

# SUNDAY SCHOOL BANNER

FOR TEACHERS AND YOUNG PEOPLE

Vol. 29. DECEMBER, 1895. No. 12.

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# SUNDAY SCHOOL BARBER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXIX.]

DECEMBER, 1895.

[No. 12.]

## Gold, Frankincense and Myrrh.

BY SUSAN COOLIDGE.

GOLD, frankincense and myrrh, they brought  
the new born Christ—  
The wise men from the East—and in the ox's  
stall,  
The far brought precious gifts they heaped,  
with love unprecious;  
And Christ the Babe looked on and wondered  
not at all.

Gold, frankincense and myrrh, I, too, would  
offer Thee,  
O, King of faithful hearts, upon Thy Christ-  
mas Day;  
And, poor and little worth although the offer-  
ing be,  
Because Thou art so kind, I dare to think I  
may.

I bring the gold of Faith, which, through the  
centuries long,  
Still seeks the Holy Child and worships at  
His feet,  
And owns Him for its Lord, with gladness deep  
and strong,  
And joins the angel choir, singing in chorus  
sweet.

The frankincense I bear is worship which can  
rise,  
Like perfume floating up higher and higher  
still,  
Till on the wings of prayer it finds the far blue  
skies  
And falls, as falls the dew, to freshen heart  
and will.

And last I bring the myrrh, half-bitter and  
half-sweet,  
Of my own selfish heart, through sacrifice  
made clean,  
And break the vase and spill the oil upon Thy  
feet,  
O, Lord of Christmas Day, as did the Magda-  
lene.

Gold, frankincense and myrrh—'tis all I have  
to bring  
To Thee, O Holy Child, now throned on  
Heaven's mid!  
Because Thou art so kind, take the poor offering,  
And let me go forth blessed, as once the Wise  
Men did.

“CHRISTMAS comes but once a year  
And with it always brings good cheer.”

Do give the children elbow room. Make  
home happy. Do good deeds to strangers.  
Feed the poor. Be reconciled to enemies. Be  
happy yourself by making others happy. Don't  
let Christmas pass in selfish care. Lighten  
some heart. Comfort some weary one. Feed  
some hungry one. Clothe some naked one.  
This is the kind of gospel that pays; it is  
thrice blessed. If you haven't any children,  
buy a toy for somebody else's child or a child  
that has no one else. Be a Santa Claus your-  
self, on a small scale, if not a large one. You  
may never see another Christmas; make the  
most of this. If you are old and weary, sick  
and nervous, try and forget it, but don't forget  
you were once a child, and by the memory of  
the longings of those Christmas days long gone  
by, sympathize with the little ones of to-day;  
for if there is one period of all the year when  
we should forget evil and remember good, for-  
get we are getting old and try to be young  
again, it is the blessed Christmas Day.—Rev.  
Joseph H. Barclay.

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Magazine, Guardian and Onward.....	3 25
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## Sunday School Banner.

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

TORONTO, DECEMBER, 1895.

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### Our "Banner."

OUR many friends, we are sure, will be pleased with the new design for our cover. It is more in keeping with the name of this periodical than what we have had heretofore. It has, too, a Biblical significance. It brings to mind the cheering words of the Psalmist: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth," and that other brave resolve: "In the name of our God we will set up our banners." These are good mottoes for the New Year. Hitherto hath the Lord helped us. In the name of the Lord will we go forward.

"Here we'll raise our Ebenezer,  
Hither by his grace we've come;  
And we hope, by his good pleasure,  
Safely to arrive at home."

### Our Papers.

DURING the past year the SUNDAY-SCHOOL BANNER has been further enlarged and improved, without any increase in the subscription price. The improvements commenced in 1895 will be continued during 1896, and anything further that will be likely to add to its value as a teachers' help will be adopted.

Our Sunday-school papers for next year will have several features of much interest. In *Onward* will be a series of attractive stories, illustrating social topics and inculcating temperance and religion. Among others, will be valuable sketches by that mistress of the art of graceful writing, Miss Frances Willard, on "How to Win." We will present also a number of illustrated articles on great English writers, with portraits and engravings illustrative of their chief work. Among the authors so treated will be Shakespeare, Tennyson, Tom Hood and Charles Lamb, the genial humorists; Thomas Campbell, Bryant, Longfellow, Whittier, Hawthorne, Prescott and others. Special prominence shall be given also to Canadian writers. These articles will make Epworth Leaguers and our young people more familiar than they have ever been with the great writers of English literature, and will be in their way an education itself.

### Sabbath School Association.

THE annual meeting of the Provincial Sabbath School Association of Ontario, in the city of Toronto, was a very marked success. About eight hundred delegates from city and country were present. Admirable addresses were made at the opening meeting by Mayor Kennedy, H. P. Moore, Rev. Chancellor Burwash and the Hon. S. H. Blake. Rev. Chancellor Burwash, of Victoria University, gave an exceedingly interesting address on "The Bible in the Life of the Christian Citizen." The speaker prefaced his remarks by saying that nothing promised so much for the future of the country as that of Sabbath-school work. It was quite as possible to measure accurately the present power, the future influence and growth of the Church by the position of the Sabbath-school and the condition of its work as by the number of members on the church roll. One of the greatest questions of the day was, "How shall our people be prepared for the exercises of the responsibility of citizenship?" In the opinion of some persons the best preparation consisted in general education; others held that it lay in the power of an unfettered press, and some in political education. For himself he knew of no

moral power which would enlighten the conscience, strengthen the motives and ideas of duty, or fit men more strongly for public trust than the Bible.

On looking over the Sunday-school Convention, it was gratifying to find how largely the ministers and Sunday-school workers, both ladies and gentlemen, of our own Church were represented in this large gathering. They were also well in evidence in "relating their experience" on the subjects under discussion, a facility often acquired, we doubt not, in the class-meeting.

From the excellent report of Mr. Day, the General Secretary, we learn that Brantford leads the van in having 82 per cent. of the public school attendance members of the Sunday-school; Toronto follows with 78 per cent.; Guelph, 65 per cent.; Hamilton, 63 per cent.; St. Catharines, 60 per cent. In the eastern counties, where the Roman Catholic influence was felt more, the percentage was smallest. Best of all, during the year five thousand Sunday-school children have been added to the Church rolls. The practice of holding weekly teachers' meetings is growing to a gratifying extent.

It is gratifying to find that our own Church, besides supporting liberally its own Sunday-school work, contributing for aid to poor schools in needy neighbourhoods about \$5,000 a year, takes such an active interest in this broader movement, and contributes its full quota to its funds.

The Superintendent's Conference was held in the Metropolitan Church, under the presidency of H. C. McMullin, of Picton. Miss Brown's illustration of primary class teaching was most pleasing to the immense gathering of spectators. On Wednesday evening over two thousand persons crowded the spacious Cooke's Church specially to hear Mr. B. F. Jacobs, of Chicago. We never heard him speak with such great effect, though we had often listened with delight to his stirring eloquence. His convincing and persuasive power and magnetic influence fell like a spell on the vast audience. His comparison of the long-distance telephone, which requires a man to go into a silent room from which all earthly noises are shut out, to the habit of secret prayer to our Father who is in Heaven and to using "God's telephone," was very impressive. His tribute to the Rev. Dr. Potts, and the Hon. S. H. Blake, and to the Canadian members of the Sunday-school Committee, was warmly appreciated.

The exhibition of primary class or Sunday-school kindergarten supplies was very interesting, especially the use of the sand table for making maps and models. The list of the executive officers of the Association throughout the Dominion also shows that our own ministers, notwithstanding the disadvantage in this respect caused by the frequent removals due to our itinerant association are equally prominent in the work of the Association.

The Rev. Dr. Potts' address on Thursday evening was a fitting culmination to a most successful Convention.

## The Methodist Magazine for 1896.

We beg to call attention to the splendid announcement, made in our advertising pages, of the *Methodist Magazine* for 1896. This is the best we think we have ever been able to present. The splendidly illustrated articles on "Britain's Keys of Empire," "Around the World with the Union Jack," and "The Greater Britain of the Southern Seas," with several papers on our own Great Dominion, will give it a patriotic character that should appeal to the patronage of every loyal Canadian. The articles on "Every Day Life in Bible Lands" will throw much light on many passages of Holy Scripture. Its stories of the heroism and romance of missions, its character studies of the men and women who have moulded history, its sketches of social and moral reform, and its papers on popular science will furnish instructive reading to all classes.

A feature of great attractiveness will be its admirable serial stories. One of these will be read with a special interest, "The Hand on the Helm," a tale of Irish life, of smugglers and Methodists, of true love and its trials, of Irish brogue, Irish humour, Irish pathos and Irish piety. It will be illustrated with a score of engravings. "The Elder's Sin" describes the heroic character of the Covenanters of Scotland; "The Man Trap" is a strongly written temperance story by the author of "Lost in London"; "The Trials of Philip Strong" and "The New Socialism," by the author of "Philip Meyer's Scheme," are also powerfully written stories. The six chapters of "Hiram Goff's Religion, or Shoemaker by the Grace of God," will inspire to braver doing and holier living. These stories purchased in book form would cost several times the price of the *Magazine* for the entire year.

The *Magazine* will be sent to schools at the special rate of \$1.60 a year, for two or more copies. Several schools for several years have taken from two to ten copies, finding it brighter, fresher and cheaper than library books.

## A Large Order.

The demand for Dr. Withrow's "New Harmony of the Gospels" has been so great that the third edition is nearly exhausted. Toronto: William Briggs. Price, 50 cents. One gentleman found it so helpful in the study of the life of our Lord that he ordered eleven dozen copies for all the members, past and present, of his

Bible-class. The universal testimony is that it throws a flood of light on the sacred narrative. If teachers or superintendents desire to order a quantity for Christmas presentation, they should write at once to the Rev. Dr. Withrow, Toronto, who will quote special rates for these presentation copies. Every Sunday-school superintendent and teacher will find a copy of this book exceedingly useful in the study of the lessons for the next seven months. Professor Wells, writing in the *Sunday-school Times* of such "Harmony," says:

"It has given the life and person of Christ marvellous vividness, setting facts in their due order, location, relations and proportions, while the facility it affords is constant inspiration to fresh, delightful study. This is the experience of thousands, and yet I am sure that there are many thousands who are yet unacquainted with this Bible-help. Not only every Sunday-school teacher, but every Bible scholar should own one."

Testimony from Dr. Potts:

"Dr. Withrow's 'New Harmony of the Gospels' is emphatically a book for the times. The 'Harmony' is of special value just now when Sunday-school teachers are studying the incarnate life of our Lord, as recorded in the four Gospels. I most heartily commend it to all students of the Word. It is a helpful companion volume to the New Testament.

"JOHN POTTS."

### Aid to Bible Study.

"THE People's Bible History," prepared in the light of recent investigations by some of the foremost thinkers in Europe and America. Illustrated copiously and beautifully, and accompanied by portraits of the several authors. Edited by Rev. Geo. C. Lorimer, LL.D., with an introduction by Right Hon. William Ewart Gladstone, M.P. 1,300 pp. 4to, 9½ by 12½ inches; 200 engravings. Chicago: The Henry O. Sheppard Company. Price (in case) \$15.00. Sold only by subscription.

One of the most hopeful signs of the times is the intense interest which is manifested in the Word of God. No book has ever been so widely read, so carefully studied, and so sharply criticised as the Bible. Around it for ages has been waged a strenuous war. But from every conflict it has emerged more than conqueror. It has been cast into the fiery furnace of hostile criticism, and has come forth without even the smell of fire upon its pages, for abiding in it—a perpetual presence—is the spirit of the living God. It has been the

inspiration of all that is wisest and best and holiest in the laws and literature of mankind, and of the holy lives and happy deaths of believers in its sacred truths. No one has paid a more glowing tribute to this book of books, simply as a body of the world's noblest teaching of its sublime poetry, its pure morality, its enthralling narrative, than Mr. Huxley, who cannot be accused of undue bias in its favour.

Yet this book is far too little studied and known. Professor Swing recently issued a number of questions to advanced university students on the literary allusions to the Bible, and found a woful ignorance on this subject among men who would think it an almost capital offence not to recognize allusions in literature to the pagan classics. Even those who study it in the Bible class, or Sunday-school, or for private devotion, know far too little of its relation to the ancient races of mankind, of the manner in which it has been handed down from age to age, or of the light thrown upon its pages by that greatest of modern commentators—the spade of the explorer.

The purpose of this volume is to bring aid from every source for the better comprehension of the Word of God. For this purpose, the ablest authorities in the whole range of Biblical scholarship have been laid under tribute for the discussion of various phases of the comprehensive study and various periods of its history. While this method sacrifices somewhat unity of treatment, it gains in wider range and more ample and more exhaustive discussion. It is a curious example of the versatility and theological learning of the ex-Premier of Great Britain (Mr. Gladstone) that he has found time to write an elaborate treatise of twenty-six quarto pages, prepared specially for this volume, setting forth the value of Scriptural studies to the laity. Professor Sayce, of Oxford University, who is doubtless one of the greatest living authorities on Assyriology, contributes an article of forty pages on the literature of the Old Testament; Dr. Farrar, Dean of Canterbury, contributes seventy pages; Dr. J. Munro Gibson, of London, eighty pages; Dr. Lorimer, one hundred and ten pages.

We have no reason to be ashamed of the Methodist contributions. Dr. Bristol, of Evanston, contributes seventy-five pages, and Professor Beet, of the Wesleyan College, Richmond, England, a valuable section on literature of the New Testament. The most important section, we think, is that of one hundred and forty pages by Professor Wilkinson on the life of our Lord. These are a few out of the many authors engaged in this work.

Of this book Bishop Vincent says: "What Gladstone and Sayce have written expressly for its pages, giving the latest results of their largest knowledge, is enough to justify even the most cultivated people among us in the purchase of this admirable work, and the English ex-Premier and the eminent English

archaeologist are only two out of more than a dozen specialists who have contributed to 'The People's Bible History.' Dr. J. L. Withrow, of Chicago, says: "Dr. Gregory, than whom we suppose there is no living linguist of higher reputation for New Testament scholarship, writes simply enough to interest a Sunday-school primary class."

The publishers issue a question-book of one hundred and twelve pages on the contents of this Bible History with page references. These books will form an apparatus for the study of the Scriptures such as we know not where else can be found.

### Book Notices.

*Illustrative Notes, 1896.* A guide to the Study of the Sunday-School Lessons, with Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures, and Diagrams. By JESSE LYMAN HURLBUT and ROBERT REMINGTON DOHERTY. New York: Hunt & Eaton. Methodist Book Rooms: Toronto, Montreal, & Halifax. Price, \$1.25, Svo, 384 pages.

Messrs. Hurlbut and Doherty's Lesson Notes improve every year. This is decidedly the best we have yet seen. A marked feature is the excellent illustrations, which are both more numerous and of a better quality than in any previous series. The full page engravings are exceedingly beautiful. Besides the lucid commentary on the lessons by the authors, there is a very wide range of illustrations and comments selected from 244 different authorities. One of the most striking advantages of the International Lesson System is that it enables publishers to put upon the market such splendid Bible commentaries as these at such an extremely low price.

### Christmas.

It is His birthday!—His in whom our youth becomes immortal. Nothing good or sweet, Or beautiful, or needful to complete The being that He shares, shall suffer blight All that in us His Father can delight; He saves, He makes eternal as His truth; Praise Him for one another, loyal friends, The friendship He awakens never ends,

It is His birthday! His, the only One Who ever made life's meaning wholly plain, Dawn is He to our night! No longer vain And purposeless our onward struggling years; The hope He bringeth overflows our fears— Now do we know the Father through the Son; O earth, O heart, be glad on this glad morn! God is with man! Life, life to us is born!

## Opening and Closing Services.

### FOURTH QUARTER.

#### OPENING SERVICE.

##### I. Silence.

##### II. Responsive Sentences. [Psalm 84. 8-12.]

*Supt.* O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

*School.* Behold, O God our shield, and look upon the face of thine anointed.

*Supt.* For a day in thy courts is better than a thousand.

*School.* I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

*Supt.* For the Lord God is a sun and shield:

*School.* The Lord will give grace and glory:

*Supt.* No good thing will he withhold from them that walk uprightly.

*School.* O Lord of hosts, blessed is the man that trusteth in thee.

##### III. Singing.

##### IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

##### VI. Scriptural Lesson.

##### VII. Singing.

#### LESSON SERVICE.

##### I. Class Study of the Lesson.

##### II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson by Pastor or Superintendent.

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

VI. Announcements (especially of the Church service and week-evening prayer-meeting).

#### CLOSING SERVICE.

##### I. Singing.

##### II. Responsive Sentences.

*Supt.* My God shall supply all your need according to his riches in glory by Christ Jesus.

*School.* Thanks be unto God for his unspeakable gift.

##### III. Dismissal.

## INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN JEWISH HISTORY.

B. C. 1065.]

LESSON IX. DAVID ANOINTED KING.

[Dec. 1.

GOLDEN TEXT. Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

## Authorized Version.

1 Sam. 16. 1-13. [Commit to memory verses 12, 13.]

[Observe connection with verses 14-23.]

1 And the Lord said unto Sam'u-el, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Is'ra-el? fill thine horn with oil, and go: I will send thee to Jes'se the Beth'le-hem-ite: for I have provided me a king among his sons.

2 And Sam'u-el said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.

3 And call Jes'se to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Sam'u-el did that which the Lord spake, and came to Beth'le-hem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

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

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

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

8 Then Jes'se called A-bin'a-dab, and made him pass before Sam'u-el. And he said, Neither hath the Lord chosen this.

9 Then Jes'se made Sham'mah to pass by. And he said, Neither hath the Lord chosen this.

10 Again Jes'se made seven of his sons to pass before Sam'u-el. And Sam'u-el said unto Jes'se, The Lord hath not chosen these.

11 And Sam'u-el said unto Jes'se, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Sam'u-el said unto Jes'se, Send and fetch him: for we will not sit down till he come hither.

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

13 Then Sam'u-el took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon Da'vid from that day forward. So Sam'u-el rose up, and went to Ra'mah.

## Revised Version.

- 1 And the Lord said unto Sam'u-el, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Is'ra-el? fill thine horn with oil, and go, I will send thee to Jesse the Beth'le-hem-ite: for I have provided me a king among his sons. And Sam'u-el said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Sam'u-el did that which the Lord spake, and came to Beth'le-hem. And the elders of the city come to meet him trembling, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on E-li'ab, and said, Surely the Lord's anointed is before him. But the Lord said unto Sam'u-el, Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called A-bin'a-dab, and made him pass before Sam'u-el. And he said, Neither hath the Lord chosen this. Then Jesse made Sham'mah to pass by. And he said, Neither hath the Lord chosen this. And Jesse made seven of his sons to pass before Sam'u-el. And Sam'u-el said unto Jesse, The Lord hath not chosen these. And Sam'u-el said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Sam'u-el said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And the Lord said, Arise, anoint him: for this is he. Then Sam'u-el took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came mightily upon Da'vid from that day forward. So Sam'u-el rose up, and went to Ra'mah.



**TIME.**—B. C. 1055. **PLACE.**—Bethlehem, in the tribe of Judah. **RULERS.**—Saul was still king. **DOCTRINAL SUGGESTION.**—The omniscience of God.

**HOME READINGS.**

- M.* David anointed king. 1 Sam. 16. 1-13.  
*Tu.* David and Saul. 1 Sam. 16. 14-23.  
*W.* God's choice. 1 Chron. 28. 1-10.  
*Th.* Searching the heart. Jer. 17. 5-10.  
*F.* God's omniscience. Psalm 139. 1-12.  
*S.* Promises for David. Psalm 89. 19-29.  
*S.* David's greater Son. Acts 13. 16-23.

**LESSON HYMNS.**

No. 222, New Canadian Hymnal.

Thou we adore, eternal Lord!

No. 350, New Canadian Hymnal.

Happy man whom God doth aid!

No. 356, New Canadian Hymnal.

O God of Bethel, by whose hand

**QUESTIONS FOR SENIOR STUDENTS.****1. As Man Seeth, v. 1-10.**

What caused the mourning of the prophet?  
 How was he roused from his sadness?  
 What characteristic human quality did Samuel display?  
 Can you recall a similar one from the life of Moses? (See Exod. 3. 11, and 4. 10, 13.)  
 Why should the elders have felt troubled at his coming?

What preparation was required before the offering of sacrifice?

Why did the prophet select Eliab?

Why did the Lord reject him?

What is the difference between human and divine judgment of men?

What is meant by looking on the heart?

How many sons of Jesse were set aside by the Lord?

**2. As the Lord Seeth, v. 11-13.**

How was David brought into the notice of the prophet?

Did Samuel anoint David because he was the only one left?

How was he set apart as a king?

Why was no precaution taken against the matter becoming known?

What was the effect of the anointing?

Did Samuel and David ever meet again? (1 Sam. 19. 18.)

What effect did this act probably have on his after life?

What evidence does our lesson furnish that David's character was different from that of the brothers?

Trace the journey from Ramah to Bethlehem, by means of a good map. How long was Samuel's journey?

Trace the ancestry of David. What blood flowed in his veins?

Find two evidences of Samuel's wide acquaintance in the country.

Find such allusions as you can in the Scriptures to this call of God to David. (Psalm 78. 71; 2 Sam. 7. 8; Psalm 89. 20, etc.)

**Practical Teachings.**

Where are we shown—

1. The need of divine preparation for divine worship?

2. The fallibility of human judgment?

3. The impossibility of deceiving God?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. As Man Seeth, v. 1-10.**

What mourning did the Lord rebuke?

What command was given to Samuel?

Why did Samuel fear to obey?

What was he told to say about his mission?

What was he to do at the sacrifice?

Why were the elders afraid of Samuel?

What did he say to quiet their fears?

What family did he summon to the sacrifice?

What did Samuel think of Eliab?

What was he told not to do?

Why had the Lord rejected Eliab? (GOLDEN TEXT.)

What was the judgment on Abinadab?

What upon Shammah?

How many were in turn refused?

Why should we look well to our hearts? (Prov. 4. 23.)

**2. As the Lord Seeth, v. 11-13.**

What did Samuel ask about Jesse's family?

What was Jesse's answer?

What command did the prophet give?

What was David's personal appearance?

What direction did Samuel receive?

What gift came to David after being anointed?

With whom does the Spirit of God now dwell? (1 Cor. 3. 16.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That God calls men to his service?

2. That God directs men in his service?

3. That God qualifies men for his service?

### QUESTIONS FOR YOUNGER SCHOLARS.

- What grieved Samuel?  
 Why was the Lord displeased with Saul?  
 What did he do?  
 What did he tell Samuel to do?  
 Who lived in Bethlehem?  
 How far was it from Ramah? **About nine or ten miles.**  
 What preparations did Samuel make to go to Bethlehem?  
 Whom did he invite to the sacrifice?

- Which son of Jesse did Samuel see first?  
 Why was he not chosen? (Verse 7.)  
 How many sons of Jesse passed before Samuel?  
 What did Samuel then ask Jesse?  
 Where was the lad David at this time?  
 How did Samuel know that David was the Lord's choice? **The Lord told him.**  
 How was he anointed?  
 With what did the Lord anoint him?

#### Remember—

- That God knows your heart. Verse 7.  
 That he chooses the meek and lowly of heart.

### EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH. D.

#### General Statement.

A few years have passed by, and Saul is wandering further and still farther from the ways of God, while Samuel, in his own home, mourns over the wreck of his hopes. At length God's command comes to the aged prophet to seek one who shall in due time take the place of the rejected Saul. After a moment's hesitation, at the thought of Saul's reckless anger and its possibilities, Samuel obeys. As the venerable prophet, with long Nazarite locks hanging upon his shoulders, appears driving the heifer for sacrifice at the gate of Bethlehem, there is trembling among its rulers, lest he may have come to rebuke and punish some hidden crime. But he dispels their fears and bids them prepare by the rites of purification for a sacrifice to the Lord. The family of Jesse, ancient and honorable, are summoned to the place of honor; and as his sons—tall, stalwart young men—enter the prophet's presence, Samuel can scarcely believe that not one of these has been chosen by the God of Israel. But the inner voice reminds the prophet that the king now to be anointed is not to be marked by physical aspects, but rather by the attitude of his heart and the traits of his character. Out on the hills among his sheep sits the future king, a bright-eyed boy, slinging stones at a mark in the valley, singing God's praise upon his harp, and, though unseen by men, growing up to a fitness to hold the scepter. The youth is summoned at last, and, standing among his brothers, receives wonderingly the anointing from the horn of oil which once had been held over Aaron's brow by the hands of Moses. From that hour a new power dwells within the shepherd boy; voices speak in his ear unheard by those around, divine aspirations stir within his soul, and among the mountains of Bethlehem a true king of men begins to rise.

**Verse 1. The Lord said.** Probably by an inward voice to Samuel's consciousness. **How long wilt thou mourn?** He mourned because of his love for Saul and of his anxiety for the people, who were becoming estranged from God by Saul's influence. **I have rejected.** See notes on last lesson, verse 23. **Fill thine horn.** The word is not the same with that translated "vial" in 1 Sam. 10. 1, when Saul was anointed. The oil was the sacred oil used only at the anointing of Aaron, and afterward of the kings. A Jewish tradition states that it was exhausted at the coronation of Josiah, and never replenished. **Jesse.** Who, as a prominent citizen, living ten miles away, and the representative of a princely house, was well known to Samuel. He was the son of Obed, a descendant of Nishson, Prince of Judah during the Exodus. Canaanite and Moabite blood were mingled with Israelite in his veins, through Rahab (Josh. 2; Matt. 1. 5) and Ruth. He was the inheritor of riches, and probably a good, plain man, though nothing is known of his character. **I have provided.** God still claimed his right

to rule over Israel by taking down one king and setting up another. (1) *Happy is that nation which is in the hands of the Lord!* **Me a king.** Rather, "a king for me;" not to satisfy the people, but the Lord.

**2. How can I go?** Samuel was afraid, and the sacred writer shows his honesty by stating it. There was just reason for his fear, as may be seen by Saul's conduct afterward at an imagined act of disloyalty. (See chapter 21 and 22. 7-23.) **Take a heifer.** The usual animal for sacrifice. **I am come to sacrifice.** There was no deception here, for this would be the fact; and while Samuel was bound to tell no lies, he was not bound to reveal all his intentions. The ark was in one place, the altar in another, and the tabernacle in seclusion; so that the regular worship was disorganized, and the prophet offered sacrifice by divine warrant.

**3, 4. Call Jesse.** Three directions—the invitation, the following of divine impulse, and the anointing. **Will show thee.** (2) *He who communicates with God will enjoy divine guidance.* **Sam-**

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uel did. His faith in God overcame his fear of man. (3) *Fears are no sin when they are not allowed to rule the conduct.* **To Bethlehem.** A village six miles southeast of Jerusalem, in the mountains of Judah, the burial place of Jacob's wife, Rachel, the home of Boaz and Ruth, the birthplace of David and of Jesus Christ. It was also the residence of Jerome while he was composing the Vulgate, or Latin translation of the Bible. **The elders.** The local rulers, hereditary heads of the families, according to the primitive government of the East. **Trembled.** Perhaps because his coming might expose them to the wrath of the king, but more likely because Samuel's visits were often to "judge" the people for some wrongdoing or neglect of duty. **Comest thou peaceably?** With friendly spirit.

**5. Come to sacrifice.** It was his habit to go through the land and keep the people in fellowship with God by religious services. **Sanctify yourselves.** By the outward acts of washing the body and the clothes, tokens of inward consecration to God. **Come with me.** The offering and sacrificial feast were probably on the day after his coming. **Sanctified Jesse.** He gave personal attention to this one family and their preparation for the service.

**6. When they were come.** To the sacrifice, which in most instances was accompanied with a feast upon a part of the offering. **Eliab.** Jesse's oldest son, one of Saul's army in the Philistine war (chap. 17, 15), and afterward the ruler of Judah under David. In 1 Chron. 27, 18 he is called Elihu. **Said.** No doubt to himself. **The Lord's anointed.** He judged by his size and personal appearance. Physical beauty appears to have been an hereditary trait in the family of David.

**7. The Lord said.** The prophets could readily distinguish between their own thoughts and the voice of God. **Look not on his countenance.** The time had gone by when a king was chosen upon his physical appearance; now God was choosing an instrument fitted to work his will. **Not as man seeth.** Man looks upon the outside, and reasons upon the unseen within; God sees at a glance through and through. (4) *How happy for us that this omniscient eye belongs to one who loves us!* **On the heart.** On the springs of character, the measure of moral worth. (5) *Let us try to cultivate that which is the noblest part of our being.*

**8-10. Abinadab.** Of him and his brother

Shammah nothing more is known than that they were soldiers of Saul. **To pass by.** Perhaps Samuel had told Jesse that God had chosen one of his sons for his service, without specifying the direct object. **Seven of his sons.** Including the three already passed upon. **Not chosen these.** For the unnamed purpose, which Jesse might suppose to be the prophetic office.

**11. Are here all.** A trial of faith to the prophet, who knew that God had directed him, yet must have been somewhat puzzled as to the result. **The youngest.** The common chronology places this event ten years before David's accession, thus making him twenty years old. It seems better to give it an earlier date, when he was about fifteen or sixteen, as the Bible gives no figures by which to reckon the precise year. **Keepeth the sheep.** He was considered too young to take part in the public service, and was left in the fields. His companions were the sons of his older sister Zeruiah, Joab and Abishai, and his shepherd life gave him a good training for the throne. **Not sit down.** Around the table for the sacrificial meal. (6) *There is no comfortable participation in any sacrifice without the presence of the true David.*

**12. He was ruddy.** Probably this refers to red or auburn hair as well as a fair complexion, both considered very beautiful among orientals because uncommon. **Beautiful countenance.** Literally, "Beautiful-eyed," having bright and penetrating eyes. **Goodly to look to.** "Goodly in appearance." His form was not massive, like that of Saul, but showed a fine and noble nature. (7) *A good heart and pure thoughts will impart their own nobleness to the looks.* **The Lord said.** By a special moving of Samuel's spirit.

**13. Anointed him.** There was no collusion or conspiracy; Samuel appears not to have known of David's existence, and those present probably supposed that the old prophet was ordaining the youth to a prophetic career. **In the midst of his brethren.** Saul's anointing had been secret, but David's was in presence of the company at the sacrifice. **Spirit . . . came upon David.** A spirit of mingled wisdom, courage, and prophetic gifts, as a preparation for the great work yet to be designated. **Went to Ramah.** Samuel's birthplace and home, among the mountains north of Bethlehem. He maintained an intercourse with David, and may have revealed his high destiny by degrees.

### CRITICAL NOTES.

BY PROFESSOR W. W. DAVIES, D. D.

**Verse 1. How long wilt thou mourn for Saul?** This statement, added to the fact that Samuel spent an entire night in intercessory prayer for Saul (1 Sam. 15, 11), refutes the charge

that the aged prophet was plotting to dethrone the king. The question asked shows that this was some time after Samuel's interview with Saul (see 1 Sam. 15, 34, f.). The reasons for the prophet's

grief arose from his bitter disappointment in the conduct of the king, and the calamities which would naturally result and befall the people. There is no sin in such grief; it is human nature. The Lord himself is grieved when men refuse to be led by him, for he sees what opportunities they miss. **I have rejected.** "I" in this, and "thou" in the next, clause are both very emphatic. When God rejects it is useless to intercede or grieve any longer. **Fill thine horn.** This was either the horn of some animal so prepared as to hold liquids, or a vessel made in the shape of a horn. It is not the same word as that rendered "vial" in 1 Sam. 10. 1. **With oil.** There was a sacred oil made especially for anointing priests, vessels, and articles in the sanctuary (see Exod. 30. 23-33). It is not improbable that the same oil was used in the consecration or anointing of kings. The practice of inaugural anointing is a very ancient one, and very common among many nations. The king was often called the "Lord's anointed" or "Messiah." **Jesse.** One of the most familiar names in the Bible—not that we know so much of him, as that he was the father of David and ancestor of "great David's greater son," Jesus the Christ. Jesse was well known to Samuel, which implies that he was a prominent man among his people. For the family record of Jesse see Ruth 4. 18-22. It is a remarkable fact that David, the son of Jesse, was a descendant not only of Judah, the son of Jacob, but of Ruth, the Moabite, as well as of Rahab, the Canaanite (Matt. 1. 5). **I have provided me a king.** Literally, "I have seen for myself;" that is, "I have chosen." God selected David because he foresaw that he would walk in his ways, obey him, and lead his people to peace and prosperity.

**2. How can I go?** Samuel's courage fails at first. "O, it is hard to work for God, and not sometimes lose heart!" **If Saul hear it, he will kill me.** Saul's ferocity was well known (see verse 14). Samuel's fears were well grounded. To anoint another man king would be regarded by Saul as treason, and he would feel justified in dealing out summary vengeance upon all traitors. **Take an heifer with thee.** Sacrifices were offered, not only at the regular sanctuaries (1 Sam. 7. 16), but it seems also at private houses, during these disorganized times. We learn from 1 Sam. 20. 6 that Jesse's family observed a yearly sacrifice. **And say, I am come to sacrifice to the Lord.** There is at first sight an appearance of duplicity, sanctioned by Jehovah, in this proceeding. There is, however, no deception here. Samuel said that he had come to offer sacrifice, and he did offer sacrifice. It was the purpose of God to have David anointed king at this time, but to do this publicly would stir up strife and civil war; hence the necessity of secrecy. "Secrecy and concealment are not the same as duplicity and

falsehood. Concealment of a good purpose for a good purpose is clearly justifiable; for example, in war, in medical treatment, in state policy, and in the ordinary affairs of life. In the providential government of the world, and in God's dealings with individuals, concealment of his purpose till the proper time for its development is the rule rather than the exception, and must be so."—Cook.

**3. And call Jesse to the sacrifice.** Jesse received a special invitation, since it was necessary that he and his sons should be there. **And I will show thee.** Even Samuel, the prophet of the Most High, did not have a complete revelation at once, but it was given to him gradually. So with God's children in all ages. God reveals his will to his workmen step by step. Our light is ever sufficient to enable us to accomplish the work intended for us.

**4. And came to Bethlehem.** Bethlehem means "house of bread," and is so named from the fertility of its soil; its ancient name was Ephrath (Gen. 48. 7). It is also called "Bethlehem-judah" (1 Sam. 17. 12), and "Bethlehem Ephrath" (Micah 5. 2). Bethlehem is a household word in all Christian countries, and made both famous and sacred as the birthplace of our blessed Saviour. It was here that Rachel died and where the little drama of Ruth was acted. Bethlehem was about ten miles south of Ramah, the home of Samuel, and six miles from Jerusalem. **The elders of the city.** They corresponded in some measure to our aldermen or members of city councils. They had charge not only of the municipal affairs, but of the administration of justice as well. The Israelites had elders even while sojourning in Egypt (Exod. 3. 16) and in the wilderness (Num. 11. 16). It seems that the tribes had their regular elders (1 Sam. 30. 26), who at stated times assembled as the representatives of the entire people. In New Testament times this united body was called the Sanhedrin. **Trembling.** They might have been conscious of some irregularity in the administration of the law, or afraid of a visit from Samuel, whom they knew had had trouble with Saul. Their reception of the prophet might be construed by the enraged king as the harboring of a traitor.

**5. I am come to sacrifice unto the Lord.** He offered sacrifice also when Saul was anointed (1 Sam. 9. 13, f.). **Sanctify yourselves.** This was done by ablutions, purification, washing, and change of garments (Exod. 19. 10-22). These outward ceremonies would, without doubt, be accompanied by more or less spiritual preparation. **And he sanctified Jesse and his sons.** Both the elders of the city and the entire family of Jesse were invited; the latter, however, had a special invitation.

**6. When they were come.** To Jesse's home, where Samuel was a guest. **Surely the**

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**Lord's anointed is before him.** Eliab was Jesse's eldest son (1 Sam. 17. 13). He was a man of commanding presence, who, according to all outward appearance, would be made king.

**7. Look not on his countenance.** Saul's outward appearance was all that could be desired (1 Sam. 9. 2), but his heart was not right. **The Lord looketh on the heart.** The heart is the spring of all spiritual life (Luke 16. 15), not the stature; the soul, not the countenance, must be the all-important thing. The heart, according to the Hebrew conception, is the seat not only of the emotions, affections, and passions, but of the intellect as well.

**8, 9. Abinadab. . . Shammah.** These were with Eliab in Saul's army (1 Sam. 17. 13). Shammah is mentioned also in 2 Sam. 13. 3, as Shimeah.

**10. The Lord hath not chosen these.** It is evident from this clause that Jesse had been apprised of the object of Samuel's visit.

**11. There remaineth yet the youngest.** How young David was at this time, or how long it was before the death of Saul, is not said. But he was evidently quite young, so young that Jesse never dreamed that the Lord's choice should fall upon him, the least important of all the family. He thought that Jehovah would select the experienced warrior, and not the plain shepherd boy. The care of sheep was the work of women and young boys in Eastern countries, hence the mistake of Jesse. **We will not sit down.** The verb rendered "sit down" in this place is usually translated "to surround." The meaning most probably is, "We will not surround the table to consume the peace offering or to partake of the joyful feast. Others translate, "We will not turn around and attend to other business." This, however, is very stiff and far-fetched.

**12. He was ruddy.** The word rendered "ruddy" is used only three times in the Old Testament (Gen. 25. 25, here, and in 17. 42). Whether "ruddy" applies to the color of the hair or to the complexion cannot be answered with certainty. Red hair, we are told, was regarded in the East as a mark of extraordinary beauty. **Beautiful countenance.** Literally, "beautiful of eyes."

**13. Anointed him in the midst of his brethren.** Some commentators claim that the brothers were not present. The language, however, favors the conclusion that they were, though they did not comprehend the meaning of the anointing. It is possible Jesse and his children thought that David was consecrated into the prophetic office, or initiated into the school of the prophets. **The spirit of the Lord came mightily upon David.** This is a very common phrase in Judges (see Judg. 3. 10; 6. 34;

11. 29, and often). He was henceforth under the special influence of God's Spirit. He was endowed with special qualifications for the regal office. Whether David fully understood the meaning of this anointing is not clear.

## Analytical and Biblical Outline.

### The True King of Israel.

#### I. HIS APPOINTMENT.

*Provided me a king.* v. 1.

Put down the mighty. Luke 1. 52.

King of kings. Rev. 19. 16.

#### II. HIS QUALIFICATIONS.

*Looketh on the heart.* v. 7.

Out of it . . . issues of life. Prov. 4. 23.

Blessed . . . pure in heart. Matt. 5. 8.

#### III. HIS CONDITION.

*He keepeth the sheep.* v. 11.

From the sheeppote. 2 Sam. 7. 8.

Chosen the poor. James 2. 5.

#### IV. HIS APPEARANCE.

*A beautiful countenance.* v. 12.

The beauty of the Lord. Psalm 90. 17.

My beloved is . . . ruddy. Sol. Song 5. 10.

#### V. HIS CONSECRATION.

*Anointed him in the midst.* v. 13.

With my holy oil. Psalm 89. 20.

Hast made us . . . kings. Rev. 5. 10.

#### VI. HIS ENDOWMENT.

*Spirit of the Lord came.* v. 13.

Ye shall receive power. Acts 1. 8.

Receive ye the Holy Ghost. John 20. 22.

## Thoughts for Young People.

### God's Choice of Workers.

**1.** God sets aside instruments which have proven themselves unworthy, and chooses others in place of them. (Verse 1.)

**2.** God has at hand and is training those, unmarked of men, who are destined to do his work. (Verse 1.)

**3.** God's choice may be opposed to human plans, but it will be successful in the face of human power. (Verse 2.)

**4.** God's choice has for its prerequisite a purified heart and purposes, for he chooses holy instrumentalities. (Verse 5.)

**5.** God's choice is not often in accordance with the preconceived opinions of men. (Verse 7.)

**6.** God chooses according to character, which he alone can read. (Verse 7.)

**7.** God chooses for his work the lowly and unnoticed among men. (Verse 11.)

**8.** God endows with his Spirit those whom he has chosen for his work. (Verse 13.)

## Lesson Word-Pictures.

BY REV. E. A. RAND.

Samuel, the great prophet, wanting to see Jesse and his sons! Such a commotion as there is in the family! Never before had anyone so high up in Israel summoned Jesse's family before him. Strange, strange! And what can it be for?

There they are in a row, as goodly a line of young men as can be found in all Israel. What does the white-haired prophet want? It is a mystery, and Jesse well may have an awe steal over him as he stands before this venerable and famous prophet. And now Samuel is looking at Jesse's sons. Such a difference between him in his white hairs and wrinkles and careful steps, and those young men with black or brown locks, fair, boyish faces, and eager, restless vitality!

Samuel looks at Eliab, the eldest. He may have been a handsome fellow, tall, muscular, perhaps reminding Samuel of Saul; but I can seem to see Samuel shake his head.

Pass on, Eliab!

Next! Abinadab. Well, he is sturdy; but Samuel shakes his head.

Pass on, Abinadab!

Next! Shammah. He is well framed, looks resolute; but Samuel shakes his head.

Pass on, Shammah!

The fourth, the fifth, the sixth, the seventh, all come up, and all move on. Samuel wants none of them.

Jesse looks puzzled and disappointed. The unexpected candidates grin foolishly.

What does Samuel want?

"The Lord hath not chosen these," he tells Jesse plainly.

"The Lord hath not chosen"—for what? For what high place?

Jesse's heart is set to trembling.

"Are here all thy children?" Samuel asks.

O, there is one, just one more. He is keeping sheep. It is the youngest.

Samuel want David, the youngest, out in the pasture tending sheep?

"Send and fetch him!" directs the old silver-haired prophet; "for we will not sit down till he come hither."

Out in the pastures of Bethlehem is David. You like him the moment your eyes rest upon him. The sheep, too, love him. They gather about him, rub their noses against him, and follow him gladly. He leads them to a green pasture, to still waters. Ah, one has strayed! He runs after it and brings it back. Now he leads them through a dark valley. How the rocks overhang and overshadow it! What is that ahead? A flash from the eyes of a wolf! How the sheep shrink closer up to him, while over them stretches lovingly the young shepherd's sturdy crook! He has a sling as well as

a crook, and this young shepherd can send straight to the eye of anything—target in the wall, beast in the pasture land, or a man in a fight, as a certain Philistine found out. Shepherd and sheep are through the valley now, and the flock reaches and feasts upon a green upland, while their master sits down on the velvety sward.

What? Has he a harp?

Ah, one of the sweetest!

And he loves to make hymns.

Hark!

He sings, he plays: "The Lord is my shepherd; I shall not want."

Ah, David loves this life! He will be a shepherd forever.

Eliab and Abinadab and Shammah and the rest are wanted in town this very day for some purpose. Let them go, for David will keep sheep.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

What a rich voice!

You wonder if anywhere in this neighborhood a certain big choir of angels will sing the "Gloria in Excelsis" on Christmas Eve.

David knows nothing of that. Then he sings of death's valley and the shepherd's rod.

Only a shepherd, only a—hark!

Who is coming? Somebody running, panting, breathless!

A messenger! And David is wanted?

Wanted—where, by whom, for what?

Samuel wants him?

Great Samuel?

David's heart goes faster, and his feet go faster still, for he springs away, and Eliab, Abinadab—whoever the messenger may have been—stays with the sheep.

David enters the house, his eyes sparkling, a beautiful bloom in his fair face, his step elastic, and he modestly salutes the great prophet, and waits his bidding.

What! What!

Everybody look!

A voice in Samuel's soul has cried, "This is he!"

The prophet steps forward, lifts a horn of oil above the young shepherd's head, and hail, David, Israel's king, Zion's sweet singer,—the Lord's anointed!"

## Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Samuel was to fill his horn with oil. The horn was in antiquity a drinking vessel, and used for many purposes. Olive oil was in common use long before Israel captured the Holy Land. More was raised than could be used for domestic purposes, such as light, cooking, worship, or rubbing over the person; hence a great deal was exported. In

oriental lands a guest was made welcome and refreshed by anointing with oil, and it was rudeness not to furnish this to a friend arrived from a journey. Putting oil on the head is a common practice in all Bible lands.

How early the sacred use of oil occurred does not appear. Applied to objects, whether altars or vessels, it gave them a sacredness fitting them for holy ministry. Applied to persons, it ceremonially inducted them into office. Though priests in general were at first anointed, this was afterward restricted to the high priest. As applied to kings, oil was considered a symbol of the divine spiritual gifts necessary to apprehend and administer the divine will, and hence came the thought of the "divine right of kings." David was thrice anointed.

Samuel took a heifer to sacrifice, presumably after the ceremonial order instituted for purification from defilement after the destruction of so many persons for the rebellion of Korah, Dathan, and Abiram. Hence it was a cleansing rite, not a sacrifice for atonement, especially from defilement acquired from contact with dead bodies. The animal was a female; no blood was sprinkled on the altar, but before the tabernacle; not by the high priest, but by his son. It was not the blood that purified, but the ashes; the ashes, mingled with running water, were sprinkled on the person to be purified. Hence Heb. 9. 13: "The ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh." The Egyptians, the Persians, the Romans, and the Greeks all observed ceremonials for purification from defilement by contact with death.

How far this followed the usual tabernacle idea of purification is not easy to determine, but it seems probable that, as the whole religious conditions were interrupted, it was a sacrifice for general purification or sanctification of the people preparatory to their receiving a new king. The "Sanctify yourselves" would impose on the people the usual ritualistic observances of washing their clothes as well as their bodies, as the external symbols of spiritual preparation. In the case of Jesse's family Samuel superintended the matter himself. Samuel was neither a priest nor a Levite, yet he performed priestly functions, offered sacrifices constantly and in various places, owing to the fact that the priesthood was degraded by the sons of Eli, and an extraordinary commission was given to Samuel. The high priest's place was taken by Samuel. Shiloh had been the religious center, but it had ceased to be such. A new religious center was chosen later on. Samuel did not appoint a new national religious capital, but sacrificed in various places. In the case of this sacrifice of a heifer, however, the law did not require that it should be offered in any particular locality.

### Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

### GOD'S WORKERS CHOSEN BY GOD

THROUGH

SAMUEL. | CHRIST.

NOT BECAUSE OF

FACE,  
FIGURE,

BUT BECAUSE OF

RIGHT ATTITUDE  
ASPIRATIONS OF HEART.

"WORKERS TOGETHER WITH HIM."

### GOD'S WORKERS ENDUED BY GOD

WITH

POWER

THROUGH

THE SPIRIT OF THE LORD

OUR

GUIDE. | STRENGTH.  
GUARD. | SUSTAINER.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 1. At every great crisis God speaks and says, "I have provided me a man." When the time has come for missionary work among the

Gentiles, Paul is ready. When the time is ripe for the Reformation, Luther is ready. When American slavery is to be fought with words and laws and grapeshot, Wendell Phillips and Lincoln and Grant are ready. Every large doorway of opportunity is filled with a large man. Men who do not know God wonder at the opportune appearance of the right man at the right place, and just in the nick of time. The children of God see that the hand that shapes and molds all situations is the left hand of him whose right hand makes and moves all men. The right man and the emergency that claims him meet because they are both in the hands of God. In this passage one hand was rejecting Saul and clearing the ground for a new and better reign, and the other was reaching for David, anointing him king, and leading him up to the empty throne.

Verses 2-5. "I am come to sacrifice unto the Lord: sanctify yourselves." Worship prepares for service. Disraeli says that the great historians have implored God every morning to rid their hearts of partiality and to help them distinguish truth amid the contending factions of the time. Haydn, employed on his "Creation," earnestly addressed the Creator before he struck the first note on his instrument. The great mediæval masters of artistic beauty were, many of them, in the habit of asking God's special blessing on each new endeavor. Cromwell, Washington, Von Moltke, Havelock, and other commanders presented their diagrams of battles to the Lord, asking for his favor on their plans. Luther said that prayer was the best book in his library, and the longer he expected his day's work to endure the more time he devoted to prayer.

Verses 6-10. The real man lives inside his body, and that is the man God sees. The body is the house the man lives in, and God does not judge a man by his house. Some very contemptible men live in fine houses, and some very magnificent men live in humble and contemptible dwellings. Charles Sumner visited Leigh Hunt and found him in surroundings of poverty, despite his indefatigable industry. "But," he says, "he has a palace of a mind."

God wants a man who has a palace of a soul, although his bodily appearance may be small and contemptible. Such was St. Paul.

As a physician judges of a patient's condition, not by what he says of himself, but by the pulse and the symptoms, so God judges men by that which may be unseen to the ordinary observer.

Verses 11. "Behold, he keepeth the sheep." Bishop Warren says that when God wants to educate a man to be great-souled he puts him out to live under the sky. Abraham, Moses, and David were educated in this way. There is something in the

contemplation of the universe which educates a man to comprehend great things. Emerson said that when his children grew fretful and quarrelsome with the petty things of life, he would send them out to look at the sky, and they would return calmed and made patient as they grew into God's great thought of this universe.

Verses 13. "The Spirit of the Lord came upon David." In these words we find the mainspring of the Psalms, "the hymn book of the world for all time." When we read of John Wesley that he received the Holy Spirit and felt his heart strangely warmed, we are not surprised to find in that event the starting point of his great work. I visited a great factory one day when every machine and wheel stood still and helpless because there was no steam on. And then all at once the power was turned on, and the great factory became effective in its highest degree. Thus is it when the Holy Spirit possesses a man.

### The Teachers' Meeting.

Show on the map the places, Samuel's journey from Ramah to Bethlehem, and his return.... Incidents of Bible history connected with Bethlehem.... Show a picture of Bethlehem to the class.... I. How God chooses his workers: (1) Fitted for his purpose; (2) Independent of worldly considerations; (3) According to character.... II. How God prepares his workers: (1) By a godly home; (2) By a life work (David a shepherd); (3) By association with the common people.... III. How God endows his workers: (1) With the Holy Spirit; (2) With wisdom as its result.... David as a type of Christ: (1) Lowly birth; (2) Noble origin; (3) Secret designation; (4) Youthful endowment.... Teachings concerning duty: (1) Promptness in obeying God; (2) Consecration to God; (3) Seeking purity of heart and character; (4) Intimate communion with God (Samuel).

### OPTIONAL HYMNS.

#### NO. 1.

The Lord will provide.  
Father, lead me.  
Batting for the Lord.  
Strike for victory.  
God speed the right.

#### NO. 2.

Jesus, Saviour, pilot me.  
O Thou to whom in ancient time,  
How gentle God's commands!  
All the way.



## The Lesson Catechism.

[For the entire school.]

1. How was Saul's place as king to be filled? **By another chosen by God.**
2. Who was made the messenger of this choice? **Samuel, who had anointed Saul.**
3. In what words did God announce to Samuel the man of his choice? **"Arise, anoint him: for this is he."**
4. What was the effect of this act upon David? **The Spirit of the Lord came upon him.**
5. What did God tell Samuel was his method

of choice? **GOLDEN TEXT: "Man looketh on the outward,"** etc.

## CATECHISM QUESTIONS.

71. Is family worship also acceptable to God? **Yes; for household religion is commanded throughout the Bible.**
72. Are we told how often to pray in private? **No; but the examples of Scripture teach us that private prayer should be frequent and regular.**
73. What is the meet posture in acts of worship? **Kneeling or standing.**

## B. C. 1063.]

## LESSON X. DAVID AND GOLIATH.

[Dec. 8.]

**GOLDEN TEXT.** The battle is the Lord's. 1 Sam. 17. 47.

## Authorized Version.

1 Sam. 17. 38-51. [*Commit to memory verses 44, 45.*]

[Study connection in verses 1-54.]

38 And Saul armed Da'vid with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And Da'vid girded his sword upon his armor, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Phil-is'tine.

41 And the Phil-is'tine came on and drew near unto Da'vid; and the man that bare the shield went before him.

42 And when the Phil-is'tine looked about, and saw Da'vid, he disdaind him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Phil-is'tine said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phil-is'tine cursed Da'vid by his gods.

44 And the Phil-is'tine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said Da'vid to the Phil-is'tine, 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 Is-ra-el, whom thou hast defied.

46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Phil-is'tines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Is-ra-el.

47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

## Revised Version.

- 38 And Saul clad Da'vid with his apparel, and he put an helmet of brass upon his head, and he clad him with a coat of mail. And Da'vid girded his sword upon his apparel, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these; for I have not proved them. And Da'vid put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his scrip; and his sling was in his hand; and he drew near to the Phil-is'tine. And the Phil-is'tine came on and drew near unto Da'vid; and the man that bare the shield went before him. And when the Phil-is'tine looked about, and saw Da'vid, he disdaind him: for he was but a youth, and ruddy, and withal of a fair countenance. And the Phil-is'tine said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phil-is'tine cursed Da'vid by his gods.
- 44 And the Phil-is'tine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said Da'vid to the Phil-is'tine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Is-ra-el, which thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcases of the host of the Phil-is'tines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Is-ra-el: and that all this assembly may know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hand. And it came to pass, when the Phil-is'tine arose, and came and

48 And it came to pass, when the Phil-is'tine arose, and came and drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Phil-is'tine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Phil-is'tine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So Da'vid prevailed over the Phil-is'tine with a sling and with a stone, and smote the Phil-is'tine, and slew him; but *there was no sword in the hand of Da'vid.*

51 Therefore Da'vid ran, and stood upon the Phil-is'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phil-is'tines saw their champion was dead, they fled.

drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Phil-is'tine. And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Phil-is'tine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth. So Da'vid prevailed over the Phil-is'tine with a sling and with a stone, and smote the Phil-is'tine, and slew him; but there was no sword in the hand of Da'vid. 51 Then Da'vid ran, and stood over the Phil-is'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phil-is'tines saw that their champion was dead, they fled.

**TIME.**—B. C. 1063. **PLACE.**—The valley of Elah, in the tribe of Judah. **RULER.**—Saul still king. **DOCTRINAL SUGGESTION.**—The providence of God.

### HOME READINGS.

- M.* David and Goliath. 1 Sam. 17. 38-44.  
*Tu.* David and Goliath. 1 Sam. 17. 45-51.  
*W.* The defiance. 1 Sam. 17. 1-11.  
*Th.* David hears the challenge. 1 Sam. 17. 17-27.  
*F.* David's trust in God. 1 Sam. 17. 28-37.  
*S.* The deliverer. Psalm 144. 1-10.  
*S.* The Christian conflict. Eph. 6. 10-18.

### LESSON HYMNS.

No. 193, New Canadian Hymnal.

Onward, Christian soldiers,  
 Marching as to war.

No. 6, New Canadian Hymnal.

Oh, worship the King all glorious above!  
 Oh, gratefully sing his power and his love!

No. 278, New Canadian Hymnal.

One more hymn we'll sing at parting,  
 One more strain of grateful praise.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. The Weapons, v. 38-40.

How did Saul prepare David for the fight?  
 Can you find an argument here that David, though a youth, was not small and light?  
 In what did David show his wisdom?

#### 2. The Defiance, v. 41-47.

Who was Goliath?  
 How did they approach each other?  
 What ancient custom found also in classical literature is here illustrated?

What difference between Goliath and himself did David define?

What did he prophesy as to the issue of the battle?

How did David know this? (1 Sam. 17. 34-36.)

What lesson would the people learn from this battle?

#### 3. The Victory, v. 48-51.

How did David meet the advance of the giant?

What did he do to insure the certainty of victory?

How does this sword of Goliath appear afterward in David's history? (1 Sam. 21. 8-10.)

What was the effect of this battle upon the Philistines?

### Practical Teachings.

Where in this lesson are we shown—

1. That trust in God gives boldness for duty?
2. That God honors humble trust in him?
3. That confidence in human strength brings failure and defeat?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Weapons, v. 38-40.

By whom was David armed, and how?  
 What did David say of this armor?  
 What weapons did he select?  
 What were the weapons of his enemy? (Verses 5-7.)  
 Against what enemy must we fight? (1 Peter 5. 8.)

Name six parts of the armor needed for the contest. (See Eph. 6. 13-17.)

#### 2. The Defiance, v. 41-47.

Who came out against David?  
 How did he regard David? Why?  
 What did he ask about himself?  
 What boastful promise did he make?  
 What contrast did David draw?  
 What did he predict about Goliath's fate?  
 What lesson would the people thus learn?  
 Whose battle did David wage? (GOLDEN TEXT.)

**3. The Victory, v. 48-51.**

How did David show courage in meeting his enemy?

With what and how did he win the victory?

What did he do to the fallen foe?

What effect had the victory on the Philistines?

What will insure us victory in every contest?  
(1 John 5. 4.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That faith in God gives wisdom?
2. That faith in God inspires courage?
3. That faith in God brings victory?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What did David do after he was anointed?

Why did Saul grow worse all the time?

What is the worst thing that can happen to one?  
**To lose God's favor.**

Who had made war upon Israel?

Where was their camp?

Where was Israel's camp?

What lay between?

Who came into the valley?

What did he dare the men of Israel to do?

Why were they afraid?

Why did David come to the camp?

What did he offer to do?

Did he trust his own strength?

What did he refuse to wear?

What did he take?

How did he stun the giant?

What did he then do?

Why was David able to save Israel?

**Remember—**

That strength of soul is greater than strength of body.

That there are giants in these days to fight.

That they can only be overcome in the strength of the Lord.

**EXPLANATORY AND PRACTICAL NOTES.****General Statement.**

The shepherd boy of Bethlehem, soon after his anointing, was summoned to the court of King Saul to soothe the troubled spirit of the despondent and half insane king by his music on the harp. After a few weeks of service he was again sent back to his sheep. Two years or more have since passed, and the boy has become a man of strong frame, though still bearing the fair face of his youth. The time has now come to present to Israel its future king. Ignorant of destiny, the young man goes at his father's command to the camp in the valley of Elah with greeting and gifts from home to his soldier-brothers. There he beholds the gigantic descendant of the Anakim, Goliath of Gath, daring any Israelite to meet him in single combat. Others are in terror, but the young shepherd looks on with the thought of a general, and at once plans the way to bring the giant low. To the wonder of all, he offers to fight the Philistine, from meeting whom old warriors shrink. He is brought to the king, who does not recognize the minstrel boy in the young champion. He arrays the youth in his own armor, only less in size than Goliath's; but David lays the cumbersome burden aside, for he has chosen his own weapons and his own way of warfare. Bearing his shepherd's staff, as if to guide his flock, he goes to meet the giant; while concealed he carries his unerring sling, whose power he has tested many a time among the hills of Judah. The Philistine meets him with curses and contempt, but David boldly repels scorn with scorn, and proclaims his trust in the God of Israel. Before the enemy can draw near, the smooth stone from David's sling goes whizzing through the air, and, aimed with deadly precision, sinks into the giant's uncovered forehead. He falls heavily upon the ground, not dead, but having received his death-blow. Swift to take advantage of his opportunity, David leaps upon his prostrate form, draws forth his mighty sword, and with it severs his head. The opposing hosts have gazed in wonder until this moment, but as the Philistines behold in the air the bloody head of their champion, they fly in disorder from the field. Led by David, Israel pursues even to the gates of Gath. Thus in a single day the shepherd and the singer had become the hero and the deliverer of his land.

**Verse 38. Saul armed David.** See the General Statement for the introductory events. Why Saul himself did not fight the Philistine is not known. He may have become unfitted for active warfare by his insanity, which occasionally seized him. **With his armor.** The arms, offensive and defensive, of the king, who was himself almost a giant in size. **A helmet.** The covering for the head, generally made of leather, with plates of metal. **Brass** should probably read

either "bronze" or "copper." **Coat of mail.** "A coat of scales," made of small plates overlapping each other.

**39. Girded his sword.** The king's, not his own. The ancient swords were short, straight-bladed, and used rather to thrust than to cut. **Assayed.** Undertook, but found it impossible to go to battle with such inconvenient weapons. **Had not proved.** "Them" should be substituted for "it." He was not familiar with the use

of such arms, which were altogether too large for him. **I cannot go.** He was wise in his decision, for he would inevitably have lost his life in such an unequal combat. (1) *He is a wise man who knows what he cannot do, as well as what he can.* **Put them off.** He had his own plan of fighting, and was determined to abide by it.

**40. He took his staff.** The shepherd's crook, used in guiding the sheep. Perhaps he took it now to divert the giant's attention from his sling, which was concealed. **Smooth stones.** The sides and bed of the brook (dry in summer) where the contest took place are full of water-worn, rounded pebbles. Smooth stones could be aimed with certainty. **Shepherd's bag.** Made of rough, untanned leather, and used for keeping food. **Sling.** In the form of a thong of leather, broad in the middle, one end fastened to the hand by a loop, the other loose. He was an accomplished slinger, and had fixed upon this method of fighting as one in which the great size and complete armor of the enemy would be of no avail. (2) *In God's warfare it is needful to be familiar with our weapons, whether the sword of the word or the arrow of prayer.* **He drew near.** Near enough to use his sling, but not near enough to be exposed to danger from the enemy's spear. The difference between David and others in the Israelite army was not that he alone could have slain the giant in this way, but he alone had the forethought and tact and courage to undertake it.

**41. The Philistine.** His name was Goliath (verse 23), and he belonged to the primeval race of the Anakim, of which the Israelites found a small remnant at the time of the conquest, four hundred years before (Num. 13. 32, 33; Josh. 14. 12). These, driven out by the Israelites, attached themselves to the Philistines; and Goliath appears to have been one of a family of giants, all of whom were slain by David and his men (2 Sam. 21. 15-22). Goliath's height has been variously estimated at from nine to eleven feet. His armor is described, in contrast with the defenseless condition of the Israelites, in verses 4-7. In those times great size and strength and armor were of immense power in battle. **Bare the shield.** Every leader was attended by a servant carrying a great shield, behind which the warrior could be protected while hurling his weapon.

**42. Looked about.** Looked around for the champion who was to contend against him. **Disdained him.** Looked upon him with contempt. **But a youth.** (See notes on last lesson, verse 12.) He was now two or three years older, and changed somewhat in appearance from a boy to a man, yet youthful for a soldier. (3) *The world is very apt to think lightly of the forces in God's cause because they are not always visible.*

**43, 44. Am I a dog?** A common manner of

contemptuous speech in the East, where dogs are foul, worthless, and without owners. **Cursed . . . with staves.** Or, "with sticks." **Cursed . . . by his gods.** This was the great contrast: on the one side a giant in behalf of gods which were "emptiness" and nothing; on the other, a youth who had the Almighty with him. (4) *May we not find here how worthless is profane language? I will give.* See the self-confidence, the absolute trust in human power. (5) *Those who lean on themselves alone will be brought to naught.* **Thy flesh unto the fowls.** "To the birds." Such threats are to be read all through Homer's "Iliad," and may to-day be heard between Bedouins in the East.

**45. Thou comest.** David was not ashamed to admit that he was inferior in weapons and in physical power. **A shield.** Probably this should be "a javelin." **In the name of the Lord.** He had learned the lesson of faith, and trusted not in his sling, though he knew its power, but in his God. **The Lord of hosts.** "Jehovah of armies." God, who rules the armies of heaven. As if David realized "legions of angels" arrayed on his behalf. **The God of . . . Israel.** He who is worshipped by Israel alone, and who recognizes Israel as his peculiar people. (6) *The secret of power is insight into God and faith in him.*

**46. Will the Lord deliver.** Goliath had said, "I will give;" David says, "The Lord will deliver;" one trusted in his gigantic spear, the other in an Almighty God. **Into mine hand.** He looks upon himself only as the instrument of God's power. **I will give.** By God's power winning the victory. **Carcasses of the . . . Philistines.** The slain in ancient battles were left on the field to be devoured by wild beasts and birds of prey. **All the earth.** All the nations of earth who may hear of the event. **A God in Israel.** A God who is living and mighty, and who will not suffer his name to be mocked by enemies.

**47. All this assembly.** David speaks as if it were a gathering for worship instead of a battle array. **The Lord saveth not with sword.** His faith was wondrous in such an age and such surroundings. **The battle is the Lord's.** (7) *Well for us all if we could ever keep this in mind! Give you into our hands.* Bold words to use against enemies who had many times shown that they were masters of the Israelites.

**48. David hasted.** He ran to anticipate the action of the unwieldy giant, and hurl his stone before the enemy could shake his spear. This timeliness was the means of winning the victory. **Ran toward the army.** The Philistine army.

**49. Put his hand in his bag.** Unnoticed by his adversary. **Slang . . . and smote.** He acted at the right instant, just in time, when near enough for good aim, and still too far to be in danger. **In his forehead.** No accident, but by

a well-directed aim at a vital part, and the only part not protected by armor. He knew where the stone would strike before it left the sling. **Sunk into his forehead.** Showing the mighty force with which it was hurled, and the strength of the youthful arm that sent it. A small stone, but it could slay a giant. (8) *So with many a little act for good or ill, bringing to pass great results.* **Fell upon his face.** Perhaps not instantly killed, but stunned by the blow.

**50, 51. Prevailed.** Won his victory with weapons that seemed so slight in comparison with his adversary's. **No sword.** He was not a soldier, and unused to the sword, therefore carried

none. One sword can serve both Goliath and him. **David ran.** Another instance of courage and promptness to take advantage of opportunity. **Stood upon the Philistine.** In triumph over his fallen foe. **Took his sword.** Which he afterward carried as his own weapon (see chap. 21, 9). (9) *So God turns the forces of evil against themselves, and makes the arms of his enemies do his work.* **Cut off his head.** Just as he had predicted while as yet he had no sword. **The Philistines . . . fled.** Overwhelmed with a panic, such as sometimes falls upon modern and disciplined armies. The Israelites pursued them as far as Gath.

### CRITICAL NOTES.

**Verse 38. And Saul clad David with his apparel.** Notice the difference between this and the Authorized Version, which reads "armed with his armor." The Hebrew word translated "apparel," derived from a verb meaning "to extend" or "spread over," refers here to some kind of a military garment or uniform, and not to the armor. **An helmet of brass.** "Bronze" would be a better translation. **Coat of mail.** This word is derived from a verb meaning "to fit" or "weave together;" hence, a piece of armor made of metal-plates overlapping each other, like the scales of a fish.

**39. His sword.** The pronoun "his" is ambiguous; but from the context it is evident that it was the sword of Saul. **He assayed to go.** He tried to walk. **He had not proved it.** There is no "it" in the original. It would, therefore, have been better to substitute "them;" that is, apparel, helmet, coat of mail, and sword. "Proved" is used in the sense of "accustom oneself," or "practice in." It is not stated that the garments and armor of Saul were too large for David, but rather that he was not accustomed to them.

**40. His staff.** His walking stick. Shepherds the world over arm themselves with large walking sticks. David had defended himself often, and had come out victorious, with such a simple weapon (verse 35). **Five smooth stones.** Why five rather than four or six cannot be explained. Smooth were those which had been polished by the action of the water, and were thus especially adapted for a sling. **Brook.** The original is translated "brook," "river," "a winter torrent," or "ravine." The valley of Elah is supposed to have been the same as Wady-es-Sunt, about sixteen miles southwest of Jerusalem. **Shepherd's bag.** Or, rather, the vessel of shepherds; that is, some kind of bag or wallet carried by shepherds for keeping food and other articles which they might need in the field. **Even in his scrip.** The word "even" is misleading, for the Hebrew

has the simple conjunction which should be rendered "and," not "even." "Scrip" cannot be synonymous with "shepherd's bag," or in apposition with it. The German New Version does not translate the word, but suggests, in a note, that it may mean the folds in David's garment. **Sling.** This weapon was very common among ancient warriors. The Benjamites were very famous for their skill in the use of the sling (Judg. 20, 16), which they handled with wonderful precision. Slings were made of two strings, of sinew or some fibrous substance, attached to a leathern receptacle for the stone in the center. "The sling was swung once or twice round the head, and the stone was then discharged by letting go one of the strings."—*Smith.* David, as a shepherd, would doubtless be very skillful in the use of the sling. David showed great wisdom in employing the weapons with which he was the most familiar. From this account let us learn that we can do most for God and our fellow-men when we keep within our spheres. Let us make use of the talents and opportunities we have, and God will give us greater fields in which to operate. It is a great mistake for many of our ministers to preach science and philosophy to men dying in trespasses and sins, especially if they themselves are not philosophers and scientists. Let them, rather, take the sword of the Spirit and the armor described by St. Paul in the last chapter of the Ephesians.

**41. And the man that bare the shield went before him.** This was the regular military style of the times. Though two mighty Philistines went forth to meet David, he, by the aid of the invisible Shield-bearer, triumphed over both. If God be on our side—or, rather, if we are on the side of God—no enemy can hurt us.

**42. And when the Philistine . . . he disdained him.** This youth, with his ruddy face and bright eyes, simply armed with staff and sling, seemed contemptible in the eyes of the giant. Underestimating the source of David's power, he gives vent to his feelings.

**43. Am I a dog?** "Do I deserve such insult? Am I not worthy of meeting your best warrior?" We must remember that the dog was the most contemptible and despised of all animals in the East. The Septuagint has a different reading here: "Am I as a dog, that thou comest against me with staff and stones? And David said, Nay, but worse than a dog." **And the Philistine cursed David by his gods.** The plural "gods" may be nothing more than the so-called plural of "majesty." If so, we might render "Elohim" "God," that is, "Dagon." Dagon, the most popular god of the Philistines, had the face and hands of a man, but the rest of the body resembled a fish.

**44. I will give thy flesh unto the fowls.** Such braggadocio characterized the speeches of ancient warriors, and is still indulged in by the modern Arabs. The following words of Hector to Ajax are well known: "Thy flesh shall glut the dogs and carrion birds of Troy." Compare, also, the words of Ezekiel (Ezek. 29. 5).

**45. Javelin.** This is better than "shield" or "target" (verse 6) of the Authorized Version. The javelin corresponded to the Roman *pilum*, and differed from the spear in that it was lighter and easier hurled. **I come to thee in the name of the Lord of hosts.** Jehovah had a name, a reputation for goodness and mercy, for great power in triumphing over his enemies, and in aiding his people. It was this renown and reputation which encouraged David. The phrase "Lord of hosts" is explained by the next clause, "the God of the armies of Israel." Thus *Jehovah Zebaoth* was in some sense of the word the commander in chief of the armies of Israel. The Greek form of Zebaoth is Sabaoth, which must not be confounded with Sabbath, and yet how often has the Lord of Sabaoth, of Rom. 9. 29 and James 5. 4, been explained as Lord of the Sabbath! **Which thou hast defied.** "Reproached" or "despised" would have been a better translation. It was not only Philistine against Israelite, but Dagon and the Baalim against Jehovah.

**46. Will the Lord deliver thee.** Notice the contrast in the language of David and Goliath. The latter says, "I will give," but the former, full of faith in Jehovah, says, "The Lord will," etc. He was not less confident of victory than Goliath, but his trust was in the Almighty. **That all the earth may know that there is a God in Israel.** (Compare 1 Kings 18. 36.) The object of all this was to show the idolatrous nations around that Jehovah, the covenant God of Israel, was the true and only God. The victory of David over Goliath was of such a nature as to convince those hearing of it that he was supernaturally helped. Jehovah helps his people in order to glorify his name, and to show that he is the King of kings, the one mighty to save, and that the idols of the heathen are lying vanities.

**47. All this assembly.** This refers to the Hebrews, the people of God, assembled together not for war, but for the worship of Jehovah. Their faith in Jehovah is to be strengthened more than ever, since they may know that he saves his people, not by the sword, but by his own mighty power. **The battle is the Lord's.** This has ever comforted suffering saints. Let us, therefore, never be discouraged, however fiercely the conflict may rage, for if we are fighting the Lord's battles the victory is assured. Blessed be the name of Jehovah, the Christian need never be in any battle where the issue is doubtful!

**49. The stone sank into his forehead.** The Septuagint adds, "through his helmet." It is probable, however, that the forehead was exposed; the giant might have been so confident of victory as to neglect the usual precautions for protecting the head and face.

**50.** This verse is one of the many verses of this chapter not found in the Septuagint. This, however, is not the place to explain the reasons for its omission.

**51. Cut off his head therewith.** With Goliath's own sword, for David had no sword of his own; this is evident from the preceding verse as well as from the language of the fortieth, which is found both in Hebrew and Greek. Consternation was now supreme, and the terrified Philistines retreated in dismay. **Champion.** "Giant" or "mighty man" would be better. It is not the same word in the original as that rendered "champion" in verses 4 and 23. The phrase *ish benaim* literally means, "the man of the midst," or "middle man;" that is, a go-between for two armies.

## Analytical and Biblical Outline.

### The Five Stones in David's Sling.

#### I. HIS DECISION.

*Thy servant will go.* v. 32.

Be ready always. 1 Peter 3. 15.

Quit you like men. 1 Cor. 13. 13.

#### II. HIS WISDOM.

*Chose . . . five smooth stones.* v. 40.

Have not proved them. 1 Sam. 17. 39.

Weapons of our warfare. 2 Cor. 10. 4.

#### III. HIS FAITH.

*In the name of the Lord.* v. 45.

Not by might. Zech. 4. 6.

Victory . . . even our faith. 1 John 5. 4.

#### IV. HIS ENERGY.

*David hasted, and ran.* v. 48.

Do it with thy might. Eccles. 9. 10.

Did it with all his heart. 2 Chron. 31. 21.

#### V. HIS COURAGE.

*Took his sword, . . . slew him.* v. 51.

Be strong in the Lord. Eph. 6. 10.

Be strong, fear not. Isa. 35. 4.

## Thoughts for Young People.

## The Elements of Success in Life.

1. An element of success, leading greatly to David's advancement, was his spirit of willingness, ready to lead and to act when others were hesitating. (Verse 32.)
2. An element of David's success was his thorough knowledge of his own powers, just what he could do, and what he could not do, and his use of weapons with which he could trust himself. (Verses 38, 40.)
3. An element of David's success was his wise forethought, planning the precise method in which to win the victory, and then carrying it out. (Verse 40.)
4. An element of David's success was his promptness in action, recognizing his opportunity, and taking advantage of it; a sure mark of genius. (Verses 48, 49.)
5. An element of David's success was the precision and directness of his action, making no mistake when the moment of emergency came, but aiming at just the right point; an example in life of all circumstances. (Verse 49.)
6. An element, and the greatest of all, in David's success was his humble faith in God, recognizing all success as coming from above, and giving to God all the glory. (Verses 45, 47.)

## Lesson Word-Pictures.

There is a battle coming off to-day between two. The combatant on one side is going forward now.

What a mammoth!

So tall, six cubits and a span! Such a towering helmet of brass, and glittering in the sun! Such a coat of mail, its weight "five thousand shekels of brass," all shining too! Why, he is brass all over—on his head, his breast, his greaves; and between his shoulders is "a target of brass." He is a ponderous pillar of brass flashing in the sun, for one can but think, this morning, his armorbearer has given the giant in brass an extra rub all over. And look at the staff of his spear! Solid and heavy like a weaver's beam. The spear's head alone would, in the scales, need six hundred shekels of iron to weigh it down. And his shield! Doubtless it is as much as his armorbearer can do to tug it along.

But what other giant is his opponent? Israel is to furnish the other side in this duel, and if big Saul cannot be the man, whom will Israel send upon the battle ground?

Not that young fellow now advancing? He looks sinewy, and there is a healthy flush of excitement, like the bloom of a big rose, in his fair cheeks. He is picturesquely dressed, too, like a shepherd, and what is that seeming toy like a sling he sports in his hand?

Why, where is his armor?

Armor?

He has none.

He did go to Saul's tent, and he tried to put on the king's armor. But the helmet was like a big pot on his head, and the coat of mail was so hot and heavy and confining, barreling him up; and when the king's sword was girt to his waist it probably got between his legs.

O, he could not use those things. He got out of prison as soon as possible, slipped on his easy, comfortable dress as a shepherd, ran to a musical little brook near by, knelt and picked out five pebbles that the stream, running over them like a crystal wheel, had worn smooth. I wonder if he said a prayer while upon his knees. He laid the pebbles away in his shepherd's bag, took his sling in his hand, and was ready for the fight.

Ready?

Goliath, the mammoth, that big pillar of brass, has come out with stately stride, and is looking round for an opponent, having made, I dare say, a noisy challenge he has made before, and now what, whom, does he see?

That beardless young shepherd carrying a sling in one hand, his shepherd's staff in the other.

The giant fumes.

He raves.

He curses the "dog" that "comes to him with staves."

He cries, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

O Goliath, the other day Samuel, Israel's great prophet, lifted a horn above the young shepherd's head, and anointed David as king over Israel.

This is the Lord's anointed.

There is a power going with him you little understand; a power not just as the Lord's anointed, but the Lord's consecrated.

David realizes it.

He calls out to Goliath and reverently speaks of Him in whose name David comes. Surely all the earth shall know this day that there is a God in Israel, and that the battle is the Lord's.

But look!

David is running toward the blasphemous Philistine. All Israel is looking on; Saul, his great captains, David's brother Eliab, I dare say, and envying.

David sees them not.

The Philistines are looking on, a great host, stretching out in grim array.

David sees them not.

What does he see?

He is thrusting his hand into his shepherd's bag, feels after a pebble, places it in his sling, and all the while he is thinking of the eyes of the giant coming on, the idolater, the beast, the brute in brass. Perhaps David thinks of the time when a

great yellow wolf, with glistening eyes and red jaws, came at David's flock, and David took out his sling, put a stone in it, just as he is doing now, drew his arm back just as he draws it now, and at the eyes of the big, profane, yellow Philistine wolf, in the strength of the God of Israel, he lets that stone drive!

It sinks into the Philistine's forehead, and down he drops, his huge, beastly bulk face to the earth!

David runs—O, how swiftly!

He stands upon the Philistine.

He draws Goliath's sword out of the scabbard, swings it as if an ax, and after one sharp stroke holds up to both armies the sign of victory!

How the Philistines run!

### By Way of Illustration.

Verses 38, 39. We find in every organization those who declare that certain types of service, and those only, will save the world, when it is evident that power departed therefrom long ago. As well insist on the use of the flint to strike fire, instead of the match, because the flint served its purpose in its day, as to insist that those agencies alone be used which were successful a hundred years ago.

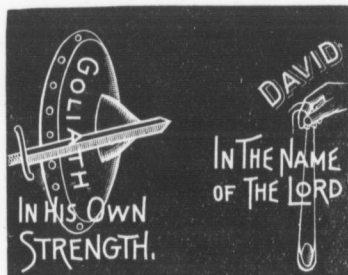
Verses 40-47. "In the name of the Lord of hosts." David had large ideas of God. We shall all of us be strong and courageous in proportion as we have large ideas of God. A fine illustration is here shown of faith in one's country and flag: Two young men a few days before starting from Zanzibar for the Dark Continent, asked Mr. H. M. Stanley a favour. They said "We cannot forget wherever we go, that we are Englishmen, and we should like to take something with us that will remind us of who we are, to be a comfort to us in the darkest hours of trouble, and to perform our duties better. It is that we may make a small British flag to hoist above our tent, and over our canoe on the lakes." Why was that flag so precious? Because these men had large ideas of the flag. Their large thought of the flag caused them to hazard their lives for it, caused them to trust it for all they desired. We need to have large ideas of God.

Verse 42. *The Philistine disdained him.* "God hath chosen the weak things of the world to confound the things which are mighty." He chose not the Sanhedrin, but Galilean peasants, to found his Church in the world. He passed by the great universities of the time and chose a poor monk named Luther to reform the world. He passed by great dignitaries as of old, and chose a humble Wesley and Whitefield. He passed by theological seminaries and chose a poor, unlettered man, Dwight Moody, to evangelize the masses.

Verses 48-51. David was an athlete and consecrated that gift to the Lord's service.

Here, of the Manchester School of Painting, has given us a significant picture of the Crucifixion. Circled about the cross is a lovely group, each one making an offering to the Saviour. A king is offering his crown; a knight is holding out his sword; a pilgrim is giving his staff. Each one is offering his peculiar gift to Christ. If you have only a sling and stone, give that to God's cause. It may be the very thing it needs.

### Blackboard.



### THE VICTOR.

DAVID | DISCIPLE  
WHO  
TRUSTS IN THE LORD,  
NOT IN  
SWORD. | SELF.  
SPEAR.

"I come to thee in the name of the Lord."

### THE VICTORY.

PHILISTINE | . . SATAN . .  
SMITTEN  
WITH THE  
STONE FROM A LING | WORD OF THE SPIRIT  
IS  
OVERCOME.  
GO OUT IN WIELD . . . GOD'S NAME. WEAPON.

"The battle is the Lord's."



### Orientalisms of the Lesson.

The oriental use of the sling in India at the present time is confined mainly to the watchmen, who sit on a perch of scaffolding in the fields to watch the crops, which they guard from intruding wild animals and birds. Sitting on this perch, they throw stones with much skill at the obtruding birds. Arabians guide their flocks by the use of the sling, and also hunt with it. But the mountaineers of the sub-Himalayas have made much use of the sling as a weapon of warfare also, as the commanding heights enable them to see an enemy at a distance, and to attack them when first in sight. In later years they have learned the use of firearms, and the stone and sling have fallen into disuse, except for incidental defense or attack. But they still train themselves in the use of the sling and shield in the athletic games which accompany some of their festive occasions.

Among both Greeks and Hebrews the sling was a powerful weapon of warfare. Among some people the sling strings were of various lengths, adapted to close or distant use; and the Balarians are reported to have always been armed, with one bound about the forehead, one used as a girdle, and the third carried in the hand. They are reputed to have been able to throw a stone with a force like that of a catapult, breaking shields and helmets, or penetrating any part of the armor of their opponents. It is said they never missed what they aimed at. They were trained from early childhood. According to the Greek historian, Diodorus Siculus, quoted by Dr. Clarke, their mothers placed bread for a mark on the top of a pole, and till the child hit the bread he remained fasting, and when he hit it his mother gave it to him to eat.

It will thus appear that David chose an effective weapon, and then relied on God to aid him. Goliath, too, relied on his gods, and thus this became a sort of religious, as well as political, duel. The long parley and bantering of champions chosen to fight as proxies for contending armies or nations was the common custom of some ancient nations. Homer represents his heroes as thus conducting prolonged discussions, and relating attenuated genealogies and traditions which show the issues and the honor of the battle. Goliath was covered with a coat of mail formed of plates of brass, overlapping like fish scales or tiles of a roof, such as are commonly exhibited in museums; and the front of his legs and shins were protected by a solid plate of brass fitted to them, though the monuments show that in some cases only one shin was thus protected.

When the giant asks if David proposes to treat him as he would a dog, driving him away with a stick or kick, the intenseness of the scorn and

sarcasm is manifest. Oriental dogs without owner or protector are found everywhere in and about village lanes and city streets. Half-starved scavengers, they are grouped with the rakish jaekal, without any of the spirit of the latter. It is almost impossible to drive them away, and sometimes one might drive a vehicle over them before they would move. Objects of contempt, they are kicked about, and left to steal what food they manage to get to keep from starvation.

### The Teachers' Meeting.

Relate the incident of David's appearance at the court previous to this battle.... Show the valley of Elah on the map.... The design of this event: (1) To make the mounted one manifest to Israel; (2) To show the people God's instrumentalities and methods; (3) To prepare the king and the people each for the other.... The coming king given the token of his call: (1) His work—to deliver Israel; (2) His time—in Israel's emergency; (3) His manner—according to his own gifts; (4) His character—combining courage with prudence; (5) His spirit—humble trust in God; (6) His insight—into God's character and plan.... The elements of David's success as illustrating character, and as examples for all in life.... Giants which we must fight, as illustrated by the spirit of Goliath: (1) Pride; (2) Self-confidence; (3) Cruelty; (4) Unbelief.

### References.

FREEMAN'S HANDBOOK. (Including connecting verses.) Ver. 5: Helmets—cuirasses, 251. Ver. 6: Greaves—javelin, 252. Ver. 7: Spear—large shield, 253. Ver. 17: Paroled corn, 241. Ver. 18: Cheese—pledge, 254. Ver. 39: The sword, 255. Ver. 40: Staff—scrip—sling, 256. Vers. 44-46: Unburied bodies, 443. Ver. 51: Enemies beheaded, 343.

### OPTIONAL HYMNS.

#### No. 1.

Fear not! God is thy shield,  
Am I a soldier of the cross?  
Stand up, stand up for Jesus,  
Onward, Christian soldiers!  
Stand up for Jesus.

#### No. 2.

A mighty fortress is our God,  
Soldiers of the cross, arise,  
O, we are volunteers,  
Go forward, Christian soldier,  
Marching on to Zion.

## The Lesson Catechism.

[For the entire school.]

1. Who dared the Israelites to fight him in war? **Goliath, a Philistine giant.**
2. Who offered to fight the giant? **David.**
3. In whose name did David go to fight with Goliath? **In the name of the Lord.**
4. What spirit did David show? **Courage and faith.**
5. With what did he slay the giant? **With a sling and stone.**
6. What was the result of the battle? **A great victory for Israel.**

7. What is the GOLDEN TEXT? "**The battle is the Lord's.**"

## CATECHISM QUESTION.

74. What rule has God given to direct us in prayer?

The whole Word of God is of use to direct us in prayer; but our special model is that form which Christ taught his disciples, commonly called the Lord's prayer.

B. C. 1062.]

## LESSON XI. DAVID AND JONATHAN.

[Dec. 15.]

**GOLDEN TEXT.** There is a friend that sticketh closer than a brother.

Prov. 18. 24.

## Authorized Version.

1 Sam. 20. 32-42. [*Commit to memory verses 41, 42.*]

[Study connection in chap. 20.]

32 And Jon'a-than answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jon'a-than knew that it was determined of his father to slay Da'vid.

34 So Jon'a-than arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for Da'vid, because his father had done him shame.

35 And it came to pass in the morning, that Jon'a-than went out into the field at the time appointed with Da'vid, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jon'a-than had shot, Jon'a-than cried after the lad, and said, Is not the arrow beyond thee?

38 And Jon'a-than cried after the lad, Make speed, haste, stay not. And Jon'a-than's lad gathered up the arrows, and came to his master.

39 But the lad knew not anything: only Jon'a-than and Da'vid knew the matter.

40 And Jon'a-than gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, Da'vid arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until Da'vid exceeded.

42 And Jon'a-than said to Da'vid, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jon'a-than went into the city.

## Revised Version.

32 And Jon'a-than answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done? And Saul cast his spear at him to smite him: whereby Jon'a-than knew that it was determined of his father

34 to put Da'vid to death. So Jon'a-than arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for Da'vid, because his father had done him shame.

35 And it came to pass in the morning, that Jon'a-than went out into the field at the time appointed with Da'vid, and a little lad with him.

36 And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he

37 shot an arrow beyond him. And when the lad was come to the place of the arrow which Jon'a-than had shot, Jon'a-than cried after the lad,

38 and said, Is not the arrow beyond thee? And Jon'a-than cried after the lad, Make speed, haste, stay not. And Jon'a-than's lad gathered

39 up the arrows, and came to his master. But the lad knew not anything: only Jon'a-than and

40 Da'vid knew the matter. And Jon'a-than gave his weapons unto his lad, and said unto him,

41 Go, carry them to the city. And as soon as the lad was gone, Da'vid arose out of a place toward

42 Da'vid exceeded. And Jon'a-than said to Da'vid, Go in peace, forasmuch as we have sworn

both of us in the name of the LORD, saying, The LORD shall be between me and thee, and between my seed and thy seed, forever. And he

arose and departed: and Jon'a-than went into the city.

**TIME.**—B. C. 1062. **PLACE.**—Probably near Gibeah, in the tribe of Benjamin. **RULER.**—Saul still king. **DOCTRINAL SUGGESTION.**—The communion of saints.

### HOME READINGS.

- M.* David and Jonathan. 1 Sam. 20. 32-42.  
*Tu.* The friendship began. 1 Sam. 18. 1-5.  
*W.* Jonathan's care for David. 1 Sam. 19. 1-7.  
*Tu.* David in danger. 1 Sam. 20. 1-10.  
*F.* The covenant. 1 Sam. 20. 11-23.  
*S.* Saul's anger against David. 1 Sam. 20. 24-31.  
*S.* David's lament for Jonathan. 2 Sam. 1. 17-27.

### LESSON HYMNS.

#### No. 49, New Canadian Hymnal.

In the secret of his presence how my soul  
delights to hide!

#### No. 14, New Canadian Hymnal.

How sweet the name of Jesus sounds.

#### No. 231, New Canadian Hymnal.

Oh, happy day that fixed my choice.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. The Peril, v. 32-34.

- Why was Saul angry with his son?  
 What was his charge against David?  
 With what did he threaten him?  
 How did Saul meet Jonathan's remonstrance?  
 Of what was he now certain?  
 How did he show his displeasure?

#### 2. The Token, v. 35-40.

- Where did Jonathan go the next day?  
 What directions did he give his lad?  
 What was his question after throwing the arrow?  
 Of what was this to be the token? (1 Sam. 20. 21, 22.)  
 What words warned David of his immediate danger?

#### 3. The Vow, v. 41, 42.

- What token of loyal homage did David show?  
 How did the friends show their love for one another?  
 What vow of friendship was exchanged between them?  
 What is the GOLDEN TEXT?

### Practical Teachings.

Wherein are we taught—

1. The steadfastness of true friendship?
2. The watchfulness of true friendship?
3. The perpetuity of true friendship?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Peril, v. 32-34.

- Who was in peril, and why?  
 Who sought to aid him, and why?  
 What peril did Jonathan thereby incur?  
 What did he do, and how did he feel?  
 What is the supreme test of human love? (John 15. 13.)

How has God shown greater love toward us? (Rom. 5. 8.)

#### 2. The Token, v. 35-40.

- Where did Jonathan go in the morning?  
 What command did he give to his attendant?  
 What did he say as the lad found the arrows?  
 Of what were these words a token? (Verse 22.)  
 Who only knew why they were spoken?  
 What did Jonathan do with his weapons?  
 What abiding token have we of Christ's love? (1 Cor. 11. 24, 25.)

What says the GOLDEN TEXT of our best Friend? (John 15. 13.)

#### 3. The Vow, v. 41, 42.

- Who suddenly appeared when the lad was gone?  
 How did the friends greet each other?  
 What blessing did Jonathan give to David?  
 What was the covenant made by them? (Verses 13-17.)

What covenant has God made with his people? (Heb. 8. 10-12.)

### Teachings of the Lesson.

Where in this lesson are we shown—

1. Courage in danger?
2. Loyalty to a promise?
3. Fidelity to a friend?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where did David go after he killed Goliath?  
 Who made him a captain?

Why?

- Who was Saul's son?  
 What kind of a young man was he?  
 Who became great friends?  
 What made Saul jealous?  
 What is jealousy like? (See Cant. 8. 6.)  
 What did Saul try to do?

How did Jonathan try to help David?  
 Did Saul keep his promises?

What was there to be at the king's house?  
 Who was afraid to go?

What did Jonathan tell him to do?

Why was so secret a plan made? **Jonathan feared he might be watched.**

What sign showed David his danger?  
 How did the two friends part?

Why did David have to flee?

### Remember—

That disobeying God leads to cruel sins.  
 That a true friend is a gift of God.  
 That Jesus is the one Friend who never fails.

## EXPLANATORY AND PRACTICAL NOTES.

## General Statement.

A year or more has passed since the events related in the last lesson. David has advanced from one station to another, despite the jealousy of Saul, and now as a prince, having the king's daughter as his wife, he sits with Jonathan and Abner, the head of the army, at the royal table. The eyes of all Israel are upon him, and the suspicion has now grown to a certainty in the mind of Saul that David is predestined king of Israel. Saul endeavors to fight against God's purpose, and once and again plans to compass his innocent rival's death. At last David is compelled to fly from court and take refuge with the venerable Samuel at Ramah. Hither Saul pursues him, thirsting for his blood, but the spiritual atmosphere around the aged seer overwhelms his purpose, and for one hour Saul, the enemy of God's will, is found among God's prophets. But it is only for an hour, for again the monarch is nursing his bitter purpose for David's blood. Jonathan, the generous prince, royal in friendship as dauntless in battle, secretly meets with David, and agrees to sound his father's mind toward him. A signal is agreed upon, which shall reveal to David, and to David only, what are Saul's real sentiments and whether David may return to his place by the throne, or must seek an exile's life afar. The next day Saul's unrelenting and causeless hate is fully revealed, and he is ready even to slay his own son for speaking in David's behalf. Jonathan turns away from the untasted food in sore grief, not at his own wrong, but at his friend's. The next day, as David sits in the shadow of a rock, eager to learn his fate, he sees Jonathan and a little boy come out of the city. The arrows are shot far over the plain, and the fugitive's heart sinks as he hears, "Is not the arrow beyond thee? make speed, haste!" The sad truth is now clear that he has naught but death to expect from Saul, and he must hide from his hate among Israel's enemies. The boy is dismissed, unconscious of the message which has been delivered through him, but the two friends cannot part without a farewell meeting. Tears and promises mingle as they embrace each other, and the covenant is renewed, pledging each to faithfulness to the other, and their children after them forever. The sad farewell is uttered, and Jonathan returns to his father, while David turns his face toward years of exile and of wandering.

**Verse 32. Jonathan.** Jonathan fulfilled the difficult part of loyalty to the king, his father, and to David, his friend, and in both relations was utterly forgetful of self and selfish interests. **Answered Saul.** Who had just ordered him to bring David that he might be slain, since Jonathan's accession to the throne could not be secure while David lived. **Wherefore shall he be slain?** David had committed no crime, and Jonathan loved him too well to permit his slaughter merely on account of jealousy. Here the true princeliness of Jonathan appears, since he had only to remain silent and see his formidable rival to the throne removed from his way.

**33. Saul cast a javelin.** This may mean "brandished it," as in last lesson, verse 10. He showed the same ungovernable fury toward his own son as toward David. **Jonathan knew.** Convinced now that the desire to kill David was not an insane frenzy, but a settled purpose. **Determined . . . to slay.** He had tried to expose David to the swords of the Philistines; had hurled his spear at him, and had sent to murder him at his own house; and now was ready to slay his own son for speaking in David's behalf. Unwillingly Jonathan was now certain that David could no longer be safe at the court.

**34. Arose from the table.** At the afternoon meal, for the interview with David took place on the next morning. **In fierce anger.** Not, however, for the insult offered to himself, but to his friend. **Eat no meat.** His sorrow

for David taking such complete possession of his thoughts that his own bodily needs were forgotten. **Done him shame.** By branding him a traitor and ordering his death. (1) *True friendship feels for a friend more than for self.* (2) *It is a noble trait to bear wrongs in silence.*

**35. In the morning.** Early on the day following. **Into the field.** The open country, probably near Gibeah, four miles north of where Jerusalem afterward stood. **Time appointed.** The plan had been arranged, and David was in hiding behind a rock or heap of stones, eager to learn his fate, whether of reconciliation or exile (see verses 18-24). **A little lad.** Who would not suspect the purpose of Jonathan, yet was necessary to the plan. (3) *How often people are unconscious links in the chain of destiny!*

**36. Run, find out now.** The boy was sent on in advance, and Jonathan shouted the directions aloud, so that David might hear. **The arrows.** Three arrows had been agreed upon; to be shot at a distance if David was in danger, and near by if he could safely return. **As the lad ran.** While the boy was running the arrow was shot far in advance of him.

**37, 38. Come to the place.** Where he might expect to find the arrow. **Is not the arrow beyond thee?** He uses the form of a question, in order the more certainly to avoid suspicion. David was listening, and would know that the words meant that he must escape for his life. **Make speed, haste.** Words which would

more clearly show to David his own danger and the necessity for speedy flight out of the kingdom. **Gathered up the arrows.** This would indicate that three had been shot, as had been previously agreed upon.

**39, 40. The lad knew not.** (4) *So we are often unconscious helpers of higher purposes than we dream.* **Jonathan and David.** Jonathan is named first as the higher in rank, and perhaps as the more lofty and self-denying character in his friendship. **His artillery.** His weapons of archery, bow, arrows, and quiver. The word is an old one, and its present use, as referring to cannon, is quite modern. **Carry them to the city.** He wished to find opportunity to meet David alone. This had not been in the plan, but he could not bear to have his dearest friend depart into exile, perhaps never to meet him again, without a word of farewell; though the interview may have been at the risk of both their lives.

**41. David arose.** From the place behind the stone Ezel, where in hiding he had watched and listened. **Out of a place toward the south.** "A place" is not in the original. "Out of the south" is the literal interpretation; perhaps referring to the south side of the stone heap. The text in the original is obscure, and the meaning somewhat uncertain. **Fell on his face.** Full of feeling, and yet recognizing not only the superior rank of Jonathan, but the fact that he held David's life in his hands, and gratefully acknowledging his kindness. **Bowed himself three times.** Still showing signs of reverence. **They kissed one another.** Rushing into each other's arms as they drew near to each other. **Wept one with another.** Both had cause for sorrow—Jonathan in the consciousness

of conflicting claims of duty, the parting with his best beloved friend, the uncertainties of the future, and his own lonely condition at the court.

**David exceeded.** Because his was the greater trouble, exiled from home, parents, wife, friends, the worship of God, with the consciousness of wrongs suffered innocently and the danger of death before him. These were the two bravest men in Israel, yet they wept; the two noblest in the realm, yet they found cause for sorrow. (5) *High birth and exalted station do not lessen the ills of life.*

**42. Jonathan said.** Every moment of delay was perilous, for Saul's servants might be watching for David, and the precious interview must be brought to a close. **Go in peace.** The common form of bidding farewell. Our word "good-bye" means "God be with you." **We have sworn.** The vow of perpetual friendship had been already made, and was here renewed. **In the name of the Lord.** Every event in Jonathan's life shows, not only a brave man, but a believer. (6) *The noblest character and the bravest deeds spring from faith in God.* **The Lord be between me and thee.** As a witness to the mutual promise, and an avenger if either shall fail to keep it. **My seed and thy seed.** Jonathan felt that David was to be king, and the promise was in view of the time when his family might need a protector, as David needed one now. The pledge was kept, and at David's royal table, in the after years, sat Mephibosheth, the lame son of Jonathan (2 Sam. 9). **He arose and departed.** David went forth to a life of exile and wandering, which lasted until the death of Saul. **Jonathan went into the city.** He clung to his father, though faithful to his friend, and was the main support of his tottering throne.

### CRITICAL NOTES.

It will be useless for either teacher or scholar to attempt the study of this lesson without first having carefully read, at least, the eighteenth, nineteenth, and twentieth chapters of the First Book of Samuel; then, in addition to that, 1 Sam. 23. 16-18, and David's beautiful elegy in 2 Sam. 1. 17-27. The lesson thus studied will show specimens of manhood rare indeed, not only for those barbarous and warlike times, but almost matchless in any age or clime. The various instances left on record in classical writers, or even in modern times; of great friendships present nothing grander or nobler than the sincere love between David and Jonathan. Blaikie well says: "One feature of the friendship of Jonathan and David had no parallel in classic times—it was friendship between two men of whom the younger was a most formidable rival of the elder." And yet not a single mark of jealousy appears in the entire history of these two men. But great as was the love between these two noble

characters, it is only a very faint type of the love of Christ for all mankind, especially of the love existing between the truly regenerated, the genuine sons of God, and their Elder Brother. For Christ is a "friend that sticketh closer than a brother," one who became poor for our sakes, one who sacrificed his own comfort and pleasure, yea, who suffered and died for us, in order that we might enjoy the treasures of grace. Friendship, however, is not one-sided, but mutual; if, therefore, we are the friends of Christ, we also must suffer with and for him; thus alone can we hope to become like him and partakers of his nature.

**Verse 32. Jonathan.** The word means "Jehovah has given." He was the eldest and favorite son of Saul, was a great warrior, and especially skilled in archery (1 Chron. 12. 2). He had one son (2 Sam. 4. 4); further than this we know nothing of his family. His devotion to

David was equaled only by his filial affection and unbroken loyalty to his moody father. He was at all times a loyal son and the inseparable companion of his father, and "in death they were not divided" (2 Sam. 1. 23). **Answered Saul.** From the preceding verse we know that Saul suspected David as a rival for the throne, and for that reason had determined to put him to death. His murderous feelings had been manifested on five other occasions (see 1 Sam. 18. 10, *f.*; 19. 1, 10, 15, 18, 24). Jonathan expostulates with his father and proves to him that David was a loyal subject. Jonathan's character appears at its very best in this place; jealousy finds no lodgment in his true heart.

**33. Cast his spear.** This time at Jonathan, as formerly at David (1 Sam. 18. 11; 19. 10). Some translate the verb "brandish," as if he did not hurl it. The more usual and probably the correct meaning is to "hurl" or "cast." **Jonathan knew.** So persistent had Saul been in his attempts to kill David that Jonathan could no longer doubt the real intentions of the angry monarch.

**34. Arose from the table in fierce anger.** It was the festival of the new moon (see verses 5, 18, and 25), when it seems Saul and his chief officers were accustomed to eat together. For the solemnities usual at this time, see Num. 28. 11-15. Jonathan naturally resented such unreasonableness on the part of his father, and left the table, and indeed he might have been afraid of another attack from the enraged king. **Grieved for David.** Saul's injustice to David grieved Jonathan more than the attack upon his own life. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18. 1). **Had done him shame.** "Him," though ambiguous, probably refers to David.

**35. Into the field.** That is, the open country, in contradistinction from the city. This was according to a previous agreement (see verses 18-24). **A little lad.** A child was selected because he would be less liable to suspect the real meaning of this proceeding, and thus less likely to betray Jonathan. Such notices as these are very valuable as proving that the incident related is not fiction, but genuine history.

**36, 37. Find now the arrows.** Though three arrows had been agreed upon, we read of the shooting of one only, and yet we are told (verse 38) that the lad gathered up the arrows. There is probably a corruption in the text in verses 36, 37, where the unusual form *chezi* is given for *chez*, as in 2 Kings 9. 24. *Chezi* is regarded by some as an unusual singular form, by others as an old plural. Theinus suggests that Jonathan, owing to the haste in which he was shot one arrow only; this, however, cannot be so, else there could have been no meeting between Jonathan and David. If only

one arrow was shot, this can be easily explained by the fact that one would have been enough to attract David's attention, who was to come out of his hiding place. Jonathan now saw that the opportunity was favorable for a meeting with his friend, and an actual interview would be much better than the language of signs. Keil's suggestion is very good: he thinks that three arrows were shot, according to agreement, but that the singular stands here in "an indefinite general way," the author not thinking it necessary to state that Jonathan shot three arrows one after the other.

**39. The lad knew not anything.** Though performing an important part in the story of Israel, he was utterly unconscious of it. Thus, also, many of our actions, though we know it not, are far-reaching.

**40. His weapons.** His shooting gear, his bow and arrows and whatever other arms he had with him. "Artillery" of the Authorized Version, like scores and hundreds of terms in other places, is utterly misleading. For that reason let every Sunday school teacher and scholar provide himself with a copy of the Revised Version. The advantage offered by the Revised over the Authorized Version for a better understanding of the word of God is incalculable.

**41. David arose out of a place toward the South.** This passage is very difficult. In verse 19 we read that he was concealed behind a rock; the meaning, therefore, might be, from the south side of the stone. The Septuagint reads: "From beside the mound." **And bowed himself three times.** Thus acknowledging Jonathan as his superior, as the one in whose hands his life was. Josephus says: "He did obeisance and called him the saviour of his life." Jacob bowed to Esau seven times (Gen. 33. 3). **They kissed one another.** Kissing on parting and meeting is more common among the Semites than among English-speaking people. **Until David exceeded.** David wept louder and more vehemently than Jonathan. He was younger, and now a homeless fugitive, under the ban of the king.

**42. Go in peace.** This is a mere salutation, like our "God bless you" or "good bye," that is, "God be with you." **Forasmuch as we have sworn both of us in the name of the Lord.** They had pledged friendship to each other in the sacred name of Jehovah; their covenant had been sealed in the name of the covenant God of Israel. Thus pure religion was the basis of their mutual love. **The Lord shall be between me and thee.** As a witness of this transaction, known to no mortal except us two; and not only a witness, but an avenger, in case either of us may prove faithless or turn traitor. **My seed and thy seed, forever.** Jonathan knew that Saul had been rejected, and

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that David was to be the next king (see verses 15, 31; chap. 23. 17). Not only did he know that David, and not he himself, should succeed Saul, but he was reconciled to it. He fully acquiesced in the divine plan. His piety was of such a nature that he knew well Jehovah could not err in this matter; all he wanted now was that David should pledge his friendship to him and his seed forever. The pledge was kept to the letter by King David, for years afterward, when Saul and Jonathan were both dead, Mephibosheth, the crippled son of Jonathan, was a *protégé* of David at the royal palace (2 Sam. 9. 13; 21. 7). **He arose and departed.** Though separated, it is probable that a secret communication was kept up between them, and that the movements of the one were known to the other. Be that as it may, one meeting, perhaps the last one of these devoted friends, is recorded (1 Sam. 23. 16-18). This was in the woodland of Ziph, some three or four miles south of Hebron, where it is said of Jonathan that "he strengthened David's hand in God." **And Jonathan went into the city.** That is, to Gibeah, where his father had his royal residence. The loyalty of Jonathan appears here in a beautiful manner. "He cast his lot with his father's decline, not with his friend's rise."—*Smith.*

### Analytical and Biblical Outline.

#### David's Friend and Our Friend.

- I. A PRINCELY FRIENDSHIP.  
*Jonathan answered.* v. 32.  
Our fellowship with . . . Jesus. 1 John 1. 3.
- II. A SELF-FORGETTING FRIENDSHIP.  
*Jonathan . . . did eat no meat.* v. 34.  
Greater love hath no man. John 15. 13.
- III. A SYMPATHIZING FRIENDSHIP.  
*Was grieved for David.* v. 34.  
Their affliction . . . afflicted. Isa. 63. 9.
- IV. A FAITHFUL FRIENDSHIP.  
*Went out . . . time appointed.* v. 35.  
Loved them to the end. John 13. 1.
- V. A TENDER FRIENDSHIP.  
*Wept one with another.* v. 41.  
Touched with feeling. Heb. 4. 15.
- VI. A COVENANT FRIENDSHIP.  
*We have sworn.* v. 42.  
Mediator . . . better covenant. Heb. 8. 6.
- VII. A HOLY FRIENDSHIP.  
*In the name of the Lord.* v. 42.  
Peace with God. Rom. 5. 1.
- VIII. A LASTING FRIENDSHIP.  
*My seed and thy seed forever.* v. 42.  
Unto the end of the world. Matt. 28. 20.

### Thoughts for Young People.

#### Thoughts Upon Friendship.

1. A true friendship can subsist only between noble, pure, and unselfish natures.

2. The true friend is constant, even when surrounded by enemies and in the face of opposing self-interest. (Verses 32, 35.)

3. The true friend feels the wrongs and troubles of his friend more than those of himself. (Verse 34.)

4. The true friend will be faithful and helpful, even when it is to his own loss and danger. (Verses 35-41.)

5. The true friend shows his love by outward acts of affection. (Verses 41, 42.)

6. The true friendship is based upon faithfulness toward God. (Verse 42.)

7. The true friendship will bear its fruit of blessing forever. (Verse 42.)

### Lesson Word-Pictures.

What? David to be slain?

Look into the face of the angry king, and read there the doom of David.

Over against the king is a face resolute, and yet tender, compassionate, faithful. Read in this face the determination that David shall not die. This is the face of Jonathan, the beloved.

David to die?

Jonathan the one ordered by the king to bring David to Saul, that David may be slaughtered?

As the king in his gloomy wrath frowns upon Jonathan after the announcement of his purpose, there may have been silence a single moment, and then the soul of Jonathan, rising up in faithful remonstrance, breaks out, "Wherefore shall he be slain? What hath he done?"

Dodge, Jonathan!

There is a javelin coming!

It is sharp, hard, sent by a strong and wrathful hand!

Look out, Jonathan; it is coming, the javelin of the infuriated Saul!

That is the kingly answer of this monarch on Israel's throne.

The javelin, though, misses its mark. It falls harmlessly.

Jonathan turns away indignantly from the presence of the king. He leaves the table where he has been reclining. Why should he eat? How can he eat?

David, his friend, is to die!

All that day Jonathan in his grief refuses food. His soul is bowed down.

David, his friend, is to die.

Night comes. Its shadows bring now the old, deep, welcome rest.

Slowly the night hours crawl by.

The morning comes.

The sun shines over the hills. Its light is upon field and garden and the homes of men.

It brings no peace to Jonathan; David is to die.

Jonathan will save him if he possibly can. He will do something at once.

He goes out into the open fields. A boy is with him. There is nothing unusual in the scene, a man with his bow and arrows going out into the fields. It is a lonely place.

Look sharp, though, and you may see eyes peeping out of a hiding place not far away. You may catch the outlines of a form cautiously moving there.

It is David, waiting to know his fate. Is it life or death?

"Run," Jonathan cries to the boy, "find out now the arrows which I shoot."

As the boy runs there is heard the whizz of an arrow flying over his head.

The boy is soon by the arrow, but hear his master saying, "Is not the arrow beyond thee?"

Then he cries excitedly, "Make speed, haste, stay not!"

Why is the boy's master so nervous?

It is queer, this shooting into the air, this strange hurry, and then so soon to be told to take back to the city the bow and arrows.

The boy silently obeys, moving away toward the city, and Jonathan is alone. No, not alone; David comes out of his hiding place. He falls upon his face. He bows himself three times. That is not the attitude a friend is allowed to remain in.

They fall into each other's arms.

They weep. They kiss each other.

How tender is the meeting between friend and friend!

David's weeping is more passionate.

How can they separate!

"Go in peace!" cries Jonathan at last, and the Lord shall be between him and David.

They part.

We can see them turning, looking again and again, waving another farewell. Jonathan goes back to the city. David disappears, to become a fugitive in lonely places, in the valleys, in caves, among strangers.

Still in memory, though, two are lingering in the lonely field, bound by ties that will not break.

David and Jonathan. As I look at them I think of another who comes down to all souls in any perplexity, in sorrow, in the fear of death. It is the all-compassionate Friend who sticketh closer than a brother, the ever-abiding Saviour.

### Orientalisms of the Lesson.

*Verse 33.* Saul threatened to hurl his javelin at Jonathan. Oriental kings, governors, and chiefs were, in a way, always ready-armed for personal defense. They had always about their persons or within reach weapons of defense. They were constantly in more or less peril. The writer knew of

an English magistrate of a turbulent Asiatic district who, while holding court, was always ready to protect himself against violence. On one occasion, observing a witness about to shoot him, he reached up for a sword always suspended within reach, and cut the man down where he stood, and coolly told them to call the next witness. Saul kept a spear stuck at his pillow ("bolster," 1 Sam. 26. 7) or near his head, where he could seize it readily in the night, if occasion required. An Arab chief will always be found with sword and pistols, also possibly a spear, some twelve feet long, the end of which is sharpened to strike into the ground, ready to be snatched for use on a moment's warning.

*Verse 34.* One may query why Saul should miss David from table for a meal, but this was not quite an ordinary meal. The Hebrews observed lunar time, and this was the regular festival of the new moon; not the annual gathering of the tribes, but that when the family held the feast of the new moon, the coming of which was always awaited with interest, when all the family was gathered to eat together. The meat was first offered in sacrifice, the blood being sacred, and the flesh eaten. The priest must therefore kill the animal, handing the rest over to the persons presenting the offering to be consumed, the whole family being summoned to partake of it. Thus the Caucasian tribes offer a beast in sacrifice at the present day; a cup of strong coffee is offered to the deity and then drunk in turn by all the company, the flesh of the victim offered in sacrifice being eaten with other added food, accompanied with drinking, singing, and dancing.

In Persia the Ali Allahs offer a sacrifice of a sheep on similar occasions, the flesh being distributed to the people, who receive it on their knees. So the desert tribes of the Arabian peninsula perform ceremonies at the tomb of Sheikh Saleh, in which they sacrifice sheep and camels, and the assembled tribes feed on the flesh and engage in athletic sports, dancing, and races. At the great Feast of Sacrifices of the Moslems, the head of the household slaughters a sheep in the morning at sunrise, the flesh being eaten by the family, with portions sent to the poor. At the great sacrifices at Mecca rams, he goats, cows, and camels are offered, the flesh being eaten by the people and distributed to the poor.

*Verse 36.* Jonathan shot arrows; whether the bow was then used in warfare or merely for pastime does not appear. The Circassians still use the bow and arrows as weapons of war, when on secret expeditions where noise would betray their presence and designs; also when their supply of ammunition or firearms has been exhausted. Arrows were carried in quivers; sometimes they were poisoned, and sometimes burning material was fixed to the



arrowheads. Nebuchadnezzar divined by the use of arrows, writing Ammon on one arrow and Jerusalem on another, and then drew from the quiver to determine which place he should attack first. If he drew the arrow labeled Jerusalem, he was to advance on that first; if that marked Ammon, then he was to attack Ammon first. Persians shot the arrow with great dexterity, but chiefly for amusement.

*Verse 41.* David fell on his face to the ground, and bowed himself three times, which is still a form of reverent salutation among orientals when meeting a person to whom they desire to pay special respect. David and Jonathan kissed each other, which would also be a common enough occurrence in most parts of Asia. Geikie describes a reception he had at the house of the governor of Southern Palestine. He was ushered into the room, a divan being on either side, and a lower seat on the other. He was invited to the higher seat. First came the salutation of his friend, who was well known to the governor, who kissed him on both cheeks, stroked his beard, and patted him on the knee after he had sat down. Joab is said to have treacherously kissed Amasa, grasping his beard with the right hand. Herodotus says the Persians kissed each other on the lips if they were equals, or on the cheek if the difference in rank was slight, and if great the inferior prostrated himself on the ground. The more common custom in Palestine at present is, when friends meet, to place each his right hand on the left shoulder of the other and kiss the right cheek, then to put the left hand on the right shoulder and kiss the left cheek. If the visitor be of inferior rank he bows, touching the earth with his hand and bringing it to his lips and head. But in India it is not at all unusual for the people to prostrate themselves on the ground, hiding the face in the hands, on meeting a superior of great rank, or when approaching with a petition for the granting of some coveted favor. In the interior and among rustic peoples it is often the case that the native villager will thus bow down to any European he may chance to pass on the road.

*Verse 42.* The oath of friendship and fidelity which Jonathan and David swore between them in the name of the Lord included their families and descendants, and furnishes another illustration of the oriental custom of personal sworn friendship and clan blood covenant. Many illustrations of this are at hand.

#### References.

FREEMAN. (Including connecting verses.) Ver. 25: The seat of judgment, 248. Ver. 30: Relatives cursed, 262. Ver. 33: The spear, 253. Ver. 41: Men kissing, 53.

Blackboard.



#### TRUE FRIENDSHIP.

JONATHAN | .. JESUS ..  
 THE PRINCE,  
 AND  
 DAVID | .. I ..  
 THE EXILE,  
 BOUND TOGETHER  
 THROUGH  
 LOVE.

"Henceforth I call you  
 NOT SERVANTS, BUT . . . FRIENDS."

#### JESUS MY FRIEND.

GREAT | HELPFUL  
 LOVE.

S ON OF GOD | S TRENGTH  
 TO | TO  
 INNER. | UCCEED.

PERSONAL LOVE.

MY NAME  
 NEEDS KNOWN.

"What a Friend we have in Jesus."

## By Way of Illustration.

*Verses 32-42. Friendship.* A good Bible definition of friendship is found in 1 Sam. 18. 1: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." David's pathetic cry after the death of his friend was, "Thy love to me was wonderful, passing the love of women."

Friendship is love with the selfish element eliminated. If, as some witty Frenchman has said, "love is two souls and one flesh," then "friendship is two bodies and one soul."—*Christian Union.*

The ancients pictured friendship as a young man very fair. On the outside of his garment was written, "To live and die," and on his forehead, "In summer and winter." With his finger he pointed to his heart, upon which was written, "Far and near." It taught that Death, Adversity (winter), and Distance made no difference with Friendship.

Thomas Buchanan Read, in writing about the word "friend," said: "There are few words so beautiful, so comprehensive. It includes devotion, self-sacrifice, and defense against calumny and misfortune; but, best of all, joy in another's joy and exultation in his prosperity, this being in my mind the highest proof of friendship. It is easy to sympathize with misfortune—the heart full of malice can do that. But that soul must be beautiful who can look upon a friend's success with gladness.

Charles Kingsley tells the story of two hermit-monks who had lived together in closest friendship for years in the same cave, with never a thought of selfish rivalry in the mind of either. At last it occurred to them to try the experiment of a quarrel after the common fashion of the outside world. "But how shall we quarrel?" asked one. "O," said the other, "we can take this brick and put it between us, and each can claim it; then we'll quarrel over it." And that was agreed on as the plan. "This brick is mine," said the one. "I hope it is mine," said the other gently. "Well, if it is yours, take it," said the other, who could never hear his friend express a wish for a thing without desiring to get it for him. So that quarrel was a failure, because the friendship was not.

*Golden Text. The Friendship of Christ.* Lord Brooks was so proud of his friendship with Sir Philip Sidney that he chose for his epitaph, "Here lies Sir Philip Sidney's friend." We ought to be very proud that it is our privilege to be what Abraham was, "the friend of God."

This is the largest and richest education of a human nature—not an instruction, not a commandment, but a Friend. It is not God's truth, it is not God's law—it is God that is the salvation of the world.—*Phillips Brooks.*

Charles Kingsley, the poet, novelist, and preacher, one of the noblest men of the century, was once asked the secret of his life. His simple answer was: "I have a friend." Interpret this by the words in one of his letters—the passionate outcry of his deepest nature: "I cannot, I cannot live without the man Christ Jesus."

## The Teachers' Meeting.

State briefly the "Connecting Links" with the last lesson.... Explain the plan of Jonathan with "the arrows.".... Draw out from the class the story of the lesson.... Show the characteristics of a true friendship as here exhibited.... Warn against evil associations, and show the benefits of good friends.... Show how much Jonathan's friendship was worth to David to encourage, ennoble, protect him, etc.... Give some counsel in the choice of friends.... Let the friendship of Jonathan be an illustration of the friendship of Christ.

## OPTIONAL HYMNS.

## No. 1.

The love of God.  
The children's friend.  
Love divine.  
What a friend we have in Jesus.  
Thanksgiving hymn.

## No. 2.

Our Father watcheth o'er us.  
The precious love of Jesus.  
Wondrous love.  
God loved the world of sinners lost.  
I am resting in the Saviour's love.

## The Lesson Catechism.

[For the entire school.]

1. Who was David's friend? **Jonathan, the son of Saul.**
2. What did he do for David? **He pleaded for him with Saul.**
3. What did he do when he found Saul was determined to kill David? **He gave him warning of danger.**
4. What did Jonathan and David make? **A covenant of faithfulness.**
5. Who is our friend, more faithful and greater than Jonathan? **Jesus Christ.**

## CATECHISM QUESTION.

75. Repeat that prayer as we generally use it? **Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in**

earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead

us not into temptation; but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

B. C. 4.]

## LESSON XII. THE BIRTH OF CHRIST.

[Dec. 22.]

**GOLDEN TEXT.** Behold, I bring you good tidings of great joy. Luke 2. 10.

**Authorized Version.**

**Luke 2. 8-20.** [*Commit to memory verses 9-11.*]

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Ma'ry and Jo'seph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Ma'ry kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

**Revised Version.**

8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord.

12 And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,  
And on earth peace among men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said, one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Ma'ry and Jo'seph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Ma'ry kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

**TIME.**—B. C. 4. **PLACE.**—Bethlehem.  
**RULERS.**—Octavius Augustus, emperor at Rome; Herod the Great, king of Judea. **DOCTRINAL SUGGESTION.**—The incarnation.

**HOME READINGS.**

- M.* The birth of Christ. Luke 2. 8-20.  
*Tu.* Prophecy of Christ. Isa. 9. 1-7.  
*W.* The wise men. Matt. 2. 1-10.  
*Th.* Herod thwarted. Matt. 2. 11-18.  
*F.* Simeon's blessing. Luke 2. 25-35.  
*S.* The Word. John 1. 1-14.  
*S.* The gift of love. 1 John 4. 7-14.

**LESSON HYMNS.**

No. 301, New Canadian Hymnal.

Hark! the herald angels sing.

No. 303, New Canadian Hymnal.

The Gospel bells are ringing.

No. 304, New Canadian Hymnal.

Joy to the world! the Lord is come.

**QUESTIONS FOR SENIOR STUDENTS.****1. Good Tidings, v. 8-14.**

At what time did this event take place?  
What was the condition of the world at this time?

What led Joseph and Mary to Bethlehem?  
What were the circumstances of Christ's birth?  
Who received the first news of the Saviour's birth?

Why were such people chosen for this honor?  
How was the event made known to them?  
What is the effect of angelic appearances upon men, and why?

Why were these "good tidings?"  
What is the meaning of the word "Christ?"  
Why was a "sign" needed?  
Who appeared with the angel?  
How did this illustrate Dan. 7. 10?  
How did Christ's birth glorify God?  
What did it bring to men, and how?  
How is this song illustrated by Rev. 5. 13, and Col. 1. 19, 20?

Has Christ's coming brought peace among the nations of men?

How does it bring good will?

**2. Great Joy, v. 15-20.**

What was the resolve of the shepherds?  
Did it show any doubt of the angel's message?  
What inspired their journey?  
How were they an example to us?  
What resulted from their journey?  
What reason can be given why Christ should come as a babe?  
What was the after conduct of the shepherds?  
How were their tidings received?  
Did those who heard believe their story?

**Practical Teachings.**

What is taught in this lesson—

1. As to the persons whom God honors?
2. As to the subject which inspires angelic songs?
3. As to the benefits which flow from Christ's coming?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Good Tidings, v. 8-14.**

In what country did these events occur?  
What night-watchers were near by?  
What unexpected visitor appeared to them?  
What brightness alarmed them, and why?  
What assurance calmed their fears? (GOLDEN TEXT.)

What was the good tidings?  
What was to be the sign that this was true?  
Who suddenly joined the angel?  
How many are there in God's host? (Rev. 5. 11.)

Who before had seen this host? (Gen. 32. 1, 2.)  
What song was sung by the heavenly host?  
Whose good will did the birth of Jesus declare? (John 3. 16.)

**2. Great Joy, v. 15-20.**

Where did the singers go?  
Where did the shepherds propose to go, and why?

What did they find in Bethlehem?  
What report did they spread abroad?  
How were their words received?  
Where did Mary treasure the story?  
To whom did the shepherds give praise, and why?  
To whom is our praise due, and for what? (Eph. 5. 20.)

**Teachings of the Lesson.**

Where in this lesson can we find—

1. The best news to men?
2. The sweetest song ever sung?
3. That God's glory is our highest good?

**QUESTIONS FOR YOUNGER SCHOLARS.**

Where were some shepherds one night?  
What were they doing?  
How long ago was it?  
Do you think they were good men?  
Why?  
What suddenly became bright?  
Who appeared to them?  
What did they hear?  
What were the good tidings?  
What song was sung then?  
By whom?  
Where did the shepherds go after this?  
How did they know where to go?  
Whom did they find?  
Where?  
What did Joseph and Mary know?  
How did they learn it?  
What does the word "angel" mean? **A messenger.**  
What did the shepherds do when they had seen Jesus?

**Remember—**

That the good news is to "all people." Verse 10.  
That you may tell this good news to others.

**EXPLANATORY AND PRACTICAL NOTES.****General Statement.**

The hour long foretold has dawned at last, and Christ, the Shiloh of Jacob's prophecy, the Anointed of David's psalm, has come. It is an hour of peace throughout the world, for the nations have been united under the broad wings of Rome, and, amid the decay of old idolatries, are looking with yearning

for some new revelation of God. While all earth remains in ignorance, the eager eyes of angels watch the carpenter and his wife in their journey from Nazareth to Bethlehem, the ancestral home of David's line, where they are to be enrolled upon the census of the Roman empire. The khan is crowded with wealthier guests, and the mother of earth's Redeemer can find no room, save in the place allotted to the beasts. In such lowly surroundings her babe is born, and laid for his first rest in a manger. The first news of the greatest event in all history is borne by angelic messengers, not to kings or philosophers or rabbis, but to a company of shepherds watching their flocks at night on the hillside. The song echoes upon the startled air, proclaiming, "Peace on earth, good will to men;" and, as it dies away and the vision of angels recedes, the believing shepherds hasten to the manger at Bethlehem to feast their eyes upon the sight of their King. The news which they bear is heard by others with wonder, if not with faith: while the maiden mother, with thoughts too deep for words, presses her babe to her bosom and ponders over the wondrous events that have attended his coming.

**Verse 8. In the same country.** Vicinity or neighborhood is meant, for the reference is to the pasture fields around Bethlehem. **Shepherds.** The high honor of receiving the first news of the Saviour's birth is bestowed, not upon those whom the world regards as noble, but upon plain workmen, plying their vocation. (1) *The distinctions of rank and riches are as nothing in the eyes of God.* **Abiding in the field.** In oriental countries shepherds remain with their flocks all night, sometimes in temporary huts or booths. **Keeping watch.** "Watching by sections," to guard their flocks from robbers and wild beasts, and keep them from straying.

**9. The angel of the Lord.** The life of Christ on earth began with angelic announcements of his coming, was attended with angelic comforters in his temptation and his agony, and ended with angelic messengers of his rising and ascension. (2) *Even in his humiliation the Son of God is accompanied with manifestations of his divine origin.* **Came upon them.** "Burst upon them," a sudden appearance. **The glory of the Lord.** A supernatural divine illumination, such as accompanied most messages of God. (3) *How glorious must the King appear whose servants are so bright!* **Sore afraid.** "Feared a great fear." So trembled Manoah and Zacharias and Mary at the angel's coming. (4) *Even the purest hearts become conscious of unfitness when God's messengers are before them.* (5) *If saints tremble at the coming of an angel, how will sinners quake when they meet the Lord!*

**10. Fear not.** The angel, like the Gospel, first awakens fear, and then removes it. **Good tidings.** News of pardon to sinners, salvation to men, the coming of Israel's King, the bruising of Satan's head, the universal establishment of Messiah's rule—surely these are good tidings! **To all people.** In the original, "the people;" referring originally to Israel, yet through Israel to the rest of the world.

**11. Unto you.** (6) *He is a Saviour to us as surely as to the shepherds.* **City of David.** A name given to Bethlehem as the birthplace of King David, and in the prophecy of Micah announced as the birthplace of the Messiah. **A Saviour.**

The most precious title of Christ is that which announces his mission "to seek and to save that which was lost." **Christ the Lord.** Christ is the Greek word, the same as Messiah in Hebrew, meaning "Anointed." So he is here called "the anointed Lord," at once proclaiming his royalty and his divinity.

**12. A sign unto you.** Not a sign to strengthen their faith, for none was needed, but a token to distinguish the babe. **Find the babe.** Rather, "find a babe." They were to behold in a helpless newborn infant the world's Saviour and God's Son. (7) *See in all this the humanity, the humility, and the sympathy of our Saviour with us in every stage of our being.* **Swaddling clothes.** Not garments, but bands wrapped closely around the body. **Lying in a manger.** The mangers from which cattle feed in the East are generally made of small stones and mortar in the shape of an open box; and it is not unusual for little children to sleep in them still. (8) *The hearts of men are like the inn of Bethlehem, in which the Saviour, crowded out of the highest place, is compelled to take the lowest.*

**13, 14. A multitude of the heavenly host.** That is, a throng of angels and heavenly beings, of whom there may be many orders (see Col. 1. 16). "An angel choir in the gallery of the firmament."—*Wheaton.* **Glory to God in the highest.** This may mean either: (1) The highest measure of glory; (2) From the highest order of creation (angels); (3) To God, the highest over all; (4) In the highest heaven, as contrasted with the peace on earth. **On earth peace.** These angel choristers saw the ultimate result of the Gospel, in bringing peace to men: (1) Peace between God and man, through the atonement; (2) Peace between man and man, through a common love to Christ; (3) Peace among nations, through the influence of the Gospel. Not without significance is the fact that Christ was born at the only time, for centuries, when there was peace throughout the world. **Good will toward men.** Either meaning that the birth of Christ is a token of God's love toward men; or, as some translate, "good will among men."

**15. The angels were gone.** The vision

fades, leaving the shepherds and their flocks.

(9) *Hours of rapt glory are only occasional, and they leave us with the rugged realities of life. Let us now go.* The latter clause of the verse shows that this is not the utterance of a doubt, desirous of testing the truth of the message, but of ardent faith, eager to see that in which it already believes.

(10) *It is our privilege not only to hear about Jesus, but to go to him and see him. Bethlehem.* A village of Judah, six miles south of Jerusalem; famous in Old Testament history as the home of Boaz and Ruth and the birthplace of David. It is now known as *Bethlehem*, a village of three thousand inhabitants, mostly Greek Christians. A cave, traditionally supposed to be the place of Christ's birth, is shown near the wall.

**16. They came with haste.** Showing their faith by the eagerness of their works, and willing to leave their flocks to look upon their Saviour. (11) *No earthly object is too dear to be forsaken for Christ. Joseph.* The husband of Mary and the reputed father of Jesus. As his name is not mentioned after Christ was twelve years old, he is presumed to have died before the public ministry of our Lord began.

#### CRITICAL NOTES.

**Verse 8. In the same country.** In some fields near Bethlehem, where shepherds have attended their flocks from the time of David to the present day. According to tradition, these shepherds belonged to Beth-zur (Josh. 15. 58), and the sheep intrusted to them were used in the daily sacrifices at the temple. It was very appropriate that these poor shepherds were thus led to the great Shepherd of the sheep. **Abiding in the field, and keeping watch by night.** From this it has been inferred that the nativity could not have taken place on the twenty-fifth of December, when the weather is supposed to be too cold to allow shepherds, or even sheep, to remain out at night. This does not follow, for these shepherds might have had huts, or that particular winter might have been exceptionally mild. The phrase, "Keeping the watches of the night," would go to show that these shepherds relieved each other at regular intervals. There were four night watches (Matt. 14. 25). Moreover, travelers assure us that shepherds guard their flocks the year round in many parts of Palestine, and that between the middle of December and February there are several weeks of dry, pleasant weather, when "the earth is clothed with rich verdure," eminently adapted for pasturing flocks. Though the subject has been discussed most thoroughly, and every month of the year has been fixed upon by very learned men, it is a matter of no importance—else it would have been positively revealed—whether

**17, 18. Made known abroad.** Probably they related the wonderful events only in their own circle of acquaintance, and to Joseph and Mary, as there is no indication that the news reached the court or the capital. (12) *Those who have seen Christ should be his message-bearers to others. The saying.* That is, the words of the angel and the throng of the celestial company. **Heard it wondered.** There was a vast difference between the faith of the shepherds and the wonder of the hearers; one led them to Christ, the other probably soon faded away into doubt or forgetfulness. (13) *Heart-trust is better than emotional excitement.*

**19, 20. Kept all these things.** Treasured in her heart all these significant events, the angelic predictions, the heavenly song, and the midnight visit. **Pondered.** "Weighed them," thought of their importance and the destiny of her child. (14) *How much thoughtful mothers may influence the lives of their children. Returned.* They had accomplished their mission, and could serve God among their sheep better than in a more public life. Perhaps some of them lived long enough in after years to recall these events and become disciples of Christ.

our blessed Lord was born in December or May. There was no Christmas till late in the fourth century. "For internal reasons the twenty-fifth of December, when the longest night gives way to the returning sun on his triumphant march, is eminently suited as the birthday of him who appeared in the darkest night of sin and error as the true Light of the world. But it may have been instinctively selected for this poetic and symbolical fitness, rather than on historic ground."—*Philip Schaff.*

**9. And an angel.** Not "the" angel, as in the Authorized Version. The importance of the event is attested by the fact that an angel was sent to announce it—an honor granted to no earthly ruler. **Stood by them.** The Authorized Version has "came upon them;" that is, "unexpectedly and from above." **And the glory of the Lord.** A radiant light like the Shekinah of the Old Testament (see Exod. 24. 16). Heavenly visitors were often represented as having been surrounded with a bright halo, symbolizing their superhuman nature. This heavenly light soon vanished, but Christ, the Light of the world, remained, and the light which he gives grows brighter and brighter as the ages roll on. **They were sore afraid.** The contact with the spirit world was so grand and sudden as to terrify them. This is natural, and such visions, if granted to-day, would produce like effects.

**10. Be not afraid.** A current phrase in the

mouth of heavenly messengers (see Gen. 15. 1; 21. 17; Judg. 6. 23; Matt. 1. 20; 28. 5; Luke 1. 13, 30; 2. 10; and Acts 27. 24). **I bring you good tidings.** The verb used means "to evangelize" or "preach the Gospel." Gospel is compounded of two Old English words—"god," that is, "good;" and "spell," that is, "story," or "news." The Gospel, which tells of Christ, is the best news that has ever come to man. **Of great joy.** No religion has so much of the joyful in it as Christianity; no teacher can compare with Christ for the solid joy and happiness he offers his disciples. Genuine joy is found only in the true follower of Christ. **To all the people.** Not "to all people," as in the Authorized Version, for there is a definite article in the Greek. All the people would certainly mean all Israelites. The time had not yet come for a fuller revelation. But, blessed be God, we have it! for the Messiah's words are explicit: "Go ye into all the world, and preach the Gospel to the whole creation" (Mark 16. 15).

**11. In the city of David.** Bethlehem was the birthplace of David, and the Bethlehemites delighted to call it the city of the poet-king. Micah (5. 21) had foretold that Bethlehem was to be the birthplace of the Messiah. **Saviour.** "Jesus" means Saviour—one who would save them from the misery, from degradation and sin, in which they were. **Christ the Lord.** Christ is the Greek equivalent of the Hebrew Messiah, which means "anointed." Priests and kings were anointed; so was our Christ, "with the oil of gladness above his fellows." "The Lord" is *Kurios* in Greek, which is the common rendering of the Hebrew most holy name, Jehovah. Thus Christ the Lord is about the same as "Messiah the Jehovah." This is the only passage where these two words occur in immediate connection.

**12. The sign.** This is better than the reading of the Authorized Version, where we have "a sign." **In swaddling clothes.** Swaddle means to wrap up with a long bandage, which was the usual way to dress an infant. This custom, once very common, still obtains in some countries. **Lying in a manger.** This would be a very unusual sight, and therefore of itself might be regarded as a sufficient sign. This lowly condition of the newborn king would greatly encourage the humble shepherds. What a strange sight, the Lord of the universe, the only begotten Son of God, cradled in a manger! The early fathers have some eloquent words on this scene. "The great God a little child; the Ancient of Days an infant; the Almighty Jehovah a weak man; the Swayer of the heavens swathed in infant bands."—*Clerke*.

**13. A multitude of the heavenly host.** That is, angels or other heavenly beings. Angels are often called "heavenly hosts" (see 1 Kings 22. 19; 2 Chron. 18. 18; Psalm 103. 21). **Prais-**

**ing God.** Angels take the liveliest interest in the affairs of men, especially in those things pertaining to salvation. If these glorious and pure beings are so concerned, how much more ought poor, miserable men to be!

**14. Glory to God in the highest.** Not in the highest degree, or among the highest order of beings, or in the loftiest strains, but in the heavens which are high above the earth. **And on earth peace.** Glory to God in heaven; peace to men on earth. This army of God, as Bengel has well said, came to announce peace for rebellious men. Christ, the Prince of Peace (Isa. 9. 6), left heaven that men might have peace on earth. Alas, how often must the sword precede peace! (Matt. 10. 34.) Ever since the birth of Christ the world has been growing better, peace societies have multiplied, settlement by arbitration has become more common, and by faith we see the time when peace shall flow like a river, and when "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2. 4). Though that time may be distant, every true believer may become reconciled with God in Christ and have that peace which passeth all understanding. "Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ" (Rom. 5. 1). **Among men in whom he is well pleased.** In the margin of the Revised Version we read "men of good pleasure," which probably means men who are pleasing to God, those who accept salvation. The Authorized Version has a different reading, which is supported by many, if not the best, ancient manuscripts. There is only a difference of one letter, that is, *s*. The Authorized Version follows those manuscripts which have *endokias* (nominative case), and the Revised Version translates from those having *endokias* (genitive). The Syriac manuscript discovered (1892) at Mount Sinai favors the old interpretation; that is, "Good will to men." To say the least, the use of *endokias* (genitive) is harsh, "almost barbarous" (*Godt*), and "scarcely intelligible" (*Cook*). "Toward men of good will" has not been explained, so as to bring it into accord with biblical teaching; instead of an announcement of glad tidings to all mankind, such as the Pauline evangelist has the special privilege of recording, we find a limitation which no two commentators agree in defining.—*Cook and Jones*. Those whose attention has been called to the rules of Hebrew poetry will see the threefold grouping of the words in the two parallels:

"Glory	to God	in heaven,
Peace	to men	on earth."

**15. Let us now go.** Some of the directions given by the angel to the shepherds for finding the exact place where the babe was are probably omitted. But, intent on finding the Messiah, they

obey at once. All obedient and reverent seekers will have no difficulty in finding God.

**16. And they came with haste.** There is nothing like promptness in aiding the soul to find salvation. **And found . . . a babe.** Not "the" babe, as in both the Authorized Version and the Revised. The verb rendered "found" generally means to find after a thorough search or diligent effort. There is no foundation for Olshausen's conjecture that "the cave" in which Christ was born belonged to the shepherds.

**17. They made known concerning the saying.** To whom is not said, but probably to all those they met at the inn. What an honor to these despised shepherds that they should be the first ones to preach Christ!

**18. And all that heard it wondered.** Whether the preaching of the shepherds produced any other effect, we know not. In our days, however, too many wonder at the works of Christ in his Church, and go no farther.

**19. Mary kept all these sayings.** The words of the shepherds, the announcement of the angel, the facts recorded in the preceding chapter, as well as the several prophecies concerning the Messiah. She silently weighed them. This was a time to be silent.

**20. And the shepherds returned.** With hearts made glad, full of glory and praise, they now return to their everyday work. Happy is the man who neglects no duty, who diligently attends to his daily labors without slighting any spiritual obligations or religious charge. The moments of ecstasy on the mountain of transfiguration, to most of us, are few compared to those of toil in the valleys below among suffering humanity. But, after all, there is no bliss comparable to the knowledge that one is doing his duty.

## Thoughts for Young People.

### Lessons from the Shepherds.

1. That God loves and honors those who are faithful in secular vocations, as well as in sacred. (Verse 8.)
2. That even the best of men may fear when God's glory is revealed to them. (Verse 9.)
3. That Christ is the Saviour for the lowly as well as the lofty, and "all people" have an interest in him. (Verses 10, 11.)
4. That the humiliation of Christ's coming should not deter men from believing in him. (Verse 12.)
5. That those who hear of Christ should also seek a personal knowledge of him. (Verse 15.)
6. That people should seek Christ at once, and without delay. (Verse 16.)
7. That those who have seen Christ should be messengers of him to others. (Verse 17.)

## Lesson Word-Pictures.

It is chilly to-night.

The sheep out in the fields are uneasy.

The morning, though, will be here sometime.

The shepherds fold their robes about their forms closely, and drowsily watch their flocks. They watch the stars too, the white stars, white as the lambs' wool after the washing in the clear-running brooks.

Suddenly, what means this growing light, a star dropping to earth and coming nearer! It flashes, it dazzles their eyes, it takes a human form. The shepherds are afraid. They look away from this figure. Then it speaks in such a stately fashion, and yet in the sweetest tones. It is the angel of the Lord bidding them not fear, and proclaiming the good news of a birth in Bethlehem, of a babe lying in a manger! It is the infant Saviour, Christ the Lord, that comes to the city of David.

Among the shepherds no drowsy one now! All are wide-awake, staring at this strangest wonder, too confused to speak, almost too confused to think—half looking at the herald, half turning away!

Suddenly there is another wonder. The light from the one angel extends on every side, brightens, flashes, grows, and out of this vast luminous cloud project faces, like the one evening star multiplying into the constellations of the heavens, coming nearer, and all looking down at those poor, confused shepherds, a vast canopy of faces, and then they break out into singing!

Such singing as that was! The sweetest, the softest, the grandest tones; the notes of the spring birds singing in the thickets of the Jordan, of the winds sighing through the cedars of Lebanon, of the thunder that goes rolling and rumbling like war chariots over the plain of Esdræon!

And what a majestic ascription of praise to God it was: "Glory in the highest," and then came heaven's sweet benediction of peace upon this poor, contentious earth!

The chorus is dying down, and suddenly as it came, the glory vanishes! The light, that rapt vision of angelic forms, the singers and the singing, all gone! The stars are back in their places, and just shepherds, half up and on their knees, their hearts thumping, are staring confusedly toward the heavens.

But the shepherds cannot stay there in the fields. Up they spring, crying, "Let us now go even unto Bethlehem!" Yes, they must find the infant Saviour. They are quickly hurrying along the streets of Bethlehem. They wonder if anyone can tell them anything about a baby born this night. Perhaps they ask the innkeeper. He has manglers. I hear them asking if he knows anything about a baby born just now and lying in a manger.

"No, no, good people! I know nothing about any baby in a manger," I hear him saying.



Where can it be?

A baby in a manger!

That must mean a stable.

Ah, here is one—not a very nice place—just a cave in the hillside, maybe—but the angel said babe in a manger, and it will do no harm to look inside this stable.

The door is gently pressed ajar, and in they peep!

What is the matter with the man at the front?

He has turned, and such excitement is in his face! He beckons with his hands and his eyes, and every feature, indeed!

I hear him whisper, "A baby is here!"

Such an excitement, and yet a cautious pressing forward, one looking past the form of another, all anxious to get in, yet going softly, stepping reverently, and there is the sweetest baby in the world, tucked away in a manger! There are cows close by, asses, perhaps a camel half raising his eyes in supercilious wender, while by the manger is Joseph with anxious look, and there, her face so tired and yet so heavenly, is Mary, the mother of our Lord!

Those shepherds—how they must fall about that manger, look into it wonderingly, and then gaze to heaven thankfully! Such a story, too, as they have to tell of an angel making his proclamation, and of an angel choir singing! Then they go out every where to tell the wonderful news.

People marvel, then talk; talk, and then marvel. One person does more thinking than talking. All these strange things she lays away in a safe; a safe that has walls stronger than those of steel and more beautiful than any of gold. It is deep and capacious, and she alone carries the key. The safe is a mother's heart, and the key is a mother's love.

### Orientalisms of the Lesson.

Shepherds in some parts of the East lead a nomadic life, moving about with their flocks from place to place, according as they can find water and pasture for them, having no settled abode whatever; but in the more civilized countries the community is settled and the flocks are herded and put in the care of some one to take them out during the day, bringing them back at night. In the Himalaya Mountains, however, shepherds move in the mountains far away from the settled portion of the population for several months together, returning only before the snow fall closes up the passes and the verdure is destroyed by frosts. In some places it is still true, as it was in the days of the patriarchs, that flocks are grazed without any relation to the question of ownership of the lands. Even in the more settled conditions of society, sheep are grazed by the wayside and on what we might call the commons.

Shepherds are a class by themselves, who may or may not own sheep, generally, however, being

only hired for this work, though the sons and daughters of the owners, in ancient times as well as now. Shepherds became owners by being paid for the tending of flocks, not in money, but in a proportion of the lambs raised. It is not at all uncommon for several shepherds to conduct their separate flocks over the same district, and in dangerous regions, where they remain day and night in the open air, to share the watch care by taking turns in guarding the joint flock; and sometimes they have to combine to guard against robbers who would steal from the fold, as well as against wild beasts which would destroy them, and for this purpose they often erect watchtowers from which they can overlook their flocks. They called these "towers of the flock." Sheep are still found wild in the high mountain regions of Persia. The shepherds to whom the angels appeared were probably herdsmen hired by the priests of the temple at Jerusalem to graze the sheep required for sacrifice, from which those without blemish were selected and driven into the court of the temple for sale to the tens of thousands of Hebrews who came from the ends of the earth to present the offerings required by the Jewish ritual.

It is interesting to know that the general location of Bethlehem has never been disputed, so that one may wander to-day among the simple inhabitants, making beads, crosses, and other relics for sale to visitors, and readily imagine the environment of the Babe of Bethlehem. The houses with domed roofs are oriental enough, though they may not have been all of this form in Christ's day. Here Jesus was wrapped in swaddling clothes after being bathed and rubbed with salt. The bandages were drawn tightly to prevent the distortions of the body to which infants are liable, and this is the general custom yet in the East. This custom of swathing the infant has not so long since disappeared from European countries as to make it seem strictly an oriental usage only.

### By Way of Illustration.

*Verses 8 and 9.* The shepherds were representatives of the common people. But perhaps the chief reason why the angel brought his message to shepherds was that the babe they were to find in the manger was to be a shepherd too. The prophecy which the wise men bring Herod is that out of Bethlehem "shall come forth a governor which shall be shepherd of my people Israel." The figure was dear to the prophets. It was dear to Christ. The words which told their business told his—seeking, finding, calling, leading, keeping, saving. Did they guard from danger? The good Shepherd would lay down his life for his sheep. Did they care for their flock and know each one? Even more would this Babe care for them, the shepherds' Shepherd. As we watch

them return to their waiting sheep we can almost hear them sing: "He shall feed his flock like a shepherd." The joy of Christmas is in finding for ourselves the Saviour and saying: "The Lord is my shepherd; I shall not want."

*Verses 11 and 12. "The Babe."* You cannot find a hovel so miserable, the circumstances and the prospects of life so wretched, that it is not a bright and glorious thing for a child to be born there. Hope flickers up for an instant from its embers at the first breathing of the baby's breath. And so there was nothing that could with such vividness represent the newness of Christianity in the world as to have it forever associated with the birth of a child. And there is nothing that could so set forth the illumination of all life for him who has accepted a personal Lord, as to associate it all forever with the birth of a child.

*Verses 13 and 14. The angels' song.* Peace is joy in its fullness. It comes to those who long for and seek it. A gift goes not where there is nothing to contain it; we do not pour grain into the air, but into the basket held for its reception. So it is a law of our moral nature that what we receive is always in proportion to our power of acceptance. A minister once prayed: "O Lord, we know not how much of thy grace we shall receive this day, but we know that we shall receive as much as we desire." The Lord does not send showers of blessing upon sealed hearts.

*Verses 16.* On that Christmas night God honored motherhood. The angels on their wings might have brought an infant Saviour to Bethlehem without Mary's being there at all. But, no; motherhood for all time was to be consecrated, and one of the tenderest relations was to be the maternal relation, and one of the sweetest words, "mother." In all ages God has honored good motherhood. In a great audience, most of whom were Christians, I asked that all those who had been blessed with Christian mothers arise, and almost the entire assembly stood up. Don't you see how important it is that all motherhood be consecrated?

*Verses 15-20.* Christmas marks a new departure in human history. Years are now reckoned, not from the beginning of the world, nor from the beginning of our country, but from the birth of Jesus Christ; and thus the very dates that we use in our daily intercourse bear witness to the fact that this day is the second birthday of the human race. Those who have traveled in mountainous countries know how the highest crest of the mountain range is always known by seeing from that point, and that point only, the streams dividing on either side. Even so it is with the event of this day

### Blackboard.



### GOOD TIDINGS

BROUGHT BY

THE ANGEL TO THE SHEPHERDS.

P REACHER  
TO  
EOPLE.

T EACHER  
TO  
AUGHT.

CHRIST IS BORN.

GOD IS GLORIFIED BY THE HEAVENLY HOST.

"Praise ye the Lord."

### GREAT JOY

TO ALL PEOPLE.

PEACE . . . | SALVATION

TO

TROUBLED  
HEARTS.

LOST  
WORLD.

"Rejoice and be exceeding glad."

### The Teachers' Meeting.

Draw or show on the map the journey of Joseph and Mary to Bethlehem... Explain the purpose of their coming, the inn, the manger... A picture: (1) Of the night watch; (2) Of the night song; (3) Of the night visit... The persons of the lesson, their traits, and lessons from each: (1) The angels'

joy; (2) The shepherds' faith; (3) The mother's thoughtfulness; (4) The hearers' wonder... What is here taught concerning Christ: (1) His humanity; (2) His humility.

## References.

FREEMAN, VER. 21: "Swaddling clothes"—margin, 751.

## OPTIONAL HYMNS.

## No. 1.

In the field with their flocks,  
Joy to the world!  
While shepherds watched their flocks,  
Hark! the herald-angels sing,  
This is the winter morn.

## No. 2.

Glory be to God most high,  
Silent night,  
The joyful morn.  
Once in Bethlehem,  
The song of salvation.

## The Lesson Catechism.

[For the entire school.]

1. Where was Jesus Christ born? **At Bethlehem of Judea.**
2. Who received the first news of his birth? **Shepherds near Bethlehem.**
3. By whom was the news brought? **By an angel.**
4. Where did the shepherds find the infant Jesus? **In a manger.**
5. How was the report of the shepherds received by those who heard it? **With wonder.**
6. What duty do we learn from this lesson? **To seek Christ promptly.**

## CATECHISM QUESTION.

76. What do the first words, or the invocation, teach us.

The invocation, "Our Father which art in heaven," teaches us to draw near to God with holy confidence, because He is a Father; and with holy reverence, because He is our Father in heaven.

## FOURTH QUARTERLY REVIEW.

December 29.

GOLDEN TEXT.

Thy kingdom come. Matt. 6. 10.

Blackboard.



THY KINGDOM COME.

HOW?

BY  
FAITHFULNESS | COURAGE  
IN  
WORSHIP. | WARFARE.

BY  
CHOOSING CHRIST AND CHRISTIAN COMPANIONS.

BY  
ANSWERING "YES" \_\_\_\_\_  
TO GOD'S CALLS.

BY  
PRAYER AND OBEDIENCE.  
TEMPERANCE.  
TRUST.

WHEN?

NOW. | TO-DAY.

WHERE?

IN MY HEART.

## HOME READINGS.

- M.* Triumph of Gideon. Judg. 7. 13-23.  
*Tu.* Ruth's choice. Ruth 1. 14-22.  
*W.* The birth of Christ. Luke 2. 8-20.  
*Th.* The child Samuel. 1 Sam. 3. 1-13.  
*P.* Saul cho-en king. 1 Sam. 10. 17-27.  
*S.* David aointed king. 1 Sam. 16. 1-13.  
*S.* David and Goliath. 1 Sam. 17. 38-51.

## LESSON HYMNS.

- No. 210, New Canadian Hymnal.  
 Guide me, O thou great Jehovah.
- No. 153, New Canadian Hymnal.  
 Thou Shepherd of Israel, and mine.
- No. 5, New Canadian Hymnal.  
 All hail the power of Jesus' name!

## REVIEW SCHEME FOR SENIOR AND INTERMEDIATE STUDENTS.

## I. TITLES AND GOLDEN TEXTS.

1. **The T. of the J.** The Lord raised up—  
 2. **The T. of C.** Though a host—  
 3. **R. C.** Thy people shall be—  
 4. **The C. S.** Speak, Lord; for—  
 5. **S. the J.** Hitherto hath the—

6. **S. C. K.**  
 7. **S. R.**  
 8. **The W. of I.**  
 9. **D. A. K.**  
 10. **D. and G.**  
 11. **D. and J.**  
 12. **The B. of C.**

The Lord reigneth;—  
 To obey is better—  
 Woe unto them that—  
 Man looketh on—  
 The battle is the—  
 There is a friend—  
 Behold, I bring you—

## II. LESSON PICTURES.

1. Rebuke and penitence; a dead leader; "served Baulin;" "raised up judges."  
 2. A dream; lamps, pitchers, and trumpets; confusion and victory.  
 3. Three women; two women; all the city.  
 4. A sleeping child; a blind old man; a voice in the night.  
 5. A penitent people; a praying leader; a defeated host; a stone of remembrance.  
 6. A divine choice; a stalwart king; a popular greeting; "no presents."  
 7. Disobedience; mourning; rebuke; rejection.  
 8. A drunken feast; a dishonored people; a woe.  
 9. A sacrifice; seven sons rejected; a ruddy youth chosen; an anointing.  
 10. A shepherd's staff an Isling; a boastful giant; a quick assault; defeat and death.  
 11. A javelin; a bow and arrows; a covenant.  
 12. Afrighted shepherds; a singing host; a sleeping babe; "good tidings."

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

NO.	TITLES.	GOLDEN TEXTS.	GOLDEN LESSONS.
I.	The Time of the Judges.	The Lord raised up judges, which delivered them. Judg. 2, 16.	"Drive out thy soul-destroying sin, And let the heavenly Stranger in."
II.	The Triumph of Gideon.	Though a host should encamp against me, my heart shall not fear. Psalm 27, 3.	Ie need not fear What man can do, Who to the Lord Is always true.
III.	Ruth's Choice.	Thy people shall be my people, and thy God my God. Ruth 1, 16.	True love forgets self. It is better to lose home and friends than the knowledge of God.
IV.	The Child Samuel.	Speak, Lord; for thy servant heareth. 1 Sam. 3, 9.	God is so near, That I may say, "Speak to me, Lord, And I can hear."
V.	Samuel the Judge.	Hitherto hath the Lord helped us. 1 Sam. 7, 32.	A "Stone of help" to God I'll raise, Whose hand has led me all my days.
VI.	Saul Chosen King.	The Lord reigneth; let the earth rejoice. Psalm 97, 1.	God has chosen us to be kings and priests unto him.
VII.	Saul Rejected.	To obey is better than sacrifice. 1 Sam. 15, 22.	What may I give To God to-day? This all he asks, "My child, obey!"
VIII.	The Woes of Intemperance.	Woe unto them that rise up early in the morning, that they may follow strong drink. Isa. 5, 11.	This we know, that God is true; What he tells us we must do.
IX.	David Anointed King.	Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16, 7.	Man sees the outside. God sees the heart.
X.	David and Goliath.	The battle is the Lord's. 1 Sam. 17, 47.	The giant Sin, We E-s must fight; But God will help us With his might.
XI.	David and Jonathan.	There is a friend that sticketh closer than a brother. Prov. 18, 24.	"What a Friend we have in Jesus; All our sins and griefs to bear."
XII.	The Birth of Christ.	Behold, I bring you good tidings of great joy. Luke 2, 10.	Tell the good news To all around, That Christ is come, O joyful sound!

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## Responsive Review Service for the Fourth Quarter.

*Supt.* Give Title and Golden Text of First Lesson.

*Right-hand half of school.* The Time of the Judges.

*Left-hand half of school.* "The Lord raised up Judges, which delivered them."

*Supt.* Second Lesson.

*Right-hand half.* The Triumph of Gideon.

*Left-hand half.* "Though a host should encamp against me, my heart shall not fear."

*Supt.* Third Lesson.

*Right-hand half.* Ruth's Choice.

*Left-hand half.* "Thy people shall be my people, and thy God my God."

*Supt.* Fourth Lesson.

*Right-hand half.* The Child Samuel.

*Left-hand half.* "Speak, Lord; for thy servant heareth."

*Supt.* Fifth Lesson.

*Right-hand half.* Samuel the Judge.

*Left-hand half.* "Hitherto hath the Lord helped us."

*Supt.* Sixth Lesson.

*Right-hand half.* Saul Chosen King.

*Left-hand half.* "The Lord reigneth; let the earth rejoice."

*Supt.* Seventh Lesson.

*Right-hand half.* Saul Rejected.

*Left-hand half.* "To obey is better than sacrifice."

*Supt.* Eighth Lesson.

*Right-hand half.* The Woes of Intemperance.

*Left-hand half.* "Woe unto them that rise up early in the morning, that they may follow strong drink."

*Supt.* Ninth Lesson.

*Right-hand half.* David Anointed King.

*Left-hand half.* "Man looketh on the outward appearance, but the Lord looketh on the heart."

*Supt.* Tenth Lesson.

*Right-hand half.* David and Goliath.

*Left-hand half.* "The battle is the Lord's."

*Supt.* Eleventh Lesson.

*Right-hand half.* David and Jonathan.

*Left-hand half.* "There is a friend that sticketh closer than a brother."

*Supt.* Twelfth Lesson.

*Right-hand half.* The Birth of Christ.

*Left-hand half.* "Behold, I bring you good tidings of great joy."

*Supt.* Give Lesson Story of Lesson I.

#### First Single Voice.

The angel of the Lord brought this message to the children of Israel, that the Lord, who had never broken his covenant with them, found them making league with the inhabitants of the land, and not throwing down heathen altars. Therefore he would not drive out their enemies, and they would be as thorns in their sides. Then the people wept and offered sacrifice. Joshua died, and a new generation arose which knew not the Lord and worshiped idols. Then the Lord raised up judges to deliver them.

*Supt.* What does the lesson teach?

*School.* The Lord is merciful to the disobedient.

*Supt.* Give Lesson Story of Lesson II.

#### Second Single Voice.

A member of the Midianite army dreamed that a cake of barley bread tumbled into the host of Midian, and it came into a tent and overturned it. His fellow answered that this was the sword of Gideon, and God would give Midian into his hand. When Gideon heard it he gave to each one of his three hundred men a trumpet and an empty pitcher containing a lamp, with orders that when they reached the camp they were to blow the trumpets and shout, "The sword of the Lord and of Gideon." This they did, breaking the pitchers and holding the lamps, and all the host ran and cried and fled.

*Supt.* What does the lesson teach?

*School.* The Lord can use weak instruments to do great things.

*Supt.* Give Lesson Story of Lesson III.

#### Third Single Voice.

When Naomi returned from Moab to the land of Judah, her daughter-in-law, Ruth, refused to leave her, saying, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried." Naomi allowed her to go, and entering Bethlehem all the city was moved, saying, "Is this Naomi?" And she answered, "Call me not Naomi, call me Mara: for thy servant hath dealt very bitterly with me."

*Supt.* What does the lesson teach?

*School.* The Lord rewards devotion to his people.

*Supt.* Give Lesson Story of Lesson IV.

#### Fourth Single Voice.

The child Samuel, ministering unto the Lord before Eli in the temple, was called by the Lord, and, thinking it to be Eli's voice, answered, "Here am I," and presented himself before Eli. This he did three times, and then Eli perceived that the Lord called him, and said, "Thou shalt say, Speak, Lord; for thy servant heareth." The Lord called again, and he answered as Eli had told him. Then God revealed to Samuel that he would visit judgment on Eli's house for the iniquity of his sons.

*Supt.* What does the lesson teach?

*School.* God reveals his will to the obedient.

*Supt.* Give Lesson Story of Lesson V.

#### Fifth Single Voice.

Samuel had gathered the children of Israel to Mizpeh for repentance and prayer, and the Philistines came up against them. Then Samuel offered a lamb for a burnt offering, and cried unto the Lord, and the Lord thundered with a great thunder and frightened the Philistines, and the men of Israel pursued after. Then Samuel set up a stone and called it Ebenezer, meaning "the stone of help," saying, "Hitherto hath the Lord helped us." So the Philistines were subdued, the cities lost were retaken, and there was peace.

*Supt.* What does the lesson teach?

*School.* We should remember God's mercies.

*Supt.* Give Lesson Story of Lesson VI.

#### *Sixth Single Voice.*

When the children of Israel called for a king, Samuel told them to present themselves before the Lord by tribes, and Saul was chosen by lot. When he could not be found, God told them that he had hidden himself among the stuff. And when he was brought he was lead and shoulders above the people, and they shouted, "God save the king!" When Saul went to his home there went with him a band of men whose hearts God had touched.

*Supt.* What does the lesson teach?

*School.* God loves to grant the requests of his children.

*Supt.* Give Lesson Story of Lesson VII.

#### *Seventh Single Voice.*

The word of the Lord came to Samuel that he repented having set up Saul to be king, since he had turned back from following the Lord. Samuel went to Saul and reminded him that God had commanded him to utterly destroy the Amalekites, whereas he had gone and captured the spoil only. Saul replied that the best of the sheep and oxen had been spared for sacrifice unto the Lord. Samuel reminded him that "to obey is better than sacrifice. . . . Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

*Supt.* What does the lesson teach?

*School.* God requires obedience to him above all religious service and worship.

*Supt.* Give Lesson Story of Lesson VIII.

#### *Eighth Single Voice.*

Isaiah in a poetic style shows how intemperance and rioting ruin first the individual, whether he be the lowly man or the mighty man, and then make a people captive, opening the mouth of hell and swallowing up the nation's glory. A woe is pronounced on those who do not appreciate this evil, and on those who "justify the wicked for a reward."

*Supt.* What does the lesson teach?

*School.* The sin of intemperance and the sin of being indifferent to it.

*Supt.* Give Lesson Story of Lesson IX.

#### *Ninth Single Voice.*

The Lord told Samuel that Saul was rejected, and he was to go to the family of Jesse the Bethlehemite for a king, and anoint him whom he would name. Then the seven sons of Jesse passed before Samuel, and he would have chosen the first, named Eliab; but God said, "Look not on his countenance, or on the height of his stature; because I have refused him." Then Samuel said, "Are here all thy children?" And Jesse said, "There remaineth yet the youngest, and behold, he keepeth the sheep." Samuel said, "Send and fetch him." Then the Lord said, "Arise, anoint him: for this is he."

*Supt.* What does the lesson teach?

*School.* "Man looketh on the outward appearance, but the Lord looketh on the heart."

*Supt.* Give Lesson Story of Lesson X.

#### *Tenth Single Voice.*

When David went out to overcome Goliath the Philistine, he put off Saul's armor which Saul had put on him, saying that he had not proved it. Instead he took a staff, a sling, and five small stones. Goliath disdained the boy, and said, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." David answered, "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." When Goliath hastened to meet David, David took a stone and slang it, and it smote the Philistine in his forehead, and he fell. Then David ran and took the Philistine's sword and slew Goliath and cut off his head. And when the Philistines saw that their champion was dead they fled.

*Supt.* What does the lesson teach?

*School.* That our warfare is not with swords, but in the name of the Lord.

*Supt.* Give Lesson Story of Lesson XI.

#### *Eleventh Single Voice.*

When Jonathan saw that his father Saul was determined to kill David, he went into the field with a little lad to shoot arrows, and he called to the lad, who was hunting the arrows, "Make speed, haste, stay not." This was a signal of danger to David, who was hiding within sound of his voice. When the lad had been sent away David appeared, and he and Jonathan greeted each other lovingly, and pledged eternal fidelity throughout their generations.

*Supt.* What does the lesson teach?

*School.* The beauty of faithfulness to one's friend.

*Supt.* Give Lesson Story of Lesson XII.

#### *Twelfth Single Voice.*

Bethlehem shepherds watching their flocks by night were surrounded with the glory of the Lord, and the angel of the Lord announced good tidings of great joy—a Saviour was born in the city of David. And suddenly a multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." With haste the shepherds went to Bethlehem and found Mary and Joseph and the Babe.

*Supt.* What does the lesson teach?

*School.* God often reveals himself to humble, believing men who are doing their duty.

**Suggestions.**—Let the Review Service be entered upon with enthusiasm. Have the Titles and Golden Texts recited promptly, the left-hand half of the school giving the Golden Text without a moment of hesitation after the right-hand half has given the topic. Notify the *Single Voices* at the opening of the school, or, better yet, the week before, that they may be well read. Speak of the importance of loud, distinct reading. Sing two or three times. A little special music emphasizes the occasion. A solo or duet put midway in the service would be helpful. After the Twelfth Lesson have an appropriate hymn from the New Canadian Hymnal sung as a solo, if possible.

## PRIMARY TEACHERS' DEPARTMENT.

## The Holy Night.

BY MARY A. LATHBURY.

In Bethlehem, in Bethlehem,  
The little children lay asleep,  
And lambs lay sleeping in the folds  
Where shepherds watched their sheep.  
The stars hung high within the sky,  
But just above the silent town  
A star more wonderful than all  
Was softly shining down.

It touched a lowly cattle shed,  
That to the angel host around  
Became the palace of the King,  
And made it holy ground.  
For there, while all the children slept,  
And shepherds waited for the morn,  
The Lord of angels came to men—  
The Holy Child was born.

No light upon the temple shone,  
But over David's little town,  
And o'er the folds of Bethlehem,  
The heaven of heavens came down,  
And "Peace on earth" the angels sang,  
While angel legions answered them;  
And so, while lambs and children slept,  
Christ came to Bethlehem.

## Christmas in the Primary Class.

BY MRS. J. W. BARNES.

"CHRIST first, others next, and self last," is an excellent motto for primary teachers to keep in mind while planning for the children's Christmas.

Christmas, of all the holidays, is doubtless the dearest to the children, the mysterious preparations and delightful anticipations helping to mark it as the event of the year. In our desire that their anticipations shall be realized, we are in danger of reversing the motto and helping the children to place "self" first, and thus we miss the teaching of the true Christmas thought.

Our celebrations being in honor of the birthday of the infant Saviour, we naturally give our first attention to the religious thought. At this season we desire to draw the children very closely to the Lord Jesus, and to accomplish this we ourselves must be filled to overflowing with his spirit, for in these days of "rehearsals" we have abundant opportunity to impress the children helpfully.

Then the Christmas spirit being a giving spirit, it is essential that the children understand clearly that we give gifts to each other in memory of and thankfulness for God's gift to us; that while we give to those we love, God's gift of his Son was to those who did not love him. To cultivate the spirit of giving we should plan for the children to bring gifts for "others," and because God's gift of his Son cost him so much, help them to give that which to them is a real sacrifice, not permitting them to offer cast-aside toys. Their gifts secured, an experience in the blessedness of giving should be afforded them by letting them see their gifts distributed.

Having these thoughts in mind and the above-mentioned motto for a guide, last year a teacher of a class of one hundred children planned their Christmas celebration somewhat as follows:

The religious thought was emphasized by holding, with the adult school in the church, a special Sunday service. That the true mission of the Christ-child might be correctly taught, the songs and recitations were selected with care; and that undue prominence might not be given to a few children, concert recitations were selected.

The program for the midweek entertainment (primary department only) was divided into three parts:

Part I was the repetition of the Sunday service, with a few additions. This made unnecessary the teaching of secular songs and recitations, for while when used they are not rehearsed on Sunday, still their use contributes, in a large measure, to the spirit of restlessness which frequently possesses a class prior to these special occasions. We can well afford to leave songs of an everyday character to the secular schools and the homes.

Part II was not a novelty, simply a stereopticon, with carefully selected pictures, hired for the occasion.

Part III combined the last two teachings of our motto, "Others next, and self last." The gifts from the children were collected, and a committee of the older children in the class was invited to come in the forenoon and help arrange a "give-away tree." Blessed little hinderers! much of their work had to be rearranged, but the training in helping meant much to them. At the beginning of Part III the sliding doors of the school.

room were opened, revealing the brilliantly lighted tree. This same committee of children, in the name of the class, then distributed the gifts to the children from the Orphans' Home, who were present, having been invited to share the entertainment and receive the gifts. The pleasure the class derived from witnessing the enjoyment their gifts gave will not soon be forgotten.

But the class were also remembered. The stores had been haunted for weeks for something that would delight them and still be inexpensive. Toys of all sorts, books of every description, pictures, purses, cologne, handkerchiefs, etc., were duly inspected. The teacher's thoughts turned longingly to the little white swans containing a tiny fern or miniature palm that had been given the previous year; not only on account of their beauty, but because their daintiness had been so helpful in some of the tenements receiving them. But they cost twenty cents each, so were out of the question again. At last small china plates were purchased at twelve cents each, wholesale, to match cups and saucers previously given. Each plate, with the usual small box of candy, was carefully wrapped and stoutly tied in one package, and the pupil's name written plainly thereon.

When the children had disposed of the gifts from the tree, the light was again lowered and the picture, "The wise men and the infant Jesus," thrown upon the screen, while the children recited, "And they presented unto him gifts," followed by another, "Christ blessing little children," when, to the surprise of all, the children themselves said, "Suffer the little children," etc. After a song the guests were dismissed first, and then the class, each pupil receiving his gift on passing out, no opportunity being given, however, to examine the package.

The gifts to "others" being made more prominent than the gifts received, the impression on the class was necessarily helpful.

The packages being marked with the name enabled the teacher to give the children the privilege of inviting their little friends to the entertainment, and the number assembled made it evident that they had acted upon the suggestion. Such an array of children of all sorts, kinds, and conditions—little ones beautifully and warmly clad, others blue and pinched with the cold, many of them little street waifs present out of curiosity. But they enjoyed it all, their evident delight contributing not a little to the pleasure of the class proper. On account of the exercises the class was seated in the front, and their guests directly

behind. In passing through the class it was encouraging to hear, "That's the little boy I invited; he is in my father's store;" or, "That boy over there brings our paper; I asked him;" and, "That little girl's mamma washes for my mamma; I brought her;" "I brought the boy from the peanut stand; there he is," etc., showing that they had not confined their Christmas greetings to their own circle.

The influence of this placing of "others" before "self" has been felt in the class through the year, and they are now busily planning for their "Give away" for this coming month.

Sometime ago the teacher was stopped by a little newsboy and asked: "Be you going to have pictures of Him [pointing up] this Christmas, and can I bring the fellers?" and on a visit to a tenement the other day a boy was discovered fashioning a toy, as he said, "For the Christmas tree for one of them little chaps what ain't got a dad and can't have good times like we does."

While the ways of observing Christmas will vary in every school, the result will be satisfactory if the plans are measured by the standard of the motto: "Christ first, others next, and self last."

### Christmas Stories.

BY ALICE M. GURNESEY.

[THOUGH designed for a class exercise, several parts may be given to each speaker, if necessary.]

1. Let's tell Christmas stories. I know a lovely one about how they do in some countries way up North. It's very cold there, and snow is on the ground, and the birds have a hard time to find anything to eat. So the people fasten a great sheaf of grain to the tops of their barns on Christmas Eve, to make a happy Christmas for the birds.

2. I know some little German boys and girls who think Kriss Kringle comes to all the children at Christmas time, and that he knows whether they've been good or naughty all the year. He brings presents to the good ones, they say, but only bundles of sticks to those who've been naughty.

3. I'd like our Santa Claus best. Don't you remember how we saw him last year, with a long white beard and a fur coat, and heard his bells go jingle, jingle?

4. Why, that was only Uncle Ned all dressed up.

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5. It was nice, anyway, to have him play Santa Claus and bring the presents.

6. Well, I like Christmas trees best.

7. O, that's what the German children have too—trees all covered with candles, and all lighted, and they're full of presents. At the very top they put a beautiful star.

8. I think it's nicest to hang up the stockings in the corner by the fireplace. I always go to bed and think I'll surely keep awake to hear Santa Claus when he comes, and then the first thing I know it's morning.

9. I'd like to live in England, and go round to the houses singing songs the night before Christmas.

10. O, that would be the nicest of all! Let's play we were doing it now. All sing. (Tune, "Precious Jewels.")

We are coming, we are coming,  
To bring you glad tidings;  
Of the Christmas, happy Christmas,  
We tell you to-day.

Of the light on the hilltops,  
The star in the heavens,  
And the Child in the manger,  
We tell you to-day.

11. Why, we've forgotten the best story of all.

12. Yes, we haven't told the story of the Christ-child. Let me begin it—"Jesus was born in Bethlehem of Judea."

13. His mother "laid him in a manger, because there was no room for them in the inn."

14. Some shepherds in a field near by were "keeping watch over their flock by night."

15. And an "angel of the Lord came upon them, and the glory of the Lord shone round about them."

16. And the angel said, "Fear not: for behold, I bring you good tidings of great joy."

17. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

18. And then there was a chorus of angels, and they sang, "Glory to God in the highest, and on earth peace, good will toward men." All sing. (Tune, "Onward, Christian Soldiers.")

'Tis the blessed birthday

Of our Saviour-King.

Ring the bells in gladness,

Christmas carols sing.

Once in Bethlehem's manger,

As a child he lay,

But the angels hail him

Lord of lords to-day.

We will join their chorus,  
Hail our Saviour-King,  
Bring to him our treasures,  
Christmas carols sing.

19. O, how do you suppose Child Jesus looked in the manger?

20. Let's make pictures about it [stepping to the blackboard and pinning up a picture. Several pictures may be provided for children to put up, each naming the one she pins to the board.]

21. Now let's stop telling stories, and sing our sunshine song. All sing. (Tune, "I am so Glad.")

I am so glad for the sunshine of gold,  
Waking the blossoms on hillside and wold,  
Shining through windows, or dancing in play  
Over the snowdrifts this dear Christmas Day.

I am so glad for the sunshine of gold,  
Sunshine of gold, sunshine of gold;  
I am so glad for the sunshine of gold,  
Sunshine for you and me.

Chorus: Changing Sunshine of gold to Sunshine of love.

## INTERNATIONAL BIBLE LESSONS. FOURTH QUARTER.

### LESSON IX. (December 1.)

DAVID ANOINTED KING. 1 Sam. 16.  
1-13.

GOLDEN TEXT. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16. 7).

### Primary Notes.

BY MRS. J. H. POLHEMUS.



There was once a happy family, and while the children were little all went well; but when they grew older one of the boys became naughty and disobedient; he grew worse all the time, and at last his father said he made so much trouble in the home that he must either behave or go somewhere else to live. I am sorry to tell you that, in spite of his mother's tears, he declared he would rather go away than stay at home and do right.

Years passed and he was still far from home. His mother mourned for him and prayed every day that he might turn from his wrongdoing. Why did she mourn? Because of his sin.

What king have we been studying about who did very wrong? [Review lesson of "Saul Rejected."] Who was made sorry by his sin? Sam-

uel, who had anointed him king, and who had always been his friend. Samuel could not forget how Saul had been chosen by God to lead and guide the children of Israel, and how he had been disobedient; he could not forget how God had rejected Saul from being king, and told him that his kingdom should be given to one who was better than he.

So Samuel mourned for Saul; but one day the Lord said to him—(1 Sam. 16. 1-5). [While telling this part of story draw a horn on the board. Now picture the scene of Jesse's sons passing before Samuel. When David is introduced print his name above the horn, and when telling how he is anointed by Samuel, print "anointed" on the horn, explaining that he did not take Saul's place for a long time. Give briefly events narrated in the remainder of the chapter, dwelling particularly on the fact of God's Spirit coming upon David from that day, making him the good, faithful man he became.]

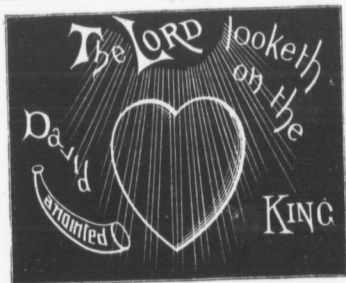
What made David different from Saul? Because the Spirit of God lived in David's heart, while in Saul's was an evil spirit. David grew better and stronger every day; Saul, weaker and more miserable. It isn't how we look outside that tells what we really are; it is the kind of a spirit that rules in our hearts that makes us good or bad.

Sometimes you see what looks like a beautiful tree, with fine branches and leaves, and perhaps some fruit; you think of it as a splendid tree, until one day there comes a strong wind, and suddenly the tree falls. You wonder why till you look and see that all the inside or heart of the tree was rotten; it had no strength to stand against the wind.

What may be true of a tree was true of Saul, and I may be true of any boy or girl. You can't tell from the outside; it is the heart that must be pure and true to God if we would live strong lives that can stand against temptation. A little girl came from school one day and said, "O, mamma, there is such a lovely girl in our school; I'm going to have her for my best friend; she has beautiful curls, wears the prettiest dresses, and has ever so many rings." She thought this girl must be nice because she looked so nice, but before many days she found her to be selfish, proud, and unlovable. You see, her heart wasn't right.

You and I can only see the outside of people, and can only tell from what they do what kind of a spirit is within. Who can see our hearts? What did God say when Samuel wanted to choose David's brother because he was handsome and tall? [Repeat the Golden Text and uncover the heart, with the last part printed inside.]

**SUGGESTIONS FOR COLORING.** Title, blue; Golden Text, dark red; horn, light brown; heart, white.



### Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

**KINDERGARTEN DEPARTMENT.** David Anointed King. 1 SAM. 16. 1, 4-13.

**GOLDEN TEXT.** "The Lord looketh on the heart" (1 SAM. 16. 7).

**AIDS TO THE KINDERGARTNER.** Holy Bible, Psalm 23; Acts 13. *Old Testament History*, pages 419-433; *David King of Israel* (Taylor); *Prophets and Kings of the Old Testament* (Maurice); *Saul and David* (Kitto); *David the Afflicted Man* (Guthrie); the music of "Largo," Handel (suggestive of the stately march and of a hymn of worship).

### ATTENTION STORY.

Samuel felt very sorry that Saul was not good, and God's voice said to him that he would send him where he should find another king for the people. One day Samuel started out to go and see a man named Jesse who lived in Bethlehem. When he reached the little town the people were surprised, and they asked him why he came, and he said that he had come to pray to the Lord with Jesse and his sons. After they had prayed Jesse had his sons walk past Samuel so he might know which was to be chosen king. The first one that Samuel saw he liked very much, but God's voice within Samuel said not to look to see how tall the man was, for God looks at the heart. Jesse had seven of his sons walk before Samuel, and not one of them was the right one. The prophet then said to Jesse, "Are these all the children you have?" He replied that there was another son, the youngest, in the field, taking care of the sheep. Samuel said, "Send for him." David came in, and his face was rosy and happy. When the good man saw him the voice of God in his heart told him that David was the one. Samuel had brought a horn with some oil in it, and he poured the oil on David's head, to show that he was king. The Lord's spirit then came to David's heart. After this Samuel went home. It is all written here for us to read. [Read 1 Sam. 16. 1, 4-13.]

David had often visited King Saul. Sometimes he had gone to play on the harp to him, for when

Saul felt bad the sweet music which David played drove away naughty thoughts from the mind of the king. Good music makes people feel better and happier. He was also a very brave young man, and he did many things which showed how good and how strong he was.

Explain unusual words: "Reigning," "Bethlehemite," "provided," "trembled," "to-sacrifice" (worship), "sanctify," "height," "stature," "Abinadab," "Shammah," "ruddy," "anointed."

#### OUTLINE.

**Sunday.** Attention Story, Bible lesson, and Golden Text.

**Monday.** God helped Samuel when he was in trouble and showed him what to do. He always cares for those who try to do right and who are trying to help others. He helps all who are in trouble.

**Tuesday.** As soon as Samuel knew what he was to do he did it at once, and did not wait. He was a good business man.

**Wednesday.** He listened for God's voice because he wanted to do just the right thing, and not make a mistake, so he did not take any of the seven sons of Jesse, for he knew it was right to wait till God told him. That is a great lesson for us all to learn, when to act and when to wait.

**Thursday.** The young shepherd came right in when his father sent for him. We are glad of that. Perhaps he wondered why he was called to see the company, but he was obedient. The boys who are obedient to their fathers are obedient to God, and it was so with David.

**Friday.** Let the teacher talk of the Golden Text. God sees the heart. This young man who cared for his sheep said that the Lord cared for him. Let us repeat the twenty-third Psalm, for the Lord is our Shepherd.

**NATURE WORK.** Study sheep and lambs. In Eastern countries the sheep are in great danger many times, when water rushes down the mountains, and when large strong animals would hurt the sheep and little lambs. The shepherd loves his sheep and protects them.

**ART WORK.** If possible let the children see a large picture of a flock of sheep. In a city they will find one in any picture gallery. Take them to one.

**HAND WORK.** Outline sheep on the network drawing paper, and with building blocks, of the gifts, make "folds." Use the balls of the first gift which are of wool, and explain that the wool is the clothing of the sheep, and it is colored to make these balls. Also explain the difference between wool and cotton.

The TRANSITION CLASS may work the card according to the directions.

**SCIENCE AT HOME WITH MOTHER.** Name the uses of wool and the process of washing, carding, and coloring it. How useful it is now as winter has come. It is just the time to talk about wool, for it is so soft and so warm it makes comfortable clothing for us. Here is a lesson to show how God and the sheep and the mother are working to provide warm clothing for the little children. How thankful they should be!

#### LESSON X. (December 8.)

DAVID AND GOLIATH. 1 Sam. 17. 38-51.

GOLDEN TEXT: "The battle is the Lord's" (1 Sam. 17. 47).

#### Primary Notes.



How many have tin or paper soldiers with which you play? Maybe you often have battles. What is a battle? [Print low on the board.] With what do those who go to battle fight? To-day we are to hear about one of the most wonderful battles that was ever fought.

This battle was fought in the land of Canaan. Who lived there? You remember how the Israelites often had war with the heathen people whom they had not driven out of the land as God commanded. It was not long after God told Samuel to anoint a new king that Israel again went to war with the Philistines. Who was chosen to be king in Saul's place? [Print "David."] Of course the strong young Israelites had to go to the war to help conquer the Philistines, and among them were David's brothers. [Tell how David was sent to inquire for his brothers; explain position of the armies, making outline on the board; describe Goliath (finish printing title), and give his challenge; tell what David heard and saw as he approached; and finish with lesson story vividly given (1 Sam. 17).]

Should you like to have been on that mountain side, and seen David and Goliath standing face to face? I should. I should like to have heard David shout, "The battle is the Lord's." [Finish printing Golden Text.] I should like to have seen him swing his sling, and I should like to have seen the giant fall and heard the shouts of triumph.

Perhaps you wish you could have killed Goliath, and perhaps you think there are no chances to fight giants nowadays; but I tell you there is a giant in our land, and brave, strong soldiers are needed to overcome him. [Print "sin."] Sin is a dreadful giant because he takes so many shapes. Sometimes he is in the form of drink or intemperance; sometimes he is called anger, sometimes

murder. Little children don't know him in some of these fiercer shapes, but he comes to them in disobedience, untruth, selfishness; even the smallest know him in some shape. Sin is a dreadful giant; can he be overcome? Yes; "the battle is the Lord's," and any boy or girl can fight and conquer "in the name of the Lord."

When David raised his sling do you think he was trusting in his skill to throw a stone, or in the strength of the sling, or the hardness of the stone? No; his trust, his faith was in God. Goliath came out to meet David, having faith in his own strength, his armor, his sword. David met him with faith in God [print], and conquered; he put his stone in the sling with faith, and he threw it with faith. So we must fight sin with faith in God; faith is our sling. What shall our weapons be? I'll tell you of two. Prayer is one; keep asking God to help you and show you what to do. God's word is another that will surely conquer sin.

Perhaps this giant will meet you before you leave the room, whispering wrong thoughts in your mind; he may wait till you get home, and then try to make you his slave by tempting you to say wrong words, or be angry with some one, or displeasé papa or mamma. What will you do? Conquer or be conquered? I hope you will conquer. Send up a little prayer, repeat a Bible verse with faith, and see how quickly the giant will fall.

**SUGGESTIONS FOR COLORING.** Hills, brown and green; tents, white; "faith in God," white; "sin," purple; title and Golden Text, orange.



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** Strength. Josh. 1. 9; Eph. 6. 13; Eccles. 12. 14; Prov. 16. 32.

**GOLDEN TEXT.** "Come unto me" (Matt. 11. 28).

**AIDS TO THE KINDERGARTNER.** Holy Bible, Gen. 3. 24; Heb. 4. 12; *The Land and the Book* (Thomson), page 229; *The Giants, and How to Fight Them* (Newton); *Types and Emblems* (Spur-

geon); *Oratorio of the Messiah* (Handel): "If God be for us, who can be against us?"

### ATTENTION STORY.

Our lesson to-day is about the mind being stronger than the body; the heart being strong to "fear not," and good being stronger than evil. This means that goodness is stronger than naughtiness. In our lesson about the great procession when Jesus rode into the city and the children called hosanna and carried palm branches, we talked about a palm being a sign of victory, and we all thought that any little child who has overcome a naughty thought, or refused to do a naughty act, has a right to carry a palm. Anything that is naughty should be put away. Once a good old man who was a prophet of the Lord said that he saw two baskets of figs in front of the temple. "One basket had very good figs, and the other basket had very naughty figs" (Jer. 24. 1-3). We see from this that the good and the naughty come in things as well as in people. Every little child can choose, though, whether he will take the good or the naughty act, or fig, or way. If a child is to be strong, he must choose the good, that is, the right, always. We all want to be strong, but let us remember that we may be stronger in our minds and in our hearts than in our bodies. The body is to help the mind, so we must take care of it. The best way to do this is to breathe easily and naturally, to exercise regularly, and to eat food which is healthful and good for our bodies, helping them to grow. Then we are to have glad hearts and to be cheerful. The Bible says, "A merry heart doeth good like a medicine." The verses of our lesson to-day are all strong verses—let us read them. [Read Josh. 1. 9; Eph. 6. 13; Eccles. 12. 14; Prov. 16. 32.]

Explain unusual words: "Dismayed," "whitens-over," "wherefore," "withstand," "mighty," "ruleth."

### OUTLINE.

**Sunday.** Attention Story, Bible lesson, and Golden Text.

**Monday.** It is God who says to us all, as he said to the good minister Joshua, that we are to be strong and not afraid, not surprised or confused, because he is with us always, everywhere. David said that God knew all his path. He knows all our paths too.

**Tuesday.** This word of God says that his armor is rightdoing, peace, faith, and prayer. The old times of fighting are over, because when Jesus came to Bethlehem he brought peace and joy and "good will to men."

**Wednesday.** A very wise man said that even a secret thing—that means a thought which is not spoken—God knows, and he decides about it, whether it is good or not. If we remember this, it will help us to put away naughty thoughts.

**Thursday.** This same wise man saw that anyone who is slow to get angry is better than the mighty, and that "he that ruleth his spirit is better than he that taketh a city." It is showing strength when a boy rules his spirit and will not get angry.

**Friday.** A loving invitation is found in our Golden Text. It is from Jesus himself, our dear loving Friend. He asks people to come right to him for strength when they have been working hard or have heavy burdens, and when naughty thoughts come.

**NATURE WORK.** The season topic is snow, which is frozen moisture composed of crystals. One thousand different kinds have been observed. They are like stars, prisms, needles, and hexagons, with many other forms. When snow is falling, the colder the weather the smaller the crystals. You notice how large they are when the air is rather warm.

**ART WORK.** Show a picture of a snowstorm.

**HAND WORK.** Draw snow crystals. (Some specimens may be found in the *People's Cyclopaedia*.) Make pictures of them with sticks and sew them, using white worsted or silk, on black paper or cardboard.

The **TRANSITION CLASS** may sew (in white wool) the words on the lesson card, and read, "He giveth snow like wool" (Psalm 147: 16). [Read all the psalm.]

**SCIENCE AT HOME WITH MOTHER.** David trusted in his heart, which means he had courage, and he controlled his mind, which means he had power. Above all, he trusted in God for strength, and he tried to be helpful. All this strength will help tired nerves and impatient spirits, for real, everyday strength is needed in the home life. If we rule our spirits, it is better than if we take the whole city.

"Soul, be strong, whate'er betide,  
God himself is Guard and Guide;  
With my Father at my side,  
Never mind, never mind."

### LESSON XI. (December 15.)

#### DAVID AND JONATHAN. 1 Sam. 20.

32-42.

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

#### Primary Notes.

[Let children put their hands over their hearts and tell you if they feel them beating; talk a little about the heart and what it does for us.]

It isn't of what our hearts do for the life of our bodies

I want you to think to-day, but of something else our hearts are good for. Sometimes when you want mamma to know how much you love her, you say, "Dear mamma, I love you with all my —" [Hold up a good-sized heart made of white paper.] When you love a person very much, where do you feel it? We are going to talk

about two people who loved each other dearly, so I have brought two hearts this afternoon [hold up another paper heart], and have printed the names of these two men on them. One is to make you think of the shepherd boy who killed Goliath; the other of a king's son. Who was the shepherd boy? [Turn the heart to show David's name.] The other was King Saul's son, and his name was Jonathan. [Show name.] You remember how Saul sent for David after the Philistines had been conquered and talked with him, and while Saul talked with David, Jonathan must have been near where he could see and hear, for listen to what the Bible says. [Read 1 Sam. 18: 1.] He seemed to feel his heart [hold up heart with Jonathan's name on it] fill with love toward David; and as David looked at Jonathan he felt the same kind of love come into his heart [hold up second heart] for Jonathan; you see, the love seemed to knit their hearts together. [Join hearts with a little mucilage or wafers, and pin on board.]

From that time Jonathan became David's friend [print], and David became Jonathan's —! What kind of friends do you call them? Their hearts were full of love, so they were loving friends [print]. Now you will want to hear what Jonathan did for David [1 Sam. 18: 3, 4]. He was not only a loving, but a generous friend [print]. After this David's home was with Saul, so he must have seen much of Jonathan.

Perhaps you think that everything now went well with David; at first, yes, but listen. [Read or tell 1 Sam. 18: 5-9.] [Now condense the story as found in the rest of the eighteenth, nineteenth and twentieth chapters, bringing out the thought that through all this time of trial Jonathan was a true friend, printing "true" under "generous."]

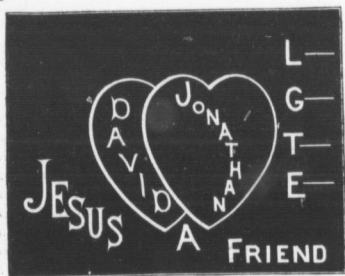
After to-day we are going to leave the story of David for a while, but I want to tell you that in time David did become king, and that as long as Jonathan lived he was David's friend; he was a lasting or enduring friend [print], and though he died first, I am sure he is still David's friend in heaven. And David was an enduring friend; after he became king he did all he could for Jonathan's family, and never forgot him. [Review Jonathan's blackboard.]

Do these loving, generous, true friends make you think of another Friend? [Print "Jesus."] David and Jonathan were wonderful friends, but Jesus is a more wonderful one. [Show how Jesus proved himself to be our loving Friend by his life and death; is proving every day our generous Friend by all he gives us; our true Friend, always standing by and helping us; our enduring Friend, never leaving or forsaking us. Teach Golden Text, and close by singing,

"What a Friend we have in Jesus,"

**SUGGESTIONS FOR COLORING.** Hearts, white;

"David" and "Jonathan," light blue; all the rest, yellow.



### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Friendship. 1 Sam. 18. 1-4; 20. 4, 5.

GOLDEN TEXT. "A friend loveth at all times" (Prov. 17. 17).

AIDS TO THE KINDERGARTNER. Holy Bible, John 10. 11, 15; 15. 13; *On Friendship* (Fuller); *Christ the Friend* (Arnold); *The Blood Covenant* (Trumbull); stories of friendship in classical literature; "Uncertainty of Friendship," *Essays* (Samuel Johnson); *The Literary Attractions of the Bible* (Halsey), page 287.

### ATTENTION STORY.

David had a very dear friend, who was the king's son. His name was Jonathan. He was a prince, was he not? The shepherd boy and the prince loved each other very dearly. The King Saul had not yet left the throne, and he did not really know that David was to be king. Saul liked this young man, and one day, after he had been talking with him, Saul's son, Jonathan, came where they were, and saw David. They loved each other from the moment they first met. To show how much he loved him, the prince took off his own beautiful robe and put it on David, and gave him some of his things. The king said he wanted David to stay at the royal palace, and Jesse, David's father, knew that it was best for his son to do so, because he was soon to be king; so he let him stay as Saul wanted him to do.

David and Jonathan loved each other as dear, dear friends, and they were together all the time. Once Jonathan said that he loved David so much that he would do anything for him if he would tell what he wanted most. What do you think he chose? We will see in this Book, and now, little people, you just listen for the last verse, as we read the story. [Read 1 Sam. 18. 1-4; 20. 4, 5.]

Explain unusual words: "Knit," "covenant," "stripped," "robe," "desireth," "meat."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Explain that a friend will be glad to

give to his friend. The first thing Jonathan did was to show his unselfish love. He had not heard of the Golden Rule, but he did just what it says, he loved his young neighbor, David, as he loved himself.

*Tuesday.* Let the teacher talk of self-forgetfulness. Perhaps Jonathan had liked his robe very much, but he forgot about himself because he loved David very dearly.

*Wednesday.* Then Jonathan showed that he would serve the one whom he loved so much, and he wanted to do something for him. We know what it is to wish to show our love by some act of service. He asked David what it should be.

*Thursday.* Let us see to-day what David said Jonathan could do for him! He said that at the time of the new moon he ought to take dinner with the king, but that instead of doing that he would rather go and be alone in the fields for three days. He was so polite that he left a message for the king. This was it: That he was to run to Beth-lehem, where his family met all together once a year to pray. David loved nature and he loved God.

*Friday.* Our Golden Text teaches that a friend is one who is constant and true and loving at all times. Let the teacher talk about that further, for it is a beautiful thought.

NATURE WORK. Study evergreen trees, which are like never-failing friends, whose friendship is ever fresh when all about us is cold; and when the snow is deep in winter the evergreens are constant and true. The holly, ivy, box, laurel, myrtle, and many varieties of forest trees are evergreen.

ART WORK. Get some of the pictures by Land-seer, or Rosa Bonheur, showing dogs and horses and other friends that love, but cannot say so through they show love by service.

HAND WORK. The kindergarten children may make pictures of trees, and with gift blocks and sticks they may inclose imaginary fields.

THE TRANSITION CLASS may paint the ivy and holly on the lesson card.

SCIENCE AT HOME WITH MOTHER. Little, loving children are like Jonathan when they ask each other in the family, "What can I give you?" and when they say, "What may I do for you mother?" or "How may I save steps for you?" David could not forget home, though he was in a king's palace. He would rather play in the field, and run home to pray, than to sit at a king's table. Jesus is our best Friend, for he is with us in joy and in sorrow. He forgot his own pleasure to serve others, and he is the best and greatest gift to this world. Here are some lines which will lead to our next lesson:

"One there is above all others,  
Well deserves the name of Friend;  
His is love beyond a brother's,  
Costly, free, and knows no end."

## LESSON XII. (December 22.)

## THE BIRTH OF CHRIST. Luke 2. 8-20.

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

## Primary Notes.



[Introduce the lesson by writing the first stanza of "You must wake and call me early."]

Why gladdest day of all the year? Because she was to be May queen I wonder what day is gladdest of all the year to you! There are two days that seem gladdest to me; one comes this week. What is it? Why is it gladdest? Because it is Christ's birthday and tells us of "The Birth of Christ." [Print at top of board.] The other glad day to me is Easter, the day Christ rose from the dead. We are never tired of telling all the gladness that Easter brings us, but to-day we want to think about the gladness of Christmas, the day of "great joy."

Let us see why Christ's birth should bring us great joy. One day last winter a big steamer started from France for New York, but when it was time for her to reach New York she didn't come; day after day, and no tidings of her coming. What did the friends of those on board fear? But one morning word came that the steamer was in sight, and soon the good news made many people glad because their friends were saved from death [print]; it was these "good tidings" that brought "great joy" to many hearts.

And so on that first Christmas morning there were "good tidings of great joy." What were the good tidings, and who brought them? Think for a few minutes, children, of all you have learned this quarter about the children of Israel. What brought them trouble and sorrow so often? Sin. You know God said that the punishment of sin was death, and unless some way was found by which those who sinned could be forgiven, death would surely come. Year after year rolled away; Saul died, David died, men lived and died, and the way had not been found, only there were beautiful promises that the way would be found, that some one was coming to save the world from sin [print] and death. At last, not very far from the very place where David had kept his sheep, in the very city where Ruth came with Naomi, the One who was to save came.

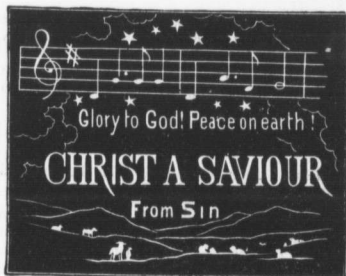
Who brought the "good tidings?" [Learn and repeat Luke 2. 8-14.] Do you wonder that Christmas is a day of "great joy?" Why is it? Because of the "good tidings" of a Saviour [print] born. [Now tell rest of lesson story.]

That day was the gladdest day the Jews had ever seen, though they did not know it, and the anniversary of that day is one of our gladdest days. Why? Because Jesus came to be the Saviour from sin and death, not only for the Jews, but for all the world, for you and me.

It was good tidings of great joy to many when they knew their friends on the steamer were saved; it is good tidings of greater joy that Christ was born, that all the world might be saved.

The angels were glad and praised God that happy Christmas long ago; to-day the littlest child can be glad and sing, "Glory to God, peace on earth." [Uncover bar of music.] The angels have gone back to heaven, but "Behold, I bring you good tidings of great joy... for unto you is born... a Saviour." Will you take him for your Saviour? Will you love and obey him? Then Christmas will be "the gladdest day of all the glad new year" to each one.

SUGGESTIONS FOR COLORING. Title, red, outlined with white; music, white; words, yellow; "Saviour from," white; "sin," light brown.



## Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Birth of Christ. Luke 2. 8-20.

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

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 2. 1-12; *City of David* (Andrews); *In a Manger* (Farrar); *Oratorio of the Messiah* (Handel), "For unto you a child is born, . . . and the government shall be upon his shoulders. . . . Wonderful! Counselor! The mighty God! The everlasting Father! The Prince of Peace!"

## ATTENTION STORY.

Here is the dear old story, but the only old story that is new every time we tell it. From it we hear of the field, the shepherds, the angel, glory, good tidings, a multitude of angels all singing, Bethle-

hem, the same city where David lived, and the manger, and, best of all, the little Christ-child who came to our earth and to our life. We all like to look at a little baby, do we not, little people? In our lesson to-day we are asked to think of Jesus, the most wonderful baby ever born into this world. At the beautiful Christmas time we remember his birthday, and how glad we are to have it come! It is the day of joy and gladness to everybody who has read the wonderful Christmas story. We wish that all people in this world had heard it, and we will always tell it to as many people as we can.

One night, long ago, some shepherds were out in a field watching their flocks of sheep, when an angel came near to them and the whole place became light and beautiful. The shepherds were afraid, but the angel said, "Fear not!" How many times those words are written in this Book? Surely we will never be afraid if we remember that God's word says to us all, "Fear not!" The angel made them very happy by saying, "I bring you good tidings!" That means something beautiful which you will be glad to hear, and it is a story for everybody—"all people." Then the angel told them that the baby Jesus was in Bethlehem, and "suddenly," that means like a surprise, they heard many voices singing about praise, and peace, and kindness to others. The shepherds said to one another, "Let us go over to Bethlehem and see this that has been told to us;" and they started off to the little town of Bethlehem. Now let us read about it. [Read Luke 2. 8-20.]

Explain unusual words: "Abiding," "shone," "tidings," "swaddling clothes," "multitude," "host," "abroad."

#### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* It was while the faithful shepherds were busy at their work, watching the flocks, that the glory and the light and the song came to them. Sometimes it is when people are busy and alone that God's sweet messages come to them.

*Tuesday.* If we could hear the angels sing, how pleasant it would be! We shall hear them some day, because God has some beautiful surprises for us; more beautiful than anything we have ever seen or heard. We shall be about our work, doing it well each day, and, when the work is all done, the "beautiful Zion built above" will be ready for us. Let us be sure that we are ready, with our work well done.

*Wednesday.* "They made known abroad"—that is, the shepherds told everybody as soon as they could. We tell good news very quickly; we can tell this same story to the children who have not heard about it.

*Thursday.* Everyone who heard the story "wondered" (verse 18). It seemed too good to be true, but how glad we all are that it was true and that it is true!

*Friday.* The Golden Text means that Jesus came to show his love for you, little people, and to bring peace and love to your homes and to your

hearts. This is the message of good tidings to you of great joy.

**NATURE WORK.** You may study horses, their appearance, and some things concerning them spoken of in the Bible. Although a horse knows very much, yet he has not understanding, as we have (see Psalm 32. 9; James 3. 3). A red horse is spoken of in Zech. 1. 8, a white one in Rev. 6. 2, and a black horse in Rev. 6. 5.

**ART WORK.** The teacher may, from multiplied Christmas pictures, choose a representation which will carry its lesson to her little ones.

**HAND WORK.** Let the kindergarten children build a little city in the sand table, putting mountains back of it.

The **TRANSITION CLASS** may outline the words on the card.

**SCIENCE AT HOME WITH MOTHER.** Explain that Santa Claus means anyone who gives. He is anyone who forgets himself and is busy trying to make others happy. Any one of the little people may be Santa Claus, for there is not any real Santa Claus, except as it is some one who gives to others. Do not talk, dear little people, of what "Santa Claus is to bring me," but think, "I am a Santa Claus, and I am thinking of what I will give, not of what I shall get." God's word says it is more blessed to give than to have things given to us.

#### LESSON XIII. Review. (December 29.)

**GOLDEN TEXT.** "Thy kingdom come" (Matt. 6. 10).

#### Primary Notes.

[Show a map, and help the children to recall some of the characters studied about during the quarter.]

Who gave the Israelites Canaan? Who guided and led them all the way from Egypt? Yet they were not satisfied, they wanted a—? [Print "king," leaving room to add "kingdom."] Do you know what the country is called that is ruled by a king? [Finish printing.] Then Canaan became what? A kingdom, because it was ruled by a—? King. What do kings wear? We are going to talk about three crowns and three kings, of whom you are to tell me what you know.

There was a time between Joshua's death and the first king; whom did God give the Israelites then to be their rulers? Men who were called judges. [Print.] What were those years called? "The time of the judges." What was the name of the first lesson of this quarter? [Put the figure 1 beneath the word "judges."] Why were judges given to the people? [Repeat Golden Text.]

What was the name of the judge who was plowing when God called him? [Review Gideon's triumph briefly.]

During the time of the judges there was a fam-



ine, and because of this famine what family left Bethlehem for Moab? [Review Ruth's choice and add number.]

Now we have two lessons [put numbers on board] about one person, first as a little boy, then as a judge; who? [Review Lessons IV and V.] Samuel was the last judge, for now these foolish people asked and got what? [Pin a crown made of brown paper on left of the board; review the lesson on Saul.] This crown was made of common brown paper, because I wanted you to remember how Saul threw away his crown and kingdom. He did not think enough of them to obey God and keep them.

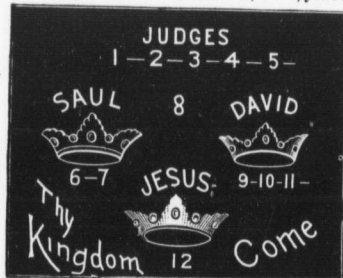
There was a lesson about people who, like Saul, give themselves up to evil. What was it called? [Review eighth lesson, and place number in center of board.]

[Pin on right of board a silver crown.] This is a prettier crown; of what king shall it remind us? [Print "David" above.] How many lessons about him? [Write the three numbers below and review.] You have not yet learned what David did when he became a king and took Saul's place, but he was a good king; he loved God and his kingdom, and served both faithfully.

Here is a beautiful golden crown [pin below]. To whom shall it belong? The little baby born in a manger, at whose birth angels sang, whose name was —? [Print "Jesus." ] [Review and write number of lesson below crown.] Jesus did not seem like a king lying in the stable at Bethlehem; he, like David, must wait for his kingdom. Will he ever be king over all the world? Yes, when he comes back again. Till then his kingdom is in the hearts of those who love him; all who have received him in the heart are looking forward to his coming to his larger kingdom, the world, and every day we pray — [repeat Golden Text, and show how it is part of the Lord's Prayer].

Have you given yourself to this king? Open your hearts to the Saviour at this Christmas time, and let him set up his kingdom there.

SUGGESTIONS FOR COLORING. Golden Text, yellow; names, white; crowns, brown, white, yellow.



## Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review.

GOLDEN TEXT. "Thy kingdom come" (Matt. 6. 10).

AIDS TO THE KINDERGARTNER. Holy Bible, Psalm 145; 1 John 4. 9-14. Standard works on the life of Christ are by Canon Farrar, Geikie, Deems, Edersheim, and Andrews.

### ATTENTION STORY.

Now, dear little people, for an attention story you may tell me some things about different lessons we have had since the bright October days came. Tell me about those judges who were to teach the people. What was the name of the good woman who could not leave her mother, but wanted to live with her, and stay near to her, and work for her? Ruth! Yes. And we hope that every little girl whose name is Ruth loves her mother as much as that Ruth loved her mother. On this blackboard we will have some names which the older children may read to the others, and we will tell stories about each one. Write Samuel, Saul, Jesse, David, Jonathan, over at one side alone, and high above all the rest write the best and the dearest name, which is high over all, the name "above every other name!"—JESUS.

All the people had heard that Jesus was coming to the world sometime, and they believed God's word, and they believed that his love and goodness lasted always. A beautiful song of praise is written here in God's word, which says that his mercy endureth forever. That means, his love lasts always! Let us read together to-day Psalm 136. 1-9.

[The teacher may distribute the lesson leaves, and then read the first line of each verse, the children to read the response each time.]

"O give thanks unto the Lord, for he is good:

*For his mercy endureth forever.*

O give thanks unto the God of gods:

*For his mercy endureth forever.*

O give thanks to the Lord of lords:

*For his mercy endureth forever.*

To him who alone doeth great wonders:

*For his mercy endureth forever.*

To him that by wisdom made the heavens:

*For his mercy endureth forever.*

To him that stretched out the earth above the waters:

*For his mercy endureth forever.*

To him that made great lights:

*For his mercy endureth forever:*

The sun to rule by day:

*For his mercy endureth forever:*

The moon and stars to rule by night:

*For his mercy endureth forever."*

Explain unusual words: "Endureth," "mercy," "stretched."

## OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* The goodness of God is something we could talk of every day, for David once said that God's mercies were "new every morning, and fresh every evening." Let us tell each other something about Samuel to-day, and of his helpfulness in the temple.

*Tuesday.* How wise was God to make this beautiful earth and the heavens for us to study and admire. He is the maker of all the earth. To-day tell me something about Saul, King of Israel.

*Wednesday.* Let the teacher talk of the great lights (verse 7) and of Jesse; whose father was he? I wonder if he had told his little David about the "great lights?"

*Thursday.* The work of the sun is to rule by day. What a work is that! What a work the sun does! What a work the moon does! What a work the stars do! David liked to look at the stars. Perhaps they seemed to be his friends when he was a little shepherd. All through his life he liked to study the sky.

*Friday.* The Golden Text is a prayer which we say every day, and we may help the coming of God's kingdom if we are true and good each day, loving and helpful to others, and trustful in our Saviour. Tell us what Jonathan and David were to each other. Talk of unselfish friendship.

**NATURE WORK.** Study ice, which is frozen water, and explain that water, dew, hoarfrost, and snow, of previous nature stories, are the same element in different conditions.

**ART WORK.** Show "St. Cecilia Listening to the Angels," by Raphael. Explain that this pretty picture on our card for to-day is the top of that picture.

**HAND WORK.** Let the children describe a scene of some one of the recent stories, and then illustrate it by some picture, choosing material of clay, rings, sticks, or blocks.

The **TRANSITION CLASS** may write or draw upon the blackboard some picture of a thought concerning a favorite lesson. Find out whose character is most admired by the little people—Samuel's or Saul's.

**SCIENCE AT HOME WITH MOTHER.** Study variety and abundance. God gives freely of what is most needed for our happiness. Teach lessons of giving as freely as is given to us. "Freely ye have received, freely give."

## Whisper Songs for December.

## NINTH LESSON.

God makes that child his choice  
Whose lowly heart and true  
Listens to hear his voice,  
And loves the right to do.

## TENTH LESSON.

Trust God and never fear,  
So good he is and strong;  
His power is ever near  
To slay the giant Wrong.

## ELEVENTH LESSON.

Dear Saviour, be our friend;  
We need thee every day;  
Until our life shall end,  
Be thou our guide and stay.

## TWELFTH LESSON.

With angels let us sing  
The song of peace and love  
To Christ, the Saviour-King,  
Who lives and reigns above.

## Order of Service

FOR THE PRIMARY DEPARTMENT.

## Fourth Quarter.

RISING, all repeat, "O Lord, open thou my lips; and my mouth shall show forth thy praise."

SING, or REPEAT IN CONCERT,

"Jesus, Master, we do love thee,  
And to prove our love would lay  
Fruit of lips which thou wilt open,  
At thy blessed feet to-day."

SONG OF PRAISE.

*Teacher.* O God, thou art my God; early will I seek thee.

*Class.* O thou that hearest prayer, unto thee shall all flesh come.

ECHO PRAYER, closing with the Lord's Prayer.

HYMN, adapted to lesson.

APOSTLES' CREED.

OFFERINGS, followed by singing.

COMMANDMENTS, PSALM, or BOOKS OF THE BIBLE.

BIRTHDAY SERVICE. (A beautiful service may be found in *Song and Study for God's Little Ones*, page 146.)

REVIEW, from blackboard.

MOTION SONG. "Two Little Eyes," No. 52. *Melodies for Little People.* Wm. Briggs, Wesley Buildings, Toronto.

LESSON TEACHING, followed by CONCERT PRAYER.

"Shepherd of thy little flock,  
Lead me by the shadowing rock,  
Where the richest pasture grows,  
Where the living water flows.

"By that pure and silent stream,  
Sheltered from the scorching beam,  
Shepherd, Saviour, Guardian, Guide,  
Keep me ever near thy side."

CLOSING HYMN.

MIZPAH.

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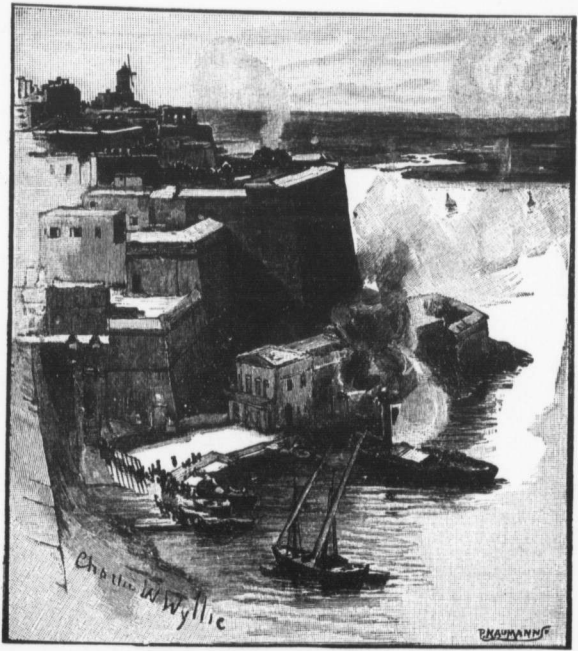
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| 47A. | Egyptian Seal, yapp. red under gold edges, round corners, leather lined. - - - - | 1 50   |
| 48A. | Persian Morocco, yapp. r/g, r/c, silk sewn, leather lined                        | 1 75   |
| 49A. | Calf, limp, sold r/g, r/c, silk sewn, - - - -                                    | 2 50   |

12MO, OR OLD PEOPLE'S SIZE, PICA TYPE.

1 THE thing my God doth hate  
That I no more may do,

SIZE, 7¼ x 5¼ x ¾ Inches.

- |      |  |        |
|------|--|--------|
| 53A. | Egyptian Seal, yapp. r/g, r/c, leather lined, - -                  | \$3 00 |
| 54A. | Persian Morocco, yapp. r/g, r/c, silk sewn, leather lined, - - - - | 3 50   |

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••  
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FLORENCE SURRIDGE,  
Principal Toronto Cooking School.

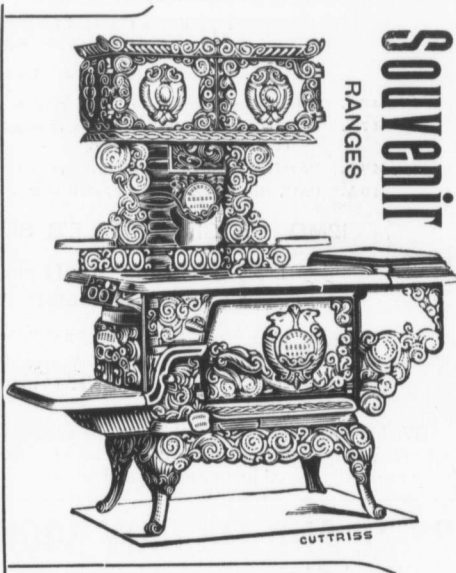
••  
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