance, gambling, etc., say that they are all right and know what they are doing, and often they have brought themselves to believe that because they wish to follow that road further. Yet the end of such

a road we know to be death. So of the great broad road that leads to destruction.

4. *The ungodly will discover evil against others if they can and find it for self-gratification.* If they do not find it on the surface they will dig for it. It is surprising what an amount of mire and filth men will make their way through for such ends; yet in the end they are much more smeared than those against whom they plot, and often fall into the pit of their own digging. They also kindle fires against their fellowmen. Their tongues are swift to speak gossip and slander, and thus by a little fire, as James says, a forest is consumed. The tongue is a world of iniquity often set on fire of hell to do mischief. Slander and even thoughtless gossip have broken many a heart and dug many a premature grave. Whisperers have separated chief friends. But God will track the fire back to its starting point, and he that kindled it will make restitution.

5. *A good old age is beautiful; an evil old age is intensely sad.* Religion and the abstemious life conduce to old age. Immorality and intemperance conduce to early decay and death. There is something suggestive of a "crown of glory" about the life of an aged saint. Such a life speaks of a great many victories over temptation, a great many vivid experiences of God's goodness in the midst of joy and sorrow, and has the promise of the crown that fadeth not away. In the presence of such a life we understand the word in Lev. 19: 32, "Thou

shalt rise up before the hoary head and honor the face of the old man."

6. *The great battles of life are not those fought in the full gaze of the world and amid the blare of trumpets.* A city may be taken amid such thunder of cannon and such crashing of music and such applause of men that a man is carried through it largely by these influences, but the fight to subdue and control one's own spirit is one fought in deadly silence and struggle. Many a man is brave enough physically to face an enemy in battle line who is not brave enough to do right and subdue himself. Alexander the Great conquered the world and died as a victim to his own appetite.

ADDED POINTS.

1. A wise man draws more from his heart than from his head. His soul teaches his mind.
2. Pleasant cheering words have a great and good influence.
3. Hunger impels to work and is the best sauce.
4. The strenuous life does most for the world. People living in countries where food drops into their mouths have not done any of the great things.
5. Every man is entitled to the fruit of his honest toil.
6. There is no chance in this world. There is Providence, but there is no such thing as luck.

THE BLACKBOARD.

TWO WAYS.

WAY OF THE WICKED.

THOUGHTLESSNESS.  
 APPETITE.  
 WANT OF RESTRAINT  
 SPIRIT OF INDEPENDENCE.  
 DEATH.

is characterized by

ENDS IN

WAY OF THE WISE.

THOUGHTFULNESS.  
 HONEST INDUSTRY.  
 SELF-CONTROL.  
 DIVINE GUIDANCE.

ETERNAL LIFE.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO CHILDREN'S DAY.

In 1891 the General Assembly resolved as follows: "That the last Sabbath in September be appointed as a day of special prayer on behalf of the Sabbath Schools of the church, and that such services be held as will bring prominently before our congregations the claims of the Sabbath School upon their prayerful sympathy, pecuniary support, and personal co-operation."

The succeeding Assembly further resolved: "That it be a recommendation to the congregations of the church, to take up a collection in aid of the Sabbath School committee's funds on the last Sabbath of September, the day already fixed by the Assembly as a day of special prayer on behalf of the Sabbath Schools of the church."

The last Assembly (1896), held in Toronto, has added the following: "The General Assembly requests that the **WHOLE COLLECTION** taken up at Children's Day services be sent to the Sabbath School committee."

# LESSON XIII—September 27th, 1896.

## REVIEW.

**GOLDEN TEXT:** "The name of the Lord is a strong tower; the righteous runneth into it and is safe. Prov. 18: 10.

**PROVE THAT—**The Lord rules over all. Ps. 103: 19.

**SHORTER CATECHISM.** Review Questions 65-81.

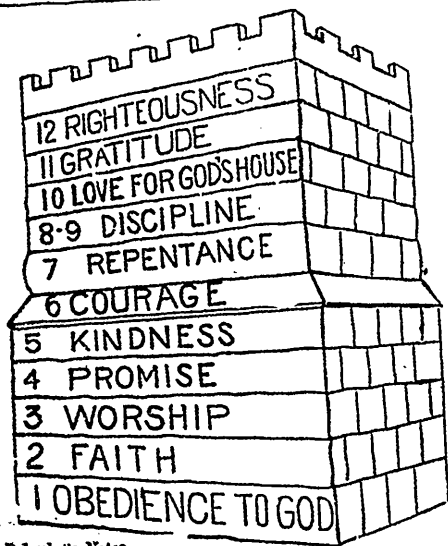
**LESSON HYMNS.** *Children's Hymnal*—Nos. 127, 173, 219, 116.

**DAILY PORTIONS.** *Monday.* David king over all Israel. 2 Sam. 5: 1-12. *Tuesday.* The ark brought to Jerusalem. 2 Sam. 6: 1-2. *Wednesday.* David's kindness. 2 Sam. 9. *Thursday.* David's confession and forgiveness. Ps. 32. *Friday.* Absalom's defeat and death. 2 Sam. 18: 9-27, 32, 33. *Saturday.* David's love for God's house. 1 Chr. 22: 6-16. *Sabbath.* David's gratitude to God. 2 Sam. 22: 40-51. (*The I. R. R. A. Selections.*)

### REVIEW CHART—THIRD QUARTER

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. 2 Sam. 2: 1-11	D. K. J.	The Lord.....	D. G.—D. A. K. J.— D. R. H.	The Lord knows our hearts.
II. 2 Sam. 5: 1-12	D. K. A. I.	David went on.....	D. A. K. I.—S. G. C.— D. K.	The Lord rewards the faithful.
III. 2 Sam. 6: 1-12	A. B. J.	O Lord of hosts.....	A. S. A. L. N.—A. W.— —A. B. Z.	Worship with reverence.
IV. 2 Sam. 7: 4-16	G. P. D.	In thee.....	F. P.—K. P.	Christ's kingdom is everlasting.
V. 2 Sam. 9: 1-13	D. K.	Be kindly.....	T. I.—U. P.—M. K.	Remember the poor.
VI. 2 Sam. 10: 8-19	D. V.	The Lord is.....	B. A.—E. V.	God's service requires courage.
VII. Ps. 82: 1-11	D. O. F.	Create in me.....	B. D.—F. S.	Confess sin to God.
VIII. 2 Sam. 15: 1-12	A. R.	Honour thy.....	P.—R.	Deceit will be punished.
IX. 2 Sam. 18: 9-17, 32, 33	A. D. D.	The Lord knoweth.....	A. M.—D. L.	God punishes un dutiful children.
X. 1 Chr. 22: 6-16	D. L. G. H.	Blessed are they.....	D. C. S.—O. T. P.— —T. P.	Give freely for God's service.
XI. 2 Sam. 22: 40-51	D. G. G.	The Lord is.....	E. S.—H. E. L.— G. E.	All blessings are from God.
XII. Prov. 16: 22-33	D. V.	There is a way.....	V. E. R.—U. R. C.	Be careful what you say.

The lessons of the Third Quarter narrate David's history as a king, and shew the elements that made him great. The Golden Text suggests A TOWER, and we take the tower of David as our picture. What are the traits of character that are taught in these lessons?



# Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

## LESSON IX—August 30th, 1896.

### Absalom's Defeat and Death. 2 SAM. 18: 9-17, 32, 33.

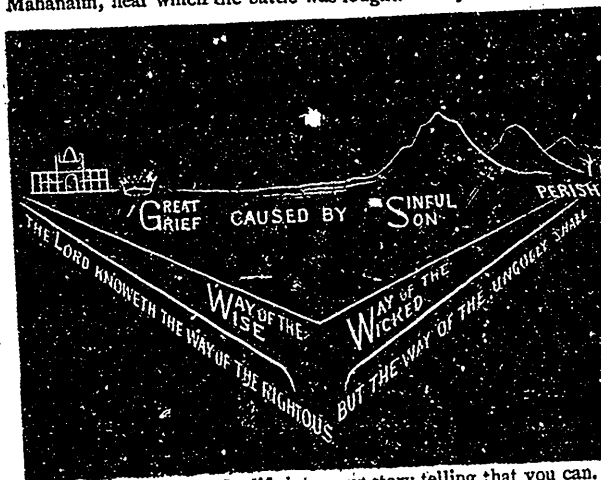
I. GOLDEN TEXT: "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Ps. 1: 6.

II. PREVIEW THOUGHT: Love.

III. REVIEW: What was the name of David's son in our lesson story last Sunday? What was our golden text? Which commandment is it? How did Absalom disobey this commandment? What was my prayer last week? (*See Primary Quarterly for Little Folks*).

IV. LESSON STORY: David, the shepherd king, is in great grief in our lesson story to-day. Though Absalom does not seem to have loved his father very much, his father loved him, as we shall see. The wicked son went on plotting against him. With his followers he went back to Jerusalem. David, seeing that his life and the lives of his friends were in danger, fled from Jerusalem, and with his family and some of his soldiers, went across the river Jordan to Mahanaim. Absalom and his men followed him, and a great battle was fought between the two armies. The people would not allow David himself to go into the battle, and he remained sitting at the gate of the city. Although Absalom had been treating his father so badly and trying to take away his kingdom, still David loved him, and loved him so much that he said to the leaders of the army, "Deal gently with the young man, even with Absalom, for my sake." All the day he sat waiting for news. Bye-and-bye the watchman on the tower saw a man running with news, then another following him. When they arrived they fell down before the king and told him that his army had won the battle; but David seemed to be more anxious to hear about Absalom than the battle, and asked both of the messengers about him. The last messenger told him that Absalom was dead! Then the king went up to the chamber over the gate and wept: and as he went he said, "O my son Absalom! My son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

V. HOW TO TEACH THE LESSON STORY: This week our lesson story is about father and son—David, "the shepherd-king," and Absalom his rebellious son. In last week's lesson David was in Jerusalem but now, because of Absalom's wicked rebellion, he had to go to Mahanaim, near which the battle was fought. As you tell this part of the story, sketch some hills and suggest that the battle field was behind them. The people would not allow David to go to the battle and he stayed in the city. (Draw Mahanaim). All the day of the battle his heart was full of fear. (Make a mark for the watchman on the top of the city gate and pin the symbol of "the crook and the crown" below). Make as vivid as possible the conversation between the two. Make marks in the distance for the runners coming; make larger as they approach nearer, and then tell of the grief of the king. Remember that the children like ac-



tion, therefore put all the life into your story telling that you can.

VI. HOW TO TEACH THE APPLICATION: Begin the application by telling of the death of Absalom. What caused his death? Bring out the point that it was because he was ungodly, and thereby fit the golden text. David's great grief was caused by his sinful son; he did not honour his father and mother. The Lord knew David's heart and comforted him, for David was righteous; but the sinful son was punished, as all sinful sons will be. "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."



## LESSON X—September 6th, 1898.

### David's Love for God's House. I CHR. 22: 6-16.

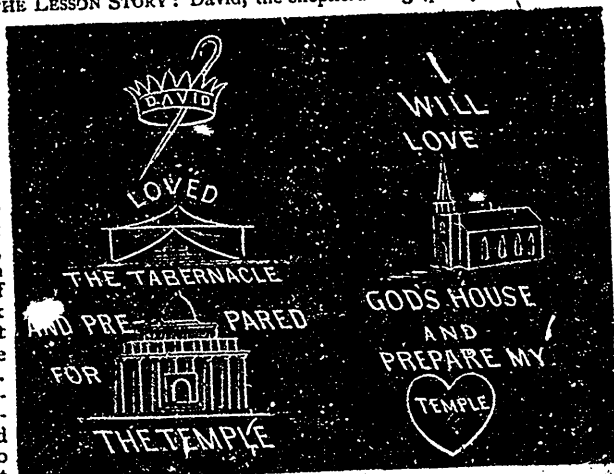
I. GOLDEN TEXT: "Blessed are they that dwell in Thy house; they will be still praising Thee." Ps. 84: 4.

II. PREVIEW THOUGHT: Diligence.

III. REVIEW: Where did Absalom and his followers go? Where did David, his family and soldiers go? Which army won the battle? What made David so sorrowful? What was my prayer last week? (See *Primary Quarterly for Little Folks*).

IV. LESSON STORY: David, the shepherd-king, was very much loved by the people. At the time of our lesson story to-day the wars had ceased and there was peace in the land. As we learned before, David wanted to build a temple for God, but God had told him that he should not do it, for he was a man of war and he had other things he wanted him to do. God told him that though he could not build the temple, he could get all things ready, and Solomon, his son, should build it. When David had come nearly to the end of his life and had made all these preparations, he called Solomon and told him that he should build the temple. He said to him God had told him that when he should be king he would have peace and quietness. Then he told him to arise and take the gold and the silver, and the brass and the iron, the timber also and stone that he had made ready, and anything else he needed he could add to it, and build the house, and said, "the Lord be with thee."

V. HOW TO TEACH THE LESSON STORY: David, the shepherd-king (pin symbol of "the crook and the crown" to the board) loved God and worshipped him. To make this lesson story clear and plain to the child-mind we will need pictures of the tabernacle, the temple and a church. To introduce the lesson story show the picture of the ark that was used in Lesson III, and explain that when the great procession, of which we learned, took place; the ark was brought in to the tabernacle. There was no temple then. Here explain the difference between the tabernacle and the temple, and also that David wanted to build the magnificent temple, but God said "no," it was to be left for Solomon to do.



VI. HOW TO TEACH THE APPLICATION: David loved God's house, so should we. Compare the churches of the present day with those of the time of David and Solomon, the tabernacle and the temple. Now take one step further, again referring to the ark. Show how it was the dwelling place of God on earth, and teach that now our hearts are God's dwelling place, and that God will live in our hearts if we do not hinder him.

## LESSON XI—September 13th, 1896.

### David's Gratitude to God. 2 SAM. 22: 40-51.

I. GOLDEN TEXT: "The Lord is my rock, and my fortress, and my deliverer." 2 Sam. 22: 2.

II. PREVIEW THOUGHT: Gratitude.

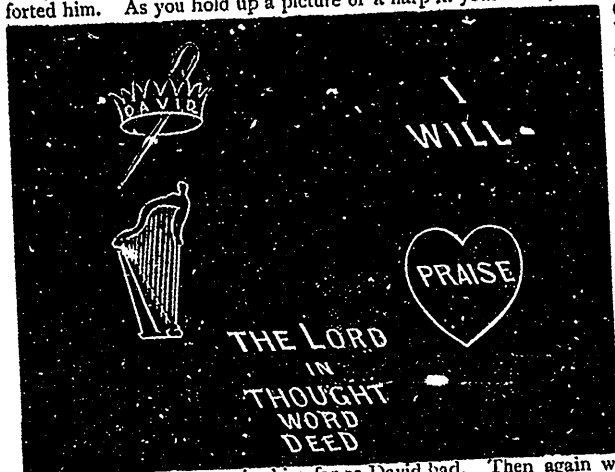
III. REVIEW: Why would God not allow David to build the temple? What did God tell David he could do? What were some of the things that David got ready for the temple? What did David tell Solomon to do? What was my prayer last week? (See *Primary Quarterly for Little Folks*).

IV. **LESSON STORY:** The heart of David, the shepherd-king, was full of gratitude to God for all the good things he had done for him. He had conquered his enemies for him. When he was a shepherd lad he had cared for him in the fields, delivered him out of the paw of the lion and of the bear; had fought the battle against Goliath the giant, and won a victory for him then. When Saul had been chasing him from one part of the country to the other, God had delivered him from death, again and again. When Absalom rebelled against him God gave David the victory. Indeed all through David's life, our golden text says, God had been his rock, his fortress, and his deliverer. Therefore David says, "I will give thanks unto Thee, O Lord, among the nations, and I will sing praises unto Thy name." As David, the shepherd king, remembered all God's goodness to him and praised him for it, so should we give thanks to him for all his goodness to us.

V. **HOW TO TEACH THE LESSON STORY:** When David, the shepherd-king, was a lad, Saul, who was then king, sent for him and he played and sang before the king and thus comforted him. As you hold up a picture of a harp in your hand, tell how David loved to praise

God. He often wrote beautiful hymns. I am sure we can say one of them, "The Lord is my shepherd." Let us say it together.

VI. **HOW TO TEACH THE APPLICATION:** Do you find it hard or easy to praise God? I mean to truly praise him in your heart. Why was it so easy for David to sing the songs of praise to God and mean them too? It was because he allowed God to do so much for him. We often hinder God from blessing us. We will not allow him to live in our hearts as we should, and therefore we



have not so much to praise him for as David had. Then again we forget all God's mercies, but David remembered them. He remembered that God was his rock, a shelter to him in the time of storm; he was his fortress, that is, a safe place in time of danger; and when he fought with his enemies, God was his deliverer.

## LESSON XII—September 20th, 1896.

### Destructive Vices. PROV. 16: 22-33.

I. **GOLDEN TEXT:** "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16: 25.

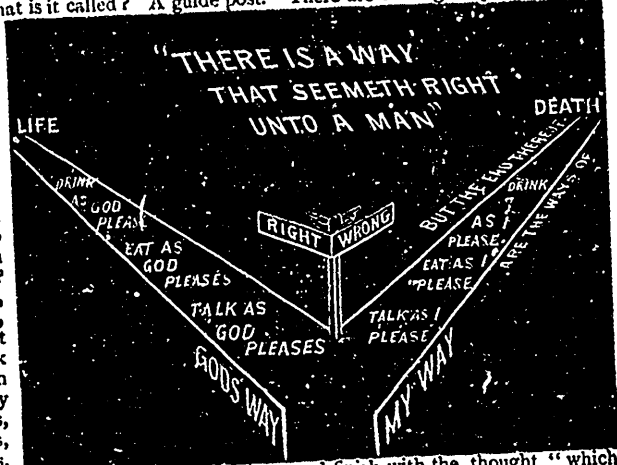
II. **PREVIEW THOUGHT:** Temperance.

III. **REVIEW:** What was the golden text last Sunday? Why did David say that God was his rock, and fortress, and deliverer? What did David say he would do to show his gratitude? What kind of hearts should we have for all God's goodness to us? What was my prayer last week? (*See Primary Quarterly for Little Folks.*)

IV. **LESSON STORY:** Solomon, the son of David, the shepherd-king, was the wisest man who ever lived. Next Quarter we are going to study about him all the time, and in to-day's lesson we have some of his words. The words of a wise man should always be listened to, for they are more precious than gold. Solomon tells us that there is a right way and a wrong way to live. He tells us that the right way leads to life, and the wrong way leads to death. He also says that the wrong way sometimes seems right to us, when all the time it is wrong. We love to have our own way, but God's way is better than our way. He knows the right way always and we do not. Absalom wanted his own way and it soon ended in his death. Let us to-day read over the words of the wise man and let us ask God to show us which is the right way, that we may walk in it, and which is the wrong way that we may avoid it.

V. HOW TO TEACH THE APPLICATION: Whoever, as they walked along a country road, saw a post like this? What is it called? A guide post. There are two signs upon it; let us

see what they are. One is marked "the right way," and the other is marked "the wrong way." Now make two strokes for two roads. There are two ways in this world, one is God's way and one is our own way. Let us mark them down. When people go their own way rather than God's, what do they do? Draw from the children, they talk as they please, think as they please, eat as they please, and drink as they please; but when they are going God's way they talk as God pleases, and think as God pleases, and eat as God pleases, and drink as God pleases.



Now teach the golden text and finish with the thought "which way am I going?"

#### A BIBLE-BOOK.

For supplemental work in the Primary Room we give an illustration of a very simple and practical way to teach little children the structure of the Bible. It is a "Bible-Book" which the editor of this Department devised and used for the first time in one of the Newark Union Institutes several years ago. A number of primary teachers are now using something similar to it and others may find it helpful in their work. Have a carpenter make three hollow books: one to represent the whole Bible, large enough to contain the other two books, which represent the Old and New Testaments. The New Testament book should be half the size of the Old. The smaller books do not need a front edge, but the large book should have an adjustable piece which opens and closes the Bible-book. Cover the frames with leatherette or binder's cloth, painting the edges and the adjustable front piece with bronze paint, or covering them with gold paper to represent the gilt edges. Print Holy Bible on the large book, Old and New Testament on the smaller books. Then take an old Bible apart and make 66 separate little books. Use five different colors of paper for the covers to the 39 Old Testament books; for instance, five pink law books, twelve blue history books, five brown poetry books, etc. Make the five kinds of New Testament books in the same way, and stamp the names on each book. Tie or string together on a separate cord or ring the little books of each division of the Old and New Testament, Law books, History books, etc., making ten separate packages, five for each Testament; 39 books in five divisions for the Old Testament and 27 books in five divisions for the New Testament. Show the Bible-book to the class. Take it apart or take the two smaller books out of the other, teaching, "The Bible is divided into two parts, etc." Draw an open Bible on the board, and as you count the little books in the Old Testament book, put the number in each package or division on the board; for instance 5-12-5-5-12, and add the figures, teaching "Thirty-nine little books in the Old Testament." Count the New Testament books in the same way.

Some teachers use a letter file, with two small books, made, as suggested here, inside, and pieces of card board to represent the 66 little books.

An illustration of the Bible Shelves showing how to teach the names of the divisions and the books of each division will be given in our next number.—*International Evangel*.

# PRIMARY REVIEW—September 27th, 1896.

I. GOLDEN TEXT: "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Prov. 18: 10.

The lessons of this Quarter have been all about David. They may be grouped in a very interesting and attractive way, as suggested in the cut.



For this purpose use a spare blackboard and have drawn on it, with yellow chalk, an outline of a crown, and with brown chalk a shepherd's crook. This, with the words "David, the shepherd-king" printed with red chalk, may be made ready for the first lesson and kept in view throughout the whole Quarter. As each lesson is taught one jewel should be added to the crown. These may be made of pieces of tin or gilt foil crumpled up and roughly shaped and pinned to the crown, with the name written over or under each one. They should at least be one and a-half inches square and might be larger, as a help to attract and keep the attention of the children in review, and on Review Sunday it might be well to prepare an abstract from the past Sunday's blackboard lesson. Put the abstract on an ordinary piece of plain white writing paper about six or eight inches square, fold it up and pin it underneath the representation of the jewel, so as to be hidden or nearly hidden from sight. For example: Lesson I—the abstract might be a pen and ink sketch (no matter how roughly made) of a Bible, with the words "I will enquire and obey." Lesson II—a sketch of a crown and a cross, with the words "I will grow like Jesus." Review each Sunday as time will permit, occasionally unpinning the jewel and showing the picture. On Review Sunday review the whole.

# Teacher Training.

## CHRISTIAN EVIDENCES.

TEXT-BOOK: REDFORD'S "PRIMER OF CHRISTIAN EVIDENCES."

ANALYSIS, NOTES AND ADDITIONS, by Rev. Professor Ross, B. D., Presbyterian College, Montreal, Quebec.

### THE EVIDENCE OF JESUS CHRIST.

It is essential to Christianity to prove that he really existed, that he was superior to all other men and sustained a unique relation to God.

- I. He lived in Judea in the reigns of Augustus and Tiberius: (1) He is mentioned by writers outside Christianity. (a) Epistle of Mara to Serapion. (b) Tacitus: *Annals* 25: 44. (c) Suetonius: *Life of Claudius*, chap. 25. (d) Pliny's *Letters* 10: 96, 97. (2) The facts and ideas of Christian history may be traced back to their origin in Him. (3) No man could have imagined the life and character of Christ.
- II. He came into a place and ministry which were prepared for Him: (1) He appeared when there was a wide-spread expectation among Jews and Gentiles of a deliverer from sin and social abuses. (2) He claimed to be the Messiah of the Jews. (3) He fulfilled the Messianic ideal of the Old Testament.
- III. His character, portrayed in the gospels, is a moral miracle: 1. *The leading features of it.* (1) He is superior to all the faults of His time. His goodness differed from the Jewish model in (a) Breadth, it was perfectly free from all religious scrupulosity. (b) Humanity, He pitied the mass of the people and lived and died for their sakes. (c) Modesty, He shrank from titles and from all conventional honor. (2) He combined and harmonized in himself the most opposite qualities, such as, innocence and force, earnestness and cheerfulness, humility and the most majestic claims. (3) He was absolutely stainless and holy. (a) All stages of His life were spotlessly pure—His childhood, Luke 2: 40, 52. His maturity, John 8: 46, and His time of greatest trial. (b) His disciples, themselves examples of heroic self-sacrifice and holiness, regarded Him especially holy, John 6: 69. R. V. (c) His religious character proceeds from the consciousness of sinlessness. In every other man it proceeds from the acknowledgment of sin. (4) His character has commanded the admiration of many opponents of Christianity. 2. *Three possible explanations of it.* (1) It is an invention of the authors of the gospels. This would require them to have been possessed of superhuman power. For what day-laborer among us could write a new play of Shakespeare? And yet this is an easy supposition in comparison with the hypothesis that illiterate Jews of the first century drew the portrait and composed the discourses of Christ. (2) It is an idealized portrait, *i. e.*, one in which the facts about Jesus have been worked over into harmony with an idea of the writers. But (a) how could they have formed an ideal so different from those of Jew, Asiatic, Greek and Roman. (b) The portrait of the gospels is a unity, which would have been impossible if an idealized picture had been produced by four independent authors. (c) One slight mistake would have marred the whole. (d) The details of the apocryphal gospels show what kind of a Christ His contemporaries would have invented. (3) It is a true representation of the real Christ. (a) Then Jesus cannot be classified with men. No other sinless character has ever lived. We must account for this case by supposing an extraordinary relation to God. (b) His sinlessness gives credibility to His testimony concerning Himself, and He claimed to be the Son of God.
- IV. The teachings of Jesus are a moral miracle: 1. *Their distinctive characteristics.* (1) Originality: They are higher in spiritual import than the old Testament, and they draw nothing from other sources. (2) Simplicity: Ethics is not easy to understand, but even children can see through Christ's. (3) Balance: The ripest human judgments are continually falling into extremes, Christ never. Yet He never tries to balance arguments but states the truth as if instinctively. (4) Adaptation to the spiritual nature of every man in every age. Every other teacher is moulded and limited by his surroundings and the spirit of his time. (5) Earnest tenderness: Christ is not a philosopher speculating about abstract truth, but a loving friend pleading for our highest good. (6) Comprehensiveness: They include provision for all man's relations in this world and in the life to come. (7) Their new motive: He appeals to man's love to God revealed as a reconciled and loving Father. 2. *The disadvantages against which Jesus as a teacher had to contend.* (1) His want of a special education. (2) The shortness of his life. (3) His poverty and lack of social position. (4) The narrow spirit of Judaism in which He was reared.