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The Teachers' Monthly.

Vol. 1.

DECEMBER, 1895.

No. 12.

A STUDY IN FRIENDSHIP.

In studying the friendship of David and Jonathan five passages should be read. 1. 1 Sam. 18: 1-4, describing the rise of the attachment and its deep character. 2. 1 Sam. 19: 1-7, Jonathan's friendship in action, warning David against Saul, and pleading with Saul (this time successfully) for David. 3. 1 Sam. 20, which divides naturally into three parts—the covenant (1-23), the last appeal (24-34), the farewell (35-42). 4. 1 Sam. 23: 16-18, the last meeting; when Jonathan risked his life to go and encourage his friend. 5. 2 Sam. 1: 17-27, David's lament over Jonathan. The beauty of this touching episode in Bible history will not be seen unless the whole story be sketched, from the beginning to the end. Let us see how Jonathan shewed his friendship for David..

I. JONATHAN WAS AN UNSELFISH FRIEND. This was manifested in three ways. (1) In the exploit that awakened his friendship (1 Sam. 18: 1). Jonathan was the idol of the people because of a similar act of bravery (1 Sam. 14: 45). Now he sees David supplanting him. If Saul was jealous we would expect that Jonathan would be more so, yet it was for this very deed he loved him. (2) In his willing surrender of his birthright to David (1 Sam. 20: 15; 23: 17), he was not only submissive to God's will, but "loved David as his own soul." (3) In braving his father's anger for David (1 Sam. 19: 1-7). Another might have been tempted to keep silence rather than incur danger, or even to take advantage of the king's hatred to advance himself. But Jonathan "spoke good of David," and succeeded in obtaining his restoration to royal favor.

II. JONATHAN WAS A FAITHFUL AND CONSTANT FRIEND. "The soul of Jonathan was knit with the soul of David." We read of no quarrels between them, not even a passing coolness. He was no mere "fair weather friend." He was true to David when he became a fugitive and an outcast (1 Sam. 23: 16-18). David had been hiding and wandering a long time when Jonathan sought him out and came from the royal camp to the outlaw's den at the risk of his life to see his friend once more.

III. JONATHAN WAS A GODLY FRIEND. Here is the secret of the origin of his love. He was knit to David because he saw David's simple faith in God. He was one with whom he could take "sweet counsel" and "walk unto the house of God in company" (Ps. 55: 14). Here, too, is the secret of his submission to God's choice of David as king. He made that perilous visit to David in order to "strengthen his hand in God." With all his friendship for David he never was undutiful to his father. He stood by him to the last, and died fighting by his side.

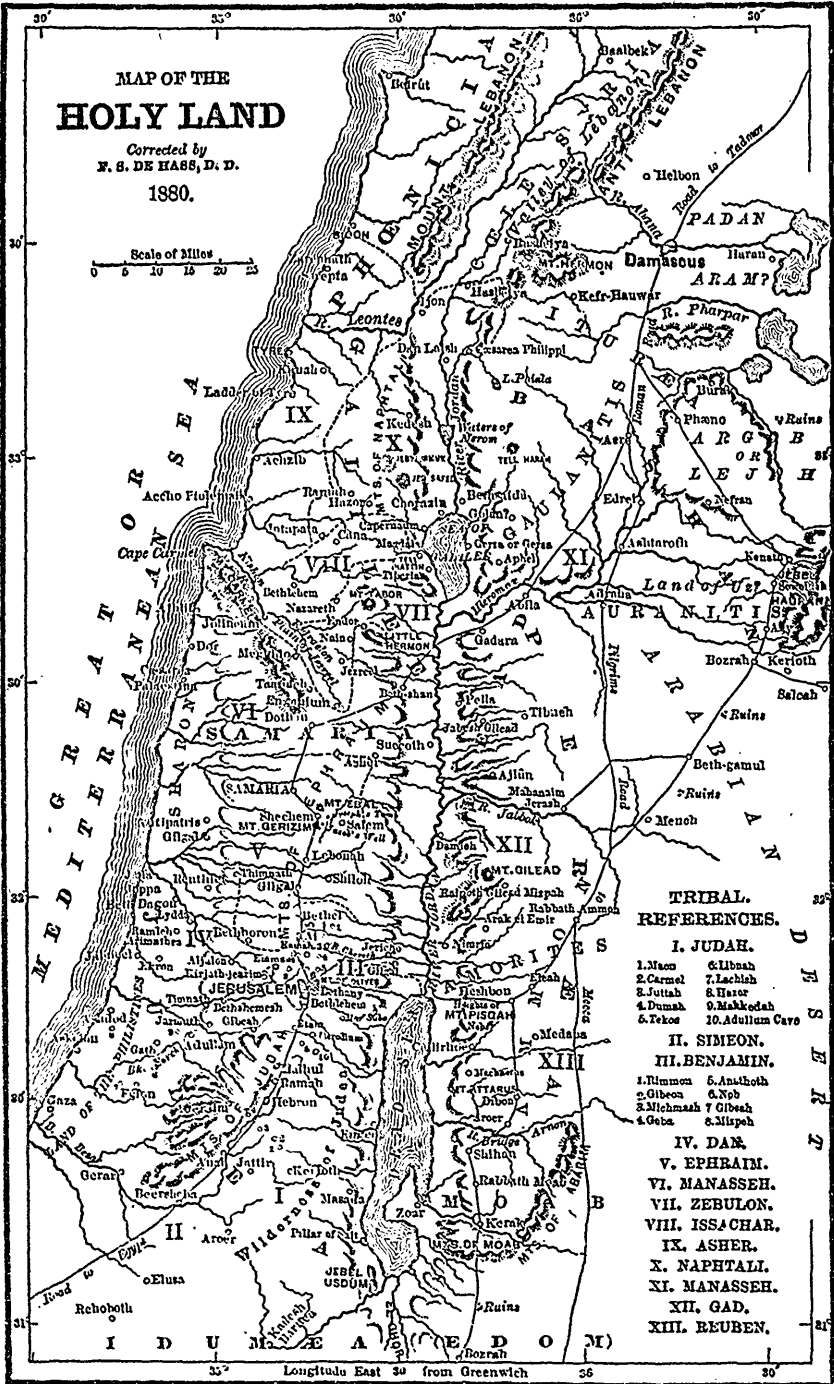
BUT A BETTER FRIEND — THE BEST FRIEND — IS JESUS. In him we see *Unselfishness* (John 15: 13), *Constancy* (John 13: 1; Rom. 8: 35) and *Godly Brotherhood* (1 Pet. 3: 18) in perfection. And of whom is he the friend? (Matt. 19: 17). He exchanges garments with them (1 Sam. 18: 4; Isa. 64: 6; Phil. 3: 9). He intercedes with the king for them (Heb. 7: 25). Abridged from *Hurlbut's Notes*.

We regret that this number of THE TEACHER'S MONTHLY is a little behind time. The very great labor involved in issuing the new series of lesson helps for the first quarter of 1896 is the cause of this. All these publications, the LEAFLETS, the QUARTERLIES and the MONTHLY, are prepared by the convener amid the pressing duties and outside calls of a city pastorate. These must receive his first attention, and consequently, with every effort, the MONTHLY is occasionally a little late in appearing. It is hoped that, now the work is so well in hand, there will be no more ground of complaint. We may promise that hereafter all the periodicals will be mailed one month in advance of the date for which they are required. It must be evident, however, that the work of editing the lesson helps and superintending their publication is far beyond the time and strength of one in a pastoral charge, and that the next General Assembly must appoint some one who will give his whole time to the management of its S. S. department. If all our Sabbath schools will adopt our own lesson helps the money needed for his support would be provided.

MAP OF THE HOLY LAND

Corrected by
F. S. DE HAAS, D. D.
1880.

Scale of Miles
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TRIBAL REFERENCES.

I. JUDAH.

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| 1. Mass | 6. Libnah |
| 2. Carmel | 7. Lechish |
| 3. Juttah | 8. Hezer |
| 4. Dumah | 9. Makedah |
| 5. Tekoa | 10. Adullam Cave |

II. SIMEON.

III. BENJAMIN.

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|-------------|-------------|
| 1. Nimmon | 5. Anathoth |
| 2. Gibeon | 6. Nob |
| 3. Michmash | 7. Gibeah |
| 4. Gebe | 8. Sitpah |

IV. DAN.

V. EPHRAIM.

VI. MANASSEH.

VII. ZEBULON.

VIII. ISSACHAR.

IX. ASHER.

X. NAPHTALI.

XI. MANASSEH.

XII. GAD.

XIII. REUBEN.

Notes on the Lessons.

LESSON IX—December 1st, 1895.

David Anointed King. I SAM. 16: 1-13.

(Commit to memory verses 12 and 13)

GOLDEN TEXT: "Man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16: 7.

PROVE THAT—Christ is the king of the church. Acts 5: 31.

SHORTER CATECHISM. Review Quests. 27-29.

LESSON HYMNS. *Children's Hymnal*—Nos. 156, 235, 164, 113.

DAILY PORTIONS. *Monday.* David anointed king. I Sam. 16: 1-13. *Tuesday.* David and Saul. I Sam. 16: 14-23. *Wednesday.* God's choice. I Chr. 28: 1-10. *Thursday.* Searching the heart. Jer. 17: 5-10. *Friday.* God's omniscience. Ps. 139: 1-12. *Saturday.* Promise for David. Ps. 89: 19-29. *Sabbath,* David's greater Son. Acts 13: 16-23. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. After announcing to Saul the final sentence of his rejection Samuel departed to his own house and the two never met again in life. His mourning over Saul was deep and genuine but God called him to rouse himself from it that he might carry out the divine purpose regarding his successor.

LESSON PLAN. I. Man's Choice. vs. 1-10. II. God's Choice. vs. 11-13.

I. MAN'S CHOICE. 1. And the Lord said unto Samuel, How long wilt thou mourn for Saul: seeing I have rejected him from reigning over Israel? There is a reproof conveyed in this sharp recall to duty. If God rejected Saul, then God would take care of the nation, and no one need fear for its future. Samuel's only duty was to act as God's instrument in carrying out his purpose. The grief of Samuel was prolonged almost to a sinful extent, nor can we wonder at it. We who see Saul's whole career, and know how deeply he fell, are in danger of discrediting his high qualities; but those who were witnesses of his military skill and prowess, and saw him and his heroic son raising the nation from its feebleness and thralldom to might and empire, must have given him an ungrudging admiration. Both David's dirge (I Sam. 1: 19-27) and Samuel's long mourning, and the unqualified obedience which he was able so quickly to extort from a high spirited people unused to being governed, bear decisive testimony to his powers as a ruler and a commander in war. (Payne Smith). Samuel mourned for the wreck of the high hopes which he had entertained, and for the seeming frustration of the purpose of God in allowing the election of a king. He knew not as yet how the vacancy in the theocratic throne was to be filled up, and he feared that the rejection of the present king might lead to the loosening of all authority in the state and a return to that disunion and political weakness from which Saul had raised the nation. (Deane). "The excellent prophet here displays something of human weakness. Samuel here looked on a vessel made by the invisible hand of God himself, utterly

broken and minished, and his emotion thereat shews his pious and holy affection—yet he is not without sin; not at all that the feeling is evil, but because it is excessive." (Calvin). Compare God's similar dealing with Elijah, I Kings 19. (ch. 15: 35; Jer. 7: 16; II: 14; 14: 11). Fill thine horn with oil—Horns hollowed out, polished and mounted with metal tops and lids, were used as flasks for holding liquids. Hence the horn became an emblem of plenty—the *cornucopia*. (ch. 10: 1). Kings as well as priests were set apart by this symbolic rite. It signified endowment with the spiritual graces belonging to their office. (I Kings: 1: 39; 19: 16; 2 Kings 9: 1; 11: 12; 23: 30). And go, I will send thee to Jesse the Beth'le-hem-ite—He was the grandson of Ruth and Boaz. (Ruth 4: 18-22). It had been long foretold by Jacob (Gen. 49: 10) that the sovereignty should be in the line of Judah. Moses was a Levite; Joshua a Ephraimite; Saul a Benjamite, but at last the words of the dying patriarch were about to find their fulfilment (Heb. 2: 3; Isa. 55: 11), and the first king of the royal line of Jesus was to be designated. (Isa. 11: 1, 10; Matt. 1: 5, 6; Luke 3: 31, 32). Bethlehem (*House of bread*) was 10 or 11 miles from Ra'mah, where Samuel dwelt. It was distinguished from another place of the same name in the tribe of Zebulun. (Josh 19: 15). Note the memories which cluster around it. (Gen. 35: 19; Judg. 12: 8, 10; Ruth 1: 1; 4: 21, 22; Micah 5: 2; Matt. 2: 1). For I have provided me a king among his sons—Saul was chosen to suit the popular idea of a king. (ch. 9: 16; 10: 23). David was endowed by God for royalty.

5. **And Samuel said, How can I go? If Saul hear it, he will kill me**—Saul would regard the anointing of another as an act of treason, but it was not really so. David never would have usurped the throne or been guilty of a single disloyal act. (ch. 24: 5). The anointing of David was merely a prophetic indication of the man whom God, in his own way and at his own time, would place upon Saul's throne, without either scheming or action thereto on the part either of Samuel or David. Its value would chiefly lie in the careful training he would receive from Samuel; but when David was king, it would also greatly strengthen his position; for it would be known that from his boyhood he had been marked out for his high office. Never did man mount a throne with purer hands than David; and, if Saul would have permitted it, he would have been a faithful and loyal servant to the last. It was Saul really who thrust the kingdom upon David. (Payne Smith). Saul would scarcely have dared to harm the aged prophet, and Samuel's fears are only an evidence that, with all his moral heroism, he was but a man like others, subject to the infirmities of men. **And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord**—This was true as far as it went, there was no deceit practiced. Neither Saul nor the Bethlemites had any right to know Samuel's whole motive. To have declared it would have endangered David's life unnecessarily. Is it always necessary, or even right, to tell in all cases the whole truth? If so, quarrels and ill-feeling would be multiplied to such an extent that social life would be unendurable. To have anointed David publicly would have forced Jesse to an open rupture with the king, and he must have sought safety either by fighting for his life, or by breaking up his home and fleeing into a foreign land, as indeed he was afterwards compelled to do. (ch. 22: 3, 4). Even when hunted for his life David never appealed to his anointing as giving him any claim as against the king. It remained simply a secret sign and declaration to him of God's preordained purpose, but of one as to which he was to take no step to bring about its fulfilment. "God wraps up the flower, which is in due time to open and bear fruit, within many a covering; and to rend these open prematurely is to destroy the flower and the fruit that is to spring from it. And so to have anointed David openly, and to have made him understand the meaning of the act, would have been to destroy David and frustrate the divine purpose." (Payne Smith). "Concealment of a good purpose, for a good purpose, is clearly justifiable, e. g., in war, in medical treatment, in state policy, and in the ordinary affairs of life." (Cook). Compare Moses' demands upon Pharaoh (Ex. 7: 9). It may be inferred from the command that Samuel was in the habit of holding religious gatherings in different provincial towns from time to time. (Kirkpatrick). The worship at

Shiloh seems to have been neglected and Samuel offered sacrifice, a function belonging exclusively to the priests, in virtue of his special dignity as a prophet. (ch. 9: 10; 20: 29).

3. **And call Jesse to the sacrifices**—The word used means a sacrifice followed by a feast—a peace-offering. **And I will show thee what thou shalt do**—He is to await further divine directions. The whole course of duty is not made plain at the outset. It is sufficient if the first step is clear. Light is given as it is needed. God often leads the blind by a way that they know not. If we take him for our guide, we must trust him in the dark. (Green). **And thou shalt anoint unto me him whom I name unto thee**—(ch. 9: 16; Deut. 17: 14, 15). Had Samuel been left to make his own choice he would have made a grievous mistake.

4. **And Samuel did that which the Lord spake, and came to Bethlehem**—(Ex. 4: 15). Fear and mental anxiety disappeared when Samuel set out in obedience to God's will. Perplexities are resolved, apprehensions are dispelled, difficulties vanish, the mind is serenely at rest when we yield ourselves to the divine will and implicitly trust God's wisdom and care. **And the elders of the town trembled at his coming, and said, Comest thou peaceably?**—R. V. "came to meet him trembling." His rebukes of evil doing were dreaded, and the elders feared that in some way they had incurred his displeasure, for his appearance was sudden and at an unexpected time, or the breach between him and Saul may have made the elders afraid of incurring the royal displeasure by welcoming him. The words of the elders are evidence of the profound respect everywhere paid to Samuel. (ch. 21: 1; Acts 24: 25).

5. **And he said, Peaceably**—with no hostile intention. His visit was fraught with unpleasant consequences to no one. **I am come to sacrifice unto the Lord**—He came to offer a peace-offering, and therefore to hold a season of sacred communion with God and loving fellowship with brethren. By such visits as these Samuel revived the piety of the people during the general neglect of religion. **Sanctify yourselves and come with me to the sacrifice**—The Septuagint adds, "And rejoice with me this day." They were to wash and purify themselves and abstain from everything unclean. (Gen. 35: 2; Ex. 19: 10, 14). This outward cleansing was symbolical of inward purification by repentance and consecration of heart. (Isa. 1: 15, 16; Heb. 10: 22; Jas. 4: 8). **And he sanctified Jesse and his sons, and called them to the sacrifice**—Samuel apparently went to the house of Jesse and superintended their preparations for the sacrifice. We may suppose that the anointing of David took place after the public ceremonies were over, and before the feast that followed. (verse 11). A considerable interval would necessarily elapse, for the victim had to be skinned and prepared for roasting, which latter process would take some time.

6. **E-li'ab**—(*God is Father*). The eldest son (1 Sam. 17: 13), probably the same as E-li'hu, one of the brethren of David, whom he appointed ruler of the tribe of Judah. (1 Chr. 21: 18). **And said—i. e., to himself, Surely the Lord's anointed is before him**—His noble appearance reminded Samuel of Saul when first chosen (ch. 10: 24), but his temper was haughty and overbearing (ch. 17: 28).

7. **Man looketh on the outward appearance, but the Lord looketh on the heart**—(1 Kings 8: 39; 1 Chr. 28: 8; Ps. 7: 9; 147: 10, 11; Jer. 17: 10; Luke 16: 15; Acts 1: 24; Rev. 2: 25). The people chose Saul for his kingly looks (ch. 9: 2), but God chose David for his royal nature. "On the outward appearance" is literally "on the eyes," which are the most expressive feature and most indicative of the soul within. "I have refused him," or, rather, "passed him by."

8. **A-bin'a-dab**—(*a noble father*). **Neither hath the Lord chosen this**—It does not follow from these words that Samuel made Jesse a sharer in the divine secret. According to the following narrative none of the family knew anything of David's high destiny. This address to Jesse merely indicates that the divine selection with which Samuel was concerned did not rest on any of his sons. Samuel's words were a riddle to Jesse, the solution of which could be attained only in the subsequent career of David. (Erdmann).

9. **Sham'mah**—(*desolation*). These three eldest sons were in the army with Saul when Goliath challenged them to find a champion to meet him in single combat.

10. **Again Jesse made seven of his sons to pass before Samuel**—Better "So Jesse made," etc. The seven include the three named. He had in all eight sons. (ch. 17: 12). Only seven are named in 1 Chr. 2: 13-15, hence it is conjectured that one died young, and his name was not recorded. **And Samuel said unto Jesse, The Lord hath not chosen these**—No doubt Samuel wondered at this as much as Jesse, but he could do nothing but obey the divine voice that spoke to his heart.

II. **GOD'S CHOICE.** 11. **Are here all thy children?**—lit. "lads." The elder sons must have been quite grown men, but David was probably not more than 16 years of age, and was not thought old enough to be invited to the feast. Some one had to remain in charge of the sheep, and David, as the youngest,

would be least missed. (2 Sam. 7: 8; Ps. 78: 70). **We will not sit down till he come hither**—"We will not 'surround' the table for a sacrificial feast. At this time the Jews did sit at meals, instead of reclining on couches, as in the days of our Lord." (Payne Smith). The ancient Hebrews sat round a low table, with their legs crossed, as the modern Orientals do. (Ps. 128: 3). The luxurious practice of reclining was not introduced in Judæa till a later period in the Old Testament history. (J. F. and B).

12. **Now he was ruddy, and withal of a beautiful countenance**—A fair complexion and light hair were considered marks of beauty in the east, where sallow faces and dark locks were the rule. "Withal" means "at the same time," "in addition to this." "A beautiful countenance" is literally "beautiful eyes." Compare the descriptions of Joseph (Gen. 39: 6) and Moses (Ex. 2: 2; Acts 7: 20). **And the Lord said, Arise, anoint him: for this is he**—Saul had been chosen when in the prime of life after his character had been fixed, and so he was less amenable to the good influences of Samuel. But David becomes from boyhood accustomed to the thought of some day reigning, and is a docile pupil of the wise old prophet.

13. **In the midst of his brethren**—That is, in their presence. It is doubtful whether any of them, or David either, understood all that the act meant. They may have thought that he was simply chosen as a young prophet, or disciple of Samuel. (ch. 17: 28). Saul and David are both men of extraordinary natural ability; but the one is always shy, awkward, and with all the defects of an uneducated man; while David is altogether the contrary. But Samuel gave his youthful pupil something better than accomplishment—he carefully educated him in the law of God, and led his mind onward to all that was good. It was Samuel's last and crowning work to train the man who more nearly than any other approached the ideal of the theocratic king, and was to Israel the type of their coming Messiah. (Payne Smith). **And the Spirit of the Lord came upon David**—(*The Beloved*). The unction from above accompanied its symbol, the anointing with oil. **From that day forward**—This denotes a continual impartation of the Spirit and his development to full fitness and capacity for the royal calling. (Erdmann). **So Samuel rose up and went to Ra'mah**—He returned to his ordinary duties.

PRACTICAL LESSONS.

1. *Sorrow is excessive when it makes us neglect present duties.* Grief is so sacred that we are not ready to believe that it may become sinful. Yet if it produces a spirit of rebellion against the divine dealings with us, or is so excessive as to prevent our view of God as connected with our sorrow, it may be deserving of rebuke, like that of Samuel. When

grief becomes so prolonged and morbid as to lead one to withdraw from the active duties of life to brood over his loss and nurse his sorrow, it fails to be the source of blessing that it was designed to be.

2. *We should esteem others for their character rather than for their appearance or wealth.* A fair exterior is no guarantee of an

angel-like disposition. Many men neither wise nor clever have made fortunes. Not physical strength, not intellectual greatness, not material possessions, not externalisms of any kind, but the *character*, is the great thing in any true estimate of men. Whether they are found in humble spheres of life or more conspicuous stations, those whose hearts are right with God should alone command the homage of respect and esteem.

3. *God often calls young people to important stations.* David was only sixteen when he was anointed to be king. He then entered upon the course of training for his future responsible duties. Had he foolishly squandered his time, saying to himself, "I'm going to be king some day, so I need not keep sheep, or perform the tasks Samuel sets me," he would have proved even a worse king than Saul. The difference between David and most young people is merely this, that he knew what was in store for him, and they do not. All the same, we should use faithfully the precious opportunities given us to prepare for any station to which God may call us.

4. *He prepares men for their special work.* David's occupation as a shepherd taught him how to care for the nation when he was elevated to be its ruler. There he learned courage, and watchfulness and responsibility. In

the school of Samuel he acquired all the accomplishments of that age—learning, music, poetry, etc. The discipline he underwent while persecuted by Saul trained him to be a leader of men and a successful warrior. So God is fitting each one for his part in life if he will only receive instruction meekly and try to be faithful in the duties that come to hand day by day.

ADDED POINTS.

1. We hold all our gifts and privileges subject to a wise use of them.
2. When one leader fails, God has another ready. His cause rests on one man exclusively.
3. The fear of what others will do or say keeps many a one back from the path of duty.
4. If we will only do the next clear duty, God will shew us what lies beyond it.
5. We should be prudently silent where talking too freely may make trouble.
6. A guilty conscience dreads rebuke.
7. We should be cautious and charitable in our estimates of others.
8. God has called many great men from humble stations in life.
9. God never calls anyone to a duty without giving his Holy Spirit for its performance.
10. Do not be impatient under God's discipline for future usefulness.

BETWEEN THE LESSONS.

Why did Samuel mourn for Saul? Wherein was his mourning wrong? When may sorrow displease God? What did God tell Samuel to do? Was Samuel afraid to go? Why would Saul seek to kill him? Was his proposed action treasonable? Why did not God tell him which of Jesse's sons he was to anoint? How was he to explain his visit to Bethlehem? Why were the elders afraid? How many sons had Jesse? Which one was absent from the feast? Describe David's appearance? Did any of those present understand the meaning of Samuel's act? Contrast David and Saul in regard to their preparation for the kingship?

THE BLACKBOARD.

THE LORD LOOKETH ON THE



What God wants to find in our hearts. Illustrate from the lesson.

OBEDIENCE—(Samuel)

CONSECRATION—("Sanctify yourselves")

HUMILITY—(David).

Write these in the heart as you review.

LESSON X—December 8th, 1895.

David and Goliath. I SAM. 17: 38-51.

(Commit to memory verses 44 and 45).

GOLDEN TEXT: "The battle is the Lord's." I Sam. 17: 47.

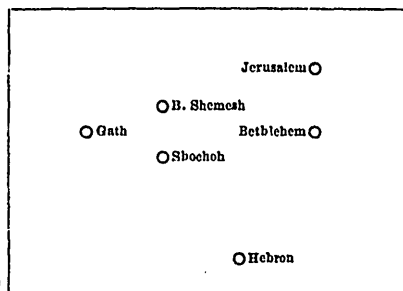
PROVE THAT—A crown awaits the Christian warrior. 2 Tim. 4: 8.

SHORTER CATECHISM. Review Quests. 30-32.

LESSON HYMNS. *Children's Hymnal*—Nos. 117, 120, 124, 132.

DAILY PORTIONS. *Monday.* David and Goliath. I Sam. 17: 38-44. *Tuesday.* David and Goliath. I Sam. 17: 45-51. *Wednesday.* The defiance. I Sam. 17: 1-11. *Thursday.* David hears the challenge. I Sam. 17: 17-27. *Friday.* David's trust in God. I Sam. 17: 28-37. *Saturday.* The Deliverer. Ps. 144: 1-10. *Sabbath.* The Christian conflict. Eph. 6: 10-18. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.



INTRODUCTORY. Soon after his anointing David became minstrel and armourbearer to Saul but his attendance at court was not constant and Saul seems to have taken little notice of him except when his services were required. Another invasion of the Philistines took place and David retired to his home while his older brothers joined the king's army. As an introduction to our lesson read the first part of chapter 17.

LESSON PLAN. I. The Weapons. vs. 38-40. II. The Challenge. vs. 41-47. III. The Conflict. vs. 48-51.

I. THE WEAPONS. 38. Armed David—R. V. "Clad David with his apparel." The soldier's coat worn under his armour and girt close to the body by the sword belt. It does not follow from this that David was as tall as Saul. The garment was loose and held in its place by a girdle. The length would be a matter of small consequence unless it touched the ground. **A helmet of brass**—probably "bronze." **A coat of mail**—A corselet made of metal scales overlapping one another like those of a fish. For Goliath's armour see verses 5-7. His coat of mail weighed 137 pounds and his spear head 19 pounds, all were of polished bronze. His height was about 10 feet. Some make these figures larger.

39. Upon his armour—R. V. "his apparel," the garment previously mentioned. The sword was Saul's. **Assayed to go**—He set out for the encounter with Goliath but was so impeded by the unaccustomed armour that he turned back at once. **Proved it**—He had had no experience of such armour and did not know how heavy and cumbersome it was. "He desired to go forth to the battle in the lightest possible armour: strong in the Lord, not in himself: armed, not with steel, but with faith." David felt that he would have no chance against the Philistine except as a light-armed soldier. The agility of his movements would then make him a match for one so heavily overweighted as Goliath. While trusting in the Lord for victory he yet used shrewd practical sense in arming himself for the com-

bat. Faith never warrants us in neglecting the use of means.

40. And he took his staff in his hand—The shepherd's staff (Zech. 11: 7, 10, 14), or perhaps, only a common walking stick, stout and long, (Gen. 32: 10.) He was so accustomed to carrying it that he would have felt awkward without it, besides, it made conspicuous the contrast between his ground of trust and that of Goliath. It might be useful, too, in a close encounter, or in trying to evade his adversary. **The brook**—margin "valley" or "torrent bed" (R. V.) "In the middle of the broad open valley we found a deep trench with vertical sides, impassable except at certain places—a valley in a valley, and a natural valley between the two hosts. The sides and bed of this trench are strewn with rounded and water-worn pebbles, which would have been well fitted for David's sling." (Conder). **A scriot**—The script was a bag of leather thrown over the shoulders, and used by shepherds and travellers to carry provisions. It is still used by eastern shepherds, and is made of the skin of a kid, stripped off whole and tanned. This is the only passage in the Old Testament where it is mentioned; but reference is made to it in several places in the New Testament (Matt. 10: 10; Mark 6: 8; Luke 9: 3; 10: 4; 22: 35, 36). (Freeman). In ancient times the sling was really a very formidable weapon. That used by the ancient Egyptians, which was probably of the same sort as that of David, was a thong of leather,

or string plated, broad at the middle, and having a loop at one end, by which it was fixed upon and firmly held by the hand. The other extremity terminated in a lash, which escaped from the fingers when the stone was thrown. (Kitto). Against this weapon the size and strength of Goliath were of no avail. The Benjamites were especially expert in the use of it (Judges 20: 16; 1 Chr. 12: 2). "It has been commonly supposed that in laying aside Saul's armour, and preferring his own sling David was giving up every advantage, and that the chances of his success were materially lessened by the fact that he was thus, comparatively speaking, defenceless. But this is a mistake. The genius of David was made manifest in the choice of his weapons, and so soon as he had determined to use the sling the issue was not doubtful. The giant was open to attack only on the forehead; but then he was cased in such heavy armour that he could not move with swiftness, and so he could prove a formidable foe only when he was fighting at close quarters. David, on the other hand, was free, and could run with swiftness and agility. While using the sling he could begin the attack from a distance, and out of the range of his adversary's weapons. So far, therefore, as weapons were considered, the advantage was clearly on David's side, provided only he could preserve his precision of aim and steadiness of hand. He was like one armed with a rifle, while his enemy had only a spear and a sword; and if only he could take sure aim, the result was absolutely certain." (W. M. Taylor). Goliath (*Splendor*), so called from his shining armour). He was probably descended from the old Rephaim, of whom a scattered remnant took refuge among the Philistines after their dispersion by the Ammonites (Deut. 2: 20, 21; 2 Sam. 21: 22). (Smith). He was from Gath where descendants of the Anakim were found (Josh. 11: 22; Num. 13: 32, 33). Here, then, we may picture to ourselves the two hosts, covering the low, rocky hills opposite to each other, and half hidden amongst the lentisk bushes. Between them was the rich expanse of ripening barley, and the red banks of the torrent, with its white shingly bed. Behind all were the distant blue hill-walls of Judaea, where Saul had just come down. The mail-clad champion advanced from the west through the low corn, with his mighty lance perhaps tufted with feathers, his brazen helmet shining in the sun. From the east a ruddy boy in his white shirt and sandals, armed with a goat's-hair sling, came down to the brook, and, according to the poetic fancy of the rabbis, the pebbles were given voices, and cried, "By us shalt thou overcome the giant." (Conder).

II. THE CHALLENGE. 41. And the Philistine came on and drew near unto David—The words describe, with graphic vigor, his nearer and nearer approach. The man that bare the shield—In the Assyrian sculptures there are representations of warriors

fighting in this manner, with men before them holding the large shields, with the bottom resting on the ground, thus forming moveable breastworks. The great shields of the Philistines seem to have been of circular shape. (Freeman).

42. Looked about—As if he scanned the intervening space to discover his antagonist and only when no one else was visible could he believe his eyes, that this shepherd lad had the audacity to answer his challenge. He disdained him—Felt contempt for him. His appearance was almost girlish (ch. 16: 12). His person and equipment were an insult to a man of war. There is a legend among the Jews that when Goliath cast his eyes upon David, the sight seemed so ridiculous that he threw back his head and laughed out loud. But this action disarranged his helmet and bared his forehead for David's stone (Prov. 16: 18; 1 Cor. 1: 27, 28).

43. Am I a dog, that thou comest to me with staves—The plural is used in contemptuous exaggeration of the armour of David which appeared so thoroughly unfit for the occasion. (K. and D.) The septuagint version reads "Am I as a dog, that thou comest against me with staff and stones? and David said, Nay, but worse than a dog." This is evidently an attempt to "improve" upon the simple dignity of the narrative. Very likely Goliath did not notice the sling, and David may have purposely concealed it so as to get in his shot before the giant could guard himself behind his great shield (2 Sam. 3: 8; 2 Kings 8: 13; 18: 36). By his gods—The Hebrew is singular "by his gods." Some understand that he blasphemed David's God "i. e. making use of the name of Jehovah in his cursing, and thus defying, not David only, but the God of Israel also." (K. and D.) Others take the words to mean "his own god," "i. e. the deity whom he had selected to be his especial patron." (Payne Smith). "He invoked curses upon him, from his idol-gods." (Green). These were such as Dagon, Baal and Astarte, whom he thus deliberately pitted against Jehovah.

44. And the Philistine said to David—This toploftical style of abuse was characteristic of those spectacular duels on which in ancient and mediæval times the fate of so many armies hung. Homer is full of such boasts and threats, and such may to-day be heard among the Bedouins. To have one's body thus dishonored after death, and left a prey to carrion birds and beasts, was a fate from which the sturdy warrior would shrink with horror. (Illustrative Notes). (1 Kings 20: 10, 11; Prov. 18: 12; Ecc. 9: 11, 12).

45. A shield—R. V. "a javelin." Relying upon your weapons of war. He does not deign to refer to his false gods. The calm faith of David is in marked contrast to the blustering boastfulness of Goliath. In the name of the Lord of hosts, * * * whom thou hast defied—Resting, not upon his personal prowess, but upon the covenant God

of his people, whom Goliath had defied when defying his army (Ps. 124: 8; 125: 1, 2; 2 Cor. 10: 14; Heb. 11: 33, 34). The title "Lord of hosts" first appears simultaneously with the foundation of the monarchy (1 Sam. 1: 3). It is used by David, in Ps. 24: 10, as the loftiest title of Jehovah. We should then take "hosts" in its widest sense, including both earthly and heavenly hosts, and see in the title a proclamation of the universal sovereignty of Jehovah heeded within the nation, lest that invisible sovereignty should be forgotten in the visible majesty of the king, and outside the nation, lest Jehovah should be supposed to be merely a national deity." (Kirkpatrick).

46. This day will the Lord deliver thee into mine hand—This was no brag-gart boast, but an expression of faith in God's help. (2 Sam. 22: 33, 35; Ps. 124: 8; 125: 1; 2 Cor. 3: 5; Heb. 11: 33, 34). There is a God in Israel—a God worthy of the name and able to defend his people (Josh. 4: 24; 1 Kings 8: 43; 18: 36; 2 Kings 19: 19; Isa. 52: 10). The other nations will learn that God does not suffer himself to be mocked in his people, but as their covenant God helpfully and mightily espouses their cause. (Erdmann).

47. And all this assembly—This may mean the whole body of Israelites and Philistines. The Lord saveth not with sword and spear—Providence is not "always on the side of the strongest battalions," as Madame de Sévigné wrote. When some one wrote in a German album during the Seven Years' War: "If God be for us, who can be against us"? it was Voltaire who wrote underneath "The big Prussian battalions." Brute force cannot prevail when God interposes for

the help of his people (ch. 14: 6; Ps. 44: 6, 7; Hos. 1: 7; Zech. 4: 6; 1 Cor. 1: 27, 28; 2 Chr. 20: 15). For the battle is the Lord's, and he will give it into our hands—By the will of Almighty God the issue of battle is determined and David's faith assured him that the victory would be his. The man who is God's champion need have no fear.

III. THE CONFLICT. 48. The Philistine arose, and came and drew nigh to meet David—The description is very pictorial, it is minute and vivid. Apparently he was seated, as was the rule with armies in ancient times when not engaged in conflict (verse 52). When, then, he saw David emerge from the ravine, he rose, and carrying the vast load of armor, moved slowly towards his enemy, trying to frighten him by his curses. (Payne Smith). The words suggest the pomp and pride and self-assumption with which he slowly proceeded to the fray. (Terry). David hastened, and ran toward the army to meet the Philistine—David, in his light equipment, could move swiftly towards the battle array of the enemy, in front of which Goliath moved. His design was to attack him before he expected, at as short a range as possible, and to add impetus to his sling by running.

49. Smote the Philistine in his forehead—Visors, or protection for the face, were not yet invented, and the giant's shield was in the hands of his armor-bearer. David had four more stones, but the first was sufficient.

51. And slew him—With the giant's own sword was he beheaded. (ch. 21: 9; 2 Sam. 23: 21; Ps. 7: 15, 16; Heb. 11: 34). Champion—Their mighty man—not the same word as in verses 4 and 23.

PRACTICAL LESSONS.

1. *Boastful words are foolish.* Goliath doubtless thought that he was entitled to a good opinion of himself. He had fought many battles and proved victor. Strength, skill in the use of weapons, all physical advantages were on his side. His antagonist did not present a very formidable appearance. He promised to be not a "foeman worthy of his steel," but a rash boy needing wholesome chastisement for his audacity. Yet his words were empty boasting. Nothing can justify anyone in bragging of what he has done, much less about what he is going to do. Modesty and real worth should go together.

2. *If you do but one thing learn to do it well.* David was a man of many accomplishments; you may be more limited in the range of your talents. But whatever you can do be sure you do it as perfectly as possible. If David had not perfected his skill in the use of the sling he could not have slain Goliath. There is no talent or accomplishment which may not some day stand its possessor in good stead. A half knowledge of anything may be

no better than entire ignorance of it when an occasion of importance arises. Be master of something.

3. *The mightiest giant can be overcome by faith, courage and the use of the means God has given us.* The Israelites were dismayed at the challenge of Goliath. Yet there were doubtless many amongst them who were as skilful marksmen as David. We have no reason to throw up our hands in despair because there are "giants great and tall, stalking through the land." We do not need "Saul's armor," some new and hitherto unused methods, or the weapons of carnal policy, but prayerful, wise and faithful use of the means and opportunities which lie to hand. Victory over these does not depend upon wealth, or learning, or power, or resources, but faith in God and courage to go forward.

4. *The battle against evil is the Lord's; let us be found always on the right side.* Goliath looked upon the stripling David with supreme contempt. So the agencies which God is employing to-day seem ridiculously in-

adequate from a worldly point of view. Defenceless men and women in the heart of heathen countries hope to overthrow the false faith of centuries and bring whole races out into the sunlight of Christianity and civilization. Sunday school workers hope to elevate the moral destiny of educated and progressive nations. Youthful Endeavorers undertake to stay bribery and political corruption. Yet all these agencies, and many more like them, can go forward in the same quiet confidence as possessed David. "The battle is the Lord's and he will give it into our hands."

ADDED POINTS.

1. We know not each morning what may be in store for us, of duty and danger, before the day closes.

2. It is right to be indignant at the defiant attitude of the upholders of wickedness.

3. We should set to work to defeat them, no matter how formidable the task appears.

4. Faithfulness in humble duties is the best preparation for doing great deeds.

5. The Christian cannot fight with the world's weapons. He will be defeated if he tries.

6. We should consecrate our best talents to God's service.

7. Our courage should be sustained in God's help.

8. The weapons of evil are often the instruments of its destruction.

TEST QUESTIONS.

What malady afflicted Saul? Was this supernatural? How did he find relief? What evidence that David had already distinguished himself by his bravery? Of what brave acts does he himself afterwards make mention? If he had performed exploits previously in battle is it likely he would not have mentioned them, or that they would not have been referred to? What rank was conferred upon David? How do you reconcile this with Saul's apparent ignorance of David after his battle with Goliath? Who was the Philistine champion? Describe his weapon and armor? What were the terms of his challenge? What brought David to the camp? What enquiries of his aroused the scorn of his brother? How did he reply? What brave words did he speak to Saul? What induced Saul to entrust such a grave issue to the hands of such a youth? Shew what soldierly qualities David manifested in the whole affair.

THE BLACKBOARD.

Five stones of character by which David overcame :

MEEKNESS

WISDOM

FAITH

HUMILITY

COURAGE.

"More than conquerors through him that loved us."

LESSON XI—December 15th, 1895.

David and Jonathan, I SAM. 20 : 32-42.

(Commit to memory verses 41 and 42).

GOLDEN TEXT: "There is a friend that sticketh closer than a brother." Prov. 18: 24.

PROVE THAT—A greater than David calls us friends. John 15: 14.

SHORTER CATECHISM. Review Quets. 33-35.

LESSON HYMNS. *Children's Hymnal*—Nos. 155, 144, 39, 40.

DAILY PORTIONS. *Monday.* David and Jonathan. I Sam. 20: 32-42. *Tuesday.* The friendship began. I Sam. 18: 1-5. *Wednesday.* Jonathan's care for David. I Sam. 19: 1-7. *Thursday.* David in danger. I Sam. 20: 1-10. *Friday.* The covenant. I Sam. 20: 11-23. *Saturday.* Saul's anger against David. I Sam. 20: 24-31. *Sabbath.* David's lament for Jonathan. 2 Sam. 1: 17-27. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The friendship between Jonathan, Saul's eldest son, and David dates from their first meeting after the victory over Goliath and the Philistines, and continued unbroken until the death of Jonathan. Saul's regard for David soon changed to bitter hatred. Five times he attempted his life as narrated in chapters 18 and 19. At last David appealed to Jonathan to ascertain for him whether his father's conduct was the indication of a fixed purpose against him or merely the insane antipathy of a madman. The plan he proposed was followed and our lesson opens with Jonathan reply to his father's declaration of his reason for seeking to destroy David. "At this feast, surrounded by his friends, and supported by a body of courtiers who had slandered the absent hero, and hoped to reap benefit by his deposition and death, the king had fully intended to carry out his murderous designs. Was he to be frustrated in this way, and that with the privacy or at the instigation of his own son?" Hence the violent and insulting language to Jonathan. (Deane).

LESSON PLAN. I. The Danger. vs. 32-34. II. The Warning. vs. 35-39. III. The Farewell. vs. 40-42.

I. THE DANGER. 32. Jon'a-than—*(the gift of God).* He had sworn friendship with David at the time of the victory over Goliath (18: 1). Wherefore shall he be slain?—Saul had just told Jonathan that David would supplant him as heir to the throne if allowed to live, but Jonathan saw in that no reason why he should be murdered. If God chose to place him there, and his life was blameless, he deserved no injury. Jonathan was brave, unselfish and magnanimous. (ch. 19: 5; Matt. 27: 25).

33. Saul cast a javelin—Rather "branded," lifted it in a threatening manner (18: 11). On a previous occasion Jonathan was able to touch the better feelings of his father (19: 4, 5), but now his ungoverned, violent temper would not be controlled. What a scene to enact before his whole court on a solemn feast day! (Cook), Whereby Jonathan knew—He had before been disposed to attribute his father's acts of violence toward David to his madness, and the demon that at times possessed him, but now he is convinced that David's suspicions of his bloody design (verse 3) are well founded, and he arose from the table in a wild tumult of passion, and the next morning, true to his word, went forth to bid David fly. (Terry).

34. Jor'an arose from the table in fierce anger—It was the anger of indignant grief, not that his father had addressed vile epithets at him, but because he had called his friend a traitor. The insult to himself had been shameful, but the generous-minded Jonathan feels far more keenly the wrong done to his friend in charging him with treasonable intentions (verse 31).

II. THE WARNING. 35. At the time appointed—R. V. margin, "to the place appointed." (See verses 18-24). A little lad—Who would not suspect the real purpose of Jonathan's shooting; a vivid touch of reality in the narrative. (Kirkpatrick).

36. The arrows—Three were to be shot at a mark, but as he runs to pick them up, Jonathan shoots one beyond the other two so as to give occasion for the preconcerted signal. The exact method of procedure is not easy to determine in this condensed narrative, and it is of little consequence.

37. Is not the arrow beyond thee?—the danger signal to David as agreed upon.

38. Make speed—This was intended for David's ear, to emphasize the great danger in which he stood.

III. THE FAREWELL. 40. His artillery—His bow and quiver. This term was applied to all kinds of weapons for shooting stones, arrows and other projectiles long before the invention of gunpowder. He sent away the lad that he might be alone with David. The interview would have been a fatal one to them if any person had reported it to the king.

41. Towards the south—His hiding place was on the south side of the stone Ezel. The preceding affair occurred on the north side, whence the boy returned to the city, which lay on the north of David's hiding place, so that the latter was completely hid from him. (Erdmann). **Bowed himself three times—**It was, and is, the custom, in approaching a sovereign or prince, to pause and bow at regular intervals. David thus testified his respect to Jonathan's high station, in advancing to meet him; but when they came near, everything but their heart-brotherhood was forgotten. (Kitto). Whatever dignity God might have in store for him, Jonathan was still the son of his king. When an Oriental meets a superior he kneels down and touches the ground with his forehead. With beautiful and touching affection the two friends embraced each other. Both felt it to be, what it really was, save for one stolen interview (23: 16-18), a long and last farewell. Henceforth David was an exile and an outlaw until the death of both his persecutor and his beloved friend opened up for him the way to the throne. David exceeded—broke down, completely mastered by his grief. (Payne Smith). He wept violently aloud. (Erdmann).

"They wept as only strong men weep,
When weep they must, or die.

This is the culminating point in the mutual relations of these two friends, who furnish the eternal type of the perfection of noble friendship. In these last hours before their separation, all the threads of their destinies, henceforth so widely different, are secretly woven together. As Jonathan here foresees, David

afterwards obtains the kingdom; and, in accordance with his oath to his friend, he afterwards, as a powerful king, always spares the descendants of Jonathan, in grateful remembrance of his dearly loved friend, and never loses an opportunity of shewing them kindness. We may well believe that when, in after years, David drew to his court the posterity of Jonathan, he often told them *himself* of these last events before their separation with which no one but the two friends could be acquainted, and that our present narrative springs ultimately from this source. (Ewald).

42. Go in peace The usual word of farewell. **Forasmuch**—The sentence is broken and incomplete, as if Jonathan's voice choked while he was speaking, and he could not finish the sentence he began. **In the name of the Lord**—It was, therefore, not a friendship which rested merely on mutual good feeling, but was based on a recognized common union of heart with the living God. Jonathan's heart clung in firm faith and trust to the Lord; this was the root of his heroic courage and his victorious prowess (14: 6); this fresh power of faith, which elevated and

sanctified his whole being, won him David's regard and love. David's whole life-course shewed Jonathan the direct wonderful gracious leading of the Lord, to which he humbly submitted himself. The two hearts were one in looking to and hoping in the living God, in humble obedience to his holy will. This was the foundation of their communion of love and life in the Lord. (Erdmann). **My seed and thy seed**—David remembered this to Mephibosheth, the lame son of Jonathan. (2 Sam. 9). David went forth into exile, and Jonathan returned to his post of filial duty and patriotism. "The scenes in this chapter are some of the most affecting presented to us in history, whether in old or modern times, and we may well wonder at the delicacy of feeling and the gentleness of the sentiments which these two men in those old rough times entertained for one another. No ancient writer has set before us so noble an example of a heartfelt, unselfish and thoroughly humane state of feeling, and none has described friendship with such entire truth in all its relations, and with such profound knowledge of the human heart." (Phillipson).

PRactical LESSONS.

1. *A true friend is unselfish.* Both David and Jonathan manifested this in the highest degree, but owing to the position of the king's son his magnanimity is the more conspicuous. All David's worldly interests seemed at Jonathan's mercy. To have secured his death or banishment would have been counted wisdom by the politicians of the day. Yet never once does a thought seem to cross his mind that was unkind to David. He risks his life in defending him against his father's charge, and visits him when hunted as an outlaw. Fair-weather friends are no friends at all. When interests clash then the worth of honeyed words is tested.

2. *We should choose only the good and true as friends.* Every real friendship must be based upon mutual respect for real worth. We shall find no perfect friend but One, our elder Brother, Jesus, and in so far as others manifest his character, though imperfectly, do they merit our love and esteem. We cannot be too careful in guarding ourselves against close intimacy with those whose friendship will not help us to be more Christ-like. "Choose friends, not for their usefulness, but for their goodness; not for their worth to us, but for their worth to themselves, and choose, if possible, people superior to ourselves."

3. *A true friend will not forsake us in adversity.* To the very last Jonathan was true to David, and David shewed, in his kindness to Jonathan's son, that he never forgot the bosom friend of his youth. Their souls were "knit" together. When David was a fugitive, Jonathan left his father's camp in order to have a stolen interview with his friend. The desire of friendship is to help

and serve, not to advance selfish ends. Adversity furnishes the occasion that true friendship seeks. Its joy is to stand by the object of its love when others forsake it. The professed regard which readily entertains suspicions, jealousy or envy, is only veiled selfishness.

4. *Our friendships should be "in the Lord"—religion should sanctify them.* It is not to be denied that there have been true friendships where neither were Christians. But every one who is loyal to the Best Friend will not be satisfied until he has brought his human friends to love him too. We should guard against contracting intimate acquaintance with any who are careless, worldly, pleasure-seeking or irreligious. If we cannot talk with another about what lies nearest our hearts we cannot have with him the unreserved confidence of friendship. In mutual love to Christ all human love finds its highest and purest type.

5. *Jesus is the best Friend.* "In alliance with him you are in alliance with all that is pure and bright, all that is transforming and beautifying; all that can give peace to your conscience, joy to your heart, lustre to your spirit, and beauty to your life; all that can make your garments smell of myrrh, and aloes, and cassia; all that can bless you and make you a blessing. And once you are truly his, the bond can never be severed; David had to tear himself from Jonathan, but you will never have to tear yourself from Christ. Your union is cemented by the blood of the everlasting covenant; and by the eternal efficacy of the prayer, 'Father I will that they also whom Thou has given me be with me where I am.'" (Blaikie).

ADDED POINTS.

1. Give a calm answer to angry words.
2. True friendship takes little note of social distinctions.
3. True friendship shews itself in defending the absent from unjust charges.
4. A true friend warns of coming danger.

5. Those who would command respect must be respectful to others.
6. It is not unmanly to shew signs of sorrow upon adequate occasions.
7. A true friend will not forsake the post of duty even for his friend's sake.
8. Let love to Christ hallow all our friendships.

TEST QUESTIONS.

By what act did Jonathan shew his friendship for David immediately after his victory over Goliath? What first excited Saul's jealousy of David? Did Saul ever find out that David had been anointed as his successor? (ch. 18: 12-16, 29, 30). What was Saul's first device for getting rid of David? By what slight did he seek to provoke him? How did he then proceed? How did David shew his modesty and courage in the matter concerning Michal? Who reasoned with Saul regarding his conduct to David, and with what result? What again aroused Saul's jealous hatred? How did Michal succeed in saving David? How did God interpose to save him? What is the meaning of "Is Saul also among the prophets"? When did this phrase originate? (ch. 10: 10-12). Had Saul told Jonathan of these attempts on David's life? To what did David attribute them? What plan was agreed upon by which Jonathan was to learn his father's intentions? Was David's excuse for absence from court a reasonable one? In what way would Saul's reception of it reveal his true feelings? Under what circumstances did David and Jonathan again meet? (23: 16-18).

THE BLACKBOARD.

JONATHAN
could help
DAVID

JESUS
can help
YOU

in

Peril

Trouble

Trials

Wear Y Hours

TEmp tation

Oppression.

—[Illustrative Notes.

LESSON XII—December 22nd, 1895.

The Birth of Christ. LUKE 2: 8-20.

(Commit to memory verses 3-11).

GOLDEN TEXT: "Behold I bring you good tidings of great joy." Luke 2: 10.

PROVE THAT—Our new born King is great. Isa. 9: 6.

SHORTER CATECHISM. Review Quests. 36-38.

LESSON HYMNS. *Children's Hymnal*—Nos. 17, 20, 233, 22.

DAILY PORTIONS. *Monday.* The birth of Christ. Luke 2: 8-20. *Tuesday.* Prophecy of Christ. Isa. 9: 1-7. *Wednesday.* The wise men. Matt. 2: 1-10. *Thursday.* Herod thwarted. Matt. 2: 11-18. *Friday.* Simeon's blessing. Luke 2: 25-35. *Saturday.* The Word. John 1: 1-14. *Sabbath.* The Gift of Love. 1 John 4: 7-14. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. We now interrupt our course of lessons in Old Testament history to review once more the Gospel story. Beautiful as was the love of David to Jonathan, that of "David's greater Son" is infinitely more beautiful. Our studies for the next six months should help us to understand and love Christ better than ever.

I. THE ANGEL'S SONG. 8. In the same country—rather “in the same place,” *i. e.* near Bethlehem. **Shepherds**—The sheep intended for sacrifice in the temple were pastured near Bethlehem. “Here on the road to Jerusalem, stood Migdal-Edgar, ‘the watch-tower of the flock,’ the station where the shepherds watched the flocks destined for the daily sacrifice in the temple. Animals straying from Jerusalem on any side so far as to Migdal-Edgar were confiscated to the temple service. It was a settled conviction among the Jews that the Messiah was to be born in Bethlehem, and that previously he was to be announced from Migdal-Edgar. The beautiful significance of the revelation of the infant Christ to shepherds watching the flocks destined for sacrifice needs no comment.” (M. R. Vincent). **Abiding in the field**—There is no reason why this should not have been the case in December. In the climate of Palestine some of the finest weather of the year occurs in the latter part of this month. The precise day of our Saviour's birth is, however, not known. The event was not celebrated until after the middle of the fourth century, and then there was the utmost diversity as to date. Ultimately the usage of the Roman church prevailed. The saying of the Talmudists, on which the opposition to the December date rests, that the flocks were taken to the fields in March and brought home in November, is said to have referred to the pastures in the wilderness far away from the cities and villages. (See *Andrew's Life of Christ*). **Keeping the night watches** (R. V. marg.)—lit., “the watches of the night.” Meyer thinks that the plural refers to the different watch stations. The common view is that they kept watch by turn for a certain number of hours. It was necessary to guard against wild beasts and robbers. (1 Sam. 17: 34; John 10: 10, 12). 9. **An angel**—not “the” angel. **Came upon them**—R. V. “stood by them.” The idea is of a sudden appearance. He was there before they perceived his approach. **The glory of the Lord**—They recognized this as the *Shechinah*, the symbol of divine presence, testifying to the celestial messenger. (Ex. 24: 16; 1 Kings 8: 10; Isa. 6: 1, 3; Acts 7: 55; 26: 13; Rom. 9: 4). **Sore afraid**—lit., “feared a great fear,” “sore” in the sense of “very much,” denotes an intensely disagreeable sensation. Its use is poetic and archaic. Doubtless the shepherds were, like Simeon, “waiting for the consolation of Israel,” yet their fear was natural, not only from the sudden and unexpected character of the appearance, but from the consciousness that they were in the presence of a supernatural being. There was also the old belief that no one could see God and live. (Judges 13: 22; Ex. 33: 20). Compare Luke 5: 8; 24: 4, 5, 37. This fear may be connected with the consciousness of sin. 10. **Fear not**—Almost always the first words of a gracious

visitant. (Matt. 28: 5, 10; Luke 1: 13, 30; Gen. 15: 1). I bring you good tidings—This is one word in Greek. Wycliffe translates it literally, “I evangelize to you a great joy.” The angel was the first evangelist. **Joy**—Read Isa. 52: 7; 61: 1; Rom. 5: 11; 1 Pet. 1: 8). **To all the people** (R. V.)—*i. e.*, to all the people of Israel. This was but the prelude to the more glorious anthem of the angelic host. The message was first to the Jews, and through them to the whole world and to all classes of men. (Gen. 12: 3; Ps. 72: 8; Isa. 2: 2; 42: 6; 60: 3; Ezek. 17: 22, 23; Micah 4: 1, 2; Matt. 28: 19; Luke 24: 47; Acts 13: 46, 47; Rom. 15: 8, 9; Col. 1: 23). 11. **A Saviour**—A deliverer, for whom the oppressed people prayed, and of whom their prophets had spoken. (Isa. 9: 6). He was a Saviour in a deeper sense than probably the shepherds understood. (Matt. 1: 21). **Christ the Lord**—“Messiah Jehovah” “the anointed one who is Jehovah.” “The Lord” is the common name for Jehovah in the Old Testament, and stands here in apposition to “Christ.” This is the only place in which these two names come together. In Acts 2: 36 we have “Lord and Christ,” which means the same. This is a distinct assertion of the divinity of Jesus of Nazareth. (Phil. 2: 11). The advent of the long expected Messiah is now announced. **In the city of David**—According to Micah 5: 2, to which the minds of these Bible reading shepherds would revert, and grasp more clearly the full meaning of the astonishing news. These words stand last in order in the original and by particularizing the place, and that close by, make the message more real to the ears of the shepherds. 12. **This is the sign** (R. V.)—the mark by which they should recognize the child, namely, he would be “a swaddled babe cradled in a manger, in Bethlehem.” This was not a sign vouchsafed to unbelief, for asking which Zacharias was struck dumb (Luke 1: 18-20) and which Christ refused to give to the Jews, but a mere mark of identification. The faith of the shepherds is perfect and child-like. **Swaddling Clothes**—*i. e.*, wrapped around the body and limbs with a strong strip of linen about four inches wide. Mary seems to have been without the attendance so necessary at such a time. 13. **Heavenly host**—or “army,” a common designation of the angels. The figure is derived from the pomp and military display around the persons of earthly monarchs. Other appearance of these, Gen. 28: 12; 32: 1, 2; 1 Kings 22: 19; 2 Kings 6: 17; Dan. 7: 10; Rev. 5: 11; 19: 14. See also Matt. 26: 53. “They are participants in creation (Job 38: 7), at the giving of the law (Deut. 35: 2; Acts 7: 53), at the ascension (Ps. 68: 17; Luke 24: 4-7), at the judgment (Matt. 25: 31).” (Webster and Wilkinson). **Praising God**—It is assumed that these words were sung, but the narrative does not say so. They

have the form of Hebrew poetry, and therefore it is reasonable to suppose that they were chanted after the manner of the Psalms. This gives us no hint of the music heard in heaven, for the angels would adapt themselves to their hearers so as to edify rather than astonish them.

14. We cannot go fully into all that has been written regarding this verse. The sense generally is that the event announced by the angel enhances the glory of God, brings peace to earth, and proclaims God's goodwill to men. The main controversy centres around the word "goodwill." There are two readings differing by only a single letter, "Peace on earth to men of goodwill," and the one in our Bibles. The former is adopted by the Revised Version, "peace among men in whom it is well pleased," i. e., men who are the objects of God's "goodwill." "The elect people of God." (Van Oosterzee). This reading has been thought by critics to be the best supported by ancient manuscripts, but it has not proved acceptable to English readers for reasons both sentimental and logical. The sentimental reasons are obvious, but apart from these, it does not seem a statement worthy of the occasion that there is peace to those with whom God is well pleased. No heavenly chorus was needed to tell men that. The most ignorant heathen knows it. But it was in every way suitable to the event to proclaim that God looked with pitying "benevolence" on the whole fallen race. (John 3: 16; Eph. 2: 7; 1 John 4: 9, 10). Godet says "*Men of goodwill*, meaning those on whom goodwill rests, is a mode of expression without any example." Dr. Scrivener says that the received text of our authorized version "has the virtually unanimous evidence of the Greek fathers, with an authority from which there is, or ought to be, no appeal." Ti. Lewis manuscript of the gospel, discovered in 1892 in the convent at Mt. Sinai, has the common reading "goodwill towards men." Great importance is attached to this by scholars. If the words be taken to mean "men possessed of goodwill," i. e., towards God (as in the English version), it is false theology, and although an angel from heaven declared it we would not receive him. (Gal. 1: 8). If God gave peace only to those who first manifested "goodwill" none would be saved. In the highest—i. e., in the heavens, as is shewn by antithesis to "on earth." Others understand it to mean (1) in the highest strains; or (2) among the highest angels; or (3) the most high God. This was a familiar doxology. (ch. 19: 38). "The song suggests that heaven and earth have been united, are in a certain correspondence, and may be simultaneously described; as the halo of glory spread out from God to all sides in heaven, so the halo of peace will spread out from God's people on all sides on earth." (Rom. 5: 1). (Lindsay). Peace—Isa. 9: 6. (1) Christ reconciles men to God by his atonement; (2) induces the sinner to lay down the

weapons of his rebellion; (3) bestows peace which passeth all understanding; and (4) infuses principles of kindness and goodwill amongst men, ultimately bringing about universal peace. The following clause stands in apposition and is explanatory of the reason why there is peace on earth. hence there is no connecting "and." There is peace on earth because God's kindness and compassion, his "goodwill," have found expression in this new-born babe, and are incarnate amongst men.

II. THE SHEPHERD'S VISIT. 15. Let us now go even unto Bethlehem—lit., "let us go, right off, as far as Bethlehem." The words imply that they were at some distance from the town. They did not say "let us go and see whether the news is true or not." They believed at once, and went to seek the Saviour.

16. With haste—In their eagerness they lost no time. Found—The word means "discovered" after searching. Manger—Ancient tradition states that the stable was a cave. "The monks of Bethlehem show a grotto beneath the great Christian church, lined with marble, which they claim to be the stable where the infant Christ was laid. I believe that this tradition is better founded than those of most holy places. The caravanserai, or inn, would naturally be where this is, just outside of the little town. It was founded by Chimham, son of Barzillai, in the days of David (2 Sam. 19: 37, 38; Jer. 41: 17), and was scarcely likely to be changed up to the time of Roman rule, when the early Christians consecrated it as a church. There are many natural grottos on the slope of the hill, and we frequently see in other places that the caves near a caravanserai have been enlarged and used as stables. The stable is very unlike ours. At the end farthest from the door is always an elevated dais or platform, usually made by enlarging the cavern, but leaving the floor of the platform about three or four feet higher than the area. In front of it is a long trough hollowed out, reaching from end to end—the manger. The forage is stored on this platform, out of reach of the cattle, and is pushed into the long manger as required. Here the camel drivers usually sleep, close to their animals. Now, the inn being full, Joseph and Mary would be compelled to avail themselves of this shelter, and to sojourn on this platform. Naturally, when the child was born, the manger would suggest itself as the only cradle available, where the mother could tend him lying by her side, and wrapped, as is still the universal Eastern custom, in a series of bandages from head to foot, like a mummy, till the babe looks like some limb newly set and bandaged with surgical skill." (Canon Tristram). Dr. Thompson in "*The Land and the Book*" says that such mangers make very excellent cradles indeed, and that his children have very often slept in them while spending the summer among the hills.

17. They made known abroad—They

were the first to tell the world about Jesus. If, as is supposed, they were the keepers of the temple flocks, the news would be proclaimed very soon in the temple itself, and there would be great excitement in Jerusalem. (Acts 4: 20; 1 John 1: 1, 2).

18. Wondered—They did not doubt the truth of it, but they did not hasten to Bethlehem to worship him. Many will hear the Christmas chimes next Wednesday and join in all the rejoicings of the day, but will not let Jesus into their hearts because they love other things more than they love him.

19. But Mary kept all these things—Such a note as this could only have been made by Mary herself. *She* knew her child was, in some mysterious sense, the Son of God. A glorious being, not of earth, had told her that her Boy would be the Saviour of Israel. The visit of the rough shepherds to her in the crowded caravanseri, and their strange but quiet and circumstantial story of the angels' visit to them, was only another link in the wondrous chain of events which was day by day influencing her young pure life. She could not as yet grasp it all; perhaps she never did in its mighty glorious fulness; but, as at the first, when Gabriel, the angel, spoke to

her, so at each new phase of her life, she bowed herself in quiet trustful faith, and waited and thought, writing down, we dare to believe, the record of all that was passing, and this record, we think, she shewed to Luke or Paul. (Spence). **Pondered**—lit., "casting together;" i. e., comparing and considering; like our "casting in mind." Compare Gen. 27: 11. (Farrar).

20. The shepherds returned—a beautiful example of their pious fidelity in their vocation. Their extraordinary experience does not withdraw them from their daily and ordinary duties, but enables them to perform them with increased gladness of heart. They probably fell asleep, before the beginning of our Lord's public ministry, with the recollection of this night in their hearts, and a frame of mind like that of the aged Simeon. Their names, unknown on earth, are written in heaven, and their experience is the best example of the first beatitude. (Matt. 5: 3). (Van Oosterzee). They did not know nearly so much about Jesus as we do. How much greater reason we have to glorify and praise God, and how great our guilt if we do not shew our gratitude and love by accepting Christ as our Saviour.

PRACTICAL LESSONS.

1. *Christ was born a Saviour for all men.* The glad tidings brought to the shepherds were intended for "all the people." The Jews thought that the Messiah was to be exclusively their own. He was to be a national deliverer, who would raise the children of Abraham to a level of peerage among the nations. But had they understood the teaching of the prophets they would have known that he was to be a light, to lighten the gentiles as well as the glory of his people Israel. To him the heathen were to be given for a heritage and the uttermost parts of the earth for a possession.

2. *We should spread the good news of his birth.* It was permitted to angels to announce the Saviour's birth, but men alone are honored to be the bearer of the glad news throughout the world. Unless told by human lips the story of Jesus' birth the heathen must forever remain in ignorance of the "goodwill" proclaimed by the angels. We cannot all go ourselves to tell them about Christ and his salvation, but we can by our gifts support others who will do so, and by our prayers encourage them and call down a blessing upon their labors. There are many children of the poor in our own land who would realize better that the birth of Jesus was a joyful event if we helped to make their Christmas happy with our gifts.

3. *He came to give peace on earth and manifest God's love to man.* The effect of the gospel is to bring peace to the heart and life of all who love Jesus. It teaches the true

peace principles of forgiveness, forbearance and brotherhood. Ultimately it will bring war to an end. The peace which is the source of all peace it also brings, viz., peace between God and sinners by the atonement Christ made on Calvary. Through Christ alone is God's love for mankind proclaimed. He it is who tells us, not only by his lips, but by his life, and still more by his death, that "God so loved the world" as to give his only begotten Son for its redemption. His mission was pre-eminently one of peace and love, for he came, not to condemn the world, but to save it.

4. *He became a child in order that he might die for sinners.* That the Son of God should become man was indeed a most wonderful act of condescension. It was an event so marvellous that we at once ask ourselves "Why did he do so? What sufficient reason can we give for his self-abasement?" As a mere illustration of divine sympathy with man it was out of all proportion to the truth taught. Men did not need such a costly object lesson in order to comprehend it. Only when we understand that God became man in order to represent man before divine justice, and bear the load of guilt for a sinful world, do we see why it was necessary that Deity should clothe itself with humanity and God's Son become man's brother.

5. *Only through faith in him can we be saved.* As soon as the shepherds knew that the Saviour was born they set out to seek him. That they believed in him is plain, for they

glorified and praised God. Every time we remember the birth of Jesus we should renew our vows of loyalty and love. We praise God when we sing our Christmas hymns, and take part in all the festivities of the season. We should not forget that all this is selfish and a mockery if we do not give our hearts to Christ. We are saying "Lord, Lord," but refusing to do what he tells us. Only when we repent of our sins and take him as our Saviour can we be counted amongst his brethren at last.

ADDED POINTS.

1. It is to men busy in their ordinary duties that God's brightest revelations come.
2. God's angels are ever near those who love and trust him.

3. All the prophecies about Jesus were exactly fulfilled,
4. God's blessings come to men without regard to rank or wealth.
5. We may well endure patiently any discomfort or inconvenience when the Son of God rested in a manger.
6. We should honor real worth no matter where we find it.
7. If we have found Jesus we should tell others about him.
8. As followers of Jesus we should cultivate peace and goodwill.
9. Let us give our Christmas presents where Jesus would give them.

BETWEEN THE LESSONS.

In what country were these shepherds? (Luke 2: 4). Why was this announcement made to such humble people? (Matt. 20; 27). What in their occupation would make them fit recipients of the great tidings? At what time of the year did this event occur? What was the nature of this "glory of the Lord?" (Ex. 24: 17). Why has God so often manifested himself in light? (John 1: 4, 7, 9; 12: 35, 36, 46). How do we know that "all people" means the world? (John 10: 16; Matt. 26: 19; Gen. 12: 3). Why was Bethlehem called "the city of David?" (1 Sam. 17, 12). What is the meaning of the word "Jesus?" (Matt. 1: 21). What does "Christ" mean? Why is "the Lord" added? What sign was given to the shepherds? Are there angels around us although we do not see them? (2 Kings 7: 17; Heb. 12: 1). What is meant by "in the highest?" In what two ways may the last part of verse 14 be translated? Which do you prefer and why? How did Christ manifest God's good-will to men? (John 3: 16). What new truths did the angels sing? What is an eastern manger like? How did the babe happen to be laid in one? What did the shepherds do when they had seen the child? On what other occasion did Mary ponder in her heart our Saviour's words? (Luke 2: 51). How can we praise and glorify God for the Babe of Bethlehem?

THE BLACKBOARD.

There shall come a Star out of Jacob,



I am the bright and morning Star.

LESSON XIII—December 29th, 1895.

REVIEW.

GOLDEN TEXT: "Thy Kingdom come." Matt. 6: 10.

PROVE THAT—The Old Testament points to Christ. 1 Pet. 1: 11.

SHORTER CATECHISM. Review Quests. 1-38.

LESSON HYMNS. *Children's Hymnal*—Nos. 16, 21, 24, 25.

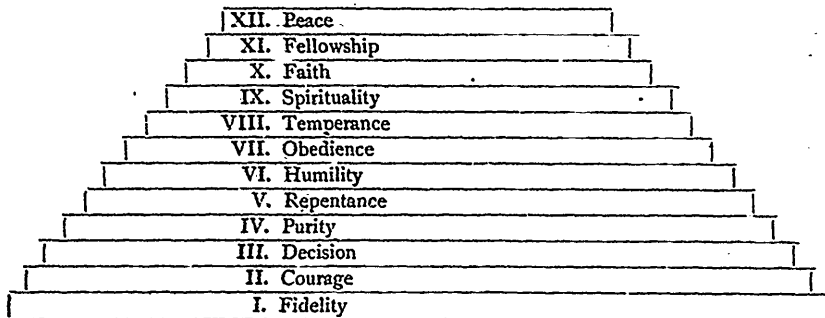
DAILY PORTIONS. *Monday.* Triumph of Gideon. Judges 7: 13-23. *Tuesday.* Ruth's choice. Ruth 1: 14-22. *Wednesday.* The birth of Christ. Luke 2: 8-20. *Thursday.* The child Samuel. 1 Sam. 3: 1-13. *Friday.* Saul chosen king. 1 Sam. 10: 17-27. *Saturday.* David anointed king. 1 Sam. 16: 1-13. *Sabbath.* David and Goliath. 1 Sam. 17: 38-51. (*The I. B. R. A. Selections*).

REVIEW CHART—THIRD QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	CENTRAL THOUGHT.
I. Judges. 2: 1 12, 16	T. J.	The Lord raised up	P. P.—F. D.—M. G.	Sin and punishment are inseparable.
II. Judges. 7: 18-23	T. G.	Though a host	G. M.—G. A.—G. V.	One with God is a majority.
III. Ruth. 1: 14-22	R. O.	Thy people...	N. R.—N. B.	Choose God's service and people.
IV. 1 Sam. 3: 1-18	O. S.	Speak Lord...	S. M.—S. O.	Listen for God's voice.
V. 1 Sam. 7: 5-15	S. J.	Hitherto hath	I. P.—I. P.—I. P.	Repentance and deliverance.
VI. 1 Sam. 10: 17-27	S. O. K.	The Lord reigneth...	S. R.—D. O.—L. R.	Trust in God rather than in man.
VII. 1 Sam. 15: 10-23	S. R.	To obey is....	R. W.—R. K.	Good intentions are no excuse.
VIII. Isa. 5: 11-23	W. L.	Woe unto them	D. D.—D. D.	Abstain altogether.
IX. 1 Sam. 16: 1-15	D. A. K.	Man looketh..	M. O.—G. O.	Character worth more than looks.
X. 1 Sam. 17: 38-51	D. G.	The battle is..	W.—C.—O.	We have giants to slay.
XI. 1 Sam. 20: 32-42	D. J.	There is a....	D.—W.—F.	Jesus is the best friend.
XII. Luke. 2: 8-20	B. O.	Behold I bring	A. S.—S. V.	Worship Jesus.

The Golden Text for the Quarter is "Thy kingdom come." This suggests a topic for the treatment of those twelve lessons in the General Review. One answer to the following question is found in each lesson, reading from the bottom upwards.

WHAT DOES GOD'S KINGDOM DEMAND FROM ITS SUBJECTS?



Primary Department.

Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

LESSON IX—December 1st, 1896.

David Anointed King. I SAM. 16: 1-13.

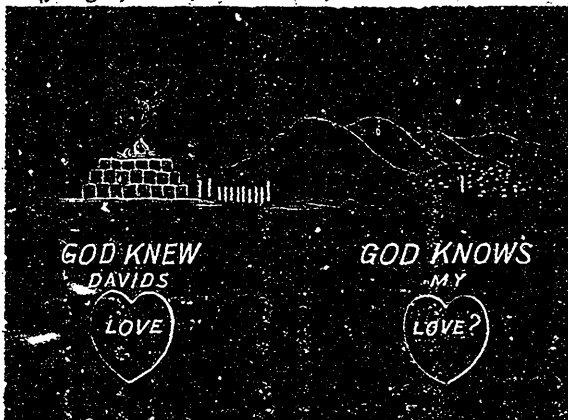
I. GOLDEN TEXT: "Man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16: 7.

II. PREVIEW THOUGHT: God knows all things.

III. REVIEW: What was our last lesson about? To whom did Isaiah say "Woe"? Do people ever fall into these dangers now? How can they keep from them?

IV. INTERESTING EVENTS: After Samuel had told Saul that God had rejected him, he commanded that Agag be brought to him, and he killed him. Then Samuel and Saul parted, and Samuel returned to his home at Ramah.

V. LESSON STORY: Samuel must have loved Saul very much, and also been very much disappointed with the way he had acted, for God came to him and said, "Samuel, how long wilt thou mourn for Saul?" God then told him to fill his horn with oil, and go to Bethlehem and there anoint one of the sons of Jesse, who was to be king instead of Saul. Samuel said, "How can I go? If Saul hear it, he will kill me." But God told him to take a heifer with him and say that he was come to offer sacrifice. When Samuel came to Bethlehem, the elders of the town were afraid, and asked him if he came peaceably. He told them he had come peaceably, and asked them to come to the sacrifice. Then he sanctified Jesse and his sons, and called them to the sacrifice. Samuel had likely told Jesse that God had chosen one of his sons to be king, and had sent him to anoint him; and asked Jesse to let each of his sons pass before him; for the Lord was going to tell him which one was to be the king. First, Eliab, Jesse's eldest son, passed before Samuel. He was tall and fine looking, and Samuel said, "Surely the Lord's anointed is before Him." But God said "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart. Next Abinadab passed by, and Samuel said, "Neither hath the Lord chosen him." Shammah passed by, and Samuel said, "Neither hath the Lord chosen him." Next, Jesse made seven more of his sons pass before Samuel, but Samuel said, "God hath not chosen these." Then Samuel asked Jesse if all his children were there? Jesse said he had one more, the youngest, and he was away keeping the sheep. Samuel told Jesse to fetch him. So he sent and brought him. He was ruddy, and of a beautiful countenance, and goodly to look at. God said to Samuel, "This is the one whom I have chosen to be king: arise and anoint him." So Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day. Samuel rose up and went home to Ramah. As you speak of the sacrifice, draw an altar on the board, make a stroke for Samuel, another for Jesse, a larger one for Eliab and others, as each of the sons pass by. When the youngest, David, is mentioned, draw a scene in the distance, hill, with dots for sheep feeding, and a crook for David, the shepherd. As you bring him before Samuel make a stroke for him.



VI. APPLICATION. Our Golden Text says: "Man looketh on the outward appearance, but the Lord looketh on the heart." When Jesse's sons were passing before Samuel, as Eliab, the tall, fine-looking, soldier-like one, went along, Samuel thought surely this is the one whom God has chosen to be king. But God knew better than Samuel, while Samuel could see that outwardly he seemed to be just the one fit to be a king, God could

see better and deeper. He could see right into his heart. Perhaps there was something there that God did not like, or, perhaps, there was something wanting there that God would have

liked to have been there. God knew what was in David's heart too—he knew that love was in it (make a heart and write love in it), love to God, and love to man. That was why God chose him to be king. God knows all things. He knows and sees our hearts, too; he knows if there is anything there that he does not like, and he knows if there is something wanting there that he would like us to have there. Have we this love that David had? Let us ask God to put this love in our hearts, and make it grow so big that there will not be room for anything else but love, love to God and love to man. (Make a heart and write love in it).

LESSON X—December 8th, 1895.

David and Goliath. I SAM. 17 : 38-51.

I. GOLDEN TEXT : "The battle is the Lord's." I Sam. 17: 47:

II. PREVIEW THOUGHT : Killing giants with God's help.

III. REVIEW : Where was Samuel's home? Where did he go in last lesson? What did he do there? Why did God choose David for king? What kind of hearts should we have?

IV. INTERESTING EVENTS : The Spirit of the Lord departed from Saul, and an evil spirit troubled him. He sent for David to quiet the evil spirit. David afterwards went home again. The armies of the Israelites and Philistines being ready for battle, Goliath challenged a combat: David, being sent by his father to visit his brothers, took up the challenge. Eliab reproved him. David was brought before Saul, and showed the reason of his confidence.

V. LESSON STORY ; David, although anointed king, was not yet reigning, but was at home taking care of the sheep. His three eldest brothers were in the army of Saul, who was still acting as king, and were now with the army encamped in the upper part of the valley of Elah. This valley extended from the Philistines' country beyond Gath, southeasterly, to the hills near Hebron. The Philistines were encamped on the southern slopes, and Saul had assembled his army of defence on its northern slopes. David's father being anxious to hear news about his sons, sent him (a journey of about nine or ten miles) to them with some fresh provisions. On his arrival he saw the great champion of the Philistines, the giant Goliath, of Gath. He saw him stalking forth in his armour of brass on the opposite side of the ravine, and heard him calling out for somebody to come and fight him, but none of the Israelites dared to do it, but all were afraid, and fled from him. David, seeing this, said he would go and fight him. Some one hearing this, went and told Saul. Then Saul had David brought to him, and said, "You are not able to go and fight this giant, for you are only a youth, and Goliath has been a man of war for a long time." But David said that God, who had before delivered him out of the paws of a bear and a lion, (which he had killed when minding the sheep), could also deliver him out of the hand of Goliath. So Saul told him to go, and added "The Lord be with thee," and put his armour upon David. David found it was a hindrance to him, and took it off again. Then he took his staff in his hand, and chose five smooth stones out of a brook, put them in his shepherd's bag, and drew near to Goliath. The giant then came forward, with his armour-bearer carrying his shield before him, and when he saw

David with his staff in his hand, looking so young and so small, he was angry and said, "Am I a dog that thou comest to me with staves! Come to me and I will give thy flesh to the fowls of the air and to the beasts of the field." Then David said to Goliath: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thy head from thee; and I will give the carcasses of the host

of the Philistines this day unto the fowls of the air and to the wild beasts of the earth; that all the earth may know there is a God in Israel; for the battle is the Lord's, and he will give



you into our hands." As the giant drew near to meet David, David started and ran to meet him, put his hand in his bag, took out a stone, and slung it, and smote the giant on the forehead. The stone sank into his forehead, and the giant fell upon his face to the ground. Then David ran and stood upon the giant, took his sword and cut off his head. When the Philistines saw that their champion was dead, they fled. Sketch two hills, with valley of Elah between them. Make dots for the army of Philistines, and a large stroke for Goliath on one side; on the other side make fence dots for Israelites, and strokes for Saul and David. Write on board number of stones, describe the sling, and show symbols of bag and staff.

VI. APPLICATION: "The battle is the Lord's," David said. What did he mean by that? Was it he that killed the giant! No, it was God who killed the giant for him. God, who guided the stone, because David trusted in him, and shewed he trusted, by doing what he knew God would like him to do. We, too, like David, have giants to be killed, great giants in our hearts. Let us see what the names of some of these giants are: Selfishness, pride, ill-temper, disobedience, irreverence and many more. How can we get them driven out? Just as David, trust in God to kill them, to drive them out, and then show that we trust him by doing what he would like us to do about them. If the giant of selfishness is in our heart, let us trust God to drive it out, and then show him we trust him by doing what we can to fight it ourselves. We may not succeed all at once, but little by little we will. If we go on fighting the victory will be sure, for "the battle is the Lord's." When you speak of "giant-selfishness," make a heart on the board and write "selfishness" in it. When you speak of "fighting little by little," cross out a little bit of selfishness at a time till you get it all crossed out.

LESSON XI—December 15th, 1895.

David and Jonathan. I SAM. 20: 32-42.

I. GOLDEN TEXT: "There is a friend that sticketh closer than a brother." Proverbs 18: 24.

II. PREVIEW THOUGHT: Jesus, the best friend.

III. REVIEW: What two armies were encamped in the valley of Elah? How did David happen to be there? Who killed the giant? Have we any giants to kill? Tell the names of some of them. How can we get them killed?

IV. INTERESTING EVENTS: After David returned from slaying Goliath, Abner brought him before Saul, who kept him at the court. Jonathan and he became friends and loved one another. Saul envied David, and sought to kill him. Saul's hatred and David's glory increased. Jonathan told David of his father's purpose to kill him. He persuaded his father to be reconciled to David. Saul's rage again broke out because of David's success in the new war. Michal deceived her father with an image in David's bed. David went to Samuel in Nain. Saul's messengers were sent to take David. Saul prophesied. David consulted with Jonathan for his safety, and renewed their covenant by oath. Jonathan planned a signal with David. Saul missed David, and commanded Jonathan to fetch him, that he might put him to death.

V. LESSON STORY: After David had killed Goliath, Saul kept him at his court. There David and Saul's son, Jonathan, became very great friends, and loved one another very much. Saul, now that the Spirit of the Lord had departed from him, and the evil spirit had come upon him, acted very strangely. He became envious of David, got to hate him, and wanted to kill him. Many times he tried to do this, and at last, in order to save his life, David went to the old prophet Samuel in Ramah. Saul heard where he was, and sent messengers, and went himself, to take David, but David escaped from him, and went back to his friend Jonathan to help him. Jonathan was very glad to see him, and told him he would do whatever he could for him. Next day, the feast of the new moon, was to be kept, and David was expected to be present, but he was afraid to go in case Saul might kill him. So he and Jonathan, agreed upon a plan. The plan was this: David was to hide behind a rock in a field in the country not far from Gibeah, and Jonathan was to let him know if Saul was very angry, or if it was safe for him to return to the court. As it might not be safe for Jonathan to be seen going to David's hiding-place, he was to go with a boy to a field near the hiding-place and shoot with bow and arrows, as at a mark, and send the boy after the arrows. If he shouted to the boy (so that David could hear him), "Behold the arrows are on this side of thee—take them," David would know that it was safe for him to return to the court, but if he shouted, "Behold the arrows are beyond thee," then David would know that he would have to hasten away. During the feast Saul enquired for David and when Jonathan made excuses for him, Saul cast a javelin at him. Then Jonathan knew his father was determined to kill

David. He was very much grieved for his friend, and at the appointed time went into the field with the boy, and gave David the signal they had agreed upon. The boy did not know that David was there, and Jonathan gave him his bow and arrows and sent him away. When he was gone David came from behind his hiding-place and fell on his face to the ground, and bowed himself three times, and he and Jonathan kissed one another and wept one with another until David exceeded. Jonathan said to David "go in peace" and other kind words, and they parted. Draw a scene of a field and rock, make two strokes for David and Jonathan and one for the lad. Have symbols of bow and arrows, or draw them on board.

VI. APPLICATION: In this story we have such a beautiful picture of true friendship. David and Jonathan loved one another very much. Had they not done so, they could not have been such friends. Boys and girls like to have friends, and it is good for us all to have good true friends, friends who will help us in time of trouble, as Jonathan did David. But there is one friend who is better than all the other friends however good they may be, the best friend—Jesus.



“Who can we find a friend so faithful, who will all our sorrows share”? He is one friend, and he loves us very much, and we are his friends if we love him. Do we love him? Some people do not, and are not friends with him, and shew that they are not by doing things which displease him. David and Jonathan did things to please one another, and if we really love Jesus we will be very careful of our actions, and will not want to do anything that will displease, but do all we can to please this dearest of all friends, this friend that sticketh closer than a brother.

Let us each one of us be sure that this friend is my friend, and love him. Write “Do I Love Him?” on board. Afterwards cross out “Do” and the “interrogation point.”

LESSON XII—December 22nd, 1895.

The Birth of Christ. LUKE 2 : 8-20.

I. GOLDEN TEXT: “Behold I bring good tidings of great joy.”

II. PREVIEW THOUGHT: Making others happy.

III. REVIEW: Tell the names of two friends in last lesson. Tell the name of the Best Friend. How can we show that we love him?

IV. LESSON STORY: One night, as some shepherds were keeping watch over their flocks in the fields of Bethlehem, an angel of the Lord came to them, and great brightness shone round about. Seeing the angel and this great brightness they were very much frightened. But the angel told them not to be afraid, for he had come to bring them good news which would make them very happy. This was the good news: A little baby was born that day in Bethlehem. That baby was Jesus, and he had come to bring great joy to the world, to save the people from their sins. He then told them that they would find this little baby lying in a manger, in an inn, wrapped in swaddling clothes. Suddenly there was with the angel a multitude of the heavenly host praising God, and saying “Glory to God in the highest, and on earth peace and good will towards men.” After all the angels had gone away from them to heaven, the shepherds said to one another “let us go to Bethlehem and see the baby.” So they hurried, and there found the father and mother and, just as the angel told them, the little baby lying in the manger. Then they spread the good news abroad, and everybody was surprised and wondered about it. Then “the shepherds returned, glorifying and praising God for all the things they had seen and heard.” Draw a scene on the board, hills in the distance, fields, dots in the sky for stars, a stroke for an angel, strokes (with golden-colored chalk) for rays of light coming from the sky, a sheep-fold. Have symbols of shepherds’ crooks (crooks cut out of paper or cardboard), and pin them to the board. Beforehand, further along on the board, draw a little scene of Bethlehem with inn, two strokes for Joseph and Mary, and a cross for Jesus. Pin black paper over this to hide it. When the shepherds go to Bethelhem

unpin the symbols of crooks and bring them along to your covered up scene. Then take off the black paper, and pin the crooks near the inn. As the shepherds return bring crook back, or pin them on first place.

V. APPLICATION: That Christmas, so long ago, what a lot of happiness Jesus brought into the world. If he had not been born we would not have had any Christmas, but now we have it almost here again, and we are very happy—happy thinking about the pleasures, the presents, the surprises and all the good things we are going to enjoy. Jesus loves to see us



happy, and enjoying all the good things that he sends us. But is there not something better than receiving all the happiness for ourselves? Yes, there is; making others happy is better. "It is better to give than to receive," we read in God's Word. Jesus came to the world that Christmas morning to make others happy, and if we would be like him we should make others happy too. Did it cost Jesus anything to give us a happy Xmas? Yes, it did; he had to leave his beautiful home in heaven and come to this world. Will it cost us anything to make others happy? Yes, it may. We may

have to give up something, and be unselfish. When Jesus was in heaven he thought about us, so if we are going to be like him let us think about others who have not so many things to make them happy as we have, and then let us show our thoughtfulness, as Jesus did, by acts of self-sacrificing love.

Normal Department.

ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HAND-BOOK; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrison, M. A., L.L. D., Principal Free Church Training College, Glasgow.

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THE ART OF TEACHING. (CHAPTER VI.)

Science has for its object investigation of principles. It consists of general truths to be known.

Art has for its object the accomplishment of a given result by the best means. It consists largely in practical rules to be remembered.

The Art of Teaching consists in the judicious application of the Principles of Teaching. It is usually spoken of as a Method of Teaching.

Def. of Method. Method in general is the order which we voluntarily introduce into our thoughts, our acts, and our undertakings. Methods are to teachers themselves what teachers are to pupils.

Methods of Teaching must conform to the three following principles:

- (1) To the special characteristics of the knowledge we are communicating.
- (2) To the laws of mental growth at different points of life.
- (3) To the particular purpose of instruction.

Advantages of a good Method.

- (1) The teacher starting with a fixed purpose runs less risk of losing sight of it and missing his way.
- (2) Having carefully reflected on the means at his command he is more likely to choose the best.
- (3) Since he is sure of the end in view and of the means of attaining it, it depends only on himself to reach it as soon as possible.

There are Two Methods of Teaching a Lesson, viz. : (1) The Analytical, (2) The Synthetical.

Def. of Analysis. "Analysis is the mode of resolving a compound idea into its simple parts, in order to consider them more distinctly, and arrive at a more precise knowledge of the whole." We teach analytically when we divide the lesson into its several parts, and present them to the pupils successively and point out the relations by which they are united.

Def. of Synthesis. Synthesis is the opposite of analysis, starting with the parts it builds them up into a whole.

In teaching a lesson both methods should, as a general rule, be applied. The following is an important law of teaching :—

Employ Analysis in gaining knowledge and Synthesis in remembering and applying it.

Teach "Faith in Jesus Christ," employing both methods in the same lesson. That is, combine the two methods given in the chapter into one lesson.

METHODS OF INSTRUCTION :

(1) *The Individual Method.* This was the method used in all the great Schools of Europe, down to the beginning of the present century. It consists in having each pupil recite by him, self. It is only applicable to hearing what the pupil has committed to memory. In using it care should be taken seldom to begin with the same pupil.

(2) *The Simultaneous Method.* This method consists in addressing the instruction to the class as a whole, and making the class as a whole to answer. It stimulates attention, fixes ideas in the minds by repetition, and keeps the attention of very young children. It has little merit. It is noisy. It makes a show of learning, but is very far from what it seems. One or two of the brightest do the work, and the rest take their cue from them.

(3) *The Combined Method.* This method consists in addressing the question to the whole class, and then calling on a pupil by name to answer it. By this means the attention of the class is gained and kept, and the edification of the whole is secured.

TELLING AND QUESTIONING. (CHAPTER VII).

In teaching avoid the too common practice of "telling." Telling is not teaching. Teaching is causing another to know, and this is best done, by "never telling anything which pupils may reasonably be expected to know," or which they may be led to know by judicious questioning. "The Art of putting a question is one of the first and most necessary arts to be acquired by the teacher. To know how to put a good question is to have gone a long way towards becoming a skilful and efficient teacher.

THE ART OF QUESTIONING.

I. The Object of Questioning.

1. To find out what the scholar knows, and how he knows it.
2. To excite an interest in the subject.
3. To discover misconception and difficulties.
4. To secure activity of mind and co-operation while teaching.
5. To arouse, cultivate and direct attention.
6. To test the result and outcome of what has been taught.

II. Qualifications of the Question.

1. A thorough knowledge of the subject.
2. Power to think logically and clearly.
3. A knowledge of good models of the art of questioning.
4. Practice in the actual effort of questioning.

III. Tests of a Good Question.

1. The language of the question should be simple and familiar to the scholar.
2. The question should be definite and free from all ambiguity.
3. " " " " suited to the capacity of the scholar.
4. " " " " asked in the fewest possible words.
5. " " " " easy at first and gradually increase in difficulty.
6. " " " " in proportion to the importance of the subject.
7. " " " " admit of a different answer.
8. " " " " should be given in such an order as to form a systematic and progressive development of the subject.